

# The Father of Salah Was Arphaxad

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The Father of Salah Was Arphaxad (Gen. 11:12).

The Father of Salah Was Cainan (Lk. 3:35-36).

There have been many translations of the Bible at different times in man's history, and into many different languages. Whenever this occurs, translators are faced with difficult challenges because no two languages use exactly the same phraseology to express concepts and ideas. In addition to this, some translators have certain biases or misunderstandings about doctrine, that affect how particular sections of scripture are rendered. This can include removing certain words or phrases, altering them slightly, and even adding a word or phrase that was not in the original manuscripts. In the case of Luke 3:35-36, it appears that one or more translators added Cainan to the genealogy because the majority of Bible translations omit Cainan in Genesis 11:12. Although it cannot be proven conclusively, some possibilities for this insertion will be examined.

One author was adamant that Cainan was a false insertion from the following excerpt,

'Undoubtedly (Cainan was) an interpolation in certain copies of the Septuagint towards the close of the Fourth Cent. A.D. The evidence against his existence is to the utmost possible degree, clear, full, and positive, and not liable to any mistake or perversion. On the contrary, the evidence for his existence is inferential, obscure, or open to the suspicion of falsification' (The Genealogies of Our Lord; ch. viii; p. 195; Lord A. Hervey).

If this author is correct, it begs the question, 'how was Cainan added to many translations of the New Testament?' According to this same author, he felt that Cainan may have been added to certain copies of the Septuagint translation of the Bible and from there into other Bible translations that followed. Commenting in the introduction to the Septuagint translation of the Bible, the publisher states the following,

'The variety of the translators (of the Septuagint) is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch (first five books of the Bible) is considered to be the part that is best executed, while the book of Isaiah appears to be the very worst. In estimating the general character of the version, it must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined. It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their (Hebrew) Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence, the necessity of using many words and phrases in new and appropriated senses. These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling coordinate authority with the Hebrew text itself (quoted from the "Introduction" to the Septuagint).

What needs to be considered is the possibility that the Septuagint translation became so popular that over time it replaced the importance of the original Hebrew texts. This thought is also expressed in the introduction to the Septuagint,

'At Alexandria, the Hellenistic Jews used the (Septuagint) version, and gradually attached to it the greatest possible authority: from Alexandria it spread amongst the Jews of the dispersion, so that at the time of Christ's birth it was the common form in which the Old Testament Scriptures had become diffused' (quoted from the "Introduction" to the Septuagint).

Although there is not conclusive proof connecting Genesis 11:12 in the Septuagint version of the Bible to other translations that followed, it is possible that translators were influenced by the Septuagint when they considered the genealogy in Luke 3:35-36.

And Arphaxad lived a hundred and thirty-five years and begot Cainan (Gen. 11:12; LXX; Septuagint).

Arphaxad lived thirty-five years, and begot Salah (Gen. 11:25; NKJV).

The son of Cainan, the son of Arphaxad ... (Lk. 3:36a; NKJV).

This may have been a major source of debate in the first century CE because Paul commented on issues that needed to be handled carefully so that they did not become sources of division within the Body of Christ,

**Nor give heed to fables and endless genealogies, which cause disputes** rather than godly edification which is (done) in faith (1Tm. 1:4; Ed. note in parenthesis; emphasis added).

But **avoid foolish disputes, genealogies**, contentions, and strivings about the law (of animal sacrifice; cf. Heb. 10:1-4); for they are unprofitable and useless (Ti. 3:9; emphasis added).

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