

provide creationists with a complete reconstruction of archaeology.

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### CAINAN OF LUKE 3:36

Dear Editor,

In **The Genesis Flood** (Appendix II)<sup>1</sup> eight reasons are given for not accepting the chronology of Genesis 11, seven of which are irrelevant. The one which looks as if it may contain some substance is (2), regarding Cainan of Luke 3:36. The authors concede that it is only their conclusion that

*'the Septuagint does give us the full list of names as they appeared in the original Hebrew text: but since the years for these patriarchs as given in the Septuagint are obviously false, we have no way of determining how old Cainan was at the birth of his first son. Thus, this one omission, even if there are no others, makes it impossible to date the Flood.'* (p. 475)

The footnote gives an impressive list of the ancient versions of Genesis which omit Cainan at the appropriate place, virtually demolishing the authenticity of their argument! One source cited in favour of including Cainan between Arpachshad and Shelah is the apocryphal book of Jubilees.<sup>2</sup>

In the **Apocrypha and Pseudopigrapha** translated by R. H. Charles (1913), Jubilees 8:1-5 mentions Kainam as the son of Arpachshad by Raseuja, daughter of Susan, daughter of Elam. Arpachshad taught Kainam the art of writing; at some stage Kainam

*found a writing which former generations had carved on the rock, and he read what was*

*thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it' (the Watchers being the sons of God in Genesis 6:12).*

Extra-Scriptural legends such as those in Jubilees and other apocryphal books are at least dubious. This particular one about Kainam was incorporated in the Septuagint Genesis account by inserting him in the Messianic line between Arpachshad and Shelah as Cainan, from where, presumably, Luke recorded him in Christ's ancestry.

Whitcomb and Morris are to be commended in urging moderation when extending the past by inserting unspecified numbers of phantom patriarchs into the Genesis genealogies. However, this red herring of Cainan's absence from Genesis, which they seem to have originated, has ever since been regurgitated by one author after another.

It seems incredible that qualified scientists who accept the Scriptural revelation of the creation of the universe in six days can stumble over the straightforward chronology in Genesis 11 (Hebrew text).

### REFERENCE

1. Whitcomb, J. C. and Morris, H. M., 1961. **The Genesis Flood: The Biblical Record and Its Scientific Implications**, The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania.
2. The books of Jubilees and Enoch are from the same religious tradition. Jude 14, 15 appear to be a quote from Enoch 1:9; the traditional orthodox explanation is that Jude was not quoting this book but both refer to a common tradition. This may be the case for the Kainam of Jubilees and Luke's Cainan.

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### ARCHAEOLOGY AND CHRONOLOGY

Dear Editor,

The articles in **CEN Tech. J.**, 11(1) by John Osgood and Ralph Pacini concerning the history of ancient Egypt as it relates to the Bible prompt me to recommend reading the book **Centuries of Darkness**, which though not a Christian publication is fair.<sup>1</sup>

As background to what I wish to say, Immanuel Velikovsky must be first mentioned. His 1950 **Worlds in Collision** earned the wrath of scientists through his proposal that Venus began as a comet expelled from Jupiter in historical times, causing geological and environmental disasters as it approached the Earth. His astronomical scenario fouled academic opinion against what he subsequently proposed in **Earth in Upheaval** (catastrophic geology) and in **Ages in Chaos** (a reconstruction of ancient Egyptian and Palestinian history which agreed with the Biblical account rather than the generally accepted saga).

There seems always to have been a cynical attitude among the public towards psychiatrists, and Velikovsky's having been such was played upon by his critics. This attitude he related to II Peter 3:4-7 in his final book, **Mankind in Amnesia**, published after his death in 1979. Ironically, the following year Alvarez' ideas about dinosaur extinction opened the floodgates to the respectability of cosmic catastrophes, doubtless because the dinosaur extinction supposedly happened millions of years before the time of man.<sup>2</sup>

In 1982 British astronomers Victor Clube and Bill Napier in **The Cosmic Serpent**<sup>3</sup> connected the mass extinctions scattered throughout the fossil record to such events as comets or meteors striking the Earth.<sup>4</sup> The book also touched upon ancient history, especially of Egypt, and here the case was taken up by **Centuries of Darkness**.