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GENESIS 4-5

Beginning chapter 4, we begin to witness the development of the human race in its fallen state.

-There are two categories men and women are divided into: the ungodly and the godly.

Now the godly are so, only by obedience to God's revelation of Himself, the woman's seed.

But the ungodly are those who do not acknowledge nor obey God's revelation of Himself, the seed of the serpent.

-Within the ungodly there are those who serve their own flesh and desires, who are captives at Satan's will.

-And those who are willfully serving Satan, having pledged allegiance to Him.

-Therefore because Adam and Eve did not follow Satan in the fall, there are not two wills, but millions in the world!

4:1-7 The two sons of Adam and Eve .

4:1 The conception and birth of Cain.

- 1) Adam knew his wife, a euphemism for sexual relations and she conceived.
- 2) She bore Cain acknowledging that she had acquired a man from the Lord.

- a) The declaration was first an expression of her faith in the promise of God of a redeemer. Gen. 3:15
- b) But equally a recognition of her God-given ability to procreate, after her own image.

4:2 The conception and birth of Abel.

- 1) She bore Abel, which means vapor, vanity.
* Perhaps prophetic of his short life?
- 2) The two boys had different occupation.
 - a) Abel was a shepherd, a keeper of sheep.
 - b) Cain was a farmer, a tiller of the ground.

4:3-5 The worship of Yahweh by Cain and Abel.

4:5 Cain presented his gift.

- 1) In the process of time means at the end of days without any set duration.
- 2) Cain brought his offering of the fruit of the ground.

4:4a Abel presented his gift.

- 1) Abel brought of the firstlings of his flock and of the fat thereof.
- 2) The Lord respected

4:4b-5 The Lord made a difference in the gifts.

- 1) God excepted Abel's gift but not Cain's offering. Vs. 4b-5a
 - a) There have been many who have said that it was due to one being a blood offering and the other fruit of the ground.
 - b) But this is reading into the passage and besides the Law later did allow grain offerings.
 - c) The New Testament provides us with the reason, it is the commentary on the Old Testament.
 - 1)) By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. 11:4
 - 2)) Cain is said to be a wicked one and his works evil and his brother's righteous. 1Jn. 3:12
 - d) God knew Cain's attitude and heart and rejected his offering. Jer. 17:9, Matt. 15:18-19
- 2) Cain was very angry as a result being visible by his countenance. Vs. 5b-c
 - a) It speaks of burning, kindled, fierce anger.
 - b) Don't let the sun go down on your wrath. Eph. 4:26

4:6-7 The Lord confronts Cain.

- 1) God asked Cain two questions. Vs. 6
 - a) Why are you angry?
 - * His answer should have been because I have hate and envy.
 - b) Why is your countenance fallen?
 - * Again, he should of said, "Because You chose Abel over me".
 - c) God was provoking Cain to self-examination in order to see his fault, rather than blaming God or Abel.
- 2) God gave to Cain two choices.
 - a) If you do will, you not be accepted?
 - * Doing well meant confession of his sin.
 - b) If you do not do well, sin lies at the door.
 - * Sin as a ravenous beast was crouched ready to leap and rule him.
 - c) Cain was warned about sin desiring to master him but he was to rule over it.
 - * If he did not turn to God and resist sin nature by God's power, he would be controlled by sin.

4:8-15 **The murder of Abel by Cain.**

4:8 Cain nursed his anger rather than turning to God in repentance.

- 1) Cain talked with Abel his brother as they were in the field. Vs. 8a-c

- a) He plotted the murder, being premeditated.
- b) He arranged it so no one was around.
- 2) Cain rose up against Abel his brother and killed him. Vs. 8d
 - a) His evil heart of anger led him to murder.
 - b) His murder was treachery, his own brother, stated twice.

4:9-16 The judgment of Cain.

4:9-10 The Lord confronts Cain.

- 1) The LORD said to Cain, “Where *is* Abel your brother?” Vs. 9a-b
 - a) He responds sarcastically, “I do not know. Am I my brother's keeper?”
 - b) As if to say, “Do I have to keep an eye on him all the time?”
- 2) The LORD again said, “What have you done?” Vs. 10a-b
 - * Certainly to impress on him the magnitude of his sin!
- 3) The LORD confronts Cain with the murder of his brother, “The voice of your brother's blood cries out to Me from the ground.” Vs. 10c
 - a) The life of the flesh is in the blood. Lev. 17:11
 - b) Blood pollutes the land. Nun. 35

- c) Adam and Eve had justified their sin but now Cain denies it completely.
 - 1)) Woe to them! for they have gone in the way of Cain, Jude 11
 - 2)) Absalom killed Amnon because he raped Tamar. 2Sam. 13
 - 3)) The one that hears God's Word and doesn't do is building on sand. Matt. 7:26

4:11-12 The Lord sentences Cain.

- 1) God curses Cain from the earth, that the earth yield not her strength, as his judgment.
- 2) God relates the curse to the blood of Abel at his hand. Haggai 1:5-7

4:13-14 The complaint of Cain to the Lord.

- 1) Cain regretted the consequence, not the sin, “My punishment is greater than I can bear. Vs. 13
- 2) God had driven him out that day from the face of the ground. Vs. 14a
- 3) He would be hidden from God’s face. Vs. 14b
- 4) He would be a fugitive and a vagabond on the earth. Vs. 14c
- 5) He understood *that* anyone who found him would try to kill him. Vs. 14d

4:15 The Lord provides protection for Cain.

- 1) The seven-fold vengeance is referring to full divine retribution if anyone killed Cain, this is the mercy of God. Vs. 15a-c
* The number seven as we have seen is symbolic of completeness.
- 2) God set a mark on Cain, lest anyone finding him should kill him. Vs. 15d-e
 - a) This was not some visible mark as some believe, for out of the seventy-six times the word appears, it is always translated “sign” given not “mark” on Cain.
 - b) What it was, no one knows, be it the mere sign of his wonderings, fear of being killed, it is speculation.
 - c) What is clear is that the purpose of the mark was for protection by the mercy of God, just as the coverings for Adam and Eve’s nakedness were by the mercy of God, the parallel is unmistakable. Gen. 3:21

4:16-24 The line of Cain.

4:16 The Lord turned Cain over to a self-will life.

- 1) Cain went from the presence of the LORD to lived a life further from Yahweh than he could of ever imagined.

- 2) Cain dwelt in the land of Nod on the east of Eden “dwn” means wondering, indicative of his judgment by God and monument to his own legacy.
 - a) This could very well be the sign given to Cain by the name of the city “wondering”, kind of like the Refuge Cities to come in the Law for the “blood redeemer”. Num. 35
 - b) Whenever a person rejects to repent and get right with God, he or she merely wonders without direction in life!
- 3) The direction was east of Eden “Nde” which means pleasure.
 - a) Just like his parents from the paradise of pleasure God had intended for man but sin ruined it all.
 - b) But now Cain is removed further away from that place of blessing by the covenant God Yahweh. due to much greater sin.

4:17 The birth of Cain’s son.

- 1) Parallel to the godly line. Gen. 4:1, 25
- 2) Cain knew his wife, means Cain married his sister.
 - a) Later in the Law it was forbidden to marry a sister and incestuous relations.

- b) The Athenians law made it compulsory to marry the sister if she had not found a husband at a certain age.
- 3) Enoch was his son, not to be confused with Enoch in the line of Adam.
 - a) Enoch means dedicated.
 - b) Conservative guess would be a million people. Gen. 5-4
- 4) Cain built a city and named it after his son, “dedicated”.
 - * Literally was building, some suggest that he never finished it, if so it is a perfect picture of man uncommitment!

4:18 The descendents of Enoch.

- 1) Irad means “wild donkey” or “fleet”, the grandson of Cain.
- 2) Mehujael means “smitten or blotted out by God”, the great-grandson of Cain.
- 3) Mathushael means “who is God” or “man of underworld”, the great, great-grandson of Cain.
- 4) Lamech means “powerful” or “strong youth” or “oppressor”, the great, great, great-grandson of Cain.
 - a) Lamech is the seventh from Adam.
 - b) The number seven speaks of completeness.

- c) Lamech reveals that the earth had become completely like Cain, glorying in violence.

4:19-22 The descendants of Lamech.

- 1) Lamech practiced of polygamy. a deterioration from the monogamous institution at Creation.
- 2) Lamech took for himself two wives, marking the sensual and selfish self love of fallen man. Vs. 19
 - a) Their names Adah means “ornament” or “pretty”.
 - b) The name Zillah means “shade”.
- 3) The first wife Adah bore Jabel “stream of water”. Vs. 20
 - a) Jabel was the father of those who dwell in tents and have livestock, a bedouin life-style.
- 4) His brother’s name was Jubal and means “stream”. Vs. 21
 - a) He was the father of all those who play the harp and flute. 1Sam. 16:23; 17:10; 19:9
 - b) There is a word play...Hartly
- 5) Zillah bore Tubal-Cain, meaning “you will be brought to possession”, so some have interpret it to means “smith” in view of his profession. Vs. 22
 - a) He was an instructor of every craftsman in bronze and iron.

- b) The sister of Tubal-Cain was Naamah “loveliness” or “pleasant”, the name of Rehoboam’s mother. 1Kngs 14:21
 * All for the glory and pride of man, rather than for God!

4:23-24 Lamech boasts of his violence.

4:23 Lamech boast is to his wives.

- 1) Lamech said to his wives: “Adah and Zillah”, hear my voice; Wives of Lamech, listen to my speech!
 * Called a Taunt Song.
- 2) Lamech means “powerful”, he brags of killing a man, not to be confuse with Lamech of Cain’s line. Gen. 4:18
 - a) He is cruel and went beyond the violence against him, “For I have killed a man for wounding me.”
 - b) He is arrogant wanting them to know it was a strong capable man, exalting himself, “Even a young man for hurting me.”
 * Eye for and eye, tooth for a tooth was a deteurent on vengeance, limiting the retaliation, not a command for vengeance. Ex. 21:24-25

4:24 Lamech declares himself greater than God.

- 1) He uses the first makes himself the authority of his own justice in comparisons to Cain’s by God, “If Cain shall be avenged sevenfold.”
- 2) He declares his verdict of vengeance as God did over Cain, “Then Lamech seventy-sevenfold.”
- 3) This is the first composed poetry in the song of Lamech, marked by parallelism.
- 4) Perhaps the very song is indicative of the coming complete judgment by God for all the corruption and violence that had filled the earth.

4:25-5:32 **Line of Seth.**

4:25 The birth of Seth.

- 1) And Adam knew his wife again, a euphamism for sexual relations.
- 2) Eve bore a son and named him Seth, which means compensation or substitute.
- 3) Eve understood clearly the purpose of this son, “For God has appointed another seed for me instead of Abel, whom Cain killed.”
 * Seed looking to the promise. Gen. 3:15

4:26 The birth of Seth’s son.

- 1) Seth also had a son born to him and named him Enosh which means like Adam or just man, mortal and decaying.

- 2) The birth of Enosh marked an critical time line, men began to call on the name of the LORD.
 - a) A dependency and recognition of God resulting in revival.
 - b) By the time of Moses God revealed Himself again by this name. Deut. 31:27-29

5:1-3 The summary of Adams geneolgy.

5:1 The creation of Adam.

- 1) The book of genealogy “towl@dah” refers to the descendents of Adam through the line of Seth. Gen. 2:4, 6:9
 - a) The word for book means scroll, from a short legal document to one written of great length. Deut. 24:1; 31:24, 26
 - b) The implication is that the author took it from an existing written record and there is no reason to think that Adam could not of written these records.
- 2) It marks a sharp comparison with the last two verses of the preceding chapter.
 - a) Men as fathers name their sons, fallen.
 - b) God the father of Adam name him in the image and likeness of God.
 - c) But God is the father of all mankind.
- 3) Adam is used as a personal name.
 - a) There are ten generation from Adam to Noah.

- b) The book of Matthew records the books of the generation of Jesus Christ. Matt. 1.1

5:2 The Blessing of God on Adam and his wife.

- 1) The distinction is reminded, male and female, created “bara” and made “asah”. Gen. 1:26, 2:7, 21-22
- 2) The blessing was for procreation. Gen. 1:28

5:3 The birth of Adam’s son Seth.

- 1) Adam was 130 years old.
- 2) Adam is used as a proper name. Gen. 4:25
- 3) Adam created Seth in his own likeness, fallen.
- 4) Adam named him Seth, which means compensation or appointed.

5:4-5 The length of Adams life.

5:4 Adam had other sons and daughters.

- 1) Adam lived 800 after the birth of Seth. Vs. 4a-b
- 2) Adam has other sons and daughter. Vs. 4c
 - a) The genealogies of the Bible do not record every person born but only the important ones for links of family.

b) The genealogies of the Bible are not given to record chronology of time.

5:5 Adam's life came to an end.

- 1) The life span of Adam was 930 years.
- 2) The word of God to Adam was true, he die.

5:6-20 The succeeding generation.

* The record of the life span of the first six descendants followed by the phrase and he died. Rom. 5:12-14

a) It is appointed unto man once to die...
Heb. 9:27

b) Jesus destroyed him that had the power of death. Heb. 2,14

c) Oh death, where is thy sting.... 1Cor. 15:5

5:6-8 The generations of Seth.

1) Seth begot Enosh at 105 years of age, which means man, though some have interpreted it to mean mortal frailty. Vs. 6

2) Seth begot other sons and daughters at 807 years of age. Vs. 7

3) Seth died at age 912 years of age. Vs. 8

5:9-11 The generations of Enosh.

1) Enosh lived ninety years, and begot Cainan. Vs. 9

2) Enosh lived eight hundred and fifteen years, and had sons and daughters. Vs. 10

3) Enosh lived 905 years; and he died. Vs. 11

5:12-14 The generations of Cainan.

1) Cainan means possession or "smith" and begot Mahalalel, which means "praise of God" at age 75. Vs. 12

2) Cainan lived 840 years, and had sons and daughters. Vs. 13

3) So all the days of Cainan were 910 years; and he died.

5:15-17 The generations of Mahalalel.

1) Mahalalel lived 65 years, and begot Jared, which means "descent" or "to go down". Vs. 15

2) Mahalalel lived 830 years, and had sons and daughters. Vs. 16

3) Mahalalel lived 895 years; and he died. Vs. 17

5:18-20 The generations of Jared.

1) Jared lived 162 years, and begot Enoch "dedicated". Vs. 18

* Jared's son Enoch should not be confused with Enoch, the son of Cain, whose name was given to a city. Gen. 4:17

- 2) Jared lived 800 years and had sons and daughters. Vs. 19
- 3) So all the days of Jared were 962 years; and he died. Vs. 20
 - * Jared is the sixth from Adam and was the great-grandfather of Noah.

5:21-24 The generations of Enoch.

- 1) Enoch lived 65 years and begot Methuselah. Vs. 21
 - a) Methuselah means “man of the dart”, but many have interpreted to mean, “When he dies judgment will come.” Morris P:160
 - b) The man Methuselah was a sign to the people about God’s judgment to come.
 - 1)) He represented a message of longsuffering. 2Pet. 3:9
 - 2)) He represented a message of grace.
 - c) The man Methuselah was the grandfather of Noah.
 - d) The man Methuselah is the longest living man as opposed to his father, Enoch the man who never died.
- 2) Enoch walked with God for 300 years after fathering Methuselah and had other sons and daughters. Vs. 22
 - a) He got saved after Methuselah’s birth.

- b) The word walk “halak” means to traverse or move. Mic. 6:8
 - 1)) By faith. 2Cor. 5:7
 - 2)) In holiness. Heb. 12:14
 - 3)) In agreement. Amos 3,3
 - * Jude 14-15
- b) The word speaks of a life of godliness. Noah was a just man, perfect in his generations. Noah walked with God.” Gen. 6:9; 17:1-2; Deut. 30:15-16
- c) There was an ongoing fellowship with Enoch and God. Heb. 11:5-6; Jude 14-15
- d) Enoch begot sons and daughter’s during those three-hundred years. Vs. 22c
 - * The number of people would be multiplying very rapidly.
- 3) Enoch lived a total of 365 years. Vs. 23
 - a) A relatively short span in comparison to the catalogue of chapter five.
 - b) A full life with God.
- 4) Enoch was removed from the earth. Vs. 24
 - a) The process of his life is declared for the second time, he walked with God, giving emphasis to the practice and meaning of his name “dedicated”.
 - b) His name Enoch “Chanowk” means dedicated which he lived up to.

- c) Enoch one day was walking with God as usual and he kept on walking into the presence of God.
* The only other is Elijah. 2Kings 2:1, 5, 9, 10
- d) The proclamation of God was that God took him.
* Before he was translated he had this testimony, that he pleased God.
Heb. 11:5

5:25-27 The generations of Methulelah.

- 1) Methuselah lived 187 years and begot Lamech “lemek” meaning powerful. Vs. 25
- 2) Methuselah lived 782 years and had sons and daughters. Vs. 26
- 3) All the days of Methuselah were 969 years; and he died. Vs. 27

5:28-31 The generations of Lamech.

- 1) Lamech was 182 years of age and he had a son and named him Noah “rest”. Vs. 28-29a
- 2) Noah’s name was prophetic of the coming judgment and curse on the earth, that caused great toil to yield a harvest. Vs. 29 b-c
- 3) Noah would bring rest from the violence through the building of the ark.

- 4) Lamech lived 595 years and had sons and daughters. Vs. 30
- 5) All the days of Lamech were 777 years and he died. Vs. 31

5:32 The generations of Noah.

- 1) And Noah was 500 years old and begot Shem, Ham, and Japheth.
 - a) Shem means name, reputation or fame.
* Shem was about 97 years old before the flood. Gen. 11:10
 - b) Han means hot.
 - c) Japheth means “opened”, “to make broad” or “may God enlarge him” and is the eldest.
- 2) The genealogy of Noah is interrupted by the flood story and finished after it. Gen. 9:29