GENESIS
A DEEP DIVE

ADAM TO NOAH

A TALE OF TWO SEEDS: GENESIS 4:1-26

GENESIS 4

- Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, “With the help of the LORD I have brought forth a man.” 2 Later she gave birth to his brother Abel.

GENESIS 4

- Now Abel kept flocks, and Cain worked the soil. 3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. 4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, 5 but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

GENESIS 4

- 6 Then the LORD said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”

- 8 Now Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him.
- 9 Then the LORD said to Cain, “Where is your brother Abel?”
- “I don’t know,” he replied. “Am I my brother’s keeper?”

GENESIS 4

- 10 The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. 11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. 12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

GENESIS 4

- 13 Cain said to the LORD, “My punishment is more than I can bear. 14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

GENESIS 4

- 15 But the LORD said to him, “Not so; if anyone kills Cain, he will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no one who found him would kill him. 16 So Cain went out from the LORD’s presence and lived in the land of Nod, east of Eden.

GENESIS 4

- 17 Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. 18 To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

GENESIS 4

- 19 Lamech married two women, one named Adah and the other Zillah. 20 Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. 21 His brother’s name was Jubal; he was the father of all who play the harp and flute. 22 Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron. Tubal-Cain’s sister was Naamah.

GENESIS 4

- 23 Lamech said to his wives, “Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me. 24 If Cain is avenged seven times, then Lamech seventy-seven times.”

GENESIS 4

- 25 Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, “God has granted me another child in place of Abel, since Cain killed him.” 26 Seth also had a son, and he named him Enosh.
- At that time men began to call on the name of the LORD.

LITERARY DESIGN OF GENESIS 4

- Genesis 4 begins and ends with Eve giving birth to a son. Compare what Eve says in Genesis 4:1 to her words in Genesis 4:25.
- What do you notice? How would you describe the differences between the two statements?

LITERARY DESIGN OF GENESIS 4

- “The whole of chapter 4 is developing themes right out of what emerged from chapters 1-3. But it’s also a hinge in that it is going to set a whole bunch of new things in front of us that will lay down patterns for the next few chapters.”

4:1-2	"And the human ***knew his wife*** Eve, and ***she conceived*** and she ***gave birth***..." - Two sons born: (1) Cain **+ wordplay on son's name** (2) Abel (= "vapor")
4:3-16	**Cain murders his brother Abel** vv. 3-7: The sacrifices and Cain's test vv. 8-11: Cain murders his brother and dialogue with Yahweh vv. 12-16: God's punishment and his mercy on Cain — God's mercy: 7x blood vengeance declared for Cain
4:17-18	*"And Cain **knew his wife** and she **conceived** and **gave birth** to* **Enoch**..." **+ builds a city named after his son**
4:19-24	**Lemek murders a young man** v. 19: Lemek's two wives vv. 20-22: Lemek's three sons vv. 23-24: Lemek's murderous poem — Lemek declares 77x blood vengeance on himself
4:25-26	*"And the human **knew again his wife** and she **gave birth** to a son..."* - Two sons born: (1) Seth + **wordplay on sons' name** (2) Enosh (= "humanity")

COMMON LITERARY THEMES IN GENESIS AND PENTATEUCH

- “Throughout the Pentateuch, the sevenfold use of divine speech formulae is common place, and within this chapter the number seven is clearly significant (cf. vv 15, 24). Unusually full details about Lamek, the seventh generation from Adam (vv 18–24), may illustrate another convention associated with biblical genealogies, a tendency to draw attention to the seventh generation.

COMMON LITERARY THEMES IN GENESIS AND PENTATEUCH

- Indeed various keywords in the narrative appear a multiple of seven times. Within 4:1–17, “Abel” and “brother” occur seven times, and “Cain” fourteen times. Within the whole of 2:4–4:26, “ ארץearth,” not “land of,” is mentioned seven times, “ אדמהland” fourteen times, and “God” “the Lord” or “The Lord God” some thirty-four times, exactly matching the thirty-five occurrences of “God” in 1:1–2:3.

COMMON LITERARY THEMES IN GENESIS AND PENTATEUCH

- The last verse of chap. 4, “At that time people began to call on the name of the Lord,” thus contains the seventieth mention of the deity in Genesis and the fourteenth use of the key word “call”… In all these respects chap. 4 is entirely typical of the editorial techniques used throughout Genesis, and its present form must owe much to the final editor.” — GORDON J. WENHAM, GENESIS 1–15, 96-97

EVE'S MANY SONS: GENESIS 4:1-2 AND 4:25-26

4:1-2	a b c b'	[1]*Now, the human knew his wife Eve,* *and she conceived and she gave birth to* **Cain**, *and she said, "I have* **created** *a man (in comparison) with Yahweh."* [2]*And again she gave birth to his brother*[1] **Abel**,
4:25-26		[25]*and Adam knew his wife again* *and she gave birth to a son,* *and she named him "Seth (שת)," because,* *"God has appointed (שת) me another seed in place of Abel, for Cain killed him."* [26]*And to Seth, to him also a son was born;* *and he called his name Enosh.* *Then it was begun, to call on the name of Yahweh.*

TWO BIRTH SCENES

- The opening and closing birth scenes provide a matching frame of Eve's pregnancy, birth, and the naming of sons. The similarities also highlight some important contrasts.

TWO BIRTH SCENES

- Eve's words in 4:1 could be taken as a celebration of divine assistance ("with Yahweh" = "with Yahweh's assistance"). More likely, they are a statement of budding arrogance: "I have created a man, alongside/ in comparison with Yahweh"). The likelihood of this interpretation is supported by many observations of the following narrative:

TWO BIRTH SCENES

- Eve's words "I have created a man…": The Hebrew root קנ״ה appears elsewhere in the Hebrew Bible to describe God as Creator of the world (14:19, 22), of Israel (Deut 32:6), of people (Ps 193:13), or of wisdom (Prov 8:22).

TWO BIRTH SCENES

- Since divine procreation is often connected with this verse, and it is never used of “acquiring” children, it’s more likely that Eve is attributing the “creation” of Cain to her own power and ability (cf. the warning against attributing God’s power to oneself in Deut 8:11-18).

TWO BIRTH SCENES

- "…with Yahweh": Many translations interpret the "with" (את) as Yahweh's agency, so that Eve is attributing her pregnancy to Yahweh (Septuagint διὰ τοῦ Θεοῦ; " with the help of the LORD" NASB; ESV; NIV). The word is more likely implying a comparison, "beside, in comparison with Yahweh."

TWO BIRTH SCENES

- This is a common use of "with." Exodus 20:23: “Do not make any gods alongside/in comparison with me (אתי); Genesis 39:6: “And Potiphar left everything in the hand of Joseph and didn’t know anything alongside/in comparison with him (אתו)”.

TWO BIRTH SCENES

- With this interpretation, the narrative is portraying Eve (once again) as a human who uses their God-given abilities to create their own blessing by their own wisdom and power. Eve would then be the first of many mothers in Genesis to try to achieve or attribute the divine blessing of children by their own plan or power.

TWO BIRTH SCENES

- Compare Sarai in ch. 16, Rebekah in ch. 27, and Leah and Rachel in ch. 30. This would also explain why God accepts the younger son's offering, to subvert human wisdom and power, as he does in each of the generations.

- “The first woman, in her joy at giving birth to her first son, boasts of her generative power, which approximates in her estimation to the Divine creative power. The Lord formed the first man (2:7), and I have formed the second man. Literally, ’I have created a man with the Lord‘ = I stand together [i.e. equally] with Him in the rank of creators.” — U. CASSUTO, A COMMENTARY ON GENESIS: , FROM ADAM TO NOAH, 201.

TWO BIRTH SCENES

- Eve's words about her sons open and close the chapter (4:1 and 4:25), and they form a contrast: 4:1: "I have created a man alongside Yahweh" // 4:25: "God has given me a seed, another one in the place of Abel, for Cain murdered him."
- Her opening words of hubris are subverted, while her closing words accept Seth as a generous gift after the tragic loss of Abel that ironically overturned her presumptive words.

TWO BIRTH SCENES

- 4:25 (A3) provides a kind of reversal of Abel's death. "Although Seth is not Abel, he is said to stand "in the place of" the dead son in a more profound sense… Seth is Abel redivivus [= "revived"], the slain son restored to his parents.
- His birth is proof that the loss of the son favored by God's inscrutable grace is not final. The death of the beloved son, even when it is not averted, can still be reversed." [Levenson, "Favor and Fratricide," 78]

OFFERINGS AT THE DOOR OF THE GARDEN

- Is there something wrong with Cain's offering? Was Cain rejected by God?
- "In the normal course of offerings, there's a moment for jealousy. The question is: how will the human respond to this decision? Notice that it's a decision between tov and no tov."

a *And* **Abel** *was a shepherd of flocks,*
b *but* **Cain** *was a tiller of the ground.*

c [3]*And it came from the end of days,*

b′ *and* **Cain**
brought from the fruit of the ground
an offering to Yahweh.
a′ [4]*And* **Abel**,
also he brought from the firstborn of his flock
and from their fat portions,

a *and Yahweh gazed*
b *upon* **Abel** *and for his offering;*
b′ [5]*but upon* **Cain** *and upon his offering*
a′ *he did not gaze.*

a *And there was heat-anger to Cain,*
b *and his face fell,*
[6]*and Yahweh said to Cain,*
a′ *"Why is there heat-anger to you?*
b′ *and why has your face fallen?*
a [7] **If you do good,**
b ***won't there be lifting up?***
a′ **and if you do not do good,**
b′ ***at the door, sin is a croucher,***
c *and its desire is for you,*
c′ *but you can rule it."*

CAIN AND ABEL'S OFFERING: GENESIS 4:2-7

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- Cain and Abel are first introduced in terms of their economic and cultural domains: Cain is a farmer who works the ground, and Abel is a shepherd who works among migrating flocks.
- These two vocations have important associations throughout the biblical narrative:

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- **Farming and cities:** organized agriculture in the Ancient Near East was associated with the world's first empires (Babylon and Egypt), where slave labor and infrastructure provided the groundwork for mass farming. It's no accident that Cain will become associated with the first cities of the Bible (Gen 4:17) and the advent of technology and civilization (Gen 4:20-22).

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- **Shepherding and the desert:** shepherds who migrated with their grazing animals were nomads that lived on the borders of urban society. They tended to be viewed as lower class (though they could produce great wealth) and outside the value systems of the great cities and empires (shepherds were viewed as despicable by urban Egyptians (Gen 43:32; 46:34).

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- On the whole, Yahweh identifies himself with the shepherd underdog throughout the Bible and consistently reveals himself to people in the desert, to shepherds outside of the imperial systems of organized human power and prestige.

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- • Abraham the shepherd is called out of the cities of Babylon (= “Ur of the Chaldeans”) and Haran in Syria (Gen 11:31-12:4).
- • Isaac and Jacob and his many sons are all shepherds living on the edge of urban centers in the land of Canaan.

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- Moses meets Yahweh in the desert of Sinai while shepherding his flock (Exod 3).
- Yahweh “creates” the people of Israel by leading them out of Egypt (where they farm and build cities) and constituting them as his covenant people in the desert of Sinai.

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- Israel's first true king, David, was a shepherd (1 Sam 16:11), while their illegitimate king Saul was a farmer of the field (1 Sam 11:5).
- Yahweh himself is portrayed as Israel's shepherd (Psalm 23), and he dwells in a tent (2 Sam 7:6).

FARMERS VS. SHEPHERDS, THE CITY VS. THE WILDERNESS

- This contrast is sustained throughout the rest of the Hebrew Bible, and it is introduced in the Cain and Abel story in order to prepare us for what happens next. It should strike us as no surprise that God favors the shepherd and that the “city boy” (a.k.a. “farmer boy”) is the negative character.

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- The narrative is very spare, but it's precise in directing the reader's attention that what is supposed to be noticed.

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- The nature of the offerings:
- Cain brings "the fruit of the ground."
- Cain is, like Adam his father, a tiller of the ground, which has been cursed.
- Cain's offering, while legitimate, is an undifferentiated vegetable and grain bundle.

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- Abel's offering is "from the firstborn of the flock, and from the fat portions."
- Notice the extra detail devoted to the description, which highlights two layers of value:

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- (1) the firstborn of the flock (of greatest symbolic value), and
- (2) the fat portions, the tastiest and most nutritious portions. The narrative implies a direct contrast here between Cain's bundled veggies and Abel's carefully selected and valuable animal offering.

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- "By giving the first-born and the best of the animal (i.e. the fat), Abel would be understood as having given everything to God." — Richard Hess, "Abel" in Anchor Bible Dictionary, vol. 1, p. 9-10.

YAHWEH'S FAVOR FOR ABEL BUT NOT FOR CAIN

- **Conclusion:** While both offerings are legitimate (cereal and animal offerings are both described in the sacrificial rules of Leviticus 1-7), the lavish value ascribed to Abel's offering makes Cain's gift pale in comparison.
- But the fault isn't simply in the ingredients of the offering but what they indicated about the character of the one offering.

THE CHARACTER OF THE OFFERERS

- When God makes his decision, notice the word order:
- “God gazed upon Abel, and upon his offering, and upon Cain, and upon his offering, he did not gaze.”

THE CHARACTER OF THE OFFERERS

- The emphasis is God's perception of the people offering the gift. The "gazing" is, so to speak, the moment of God "reading" the hearts of the two brothers, and upon examination, God's favor goes to the one who was willing to offer what's most valuable.

THE CHARACTER OF THE OFFERERS

- The following narrative bears out the wisdom of God's assessment: Cain's character is such that when he does not receive favor, he gets violently angry.

GOD DOES NOT "REJECT" CAIN

- God's favorable gaze upon Abel does not constitute a rejection of Cain, though he seems to experience it as such. God immediately reaches out to Cain, continues a long dialogue with him, and tells him that this moment is not permanent.

GOD DOES NOT “REJECT” CAIN

- God tells Cain the way to favor: “do what is good.” The implication is that God can discern, somehow, in Cain’s offering that all is not well in his heart and mind and character. So he works with Cain and invites him to do the right thing and find himself experiencing divine favor.

GOD DOES NOT "REJECT" CAIN

- "The issue in Genesis 4 is one of ethics, not of sacrificial ingredient… Nonetheless, there exists a possibility that a comparative ethical value is reflected in the quality of the sacrifices offered… With the same ingredients, the human roles could have been reversed….

GOD DOES NOT "REJECT" CAIN

- Cain would have selected the best of what the earth can offer, and Abel would killed an animal picked gingerly from the heard… The emphasis is not on the ingredient of the sacrifices but on the disposition of the one offering." — ANDRE LACOQUE, ONSLAUGHT AGAINST INNOCENCE: CAIN, ABEL, AND THE YAHWIST, 20-22.

THE FIRSTBORN RIVALRY AND YAHWEH

- Cain's birth story draws attention to him as the firstborn. His mother boasts of her ability to "create" a man, and this man goes on to take the place of Adam as "worker of the ground."

THE FIRSTBORN RIVALRY AND YAHWEH

- Cain is also the first to bring an offering, as the patriarch or firstborn male always does as their prerogative. The firstborn was to be acknowledged as the one who received the greater share of the inheritance (Deut 21:17) as the father's representative (Gen 49:3).
- In Genesis, the male head of the family offers sacrifices (Noah in 8:20; Abraham in 12:4-10) and passes on the blessing and right of the first born (Gen 27).

THE FIRSTBORN RIVALRY AND YAHWEH

- In Genesis 4:3, we're told first that Cain brought his offering, and then, all of a sudden, "And Abel, he also brought from the firstborn of his flocks…"
- If Abel's offering is not an effort at usurpation of his elder brother (and it may well be), the narrator at the least is showing us that the firstborn is being shown up by his younger brother. And to top it all off, Yahweh favors Abel!

THE FIRSTBORN RIVALRY AND YAHWEH

- This begins a major theme in the book of Genesis, that God carries forward his promises in ways that subvert and challenge traditional wisdom in human societies, and he loves to elevate the underdog and the disadvantaged.

SACRIFICES AT THE DOOR OF THE GARDEN

- Cain and Abel are introduced in a narrative about worship, as they make their offerings before Yahweh. Where is this story taking place?
- Genesis 3:22-24 told us that the humans were sent out from the garden of Eden “to the east” and that on that eastern border of Eden Yahweh stationed cherubim and a sword.

SACRIFICES AT THE DOOR OF THE GARDEN

- When Cain is exiled after murdering his brother in Genesis 4:16, we're told he went "east of Eden." This means that Genesis 4:1-16 is taking place within Eden, near the eastern edge of the garden.
- There are numerous clues in this narrative, and in later design patterns about the tabernacle and temple, that we are to envision this offering taking place at the "door" of the garden of Eden, which is mentioned in Genesis 4:7.

SACRIFICES AT THE DOOR OF THE GARDEN

- The “door” of Genesis 4:7 is often taken to metaphorically refer to the door of Cain’s heart or mind, where the sinful urge is urging itself upon him. But this is not what the Hebrew text says.

SACRIFICES AT THE DOOR OF THE GARDEN

- Genesis 4:7 consists of three words in Hebrew: “at the door (לפתח), sin (חטאת) is a croucher (רבץ)”.
- The metaphorical “door of the heart” is used nowhere else in the Hebrew Bible, whereas the narrative context provides us with a perfectly plausible explanation.

SACRIFICES AT THE DOOR OF THE GARDEN

- Cain and Abel are depicted as offering their sacrifices at the door of the garden of Eden, in front of the cherubim and the entrance into the holy place of God's heavenly presence on Earth. The sinful, animal-like temptation to fail God has exited the garden with them and is "at the door" alongside them.

SACRIFICES AT THE DOOR OF THE GARDEN

- On this reading, the later tabernacle and temple mirror this precise scene, as the altar was placed directly east in front of the “door” (פתח) to the sacred space, where offerings were made before the priests could enter into the sacred space.

CAIN FAILS HIS TEST

- Cain is biologically “the seed of the woman,” but he becomes “the seed of the snake” by his choices.
- Based on this, does bloodline determine faithfulness?
- What can we expect from chosen families or chosen individuals in the rest of the Hebrew Bible?

CAIN FAILS HIS TEST

- “There are two wills at work: anti-creation and creation, death and life, flourishing and self-destruction. And my choices show my allegiances.”

a [8]*And* **Cain** *spoke to* **Abel** *his brother*[2],
b *and it came about when they were in the field,*
a′ *and* **Cain** *rose up to* **Abel** *his brother*[3]
b′ *and he* **killed** *him.*

a [9]*And Yahweh said to Cain,*
b *"Where is Abel your brother*[4]*?"*
a′ *and he said,*
b′ *"I do not know.*
Am I the keeper of my brother[5]*?"*

[10]*And he said,*
"What have you done?
a **The voice of the shed-blood of your brother**[6]
b *is crying out to me from the ground.*
b′ [11]*And now, you are cursed from the ground,*
a′ *which* **has opened its mouth**
to receive the shed-blood of your brother[7] *from your hand.*

[12]*When you work the ground,*
it will no longer yield its strength to you;
you will be a vagrant and a wanderer in the land."

[13]*And Cain said to the Lord,*
a *"My punishment is too great to lift up.*
b [14]*Behold, you have banished me this day*
c *from the face of the ground;*
c′ *and from your face I will be hidden,*
b′ *and I will be a vagrant and a wanderer in the land,*
a′ **and whoever finds me will kill me."**

[15]*And Yahweh said to him,*
"Therefore whoever **kills** *Cain,*
seven times he will be avenged,"
and Yahweh established a sign for Cain,

so that anyone who finds him would not strike him.
[16]*And Cain went out from the face of Yahweh,*
and he dwelt in the land of Wandering/Nod, east of Eden.

YAHWEH'S DIALOGUE WITH CAIN: GENESIS 4:8-16

- Yahweh's words to Cain turn his anger into a moment of testing that is modeled closely upon the story of his parents' testing and failure.

THE BLOOD CRIES OUT

- In Genesis 4:10-11, God tells Cain that the voice of his brother's blood is crying out from the ground. Notice that the ground has become an active character (it "cries" and "opens its mouth" and "receives") that witnesses Abel's murder, is defiled by it, and testifies as a witness.

THE BLOOD CRIES OUT

- Humanity was made from clay made by water and dust (Genesis 2:7), but now a human returns to the dirt in the form of blood, which results not in the ground being cursed but Cain being cursed from the ground.

THE BLOOD CRIES OUT

- This begins an important design pattern throughout the Hebrew Bible, related to the “city of bloodshed.”
- When human societies build themselves upon the blood of the innocent, God hears their cry and responds.

The Land	**Genesis 6:13** *Then God said to Noah, "The end of all flesh* **has come before me**; *for the earth is filled with* **violence** *because of them..."*
Sodom	**Genesis 18:20-21** *[20]And the Lord said, "The* **outcry against Sodom and Gomorrah** *is indeed great, and their sin is exceedingly grave. [21]I will go down now, and see if they have done entirely according to* **its outcry, which has come to me**; *and if not, I will know."*
Egypt	**Exodus 2:23** *[23]Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and* **their outcry for help because of their bondage rose up to God.**

GOD SHOWS MERCY AND GIVES A SIGN

- In 4:13-14, Cain complains of the severity of the consequences and then blames God for his exile.
- Cain also raises the important factor that he has blood on his hands and that an “avenger of blood” may “find” him and exact justice.

GOD SHOWS MERCY AND GIVES A SIGN

- His language hints forward to the kinsmen redeemer whose family responsibility it was to avenge the murder of a relative (see Numbers 35:12, 19, 21, 24-25).
- God “sets a sign for Cain” (not “on” him).

GOD SHOWS MERCY AND GIVES A SIGN

- The history of interpretation is littered with imaginative speculations that are not grounded in the text. The earliest collection of interpretations is found in an early Jewish commentary on Genesis (4th-6th century A.D.) called Genesis Rabbah.

THERE ARE SEVEN DIFFERENT OPINIONS ON THE SIGN OF CAIN:

- 1. God caused the sun to rise (as a sign that Cain was not to be slain by animals)
- 2. He marked him by inflicting leprosy on him
- 3. He gave him a dog to protect him against animals
- 4. He marked him with a horn on his forehead (as a degradation of his human form)
- 5. He punished Cain as a sign (= warning) to future murderers
- 6. He partly pardoned his sin as a sign (= example) for future sinners who repent
- 7. He allowed him to live until the flood

GOD SHOWS MERCY AND GIVES A SIGN

- The “sign for Cain” begins a design pattern motif in the Hebrew Bible. When God confronts humanity’s evil, he usually brings justice while also showing mercy. And he marks this distinction by means of a sign (’ot / אות), a symbol that itself communicates the meaning of the event on a deep level.
- The rainbow (Gen 9:12-13) is a sign of God’s judgment and rescue.

GOD SHOWS MERCY AND GIVES A SIGN

- Circumcision is a sign of God's judgment and of his eternal promise to raise up seed for Abraham. (Genesis 17: 10-14)
- The plagues that God sends on Egypt are signs (Exod 10:2, see also Ps 78:43 and 105:27) of God's judgment and of his commitment to save the Israelites. God gives a "sign" of the distinction between Egypt and Israel.

GOD SHOWS MERCY AND GIVES A SIGN

- The Passover lamb's blood on the doorposts is a sign (Exod 12:12-13) of God's judgment and his mercy.
- Rahab's scarlet cords in Jericho are a sure sign (Josh 2:12) that God will spare her family when he brings his judgment on the city.

GOD SHOWS MERCY AND GIVES A SIGN

- Cain's sign is the archetype of all these "signs of sparing." In each instance, Yahweh could strike and bring ruin indiscriminately, but instead he makes his mercy available to a remnant and he marks it with a visual sign.

GOD SHOWS MERCY AND GIVES A SIGN

- It just so happens that the first story to set up this design pattern does not tell us what the sign is but only what it means: that Cain stands under God's judgment for his murder and no one else has the legal or moral right to exact vengeance on him. But Cain also stands under God's mercy, which is marked by "a sign for Cain."

GOD SHOWS MERCY AND GIVES A SIGN

- This is a good example of how design patterns work in the Hebrew Bible. In this case, the first appearance of a motif is the most ambiguous, and it is only through repetition that the motif gains clarity. Notice that all of the signs are visual phenomena (bow in the sky, cutting of flesh, blood on door frame, cord of scarlet thread on window).

It could be that in Genesis 4:15 we are given the content of the sign in the form of Yahweh's declaration of protection for Cain.

Gen 4:14b-15

And Cain said,
"...it will come about that **anyone who finds me,**
he will murder me!"

And Yahweh said to him,
"On account of this, **anyone who** *murders Cain,*
he will be avenged seven times."

And so Yahweh set for Cain a sign,
so that there would be no striking him,
anyone who finds him.

GOD SHOWS MERCY AND GIVES A SIGN

- It is Yahweh's verdict this this first human murderer, who should experience just consequences, is spared. This, Yahweh says, is "a sign for Cain." If Yahweh, who has full rights to eliminate Cain, does not do so, there is no right for anyone else to kill him. **This is a potent sign: Yahweh does not want to take away life.**

GOD SHOWS MERCY AND GIVES A SIGN

- This interpretation has the advantage of taking on board the meaning of all the future signs of mercy that repeat the design pattern which begins right here.
- It has the disadvantage of not being a visual cue, which all the later signs are.

GOD SHOWS MERCY AND GIVES A SIGN

- “The precise nature of the sign remains uncertain, but its function is clear. As the clothing given to Adam and Eve after the fall (3:21) served to remind them of their sin and God’s mercy, so does the mark placed on Cain. As a protective device against potential enemies it may stay death; in that sense, the anticipated punishment is softened. But at the same time it serves as a constant reminder of Cain’s banishment, his isolation from other people.” — GORDON J. WENHAM, GENESIS 1–15, P. 110.

GOD'S MERCY, CAIN'S WIFE, AND CAIN'S CITY

- Immediately after God provides a protective sign for Cain, he "went out from before the face of Yahweh, and he settled in the land of 'wandering' (nod /נוד), east of Eden" (Gen 4:16).
- That is, he leaves the scene of 4:1-16, outside the "door" of the garden, and he leaves Eden, and therefore his family.

GOD'S MERCY, CAIN'S WIFE, AND CAIN'S CITY

- Outside of Eden, Cain does two things that surprise the reader that may have assumed Adam and Eve were the only/first human beings:
- (1) he impregnates his wife (where did she come from?), and
- (2) he builds a city (for whom).

GOD'S MERCY, CAIN'S WIFE, AND CAIN'S CITY

- Cain's wife: While no other siblings of Cain or Abel are mentioned in the story, we do learn in Genesis 5:4 that Adam and Eve did have other sons and daughters after Cain and Abel. But it is not likely that we are meant to think that Cain married one of his sisters.
- His exile from Eden is also an exile from his family; this seems to be the whole point of his punishment—isolation ("a vagrant and wanderer you will be," Genesis 4:12).

GOD'S MERCY, CAIN'S WIFE, AND CAIN'S CITY

- Instead of assuming that Cain is going into a world empty of humans, this detail is one of the main indicators that Genesis 2:4-3:24 is an archetypal account of the first human priests, not of the first humans as such.
- In that case, Cain is returning to the humanity from which his parents were selected.

CAIN'S CITY

- Genesis 4:17: "and he built a city, and he called the name of the city, according to the name of his son, "Inauguration" (Heb. **khanok** / חנוך)
- There are multiple clues that this city is a negative, or at least as highly ambiguous, development.

CAIN'S CITY

- After God's declaration of protection over Cain, Cain leaves Eden and provides his own form of protection by means of a city (= a walled collection of homes).
- The building of the first city, then, is a display of Cain's lack of trust in Yahweh's ability to "be his keeper."

CAIN'S CITY

- This city protects the murderer Cain, much like the later cities of refuge (Numbers 35). And after multiple generations, **Khanok** will become the kind of place that protects an even more heinous murderer, Lemek.
- In the literary design of Genesis 1-11, Cain's city corresponds to the building of the city of Babylon, which also represents a negative development.

CAIN'S CITY

- "Perhaps Cain's act is one of defiance. He has had enough of the life of the nomad. He refuses any longer to abide under God's terms. The only other reference to building a city in Gen. 1–11 is the incident at Babel: "Come, let us build ourselves a city …" (11:4). Here the whole city-building, tower-erecting project is one that God condemns…

CAIN'S CITY

- Cain's act of city building is an attempt to provide security for himself, a security he is not sure that God's mark guarantees.
- In the words of J. Ellul, Cain "wants to find alone the remedy for a situation he created, but which he cannot himself repair because it is a situation dependent on God's grace." — VICTOR P. HAMILTON, THE BOOK OF GENESIS, CHAPTERS 1–17, 238.

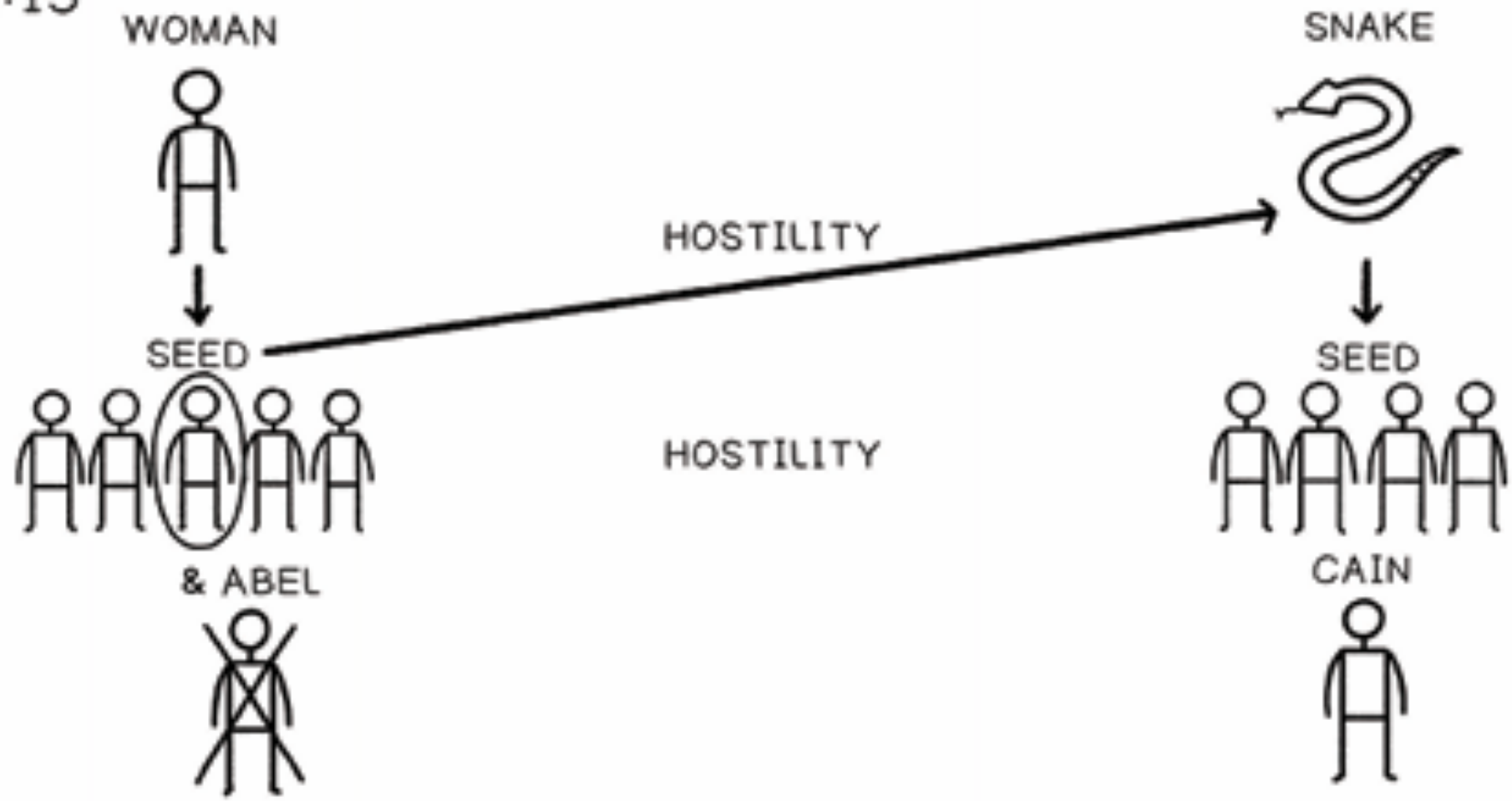
GENESIS 3 AND 4 AS MIRROR STORIES

- The story of Cain's murder has been designed as a mirror that develops and intensifies the story of his parents' failure inside of Eden.

	GENESIS 2-3: ADAM AND EVE	GENESIS 4: CAIN AND ABEL
Human given a significant choice about "good"	*2:14 From any tree of the garden you may eat, but from the tree of knowing* ***good*** *and evil you should not eat, because the day you eat from it you will surely die.*	*4:5-6 But Yahweh did not regard Cain's offering, and Cain was very angry... Yahweh said "Why are you angry, and why has your face fallen? Isn't it the case that if you do* ***good****, you will be lifted up?"*
Humans tempted by an "animal"	*3:1 Now the* **snake** *was more crafty than any creature of the field...and he said to the woman, "Did God really say not to eat from any tree in the garden?"*	*4:6 But if you don't do good,* **sin is crouching at the door***, and its desire is for you.*
Human gives into temptation with destructive consequences	*3:6 When the woman saw that the tree was good for food, and desirable to the eyes, and desirable for gaining wisdom... she took...*	*4:5 And Cain was very angry... [4:8] And Cain spoke to Abel his brother and while they were in the field Cain rose up against Abel his brother and murdered him.*

God shows up to ask a leading question	*3:9 And God called out to the human, and said "**Where are you** (איכה)?"* *3:12 And God said to the woman, "What have you done (מה עשית)?"*	*4:9 And God said to Cain, "**where is your** (אי) brother Abel?"* *4:10 And God said, "What have you done (מה עשית)?"*
Human dodges the question	*3:12 The human said, "The woman who you set with me, she gave to me and I ate."*	*4:9 I don't know! Am I my brother's keeper?*
The perpetrator is cursed	*3:14 God said to the serpent, "Because you have done this, **you are cursed** from every beast and from every creature of the field."*	*4:11 And now **you are cursed** from the ground...*
Inverted desire	*3:16 Your desire will be toward your husband, and he will rule you.*	*4:7 Sin...its desire is toward you, and you will rule it.*
Working the ground will now be more difficult	*3:17b In pain you will eat from the **ground**.* *3:23 And God sent him from the garden of Eden to **work the ground.***	*4:12 For you will **work the ground**, and it will no longer give its strength to you.*
The human is banished from the divine presence	*3:24 And [God] banished the human and he camped east of the garden of Eden...*	*4:14 Behold, you have banished me from the face of the ground and from your presence... [4:16] And Cain settled in the land of Nod, **east of Eden.***

GENESIS 3:15



TALE OF TWO SEEDS

- Compare and contrast Cain and Lemek. How are their actions similar? Describe the trajectory the story takes while following Cain's descendants.
- "This is the line of the snake. Cain and Lemek are both choosing the same path as the seed of the snake."

The Murderous Lemek: Genesis 4:19-24

a b b′	[19]And Lemek took for himself two wives: *the name of the one* was **Adah**, and *the name of the other*, **Zillah**.
a b a′ b′ a″ b″ c	[20]And **Adah** gave birth to *Yabal*; **he was the father** of those who **dwell in tents and have livestock**. [21]And his brother's name was *Yubal*; **he was the father** of all those who **play the lyre and pipe.** [22]And **Zillah**, *she also* gave birth to *Tubal-Cain*, **the forger** of all implements **of bronze and iron**; and the sister of Tubal-Cain was Naamah.
a b a′ b′ a a′ b b′	[23]And Lamech said to his wives, "**Adah** and **Zillah**, listen to my voice, wives of Lemek, hear my speech, for I have killed a *man* **for wounding me**; and a *boy* **for striking me**; [24]if Cain is avenged seven times, then Lemek seventy-seven times."

TALE OF TWO SEEDS

- **Lemek is the seventh generation from Adam through Cain, and his life culminates and distorts two God-given realities in the narrative.**
- God provides the woman for the human in Genesis 2 > Lemek takes two wives for himself
- God provides Cain with mercy and a mark of protection > Lemek declares his own mark of protection

TALE OF TWO SEEDS – LEMECK'S SONS

- 4:20-22: Lemek has three sons from his two wives, and each is associated with the development of human civilization in important ways. All three sons' names are wordplays from two Semitic roots "water canal" (yabal) or "tribute offering" (yobil/ yubal).

TALE OF TWO SEEDS – LEMECK'S SONS

- Yabal (לבי) = "stream, river" (see Isaiah 30:25; 44:4) or "tribute, offering" (see Zeph 3:10)
- Yubal(לבוי) = "water course, canal" (see Jer 17:8) or "tribute, offering" (see Isaiah 18:7)
- Tubal-Cain (יק לבות) = "tribute offering of Cain"
- Naamah = "pleasant"

TALE OF TWO SEEDS – LEMECK'S SONS

- Each of the three sons is titled the "father" of a cultural institution. The interest of the narrative is in the origins of human civilization and its diverse institutions.
- This account would have stood in contrast to Israel's surrounding neighbors and their accounts for the origins of animal husbandry, music, and metallurgy. These are all viewed as divine wisdom received from the gods.

YABAL	*"Father of those dwelling in tents and among herds"*	Animal husbandry on a mass scale
YUBAL	*"Father of those using the harp and the flute"*	Musical art
TUBAL-CAIN	*"Hammerer of those fashioning with iron and bronze"*	Metallurgy
NA'AMAH	*"Pleasant, sweet"*	See Genesis 6:1-2

TALE OF TWO SEEDS – LEMECK'S SONS

- Lemek's third son's name brings up Cain the murderer. The additional fact that he is associated with metallurgy, right before his father's murderous song gives an ominous and dark tone to Tubal-Cain's "metal work." One's mind immediately goes to the sword, which is precisely the interpretation offering in ancient Jewish tradition (see Genesis Rabbah 22:2-3).

TALE OF TWO SEEDS – LEMECK'S SONS

- The literary design of Genesis 4 leads the reader to view the advent of the city and metallurgy as highly ambiguous, or even negative, developments because of their association with the murderous violence of Cain and Lemek.

4:1-16: Cain's **murder** *(הרג) of his brother - avenged 7x*

4:17: Cain's son/city "Enoch" = civilization that multiplies murder

4:21-22: Lemek's son "Tubal-Cain" = civilization that invents weapons

4:22-23: Lemek's **murder** *(הרג) of a young man - avenged 77x*

TALE OF TWO SEEDS – LEMECK'S DAUGHTER

- The mention of Naamah as the sole daughter of Lemek, and the meaning of her name as "sweet, pleasant," is a link forward to Genesis 6:1-2. She is one of the "daughters of humanity," who will attract the unwanted attention of the sons of God. This is how Naamah's "sweetness" was understood by some ancient Jewish interpreters (see Midrash Hagadol, vol. 1, p. 118), whereas others understood her to be Noah's wife (see Genesis Rabbah, 22:4).

LEMEK'S MURDER

- 4:23-24: Lemek's murder is also presented in language that previews the Sinai covenant legislation about limits of revenge, particularly the laws given in Exodus 21:25.

Genesis 4:23

I have killed a man for **wounding** *(פצע) me;*
and a young man for **bruising** *me (חבורה).*

Exodus 21:23-25

[23]*But if there is any injury, then you shall assign:*
life for life,
[24]*eye for eye, tooth for tooth,*
hand for hand, foot for foot,
[25]*burn for burn,* **wound** *for* **wound** *(פצע),*
bruise *for* **bruise** *(חבורה).*

LEMEK'S MURDER

- Lemek has both exceeded the divinely ordained limit of retaliation, and he has redefined the divine law by his own authority. It is interesting that both Cain and Lemek's murders and the consequences are defined in the language of the later Sinai covenant laws.

A1 4:1-2 **Birth of Cain and Abel**	B1 4:3-16 **Cain Murders Abel**	A2 4:17-18 **Cain's Family Line**	B2 4:19-24 **Lemek Murders Another**	A3 4:25-26 **Birth of Seth to Replace Abel**
"And the human knew Eve his wife and she conceived and gave birth..."		"And Cain knew his wife, and she conceived and gave birth..."		"And human again knew his wife and she gave birth..."
Eve boasts in her "divine" power (4:1) to create a "man" (איש)			Lemek boasts in his "divine" authority (4:24) to kill a "man" (איש)	Eve humbly receives the gift of another son (4:25)
	Narrative of murder and remorse		Narrative of murder and celebration	
	Cain's response is described in terms of Sinai covenant law about cities of refuge: Deut 19:10-12 **Seven times**		Lemek's response is described in terms of Sinai covenant law about retaliation: Exodus 21:25 **Seventy-seven times**	
Child is named in relation to Yahweh (4:1)		City is named in relation to humans ("the name of his son" 4:17)		Child named in relation to God (4:26), resulting in true worship

25 *And Adam knew his wife again*
and she gave birth to a son,
and she named him "Seth (שת)," because,
"God has appointed (שת) me another seed in place of Abel, for Cain killed him."

26 *And to Seth, to him also a son was born;*
and he called his name Enosh.
Then it was begun, to call on the name of Yahweh.

HOPE REBORN: THE ARRIVAL OF SETH: GENESIS 4:25-26

- In contrast to Cain's birth, which Eve attributed to her own creative powers (4:1-2), and in contrast to Cain, who uses his son's name to memorialize his own city (4:17), this chapter ends with a chastened Eve, who now highlights God's generosity in giving her another son to replace the murdered Abel (and, less directly, the exiled Cain).

HOPE REBORN: THE ARRIVAL OF SETH: GENESIS 4:25-26

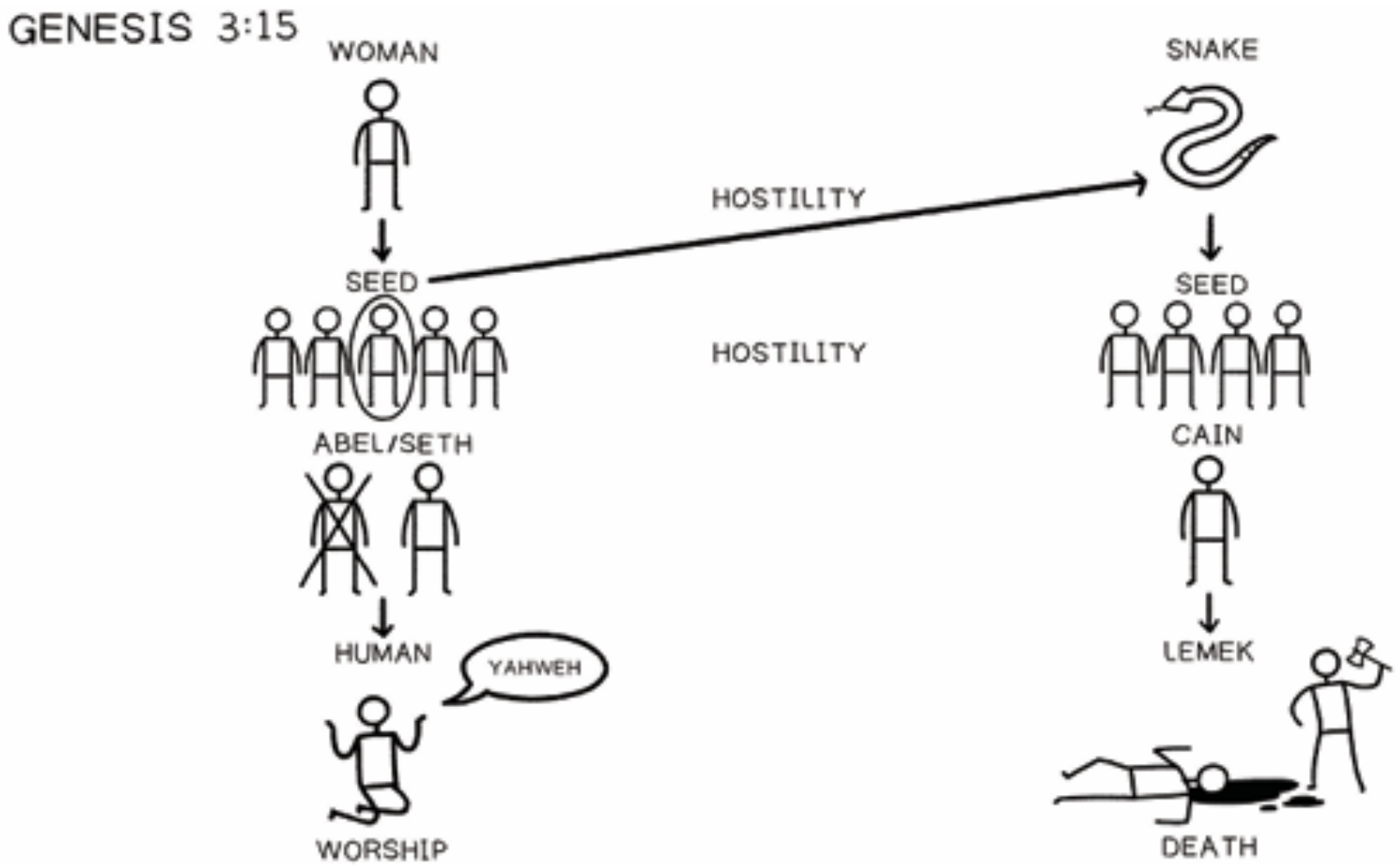
- This portrait of Seth as the substitute of Abel is crucial. It begins a design pattern motif that echoes throughout Genesis-2 Kings.
- Seth is “in place of” ((תחת Abel
- The ram is offering “in place of” (תחת) Isaac
- Judah offers himself ”in place of” (תחת) Benjamin…

HOPE REBORN: THE ARRIVAL OF SETH: GENESIS 4:25-26

- In contrast to Cain's son Enoch, Seth now has a son, Enosh (אנוש), which means, "human." It's as if humanity gets a fresh start with Seth, which helps us understand the bright note on which this dark chapter concludes: the worship of Yahweh.

- The two lines of Cain (Gen 4:17-24) and Seth (Gen 4:25-26; 5:1-32) are juxtaposed so that the reader notices all sorts of comparisons and contrasts.

Cain's Line: 4:17-24		Seth's Line: 4:25-26, 5:1-32
		0. God (+ repeat of 1:26-27)
1. Adam		1. Adam (אדם)
2. Cain (קין)		2. Seth (שת)
3. Enoch (חנוך)		3. Enosh (אנוש= "humanity")
4. Irad (עירד)		4. Kenan (קינן)
5. Mehuya'el (מחויאל)		5. Mehalelel (מהללאל)
6. Methusha'el (מתושאל)		6. Yered (ירד)
7. Lemek I (למך) [70 x 7]	contrast	7. Enoch (חנוך = "dedicated")
8. Yabal		8. Methuselah (מתושלח)
9. Yubal		9. Lemek II (למך) [700 + 70 + 7yrs]
10. Tubal-Cain [= "Produce of Cain"] *Three sons*		10. Noah (נח) *Three sons - Shem, Ham, Japheth*
Lemek's Perversion (4:23-24) Adam had 1 wife // Lemek has 2 wives Cain: divine blessing of 7x venegeance // Lemek: human curse of 7x + 70x vengeance		**Lemek's Promise (5:29)** Noah (נח) will bring comfort (נחם) to our "painful toil" (עצבון) and the cursed ground (אדמה/אררה) ➡ 3:17 Lemek lives 7 + 70 + 700 years
Blessing Becomes Curse		Curse Becomes Blessing


GENESIS 3:15
WOMAN
SNAKE
HOSTILITY
SEED
SEED
HOSTILITY
ABEL/SETH
CAIN
HUMAN
YAHWEH
LEMEK
WORSHIP
DEATH

10 GENERATIONS FROM ADAM TO NOAH

- After the humans are exiled from Eden, and after the drama that splits Adam and Eve's family into two lines, the narrative reboots and begins again. This time the genealogy follows the line of Seth, Cain's line having been concluded with Lemek and his sons. This genealogy has a highly schematic form, which makes the three narrative inserts stick out.

1	5:1-2, 3a	Narrative Insert	930 years
	5:3-5	Adam	
2	5:6-8	Seth	912 years
3	5:9-11	Enosh	905 years
4	5:12-14	Cainan	910 years
5	5:15-17	Mahalalel	895 years
6	5:18-20	Yared	962 years
7	5:21-24	Enoch	365 years
	5:22, 24	Narrative Insert	
8	5:25-27	Methuselah	969 years
9	5:28-31	Lemek	777 years
	5:29	Narrative Insert	
10	5:32	Noah	TBD...

LITERARY DESIGN OF EACH GENERATION

- This genealogy lists ten generations from Adam to Noah, each one given in an identical literary form:

and ____ lived _____ years,

and he caused the birth of [son's name].

and _____ lived _____ years after he caused the birth of [sons' name],

and he he caused the birth of sons and daughters,

and all the days of ____ were _____ years,

and he died.

THREE SPECIAL PEOPLE IN GENESIS 5

- There are three figures whose genealogical entry deviates from this form, and at precisely these three points we find narrative inserts that highlight significant themes of Genesis:

ADAM

3 And Adam had lived one hundred
and thirty years,
and he caused the birth of one
in his own likeness,
according to his image,
and named him Seth.

ENOCH

22 and Enoch **walked with God three**
hundred years
after he became the father of Methuselah,
and he caused the birth of sons and daughters,

23 and all the days of Enoch were three hundred
and sixty-five years,
24 **and Enoch walked with God;**
and he was not, for God took him;

NOAH

28 and Lemek lived one hundred and eighty-
two years,
and he caused the birth of a son,
29 **and he called his name "Noah," saying,**
"This one will give us rest from our work
and from the toil of our hands from the
ground
which the Lord has cursed."

THE GENEALOGY OF GENESIS 5 IN ANCIENT NEAR EASTERN PERSPECTIVE

- It seems very probable that the author of Genesis has drawn upon ancient Mesopotamian traditions about the generations of humanity before the flood and strategically adapted them to his own theological and communication purposes.

THE GENEALOGY OF GENESIS 5 IN ANCIENT NEAR EASTERN PERSPECTIVE

- There was a widespread tradition in ancient Assyria and Babylon that the most ancient roots of civilization and kingship came from the gods from before the time of the flood. These traditions are expressed in a series of ancient texts called “The Sumerian King Lists,” which are found in multiple versions [see Thorkild Jacobsen, The Sumerian King Lists, 1939; and James VanderKam, Enoch and the Growth of an Apocalyptic Tradition, ch. 2].

SIMILARITIES TO GENESIS 5

THE SUMERIAN KING LISTS	GENESIS 5
There are ten kings from the creation of king-ship to the flood and right after the flood	There are ten generations from Adam to the flood of Noah, who lives after the flood
The first king, Alulim, is appointed by the oldest gods	Adam and Eve (= *'adam*, "humanity") is ap-pointed as the royal image of God to rule all creation
The final king is chosen to survive the flood	Noah, the tenth, is chosen to survive the flood

The ten kings rule for hyperbolically long periods of time (two versions are based on WB 62 and WB 444, see Jacobsen, *Sumerian King Lists*, 70-77) Alulim - 67,200 or 28,000 Alalgar - 72,000 or 36,000 Kidunnu - 72,000 or 43,200 Alimma - 21,600 or 28,800 Dumuzi - 21,600 or 36,000 Enmenluanna - 21,600 or 28,800 **Enmeduranki** - 36,000 or 21,000 Enmeduranna - 72,000 or 18,000 Ubartutu - 28,000 or [NA] Ziusudra - 36,000 or [NA]	The ten patriarchs live for long periods of time Adam - 930 years Seth - 912 years Enosh - 905 years Qenan - 910 years Mahalalel - 895 years Yared - 962 years **Enoch** - 365 years Methushelah - 969 years Lemek - 777 years Noah - 950 years
The seventh king Enmeduranki lived through the flood and has a unique role among the gods	The seventh patriarch Enoch does not die but is translated to God's realm because of his special relationship with God

ENOCH AND ENMEDURANKI

- This connection between Enoch and Enmeduranki is important and has been the focus of much scholarship [see James VanderKam, Enoch and the Growth of an Apocalyptic Tradition, pages 33-51].
- Enmeduranki is the seventh king who ruled in the ancient city of Sippar, whose patron deity was Shamash, the sun deity. Enoch is the seventh generation in Genesis 5, and his curiously shorter life corresponds exactly to the days of the solar year: 365.

ENOCH AND ENMEDURANKI

- Enmeduranki passed on traditions of divination and techniques for discerning the will of the gods. He received this ability because of a special experience he is said to have had.

ENMEDURANKI TABLET

- “Shamash [the sun-god] in Ebabbarra [appointed] Enmeduranki [king of Sip par], the beloved of Anu, Enlil, [and Ea]. Shamash and Adad [the storm-god] brought him into their assembly, they honored him, and they set him on a large throne of gold…they gave him the tablet of the gods…a secret of heaven and the underworld…He is the learned sage, who guards the secrets of the great gods…” — CITED FROM W.G. LAMBERT, “ENMEDURANKI AND RELATED MATTERS,” IN JOURNAL OF CUNEIFORM STUDIES, VOL. 21 (1967), PAGES 126-138.

ENOCH AND ENMEDURANKI

- This text from the 12th century B.C. goes on to make Enmeduranki the founder of the guild of Mesopotamian diviners who are able discern the will of the gods. He was elevated to the divine realm to given secret knowledge of the gods, which was inscribed in texts that he then passes onto his descendants in Nippur, Sippar, and Babylon.

NEBUCHADNEZZAR CLAIM

- In the same period of the 12th century, Nebuchadnezzar king of Babylon makes a public claim that he is the descendant of Enmeduranki.
- I am ”distant heir of kingship, of seed preserved from before the flood, offspring of Enmeduranki, king of Sippar…who sat in the presence of Shamash and Adad, the divine judges…” – CITED FROM W.G. LAMBERT, “ENMED URANKI AND RELATED MATTERS,” IN JOURNAL OF CUNEIFORM STUDIES, VOL. 21 (1967), PAGES 126-138.

ENOCH AND ENMEDURANKI

- These traditions have a clear similarity to the traditions of Enoch, the seventh from Adam, who has a close association with God and is “taken” into the divine realm of eternal life. However, the role of Enoch in the story of Genesis has been strategically adapted to the theological message of the author, who is making a very different set of claims, ones that outshine the claim of Nebuchadnezzar!

ENOCH AND ENMEDURANKI

- While these traditions are hinted at in Genesis 5:21-24, it is clear that there was also a larger set of ancient traditions about Enoch as the master sage elevated to the divine realm, where he learned divine mysteries and revealed them to his son Methuselah.
- These traditions are found in the texts compiled together in 1 Enoch and 2 Enoch.

ENOCH LORE

- “Every indicator points to the conclusion that the author of [1 Enoch chs. 72-82] has fixed in writing a very old state…of Enochic lore… By presenting the seventh biblical patriarch as the person to whom God chose to reveal astronomical information, the writer ranks Enoch alongside other culture heroes from the various peoples of the ancient world.

ENOCH LORE

- There was a wide spread belief in the ancient Near East and in the classical world that knowledge about the sun, moon, and stars had been divulged to special individuals at the dawn of history.” And here Enoch is set among their ranks. — JAMES VANDERKAM, ENOCH AND THE GROWTH OF AN APOCALYPTIC TRADITION, P. 102.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- It appears that the author of Genesis 5 is adapting a common Mesopotamian tradition about the ten generations from the origins of kingship to the flood.
- At each step, the story launches an implicit critique of Babylon's claim to divine origins and offers an alternative story instead.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- The gods of Babylon did not originate humanity or kingship. Rather, Yahweh the God of Israel created “humanity” (‘adam) as male and female in God’s image.
- All humanity was made to rule.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- The fantastically long reigns of the Sumerian kings were literary images of their divine nature and rule. In contrast, the long lives of the patriarchs in Genesis 5 are all ended by death. This is part of a strategy showing that the loss of Eden and the increasing distance and alienation from the Creator results in the diminishment of life.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- The seventh king Enmeduranki was elevated to the realm of the gods where he became the source of secret divine knowledge given to the elite Babylonian diviners. In contrast, the seventh patriarch Enoch is unique for his piety and communion with God, which results in his evasion of death and the gift of eternal life in Eden.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- Genesis 5 is an Israelite version of the concepts being expressed in the Sumerian King List tradition that claimed divine authority for Babylon's kings. The biblical author subverts those claims and offers a revisionist version which places Israel's origins within these royal-priestly patriarchs, whose stories foreshadow the unique role that Israel will play among the nations later on in the story.

CONCLUSIONS ABOUT GENESIS 5 IN COMPARISON WITH THE SUMERIAN KING LIST

- The king and high priest will become “new Adams” who restore Eden through their royal and priestly ministries.
- The priests will embody a “new Enoch” who “walk with God” in the temple on behalf of Israel and opens the way to eternal life in the holy of holies.
- Moses, the priests, and David will embody “new Noahs” who will call out to God in the midst of divine judgment and be delivered so that they can offer intercession on behalf of others.

ADAM, SETH, AND THE IMAGE OF GOD

- In Genesis 5:1-3, we are shown that this promised line of the seed will be carried on through Seth, Adam and Eve's third son.

Genesis 5:1-3

[1]This is the scroll of the generations of 'adam:

In the day when God created adam,
in the likeness of God he made him,
[2]male and female he created them,
and he blessed them
and he named them 'adam
in the day when they were created.

[3]And Adam had lived one hundred and thirty years,
and he became the father of a son in his own likeness, according to his image,
and named him Seth.

ADAM, SETH, AND THE IMAGE OF GOD

- Notice that ’adam’s relationship to God is described as “image and likeness,” and this recalls all of the meaning and significance of Genesis 1:26-28. Now here in Genesis 5:1-3, Seth is described as his father’s image and likeness, on analogy to Adam’s relationship to God.
- The analogy illuminates in both directions:

ADAM, SETH, AND THE IMAGE OF GOD

- 1. If Seth is the “son of Adam” and can be called the image of Adam, then ’adam too can be thought of as the “son of God,” which becomes a synonym for “image of God.”
- • Bonus: Notice that Luke’s genealogy of Jesus is constructed on this very conviction, tracing Jesus as “son of God” all the way back to Adam as “son of God” (see Luke 3:23-38).

ADAM, SETH, AND THE IMAGE OF GOD

- 2. If ’adam (consisting of male and female) was the image of God, called to rule and represent God in the world, then now too Seth and his descendants are identified with the promise of Genesis 3:14-15, a future seed who will subdue the snake, rule the world on God’s behalf, and undo what happened in Genesis 3.

ADAM, SETH, AND THE IMAGE OF GOD

- • Bonus: This connection between a future seed of the woman and the victory over the snake is exactly how the apostles came to see the victory of Jesus over death, (see 1 John 3:7-8).

ADAM, SETH, AND THE IMAGE OF GOD

- This set of ideas in Genesis 1-5 formed the template for later narratives in the Hebrew Bible that depict certain human rulers as a “new Adam” who are given a chance to be the “image of God” and who rule the world on God’s behalf and overcome the forces of “animal-like chaos” in the world.

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- 1. Enoch lives the shortest time span of all ten patriarchs in Genesis 5 and is in fact placed in between the two longest-lived figures in the genealogy:

(Gn 5.3)	Adam	130 + 800 = 930
(Gn 5.6)	Seth	105 + 807 = 912
(Gn 5.9)	Enosh	90 + 815 = 905
(Gn 5.12)	Kenan	70 + 840 = 910
(Gn 5.15)	Mahalalel	65 + 830 = 895
(Gn 5.18)	Jared	162 + 800 = 962
(Gn 5.21)	Enoch	65 + 300 = 365
(Gn 5.25)	Methuselah	187 + 782 = 969
(Gn 5.28)	Lamech	182 + 595 = 777
(Gn 5.32)	Noah	500
(Gn 7.6; 9.28)	age at flood	600 + 350 = 950

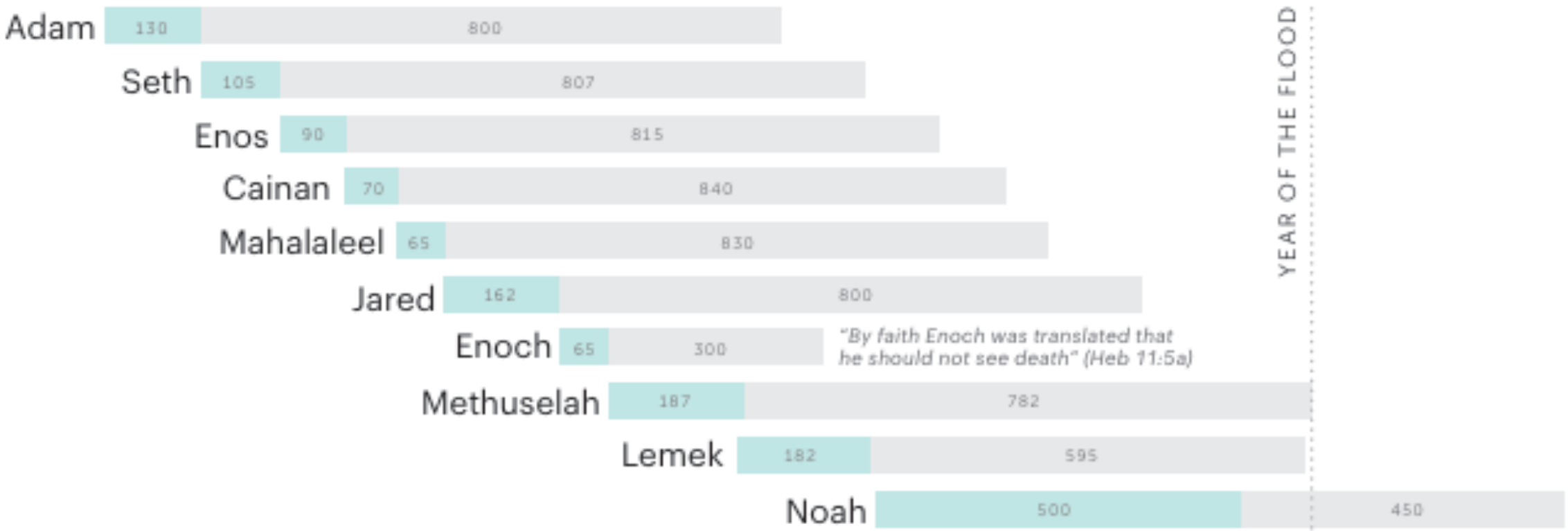
Chart adapted from Jeremy Hughes, *Secrets of the Times: Myth and History in Biblical Chronology*, p. 7

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- 2. If one follows the numbers of the years for each of the patriarchs and when he had children, a fascinating fact becomes clear.
- All of the patriarchs who came before Enoch were still alive when he was born.
- Enoch was born 622 years after Adam and Eve's creation according to the Masoretic He brew chronology in Genesis 5 [chart from viz.bible].

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- This means that among all of the patriarchs, including Adam, Enoch is singled out as the one who “walked with God” in a unique way. There is something superior about Enoch and his relationship to God that is, apparently, not true of his ancestors.


Adam
130
800
Seth
105
807
Enos
90
815
Cainan
70
840
Mahalaleel
65
830
Jared
162
800
Enoch
65
300
"By faith Enoch was translated that he should not see death" (Heb 11:5a)
Methuselah
187
782
Lemek
182
595
Noah
500
450
YEAR OF THE FLOOD

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- 3. In Genesis 5:18-27, Enoch's story is modeled after all the others but differs at two strategic points:

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- Notice how Jared and Methuselah's "living" is in parallel with Enoch's "walking with God." This sets up an analogy between life and union with God: walking with God is true life.
- • Notice also that Jared and Methuselah's "death" is contrasted with Enoch's "was not, for God took him." If one's life is defined by a close union with the author of life, then Enoch's "being taken" is not death but transformation into a new mode of existence.

THE UNIQUE ROLE OF ENOCH IN GENESIS 5

- Notice also the double repetition of the phrase “Enoch walked with God.” The first statement in 5:22 makes clear that this was his pattern of life for all 300 years, while the second statement in 5:24 implies that it was this special relationship with God that was connected to his “departure.”

#6 JARED	#7 ENOCH	#8 METHUSELAH
[18]And Jared lived one hundred and sixty-two years,	[21]And Enoch lived sixty-five years,	[25]And Methuselah lived one hundred and eighty-seven years,
and became the father of Enoch.	and became the father of Methuselah.	and became the father of Lemek.
[19]And Jared ***lived*** eight hundred years after he became the father of Enoch,	[22]And Enoch ***walked with God*** three hundred years after he became the father of Methuselah,	[26]Then Methuselah ***lived*** seven hundred and eighty-two years after he became the father of Lemek,
and he had sons and daughters.	and he had sons and daughters.	and he had sons and daughters.
[20]And all the days of Jared were nine hundred and sixty-two years,	[23]And all the days of Enoch were three hundred and sixty-five years.	[27]So all the days of Methuselah were nine hundred and sixty-nine years,
and he *died*.	[24]And Enoch ***walked with God***; and he *was no more*, for God took him.	and he *died*.

WHY ENOCH, THE SEVENTH FROM ADAM?

- “Enoch” (חנוך) means “dedicated” in Hebrew (used as a verb in Deut 20:5 and 1 Kings 8:63, both about “dedicating” a house or temple).
- Enoch’s total age surely has symbolic significance: 365 years is the same as a solar calendar year.
- Enoch’s piety is linked to that of Adam and Eve’s in the garden of Eden and sets a pattern for later characters to attain.

GENESIS 3:6, 8

- “And [Eve] took (לקח)from its fruit and she ate.” “And [Adam and Eve] heard the voice of Yahweh walking (מתהלך)in the garden.”

GENESIS 5:22, 25

- “And Enoch walked (ויתחלך) with the-Elohim…”
  “And Enoch walked (ויתהלך) with the-Elohim, and he was not, because Elohim took (לקח) him.”

WHY ENOCH, THE SEVENTH FROM ADAM?

- Enoch's way of life embodies the communion with God that Adam and Eve experienced and forfeited in the garden.
- Notice the inversion of "taking": Adam and Eve's "taking" results in the loss of walking with God, while Enoch's walking with God results in his being "taken."

WHAT DOES IT MEAN TO "WALK WITH GOD"?

- This phrase is used of Noah in Genesis 6:8-9, and in 1 Samuel 25:15-16, the phrase is used to refer to friendly and close contact between people.

GENESIS 6:8-9

- 8But Noah found favor in the eyes of the Lord.
  9These are the records of the generations of Noah.
  Noah was a righteous man, blameless in his time; Noah walked with God.

1 SAMUEL 25:14-16

- 14But one of the young men told Abigail, Nabal’s wife, saying, “Behold, David sent messengers from the wilderness to greet our master, and he scorned them. 15Yet the men were very good to us, and we were not insulted, nor did we miss any thing as long as **we walked with them**, while we were in the fields. 16They were a wall to us both by night and by day, all the time we were with them tending the sheep.”

“WITH ELOHIM”

- Although it is not reflected in English, the word elohim in 5:22 and 5:24 has the definite article “the” in front of it (האלהים). The phrase “the elohim” can be used to refer to the single deity Yahweh, but it can also be a way of referring to spiritual beings, members of the divine council, or angels (see Psalm 8:6; 82:1, 6; 97:7; 138:1).

“WITH ELOHIM”

- Notice also that in the phrase “for God took him,” the word elohim does not have the definite article . In other words, Enoch walks with “the elohim” and so “Elohim” takes him.
- This distinction seems like a meaningful one: Enoch’s life was marked as one with friendly and intimate relations with the beings of the spiritual realm (“the elohim”), and so the chief elohim (named “Yahweh” later in the story) takes him.

“WITH ELOHIM”

- This distinction seems like a meaningful one: Enoch’s life was marked as one with friendly and intimate relations with the beings of the spiritual realm (“the elohim”), and so the chief elohim (named “Yahweh” later in the story) takes him.
- This was how the story was universally understood in ancient Judaism (see 1 Enoch, or 2 Enoch).

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- In the middle of a genealogy that focuses on death as the sad curtain-closer on God’s blessing for life, Enoch’s evasion of death in the seventh generation sticks out. He is marked as the seventh (= “complete”) human whose allegiance and union with God results in eternal life.

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- The word “took” (לקח) is a reference back to Genesis 2:15, where God “took” the human he had created and “rested” (wordplay on Noah’s name: וינחהו) him in the garden. Enoch is set in analogy to the human of Genesis 2, that is, Enoch is transferred to the garden of Eden, the realm of eternal life.

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- This is how the earliest interpretation of the Enoch story goes, preserved in 1 Enoch chapters 24-32, in which Enoch is taken up in the Spirit and tours the cosmos until he arrives in Eden, the mountain of God.

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- This phrase is repeated in 5:22, but also in 5:24 which speaks of his “removal.” This indicates that Enoch’s intimacy with the elohim marked both his 365 years, and also during, and presumably after, his translation to another realm. In a later story modeled after Enoch’s divine disappearance, Elijah’s departure happens in a similar way and with similar vocabulary.

2 KINGS 2:9-11

- 9When they had crossed over, Elijah said to Elisha, “Ask what I shall do for you before **I am taken** from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.” 10He said, “You have asked a hard thing. Nevertheless, if you see me **when I am taken** from you, it shall be so for you; but if not, it shall not be so.” 11As they were going along and talking, behold, there appeared a chariot of fire and horses of fire which separated the two of them. And **Elijah went up in a storm to the heavens.**

PSALM 49:15

- But God will redeem my soul from the power of the grave, **for he will take me**.

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- The parallels between Adam and Enoch’s being “taken” to Eden where they “walk with God” and the later design pattern of Elijah’s departure suggest that Enoch is “taken” to Eden the cosmic mountain in the skies. This is the primary image of “the heavens” where God’s space and human space are one. This is how Enoch is portrayed in Jewish literature outside the Hebrew Bible (see 1 Enoch 14, 71 and 2 Enoch).

“AND HE WALKED WITH THE ELOHIM, AND HE WAS NOT, BECAUSE GOD TOOK HIM.”

- “The passage, to be sure, gives the impression of being only a brief reference to a much more extensive tradition; it is an open question, therefore, whether much of the apocalyptic Enoch tradition is not really very old and precedes in time (not follows) the Priestly narrative.” — GERHARD VON RAD, GENESIS: A COMMENTARY, TRANS. JOHN H. MARKS, REVISED EDITION, 72.

Noah as the Promised "Comforter" of Humanity in Genesis 5

28 *And Lemek lived one hundred and eighty-two years,*
and he caused the birth of a son,
29 **and he called his name "Noah," saying,**
"This one will give us rest from our work
and from the toil of our hands from the ground
which the Lord has cursed."

NOAH AS THE PROMISED "COMFORTER" OF HUMANITY IN GENESIS 5

- Lemek's anticipation of a future descendant who will bring an end to the curse picks up the macro-theme of
- (1) humanity's exile from Eden and the curse of death and
- (2) the promise of a coming "seed" who will overcome the snake and its work.

Every line of Lemek's words has significant hyperlinks back to various texts in Genesis 1-3:

And he called his name "**Noah** (נח)," saying, "*This one will give us* **comfort** *(נחם) from our work (מעשה) and from the painful toil (עצבון) of our hands, from the ground (האדמה) which the Lord has cursed (אררה)."*	*2:15 And Yahweh Elohim took the human and he* **rested him** *(וינחהו) in the garden of Eden, to work it (עבד) and to keep it.* *3:17 Cursed is the ground (ארורה האדמה) because of you, with painful toil (עצבון) you will from it...until you return to the ground (האדמה), for from it you were taken...* *3:23 And Yahweh Elohim sent him out from the garden of Eden to work (עבד) the ground (האדמה) from which he was taken...*

NOAH AS THE PROMISED "COMFORTER" OF HUMANITY IN GENESIS 5

- Noah's name is given significant theological meaning by means of a wordplay.

"Noah" (נח) // "rest" (נוח) // "comfort" (נחם)

- Noah's name is spelled like the word "rest" and rhymes with the first two letters of the word "comfort."

- By means of this association, Noah's role in the story is previewed and given a theological interpretation. His obedient actions and his role as the surviving remnant in the generation of the flood are the ways that God is bringing rest and comfort to his world.

- Rest (נוח) is a major theological theme in the Tanak in describing the restoration of Eden conditions on Earth as in Heaven.
- When God brings rest, it involves restoring a realm of order and sacred space where God can dwell with his people (see Deut 3:20; 12:10; Josh 1:13; 21:44; 2 Sam 7:1, 11; 1 Kgs 5:18).

- Comfort (נחם) is a major theme in the Prophets, especially Isaiah, and it describes the era of restoration when the failure of God's people is forgiven, their exile is over, and God renews the covenant with them in a restored Eden.

- All of this points forward to Noah's crucial act of worship and obedience as he emerges from the ark in Genesis 8:20-22. In the narrative arc of Genesis 2-9, Noah is placed before the reader as an image of the promised seed of Genesis 3:15:

- He is the righteous seed who, passes the test through obedience to God's will, survives as a remnant through the waters of death to offer a precious sacrifice. This qualifies him to become the new humanity at the helm of a renewed creation that lives in a new covenant relationship with its Creator.
- This narrative forms the thematic template for every single story to follow in the rest of the Hebrew Bible.

THE ABRAHAM STORY

- Called out of “Ur of the Chaldeans”
- Given the promise of blessing and for all nations
- Fails many of his tests…
- …until he passes the ultimate test by offering a sacrifice
- His sacrifice releases God’s covenant blessing to all nations

THE MOSES STORY

- Rescued in an “ark” through the waters of death
- Leads Israel to offer the Passover lamb
- God leads all the people through the waters to dry land
- Mediates a covenant with Israel to be priests for the nations
- Israel fails its test, Moses offers himself as a sacrifice
- God comes to take up residence with his people in a micro-Eden

THE STORY OF JUDAH AND EXILE

- Joshua leads the people to “subdue” the land of rest
- The people are given “rest” in the land
- The Israelites fail their many tests in the land and are exiled

THE STORY OF JUDAH AND EXILE

- An obedient remnant survives exile and receives a message of comfort and restoration
- Restoration comes through the obedient self-sacrifice of the servant
- The servant's obedience unto death released blessing and new covenant to the nations

THE STORY OF JESUS

- A new Joshua who will lead Israel into the new creation
- Jesus warns of a great flood of divine justice that is coming to Israel
- Jesus offers himself as a sacrifice, suffering the flood of exile and death
- Jesus' obedience unto death leads to resurrection life and releases blessing and a new covenant for all nations



