

17-18 Bible Study #20

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Genesis 4

Pentateuch Review

- **Genesis 1-3** The monotheist God of the Hebrews:
 - Created the Heavens and the Earth from nothing in 6 days
 - Rested on the 7th day, establishing the Sabbath
 - Created Adam and Eve in His image and likeness to live in and govern the garden forever
 - Allowed Adam and Eve to enjoy all the fruits in the garden except the fruit from the Tree of Knowledge
 - Witnessed the fall of Adam and Eve to the temptations of the serpent, causing them to break their harmony with Him

Pentateuch Review (Cont)

- Cursed:
 - Eve by causing her pain in childbirth and she will be ruled by her husband
 - Adam by causing hardship in tending the garden and he shall return to dust
 - The snake causing him to crawl on his belly and eat dirt
- Announced the “proto-Evangelium” (Good News) by promising that the seed of the woman would crush the head of the serpent
- Provided clothing for Adam and Eve from animal skins
- Forced their departure from the Garden to ensure they would not eat from the Tree of Life and thus remain in a state of perpetual damnation
- Secured the garden with a Seraphim wielding a flaming sword

Genesis 4

- **Genesis 4:1**

- In this chapter we hear about the **descendency** of *Adam* and *Eve* (after being cast out of the Garden)
- Although the word for “knew” in *Hebrew* has a wide range of meanings, here it means “to have relations with” his wife
- The names here and their explanation are related to the *Hebrew* word *Qanah* meaning “to receive” or “to get”*

Genesis 4 (Cont)

- **Genesis 4:2-8**

- The problem in this passage is with **the offering**
 - Cain gave an offering from the fruits of the soil
 - Able gave a **firstling** from his flock
- This issue is not the value of the animal over the plant, it is over the **type of offering**
- *Able* offered a **firstling**, the best of his flock, while *Cain* gave from **his abundance**
- This gets to the nature of sacrifice in the Bible
- A sacrifice was not designed to make God happy, smile or to feed Him (that is a pagan understanding of sacrifice)

Genesis 4 (Cont)

- God does not change as He is “immutable”
- What a sacrifice changes is the man offering the sacrifice
- God called the *Israelites* to offer Him the **first fruits** of the **soil** and the **animals**
- This meant that it was from their sustenance (livelihood) not their surplus
- Sacrifice became an opportunity to exercise one’s faith in God

Genesis 4 (Cont)

- It made the one making the sacrifice a “child of God” because he was placing his trust in God
- This is like a child trusting in his parents who care for him and who knows what is best for him*

Genesis 4 (Cont)

- **Genesis 4:9**

- Here things are getting worse
- It is very much like the story in the Garden
- The author is not indicating that God is **seeking information** about this situation
- He is **asking the bigger question** which is, “**what have you done to your brother?**”*

Genesis 4 (Cont)

- **Genesis 4:10-14**

- God told *Cain* that he would no longer be a farmer and that he would become a fugitive, a nomad, without any stability
- Since he spilled his brother's blood on the ground, the ground will no longer bear fruit for him
- Just like *Adam* and *Eve* who thought that they would gain an advantage by eating the forbidden fruit, *Cain* thought he would gain an advantage by killing his brother
- Both lost everything in the process
- Upon hearing his curse, *Cain* asked God what was going to happen to him if someone tried to kill him like he killed *Able**

Genesis 4 (Cont)

- **Genesis 4:15-16**

- God responded by putting a mark on *Cain* and by forbidding anyone from killing him
- *Cain* then moved to the land of *Nod*, East of *Eden*
- Every time folks had to leave a place, (*Adam* and *Eve* and now *Cain*) they headed East
- Going East in the Book of **Genesis** meant that they were moving away from the “presence of God”

Genesis 4 (Cont)

- We will see this again in the story of *Abraham*
- We do not know what the mark on *Cain's* head was since all of his descendants died in the flood
- *Cain* knew his wife who bore him a son named *Enoch*
- By the seventh generation this line produced *Lamech**

Genesis 4 (Cont)

- **Genesis 4:17-26**

- *Lamech* told his wives that he had killed someone
- That made him a polygamist and a murderer
- This was the first example of a polygamist in the Bible
- God replaced *Able* with a son of *Adam* and *Eve* named Seth

Genesis 5

Genesis 5

- At the end of **Genesis 4** we were introduced to the story of *Seth* at the time men began to call upon the name of the Lord (prayer)
- This means that there is a relationship between this descendency (line of *Seth*) and God
- Up to this point we have only heard about one genealogical line from *Adam* and that was the line of *Cain*
- This new line (***Seth***) was a replacement for *Able* and was a **righteous line** that was in communion with God

Genesis 5 (Cont)

- **Genesis 5:1-3**

- We heard (in **Genesis 1**) that the descendants of *Adam* were in his “image and likeness”
- Again “image and likeness” is a *Hebrew* way of stating that the children were similar to their parents *₁
- It is important that we understand this concept for when we get to the New Testament we will see that we who are baptized are not natural descendants but adopted descendants of God
- We become brothers and sisters of Christ in the family of God

Genesis 5 (Cont)

- Here we find two lines coming from *Adam*
 - The evil line of *Cain*
 - The righteous line of *Seth*
- When we get to the 7th Generation of *Adam* we will see the polygamist murderer *Lamech* from the line of *Cain* and the righteous *Enoch* via *Seth**



1 st	Adam	
2 nd	Cain	Seth
3 rd	Enoch	Enosh
4 th	Irada	Kenan
5 th	Mehujael	Mahalalel
6 th	Methushael	Jared
7 th	Lamech	Enoch
8 th	Jabal and Jubal, and Tubalcain	Methuselah
9 th		Lamech
10 th		Noah
11 th		Shem, Ham, and Japheth

Genesis 5 (Cont)

- **Genesis 5:21-24**

- Before (the good) *Enoch* died, he was said to have “walked with God”
- “Children” are those who walk with or call upon the name of their father
- This is an image of a child walking with and holding the hand of his father
- Here, “walked with God” meant that he was righteous and in a covenantal relationship with God
- Up to this point, as a result of what happened in the Garden, every generation had died

Genesis 5 (Cont)

- But *Enoch* does not die as he “walked with God”
- This means that he was in perfect righteousness in accordance with God’s will
- This implies that God “took him” so that he should not see death
- There is more description of this in **Hebrew 11:5-7** (and in Jude 1:14-23)
- The story of *Enoch* is the first “assumption” in the Bible
- We also know that *Elijah* was also assumed in the fiery chariot
- These are important issues for apologetics as we attempt to explain the assumption of the Blessed Mother*

Genesis 5 (Cont)

- **Genesis 5:25-32**

- After his son *Methuselah* lived 969 years (oldest recorded in the Bible), the line of *Seth* continued with *Lamech* who lived 777 years
 - This use of seven was covenantal symbolism
- In **Genesis 6** we will be introduced to a problem that arose when these two lines came together