

FINAL STUDY NOTES - THIS WEEK'S STUDY- *GENESIS CHAPTERS 4 & 5* 4/22-23/24

To help prevent your incoming Google Group Bible Study Notes messages from going to your spam file. Please copy the incoming address, shown below, and add it to your "contacts" list:
7-pm-mon-night-7-am-tues-morn-bible-study@googlegroups.com

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)
THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!
MEETING ID# - 87858644763 Passcode: 087484
Join Zoom Meeting -
<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

One tap mobile

+16699006833,,87858644763# US (San Jose) +13462487799,,87858644763# US (Houston)

Dial by your location a

+1 669 900 6833 US (San Jose); +1 346 248 7799 US (Houston); +1 253 215 8782 US (Tacoma); +1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago); +1 929 436 2866 US (New York);

Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).
THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!
MEETING ID# - 85309150746 - Passcode: 715340
Join Zoom Meeting -
<https://us02web.zoom.us/j/85309150746?pwd=TK5oVjN0TzdpWjE3UC9Oam05a21uQT09>

Meeting ID: 853 0915 0746 - Passcode: 715340

One tap mobile

+16699006833,,85309150746# US (San Jose) +12532158782,,85309150746# US (Tacoma)

Dial by your location

+1 669 900 6833 US (San Jose); +1 253 215 8782 US (Tacoma); +1 346 248 7799 US (Houston); +1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago); +1 929 436 2866 US (New York);

Meeting ID: 853 0915 0746

Find your local number: <https://us02web.zoom.us/j/85309150746?pwd=TK5oVjN0TzdpWjE3UC9Oam05a21uQT09>

HAVING TROUBLE LOGGING INTO Zoom? <https://www.technipages.com/troubleshooting-zoom-login-errors> Sign In information, below at end of the notes;

Audio & notes from previous studies www.ptwente.com - Phil Twente ptwente@gmail.com cell 714 425 9221

OPENING PRAYER

Review:

- *Gen 3:15 And I will put enmity Between you and the woman, And between your seed and her Seed: He shall bruise your head, And you shall bruise His heel."*
- *Gen 3:20-21 And Adam called his wife's name Eve, because she was the mother of all living (biological & spiritual – seed of the woman - Rev 12). [21] Also for Adam and his wife the LORD God made tunics of skin (by the shedding of innocent blood), and clothed them.*
- *Gen 3:24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a*

flaming sword which turned every way, to guard (to keep open; for those, after receiving Christ) the way to the tree of life.

CAIN AND ABEL – First generation from Adam - (Gen 4:1-15)

Gen 4:1 *Now Adam knew Eve his wife, and she conceived and bore Cain (acquisition, begotten), and said, "I have acquired a man from the LORD."*

- **Cain** means “acquisition,” expressing Eve’s thankfulness that the Lord was keeping His promise to her, and her faith that her son would grow to manhood. Possibly she jumped to the unwarranted conclusion that *Cain* was the promised Deliverer. However, he was “*of the wicked one*” (1Jn 3:12). Thus, *Cain* was the first in the long line of the Serpent’s seed.

Gen 4:2 *Then she bore again, this time his brother Abel (keeper of sheep, vapor, vanity). Now Abel was a keeper of sheep, but Cain was a tiller of the ground.*

- **Abel** means “vapor” or “vanity.” By the time *Abel* was born, Eve was fully aware of the effect of God’s curse on the creation, (Rom 8:20a) *For the creation was subjected to futility.*
- **Keeper of the sheep....tiller of the ground.** Both *Cain* and *Abel* had honorable occupations, *Cain* producing food for the family and *Abel*, sheep for clothing and sacrifice. As time would pass and populations would multiply, such specializations could provide the basis for trade, implementing the Edenic mandate.

Gen 4:3 *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.*

Gen 4:4 *Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,*

(Heb 11:4) *By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous (Abel accepted the provision by which we can be saved!), God testifying of his gifts; and through it, he being dead still speaks.*

- **Here are the two brothers seeking to approach God.** They had the awareness that they were to bring an offering. *Abel* brought a lamb and *Cain* brought the fruit of the ground, the works of his hands. **In the process of time.** Literally, “at the end of the days,” undoubtedly a reference to the “seventh day,” which God had hallowed as a day of rest and blessing. On such a day, men would follow God’s example in ceasing from their regular labors in order to have fellowship with God, possibly meeting with Him at the entrance to Eden.
- **Cain brought an offering of the fruit of the ground as an offering. Such fellowship, however, required that worshipers** approach God with an offering that would make them suitable for His presence. *Adam* and *Eve*, no doubt had instructed their sons that this required a substitutionary sacrifice of innocent blood. *Cain*, however, chose to bring another type of offering, which he chose, on this occasion! He chose to come the way he wanted, and not in the only way that God prescribed and allowed; by the blood of an innocent Lamb, as a substitute!
- **And of their fat.** Notice that *Abel* is not just brining a lamb, but is fulfilling the offering of a blood sacrifice, which will be given later in (Lev 3:16) *and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the LORD's.*
- **Also we see that Jesus called Abel a prophet** (the first prophet), **long before Moses and the Levitical ordinances were codified.** (Luk 11:50-51) *that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, [51] from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. Abel*, as a prophet, is not simply bringing a lamb from his flock, but is fulfilling the procedural requirements of offering a blood sacrifice!

Gen 4:5 *but He did not respect Cain and his offering. And Cain was very angry (boiling over, fuming), and his countenance fell.*

Gen 4:6 *So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?*

- **We are not specifically told how Cain and Abel knew of the acceptance/unacceptance of their offerings.** Possibly by fire from heaven? We see repeated instances of fire coming down from God **in accepting offerings.** (Lev 9:23 beginning of priestly ministry) *And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, [24] and fire came out from before the LORD and consumed the burnt offering and the fat on the*

altar. When all the people saw it, they shouted and fell on their faces. (*Jdg 13:20, 23*) it happened as the flame went up toward heaven from the altar—the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground. [23b] He would not have accepted a burnt offering and a grain offering from our hands.

- **Cain was seeking to come to God on his own terms, rather than God's!** You don't come to God on your terms. *Abel* came to God on God's terms, and God accepted *Abel's* offering of a lamb, sacrificing it according to God's terms, consisting of bringing a lamb as an offering. Surely, God clarified that as time went on. When God brought them out of Egypt, it was to be a lamb that was sacrificed and the blood placed on the door that death would not visit their house. Later, as God codified His requirements in the law through *Moses*, there was a lamb that was to be brought for a sin offering. So, the awareness of the necessity of this kind of offering was there very early in the history. **Abel complied! God accepted it! Cain did not comply!** He sought to come to God on his own terms, and it was rejected by God! Rather than just acknowledging, "I'm wrong," *Cain* became angry with God. And God said, "*Why are you angry? Why has your countenance fallen?*"
- **People today are angry with God because God won't accept them on their terms.** Many today don't want to come by the sacrificial Lamb that God has given to us in *Jesus Christ*. They say, I don't need Jesus. I just come directly to God. I have a good relationship with God. I can just relate to God without Christ. **But that is impossible!** *Jesus* said, (*John 14:6*) *I am the way, the truth, and the life; and no man comes to the Father, but by Me.* *Cain* was angry because God wouldn't accept him on his terms. Man is in no position to dictate terms to God. **Who am I to tell God how and under what conditions I will come to Him?** I have to come by God's way, the only way! The way of sacrifice of *Jesus Christ* for me. If I want to come to God, I'm limited to that, and I cannot change the terms by which I come to God. No one can be accepted by God, unless you come by His terms. *Cain* did not, and God rejected him! But thank God there is a way!

Gen 4:7 If you do well, will you not be accepted? And if you do not do well, sin lies (crouches, the rabbinical view is that what the sin offering is for!) at the door. And its desire is for you, but you should rule over it."

- **If you do well, will you not be accepted? God is still giving Cain the chance to come to Him the right way! If you come by My terms, I'll accept you.**
- **If you do not do well, sin lies at the door. The word translated lies in the Hebrew is "crouching like a lion to pounce on you."** It's crouching, waiting to pounce on you. (*Heb 12:1b*) *let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us.* Sin is crouching at your door ready to pounce. Where there is contention, there is pride! (*Pro 13:10*) *By pride comes nothing but strife, But with the well-advised is wisdom.*
- **Its desire is for you. As Jesus said to Peter, "Satan has desired you that he might sift you like wheat."** Sin is desiring to take control of your life, desiring to rule over you. The rule of sin in one's life is a destructive rule. It brings death and bondage of corruption, in the process of being corrupted by sin.
- **Its desire is for you. It wants to rule over you, but you should rule over it!** You can only rule over sin through the power of God's Holy Spirit within your life. (*1Jn 4:4 c*) *You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.* But **without the power of the Holy Spirit, there is no way I can rule over sin.** Desire is not enough. Having resolve is not enough. "Oh, I promise I won't do it again. I promise!" How many times have you promised? And yet, you do it again. Why? Because your resolve isn't enough. **Only the power of Jesus Christ in your life is sufficient to break the chain of sin that is binding you!** Through His power you can have victory over that sin that has been destroying you!

Gen 4:8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

(*1Jn 3:12*) *not as Cain who was of the wicked one and murdered his brother. And why did he murder (to slay as the sacrificing of an animal) him? Because his works were evil and his brother's righteous.*

- **Cain talked with Abel. Abel was a prophet and no doubt urged Cain to repent and believe God's Word,** but this only angered *Cain* further. The Serpent was quickly striking at the Seed of the woman, corrupting her first son and slaying her second, trying to prevent the fulfillment of the (*Gen 3:15*) promise.
- **This jealousy turned into hatred for his brother,** because God had accepted his brother and rejected him. Rather than repenting and coming God's way, he just began to hate his brother. The hatred of the evil against the good. Today it's the same.

- **It was there in Cain. He began to hate Abel because God had accepted him.** *Cain* rose up against *Abel* his brother and killed him. Note what anger, bitterness and hatred can lead to!

Gen 4:9 *Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"*

- ***I do not know!*** *Cain* thus added blatant lying to his sins of self-righteous pride and murder. However, in one sense, he was speaking the truth. He knew where *Abel*'s blood was spilled but not where *Abel* himself was. *Abel* was now the first human inhabitant of Sheol (or Hades), that place in the heart of the earth where departed spirits would reside while awaiting the coming of the Savior.

Gen 4:10 *And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground."*

- **What have you done? God knew; giving him a chance to confess.** The Bible said, "He who seeks to cover his sin will not prosper." He was trying to cover his sin with a lie. "*I do not know, am I my brother's keeper?*" He who seeks to cover his sin will not prosper, but whoever will confess his sin will find forgiveness. God is trying to draw out a confession. "*What have you done? Your brother's blood cries out to me from the ground.*" The voice of *Abel*'s blood cried for vengeance, but the blood of Christ speaks of cleansing and forgiveness.

Gen 4:11 *So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.*

- **The earth had been cursed because of Adam's sin; now the earth itself had been defiled by Cain's sin.** God's curse was *on* the earth; *Cain*'s curse was *from* the earth. His boastful pride in the fruits he had been able to grow had been the occasion of his sin, but now he would no longer be able to till the ground even for his own food! Those who trust in their own good works eventually find it impossible to produce them anymore. God didn't kill Cain, even though it was justified, in order to give him an opportunity to repent!

Gen 4:12 *When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."*

- ***A fugitive and a vagabond.*** As yet there was no law given to order man's behavior. Therefore *Cain*'s crime could only be punished by its natural consequences.

Gen 4:13 *And Cain said to the LORD, "My punishment (iniquity) is greater than I can bear!*

Gen 4:14 *Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me."*

- ***Punishment,*** often translated "iniquity," and its use by *Cain* may indicate that, for the first time, *Cain* acknowledged his sin and guilt to the Lord. This may partially explain the degree of mercy shown by God in sparing his life after *Abel*'s murder.
- ***That anyone who finds me.*** *Adam* had daughters as well as sons, and brother to sister marriages were necessary at least in the first generation, before genetic mutations could make such close marriages genetically dangerous. Since the people lived for hundreds of years, propagating children, the population multiplied rapidly. This concern of *Cain*'s, therefore, was quite realistic. Since *Cain* could not produce his own food, he would have to purchase it from others, but other people would naturally avoid him.

Gen 4:15 *And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark (sign) on Cain, lest anyone finding him should kill him.*

- ***The LORD set a mark on Cain.*** The "mark" or sign is not described. Whatever it was, we are not told! Whether it was a physical marking on *Cain*'s body or a miraculous display of some sort, it was widely known for many generations and did serve to inhibit any from slaying *Cain*.

CAIN AND ABEL – Same parents, same environment, but how different in their response! (Gen 4:16-24)

Gen 4:16 *Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.*

- ***Cain*** thus becomes the type of those in (2Th 1:8-9) *In flaming fire taking vengeance on them that know*

not God, and that obey not the gospel of our Lord Jesus Christ: [9] Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

- **In the land of Nod.** *Nod* means “wandering,” and so may be a figurative expression depicting Cain’s vagabond life-style. Since he built a city, however, it likely also was the name of the specific region in which he led this wandering existence.

Gen 4:17 *And Cain knew his wife, and she conceived and bore Enoch. And he built a city (notice there is significant population at this point), and called the name of the city after the name of his son—Enoch (different from *Enoch*, through *Seth*, in (5:18).*

- **Cain’s wife was probably one of Adam’s daughters.** Although it could have been a later descendant, since it would easily have been possible for the population to grow to several hundred thousand by the time of *Cain’s* death.
- **Enoch.** *Cain* named his son *Enoch*, meaning “dedication” or “commencement,” probably signifying the beginning of a new manner of life.
- **Built a city.** It is significant that true civilized cultures, by this definition, have existed since the very first generation following *Adam*, with no suggestion whatever of a long evolutionary advance from an imaginary stone age. Evidently *Cain*, unable to survive either as a farmer or by trade, had to develop his own self-sufficient economy, through the patriarchal clan which he established around his son *Enoch* and the city which *Cain* built for him.

Gen 4:18 *To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech (different from *Lamech*, through *Seth*, in (5:26).*

- **Lamech.** The possible meaning of these names are: *Irada*, meaning “Townsmen,” *Mehujael*, meaning “God gives life;” *Methusael*, meaning “Man of God;” *Lamech*, meaning “Conqueror.” The similarity of some of the names to those in the Sethitic line, as well as their religious “-el” endings, probably indicates that the two families kept in touch with each other and that the Cainitic line continued to believe in God as long as *Adam* remained alive to exercise some degree of patriarchal leadership;

Gen 4:19 *Then Lamech took for himself two wives: the name of one was Adah (beauty, ornament), and the name of the second was Zillah (shade, tinkling).*

- **Took for himself two wives.** *Lamech* is the first recorded rebel against the divine command of monogamous marriage. It is probable that *Adam* died during *Lamech’s* time (by comparison with the chronological data in the line of *Seth*) and the Cainites thenceforth became more openly rebellious against God.
- **Adah...Zillah.** *Adah* apparently means “ornament” and *Zillah* means “shade.” *Lamech’s* motivation in taking two wives may have been partially physical lust and partially the desire to establish a large clan in the increasingly violent antediluvian society.

Gen 4:20 *And Adah bore Jubal (wanderer). He was the father of those who dwell in tents and have livestock.*

Gen 4:21 *His brother's name was Jubal (sound). He was the father of all those who play the harp and flute.*

- The inventions of these talented progeny no doubt contributed greatly to the wealth and power of *Lamech’s* clan, and to the increasing materialism of the Cainite civilization in general.
- **Here is the invention of musical instruments in their two leading varieties, the harp and the flute.** This implies the previous taste for music and song. It is possible that *Zillah*, the mother of *Jubal*, was a daughter of song. All this indicates the easy circumstances in which the Cainites now found themselves.

Gen 4:22 *And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah (pleasant).*

- **Bronze (brass) and iron – notice the appearance of this very early!** Evolutionary archaeologists have attempted to organize human history in terms of various supposed “ages”—Stone Age, Bronze Age, Iron Age, etc. The Noahic record, however, indicates that **early men were very competent in brass and iron metallurgy**. Many kinds of bronze and iron implements are known to have been used in the earliest civilizations of Sumeria and Egypt. The same is true of musical instruments. It is evident that the science and art of metallurgy, music, agriculture and animal husbandry, had been handed down from ancient times to these earliest post-Flood civilizations. Modern archaeology is confirming the high degree of technology associated with the earliest human settlers all over the world.

Gen 4:23 *Then Lamech (from lament?) said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me.*
Gen 4:24 *If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold."*

- **Lamech is the guy that bore all of these children who had all of these various giftings** towards these different capacities, musical and otherwise.
- **Wives... listen to my speech: for I have killed a man who was trying to wound me, even a young man who was seeking to hurt me.** If Cain will be avenged sevenfold, for murder, then Lamech seventy sevenfold, for self-defense. So he confesses that he was defending his life against a fellow. He killed a man in self-defense. If God would take vengeance on anyone who would kill Cain, then God would take greater vengeance on those that might try to kill him because of the young man that he had killed. We will see no more of Cain's family in Scripture.

A NEW SON - SETH – (Gen 4:25-26)

Gen 4:25 *And Adam knew his wife again, and she bore a son and named him Seth (appointed), "For God has appointed another seed for me instead of Abel, whom Cain killed."*

- **Seth means "appointed" or "substitute."** Contrast Eve's attitude of thankfulness and trust with Lamech's attitude of vengeance and pride in (Gen 4:24) *If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.* Seth was, no doubt, to take the place of Abel. Abel being accepted of God was going to be a spiritual line, with a tendency towards spiritual things. He was cut off by his brother Cain after the flesh.
- **So now God raises up a new spiritual seed. Now from Seth, we are going to follow the generation that will bring us to Noah, which will bring us to Abraham, which will bring us to David, which will bring us to Christ!**

Gen 4:26 *And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.*

- **Enosh.** The name Enosh means "mortal frailty." It is interesting that Eve gave the name to her son, while Seth gave the name to his son. Probably both husband and wife normally consulted with one another in deciding on appropriate names for their children.
- **Then men began to call upon the name.** To "call upon the name of the Lord" normally implies a definite action of prayer and worship. It was evidently at this time that godly men and women first initiated formal public services of sacrifice, worship and prayer, replacing the earlier practice of meeting personally with God, as Cain and Abel had done.
- **The practice of individual prayer may be intimidated, implying that God's personal presence** was no longer regularly available. In any case, an act of faith is implied. In later times, "calling upon the name of the Lord" was accompanied by the building of an altar and the offering of a sacrifice (Abraham, Gen 12:8; Isaac, 26:25) Since Christ's sacrifice on Calvary, however, men need only call in faith on the name of the Lord Jesus Christ. (Rom 10:13) *For "WHOEVER CALLS ON THE NAME OF THE LORD SHALL BE SAVED!"*
- **Men began to call.** There is a Rabbinical tradition, meaning to profane, to err, to apostatize, per Targum of Onkelos, of Jonathan; and from Maimonides.

SUMMARY: – Chapter Four

- **Grace and mercy shown to Cain, after his failure in his unaccepted offering – (4:7)** *If you do well, will you not be accepted? And if you do not do well, sin lies at the door....but you should rule over it."*
- **Grace and mercy shown to Cain, after his killing Abel – (4:15)** *Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark (sign) on Cain, lest anyone finding him should kill him.*
- **Rapid development of population and advanced technology by third generation** after Adam – (4:17) *built a city; (4:22) craftsman in bronze and iron.*
- **Adherence to the Gen 3:15 Messianic promise – (4:25)** *Seth born, for God has appointed another seed for me.*

Chapter Five: Gen 5:1 *This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.*

- **So we come to the generations of Adam. It is interesting this verse begins much as does the gospel of Matthew**, only Matthew begins with the words, (*Mat 1:1*) *The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*: The same idea of tracing the lineage of Christ in Matthew's gospel back to Abraham to show that He was the promised seed of Abraham.
- **As we deal with these genealogies, we are going to find some interesting things.** One thing that is important to note is that the Bible is only interested in tracing, at this point, the line from *Adam* to *Noah*. Later on it will trace it from *Adam* to *Abraham*, and then later from *Abraham* to *David*, and then from *David* to *Jesus Christ*. We are only interested in one family, and that is the one that will lead us to *Jesus Christ*.
- **In some places we may branch off a little bit into some of the family trees, but then it will be cut off.** Even as we've already studied seven generations or so of *Cain*, but then that's cut off. We are not interested in *Cain's* descendants. We are only interested in coming to the line that will bring us to *Jesus Christ*; thus, the sons and the daughters are not named. We're interested in this one that is going to lead us to *Noah*. So we are going to trace the generations of *Adam* now on down to *Noah*.

Gen 5:2 He created them male and female, and blessed them and called them Mankind in the day they were created.

- **Adam and Eve, the one a male, the other a female; and but one male and one female, to show** that one man and one woman only were to be joined together in marriage, and live as man and wife for the procreation of posterity; and these were not made together, but first the male, and then the female out of him, though both in one day:

Gen 5:3 And Adam, (Man (is), lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.

- (*1Ch 1:1-4a*) *Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah.*
- (*Luk 3:36e*) *the son of Noah, the son of Lamech,[37] the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,[38] the son of Enosh, the son of Seth, the son of Adam, the son of God.*
- **One-hundred and thirty years. It is possible that other children were born to Adam, particularly daughters**, during this 130-year period, with only Seth being mentioned by name, in view of an implied revelation to Eve, (*Gen 4:25c*) *For God has appointed another seed for me instead of Abel, whom Cain killed*, leading eventually to Christ.
- **And begot a son. Adam was "created" in God's likeness, whereas Adam "begot" Seth** in his own likeness. *Jesus Christ* is the only "begotten" Son of God!

Gen 5:4 After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.

Gen 5:5 So all the days that Adam lived were nine hundred and thirty years; and he died.

- **Adam living to be nine hundred-and thirty-years old means that he was still alive when Lamech was born**, who was the father of *Noah*. *Adam* lived almost until the time of the birth of *Noah*. He died not long before *Noah's* birth. *Adam* and *Enoch* lived together on the earth at the same time. In fact, *Enoch* was translated not too many years after *Adam's* death. We fail to realize that because of the longevity these people are not as far removed as you might think. **Adam lived contemporaneously with Lamech for about 56 years**, so when *Adam* died; the whole story of creation could have been passed directly from Adam to Lamech, who in turn passed it to his son *Noah*, and then *Noah* to his son *Shem*, who was still alive at the time that Abraham was born. So *Abraham* isn't that far removed from the story. These early generations of *Adam* were probably recorded by *Abraham* who heard them from his great, great, great grandfather *Shem*, who heard them from his father *Noah*, who heard them from *Lamech*, who heard them from *Adam*. So we're not really passing too many transmissions to bring the story directly to *Abraham*.

Gen 5:6 Seth, (Appointed), lived one hundred and five years, and begot Enosh.

- **Enosh may not necessarily be his firstborn, but it is the one that we are interested in, because he** is the one who is in the line, who will bring us to *Noah*.
- **And begot Enosh.** These records provide three items of necessary information nowhere else available: (1) the names of the antediluvian patriarchs in the line of the promised Seed who would ultimately fulfill God's New Gospel promise (these names are accepted as authentic and repeated in (*1Ch 1:1-4* and *Luk 3:36-38*); (2) the chronological framework of primeval history, showing a total of 1656 years from Adam to the Flood

(there is no internal evidence to suggest any gaps in these records); (3) the lifespans of the antediluvians averaged over 900 years (912, excluding *Enoch*), indicating vastly superior environmental conditions then.

Gen 5:7 *After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.*

Gen 5:8 *So all the days of Seth were nine hundred and twelve years; and he died.*

- **Nine hundred and twelve years.** These great ages have been questioned. However, a “king list” was excavated near Babel, which tells of ten kings who had lived to great ages before the Flood. Although these ages were first deciphered as thousands of years, improved translations have brought them more in line with those in the Bible record. The Egyptians, Chinese, Greeks, and Romans also recorded a tradition that the ancient men lived to great ages.

Gen 5:9 **Enosh**, (Mortal), *lived ninety years, and begot Cainan (Kenan).*

Gen 5:10 *After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters.*

Gen 5:11 *So all the days of Enosh were nine hundred and five years; and he died.*

Gen 5:12 **Cainan** (Aramaic) (**Kenan** - Hebrew) , (Sorrow (but)), *lived seventy years, and begot Mahalalel.*

Gen 5:13 *After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters.*

Gen 5:14 *So all the days of Cainan were nine hundred and ten years; and he died.*

Gen 5:15 **Mahalalel**, (The Blessed God), *lived sixty-five years, and begot Jared.*

Gen 5:16 *After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters.*

Gen 5:17 *So all the days of Mahalalel were eight hundred and ninety-five years; and he died.*

Gen 5:18 **Jared**, (Shall come down), *lived one hundred and sixty-two years, and begot Enoch.*

Gen 5:19 *After he begot Enoch, Jared lived eight hundred years, and had sons and daughters.*

Gen 5:20 *So all the days of Jared were nine hundred and sixty-two years; and he died.*

Gen 5:21 **Enoch**, (Teaching), *lived sixty-five years, and begot Methuselah.*

- **Enoch is a very interesting one in this line, because Enoch did not die, but was translated** that he might not see death. Before he was translated, he had this testimony that he pleased God. (**Heb 11:6**) *But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him;* the testimony of Enoch in Hebrews 11, the hall of faith. Those men of the Old Testament who believed God and whose names were inscribed upon the hall of faith of men who believed and trusted in God.
- **Enoch, who is called the seventh from Adam in Jude, is translated.** He does not see death, but he lived sixty-five years and he begot Methuselah. According to Jude, Enoch was a prophet, prophesying the oldest prophecy uttered before the flood, of the coming of Jesus Christ. In (**Jud 1:14**) *Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints.* So the prophecies of judgment, the judgment of God that must come upon the earth. He named his son Methuselah, which name means, “his death shall bring” signifying that the judgment of God, of which Enoch was prophesying, would come upon the earth in the year of the death of his son Methuselah!

Gen 5:22 *After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.*

- **Walked with God.** Enoch presumably did not literally walk with God, as had Adam before the fall, but walked “by faith” in prayer and obedience to God’s Word. (**Heb 11:5**) *By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken **he had this testimony, that he pleased God!*** There seems to be an implication that this spiritual walk had a special beginning at the time of his son’s, Methuselah’s birth, and the accompanying revelation. How important it is for us to walk in a way that pleased God! (**Gal 5:25**) *If we live in the Spirit, let us also walk in the Spirit.* (**Col 2:6**) *As you therefore have received Christ Jesus the Lord, so walk in Him.*
- **Had sons and daughters.** Note that Enoch’s walk with God was not such a mystical, pietistic experience as to preclude an effective family life or a strong and vocal opposition to the apostasy and wickedness of his

day.

Gen 5:23 *So all the days of Enoch were three hundred and sixty-five years.*

Gen 5:24 *And Enoch walked with God; and he was not, for God took him.*

- **Enoch walked.** Twice, in verses 22-23, Enoch's walk with God is mentioned.
- **Because Enoch shares with Elijah the similar fate of not dying, but being translated directly into heaven,** and because it is appointed unto man once to die, some Bible scholars believe that Enoch will be one of the two witnesses of Revelation 11. We do know that Elijah is one of them for in (**Mal 4:5**) *Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD.*
- **And he was not. It is not said of Enoch that he "died,"** like the other antediluvian patriarchs, but only that suddenly he was no longer present on earth. *Elijah* had a similar experience twenty-five centuries later (**2Ki 2:11**). Both Enoch and Elijah were prophets of judgment to come, ministering in times of deep apostasy. Enoch, as the "seventh from Adam," a contemporary of ungodly Lamech, prophesied midway between Adam and Abraham, when God was dealing directly with mankind in general. Elijah prophesied midway between Abraham and Christ, when God was dealing with Israel in particular. Both were translated in the physical flesh directly to heaven, not yet glorified, as at the coming rapture of the church, since Christ had not yet been glorified.

Gen 5:25 **Methuselah**, (His death shall bring), *lived one hundred and eighty-seven years, and begot Lamech.*

Gen 5:26 *After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters.*

Gen 5:27 *So all the days of Methuselah were nine hundred and sixty-nine years; and he died.*

Gen 5:28 **Lamech**, (The despairing), *lived one hundred and eighty-two years, and had a son.*

Gen 5:29 *And he called his name **Noah**, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed."*

- **Noah**, means "comfort, rest," and his father prophesied that he would bring the rest and comfort so desired by the godly remnant in that day.
- **Which the LORD has cursed.** The memory of God's curse on the ground was still fresh in the memory of Adam's godly descendants, showing that the million or more years of human history imagined by evolutionary anthropologists are an absurd dream! Lamech was undoubtedly one of those in Peter's mind, when he preached about those holy prophets in (**Act 3:21**) *whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.*

Gen 5:30 *After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters.*

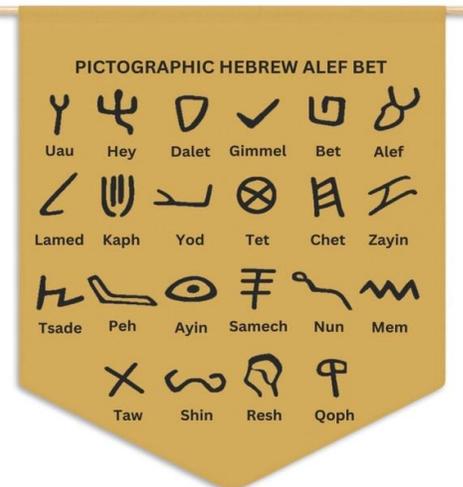
- **Had sons and daughters.** All the antediluvian patriarchs are said to have had (begot) sons and daughters, probably many of each, so the world population grew explosively. The names listed are not those of the firstborn, but of the one in each family who would serve as spiritual leader of his people and who would be in the line of promise. In Noah's case, his brothers and sisters were probably ungodly like the rest of their generation, finally perishing in the flood.

Gen 5:31 *So all the days of Lamech were seven hundred and seventy-seven years; and he died.*

Gen 5:32 *And **Noah**, (Comfort, rest), was five hundred years old, and **Noah begot Shem, Ham, and Japheth**.*

- **Noah begot Shem.** Shem, Ham and Japheth were not triplets. Japheth is later called "the elder" (**Gen 10:21**) and Ham the "younger son" (**Gen 9:24**). However, Noah was five hundred years old before any of these sons—who were the ones who chose to go with him on the ark—were born. Evidently all of Noah's older "sons and daughters" had followed the ungodliness of their aunts and uncles and of the world in general, and thus eventually perished in the Flood.

- **Japheth.** The meanings of the Hebrew names are probably as follows: *Shem*, meaning “name,” *Ham*, meaning “warm,” *Japheth*, meaning “enlarged.” The notion that their names corresponded to three different skin colorations (“dark,” “black,” and “fair”) has no substance.
- **Finding the meaning of Hebrew names is difficult.** There are very few sources of the meaning of Biblical Hebrew proper names. However, evaluating three letter roots in each name, using the Pre-Babylonian pictographic, (concept-driven) Hebrew Alef Bet, the meanings about 80% of the names can be known.
- **Below is a list of name and meanings. Notice how God had hidden His plan of redemption of the Gospel message in the genealogy of the names from Adam to Noah! What a demonstration of God’s love!**



SUMMARY: – Chapter Five:

Adam's Descendants to Noah - Prophetic Gospel meaning of the Genealogy:

- **Adam** Man (is)
- **Seth** Appointed
- **Enosh** Mortal
- **Kenan** Sorrow (but)
- **Mahalalel** The Blessed God
- **Jared** Shall come down
- **Enoch** Teaching
- **Methuselah** His death shall bring
- **Lamech** The Despairing
- **Noah** Comfort, Rest

Hallelujah! He is coming soon! Even so, Lord Jesus come!

Enoch walked with God “by faith” in prayer and obedience to God’s Word. (**Heb 11:5**) *By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken he had this testimony, that he pleased God!*

CLOSING SONG:

JESUS IS COMING SOON! EVEN SO COME - Hillsong (3:54/3:57)

All of creation All of the earth Make straight a highway A path for the Lord Jesus is coming soon Call back the sinner Wake up the saint Let every nation shout of Your fame Jesus is coming soon Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing "even so come" Lord Jesus, come Even so come Lord Jesus, come
There will be justice, all will be new Your name forever, faithful and true Jesus is coming soon Oh, like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing "even so come" Lord Jesus, come Even so come Lord Jesus, come
So we wait We wait for You God, we wait You're coming soon
So we wait We wait for You God, we wait You're coming soon
Like a bride waiting for her groom We'll be at Church, ready for You Every heart longing for our King, we sing
Like a bride waiting for her groom We'll be at Church, we'll be ready for You Every heart longing for our King, we sing "even so come" Lord Jesus, come
Even so come Lord Jesus, come Even so come Lord Jesus, come Even so come Lord Jesus, come

CLOSING PRAYER:

NEXT WEEK: Read and study Genesis Chapters 6 & 7! Meaning of the days of Noah? The Nephilim?