

Now we will continue in Genesis 4—and will deal with the passage that most people think is the most boring part of Genesis. We are going to look at a genealogy, the first one we have, and it is the genealogy of Cain.

In chapter 3 we see the fall of man and then we see the decline of man and civilization leading up to the Genesis Flood which is in chapters 6-9. So sin is a major theme of all these chapters; in fact an increase in sin we have seen even with the first murder, and we will see other aspects of the decline.

I. The Primeval History	1:1-11:26
A. The History of the Creation	1:1-2:3
B. The Early History of Mankind	2:4-3:24
C. Early History of Civilization	4.1-9.29
1. Decline of Civilization	4.1-6.8
a. Cainite Line	4.1-24
1) Depravity of Cain	4.1-15

The focus of 4.1-24 is the Cainite Line: we saw the depravity of Cain and now will see his descendants. We remember Cain's sin.

Cain's Sin

Refused to:	1. Worship Properly
	2. Heed Counsel
	3. Love his Brother
	4. Confess Sin
	5. Accept Punishment

Cain refused to worship properly and rejected God's counsel, did not love his brother—murdered him. He doesn't confess his sin and then complains of his punishment.

We have made a list of the corruption of sin and how it progresses after the initial rebellion of Adam which plunged all of mankind into the state we experience this very day.

Corruption of Sin

3:6 -	Forbidden fruit
3.12-13 -	Blame shifting
4.3-5 -	Worship perversion
4.5 -	Unjustified anger
4.8 -	Premeditated murder
4.9 -	Disregard for others
	Blatant lying
4.13-14	Whining
4.14	No repentance —> 1John 3.12, Jude 11

Implications

1. Effects of Fall Passed on	
2. Corrupting	effects of Sin
3. God's grace	always available
4. God's judgment	cannot be avoided

We saw that the effects of the Fall, sin, are passed on and even increase with greater sin as it affects other generations. We also saw, in chapter 4 the principle of God's grace and we can conclude that Grace is always available, no matter how much depravity is evident. But, when grace is rejected it invites God's judgment and it cannot be avoided.

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1. Decline of Civilization 4.1-6.8
 - a. Cainite Line 4.1-24
 - 1) Depravity of Cain 4.1-15
 - 2) Descendants of Cain 4.16-24
- Verses 16-24 describe the descendants of Cain.

4.16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

It is not only that Cain left, but he lost the fellowship, the contact—an abandonment of God Himself. The Lord cast him out, but then he leaves family as well as God.

4.16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

He goes to a land *east* of Eden. We see that everything is ‘east’. Nod means *wandering*. We can learn from that there will be no rest, no peace ‘for the wicked’.

4.17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

Verse 17: The third generation. We commented on the verb ‘had relations with’ which is also translated ‘knew’. This is a euphemism.

We are going to see a pattern when Moses deals with the different families. He starts with the lesser important and moves to the ones most important, developing the line of Messiah and then that of the nation of Israel.

Pattern

- > Cainites ———> Sethites
- > Ham/Japheth —> Shem
- > Nations ———> Abram
- > Ishmael ———> Isaac
- > Esau ———> Jacob

First the Cainites and the genealogy with the most important one, Seth, another son of Adam and Eve.

Later we see two sons of Noah followed by the main one Shem. The pattern continues: in Genesis 10 and the nations leading to that of Abram through whom the nation of Israel comes and the line of Messiah.

Then there is an incident with Ishmael, but he is not of the line and then after brief treatment, Isaac is a major character in the last part of Genesis.

We also have chapter 36 developing the family of Esau and then the rest of Genesis deals with Jacob and his descendants. This is the pattern where God and the writer deals with the families of those not prominent and then moves to those that are in the line of the Messiah.

Cainite Line

>Major Motifs-

Potential for good or evil

Self-sufficient culture

No mention of Godliness

> Names - 7

> Beginnings - Culture

Major motifs in the Cainite line include *Potential* for good or evil, and that is always the case because there is always God’s grace, His enablement to be able to accomplish what He would want, but mankind, because of depravity, usually chooses evil.

We also see a lot of little notes dealing with *culture*. It is self-sufficient—giving us an application: at any time in history there

is always the world, a culture, and our tendency, because of sin, is to give too much time, energy and devotion to the things of the culture. They seem to be a substitute for God. There is no mention of Godliness; some commentators would call it the *ungodly* line, but I choose to call it the Cainite line because there could have been some believers. There are *names* that suggest some godliness, but no direct mention. We will look at 7 names. And there are very direct statements concerning *culture itself*. There might even be some evidence of the beginning of a world system.

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Enoch...the 'he' here could refer to Cain...

4.17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

... since 'he' named the city Enoch after the name of his son, we can make a list of characteristics of 'culture':

Worldly Culture

> Cities (17)

The first thing they seem to do is build cities. One of the things that God commanded Adam was to 'fill the earth', scatter. The same is given to Noah, and after Babel God intervened because the people had gathered together in one place. So, the

tendency of the flesh is to get together and build cities. Of course they are not referring to huge cities like we have; it was more of a congregating of several families in one locality.

4.18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

The next name, Irad, Enoch's son was a townsman. In fact all the commentators agree that names are not always clear. Sometimes related to verb forms from which they get these meanings.

Names

- | | | |
|------------|--------------------|----------|
| 1. Enoch - | new beginning | city boy |
| 2. Irad - | townsman or flight | |

4.18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

Irad was the father of Mehujael; there is a common thing in some of these names, the next is Methushael which is the letters 'el' which means God in Hebrew. It usually is a meaning related to some aspect of God Himself. Just from the names, some may have been believers, resulting in 'ael' being added to their names.

Names

- | | |
|-----------------|------------------------------|
| 1. Enoch - | new beginning |
| 2. Irad - | townsman or flight |
| 3. Mehujael - | God is giver of life |
| 4. Methushael - | man of God, or man of prayer |

4.18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

Names

1. Enoch - new beginning
2. Irad - townsman or flight
3. Mehujael - God is giver of life
4. Methushael - man of God
5. Lamech - conqueror, kind of a man of war

4.19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

Attention is called to Lamech's family. In Genesis 2 we looked at some of the fundamentals of marriage and family: monogamous marriage was the pattern, and already we have a departure in the line of Cain.

Worldly Culture

- > Cities (17)
- > Polygamy (19)

Worldly culture departs from the standards in morality, in marriage and in families. This is where polygamy starts and later there will be further departures from the standards of God in homosexuality and transgenderism.

4.19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

Names

1. Enoch - new beginning
2. Irad - townsman or flight

3. Mehujael - God is giver of life
4. Methushael - man of God
5. Lamech - conqueror boasting polygamist
6. Adah - ornament or morning
7. Zillah - shade o shelter

Attention is called to the 2 wives as they are in the list of the family. Their names: ornament or morning and the other shade or shelter possibly referring to the evening time.

4.20 Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.

Another name: Jabal, another wanderer like Cain.

Names

1. Enoch - new beginning
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8. Jabal - wanderer industrialist, herdsman

4.20 Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.

So Jabal is something of a commercial person, an industrialist and a herdsman.

Worldly Culture

- > Cities (17)
- > Polygamy (19)
- > Commercialism (20)

4.21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

Adah's other son is Jubal which means 'sound'. His family was musical.

Names

- | | | |
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| 1. Enoch - | new beginning | |
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| 7. Zillah - | shade o shelter | |
| 8. Jabal - | wanderer | industrialist |
| 9. Jubal - | sound | musician |

4.21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

Worldly Culture

- > Cities (17)
- > Polygamy (19)
- > Commercialism (20)
- > Arts (21)

Some of these things are not evil in themselves, like commercialism, building cities, the arts. But in the worldly culture these things sometimes dominate the lives of people and can become distractions when it comes to spiritual things. So when people neglect their relationship to God, they preoccupy themselves with other things. We have that tendency today: we get preoccupied with our education, careers, whatever takes much of their time—and it can even be their families that distract them.

4.22 As for 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.

Another name: Tubal-cain, described as a smith, working with metals. Forger of all implements of bronze. *This was before the bronze and iron ages that archeologist talk about. It's pre-flood.* These are also descriptive of the different ages after the flood—but here they are pre-flood. Implements: What we might be seeing is that as a result of the Fall was labor that was toilsome and difficult, so man is inventing ways to alleviate some of the issues that the Fall brings.

Names

- | | | |
|------------------|----------------------|---------------------|
| 1. Enoch - | new beginning | |
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| 5. Lamech - | conqueror | boasting polygamist |
| 6. Adah - | ornament or morning | |
| 7. Zillah - | shade o shelter | |
| 8. Jabal - | wanderer | industrialist |
| 9. Jubal - | sound | musician |
| 10. Tubal-cain - | Tubal the smith | inventor |

4.22 As for 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.

There is not anything wrong with forging tools to help us in our work, but again, it has to be kept in the right perspective.

Worldly Culture

- > Cities (17)
- > Polygamy (19)

- > Commercialism (20)
- > Arts (21)
- > Implements (22)

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Names

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| 8. Jabal - | wanderer | industrialist |
| 9. Jubal - | sound | musician |
| 10. Tubal-cain - | Tubal the smith | inventor |
| 11. Naamah - | pleasant, graceful | |

The girl was a pleasant, graceful lady.

4.23 Lamech said to his wives, “Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me; 24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold.”

Now we turn to Lamech himself. This is an example of Synonymous Parallelism in Hebrew poetry: the repetition of an idea in similar words. ‘Listen to my voice... Give heed to my speech’.

We have seen Adam who, in an outburst of joy, also gave us an example of synonymous parallelism in chapter 2. Then, a third element here:

‘If Cain is avenged sevenfold, 21k
Then Lamech seventy-sevenfold’.

Moses may have had sources like the toledoths that we mentioned—these could have been lines out of them, and he wrote under inerrancy and inspiration from God. There is a lot of this in Psalms and another form, Antithetical Parallelism, is common in the Proverbs: a statement followed by some opposite or very different to it in the 2nd line.

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24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold.”

The second example of synonymous parallelism:

‘For I have killed a man for wounding me
and [I have killed] a boy for striking me’.

4.23 Lamech said to his wives, “Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;
24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold.”

The emphasis is the boasting and arrogance of Lamech. An especially bold statement at the end:

‘If Cain is avenged sevenfold,
Then Lamech seventy-sevenfold’.

He is magnifying himself in a great boast—and the violence that is prevalent. We will see the full-blown violence and one of the reasons that God is bringing the Genesis flood.

This is what the culture of the world can produce.

Worldly Culture

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- > Cities (17)
- > Polygamy (19)
- > Commercialism (20)
- > Arts (21)
- > Implements (22)
- > Violence (23)

These are examples of what worldly culture can produce. The implements, for example, are great—like GPS—but many can be used for violence as well.

The application: if the culture is substituting these things for God, then they become evil, distractions and things that pull us away from God. Some are preoccupied with the city life and its entertainment with all the sports teams and entertainers. Again not evil, not bad, but if it is a substitute for studying the Word of God or devoción or prayer it becomes evil.

If travel preoccupies us and takes us away to excess it is a danger in itself.

Tools to avoid the toil can also distract us from God.

Substitutes??

- | | |
|-------------------------|------------------|
| 1. City life - | entertainment |
| 2. Nomadic life - | traveling |
| 3. Tools & metal work - | avoid toil |
| 4. Music - | to sooth sorrow |
| 5. Polygamy - | dissatisfaction |
| 6. Boasting - | self-sufficiency |
| 7. Weapons - | violence |

Again, music to sooth or to entertain can be taken to excess.

Polygamy indicates dissatisfaction with one wife, though perhaps not so much among the church. It is more lack of faithfulness, use of pornography, etc.

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Boasting in our self-sufficiency like Lamech is another substitute for God Himself.

Weapons produce violence that we see.

One of the clearest warnings about the world and its culture is:

1John 2.15 *Do not love the world nor the things in the world.*

If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.

Another implication is that believers have a great potential to be creative, to utilize what God has provided in the created areas of work and arts. The image of God is expressed, but often it is in ways that do not glorify Him and simply take away from the will of God.

Implications

- | | |
|--|-------------------|
| 1. Effects of Fall Passed on | |
| 2. Corrupting | effects of Sin |
| 3. God's grace | always available |
| 4. God's judgment | cannot be avoided |
| 5. Image of God expressed in unbelievers | |

Worldly pursuits may be substitutes for God!

In the next lesson, we are going to see the Line of Seth, a genealogy similar to this one of Cain except for some differences in that we have *ages* of individuals when their sons were born, and a total number of years of the lifetimes of these individuals.

And, some of us have studied these specific 'numbers', taking the averages from the Masoretic Text (old Hebrew text from which many translations are made). But there are different numbers of the ages of some. I want to explain something of the

whole area of science that we, as believers, take for granted. And unless you study Biblical language you don't hear about it. But it is a reality, and also one of the areas that non-believers use to make accusation against the Bible. So we will resolve a little of that.

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| a. Cainite Line | 4.1-24 |
| b. Sethite Line | 4.25-5.32 |

4.25 Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him."

Introduction to the study of numbers

A short introduction to the study of numbers: we believe that the Bible is *inspired* and *inerrant*. The reason I stress *inerrancy* is because that is an area that the unbeliever attacks. And even within the church, all the liberal churches attack inerrancy, so a lot of believers are not real 'solid' in understanding that the Bible is inerrant, that is, *without error*. One of the areas they use for their position is this one about the Biblical text itself.

I believe that God has given us *special revelation*. Natural revelation is general, but special revelation deals particularly with the Word of God where God **inspired** the **Biblical authors**, worked in their lives (all of them) such that they wrote superintended or guided by the Holy Spirit and the end product was exactly what God intended and wanted.

We believe that those scholars produced what scholars call **autographs**, the original writings of all the writers of the Bible,

and these make up the **canon of Scripture**, the **66 books**. And from them we get the science of **textual criticism**: how to determine what should be in the Biblical text in any given passage.



Textual Criticism

1. Definition Quotation:

'Textual criticism is the study of the copies of any written composition of which the original autograph is unknown for the purpose of determining the original text.' —JH Greenlee

The science of textual criticism deals not just with the Bible but with any ancient text for which you don't have the original autographs. We do not have the original writings of any of the writers of the Bible, not Paul's, none. What we have are copies of copies, several generations down; this is true of all the classics, like the Greeks and other philosophers. None of the universities that have a classical department, have anything that is original. **Textual criticism is a science that takes what we have, those copies, and reconstructs the writings of the Greeks, etc. And**

believers do the same with the Bible, using the same principles.

But what is commonly said by the **unbeliever** is ‘Oh you can’t trust the Bible; it has been copied so many times, there have been so many errors, etc.’ But **we have magnitudes more evidence and magnitudes more copies of both OT and NT books so that none of the classics even come close to what we have.** We also believe that God has preserved the text; you could say that we have 110%—more of the Biblical text than was given initially. So nothing has been lost, not really a single word; we have more words and sentences than was actually inspired. Textual critics try to narrow it down to what God inspired and had written.

We will talk about those ‘numbers’ in Genesis—using textual criticism and the Bible, the text that we have high confidence in. All our **Old Testament translations are primarily based on the Masoretic Text.** I will be giving you a little background on this. We will consider which numbers are the inspired ones: the Masoretic ones or the Septuagint numbers. The Septuagint is a Greek translation. This is another element that we take into account as well. There is evidence being discussed by scholars (conservative, Bible-believing) in this whole area and they—and I—are tending to lean toward the Septuagint instead of the Masoretic Text as being the closest to the original autograph.

So that is where we get our 66 books, primarily from the Masoretic manuscripts (of which there are many). And in the NT we have something like 6,000 different manuscripts, some just fragments, but some complete also. We get our English Bible and the others from them. God then uses the different **translations/versions so that we can be illuminated.** I think God is involved in every step here. It has an impact on **our minds** such that now we can **communicate God’s Word to a lost world.**