

We will briefly look at chapter 4 which has the genealogy of Cain (the Cainite Line), and then the genealogy of Seth (the Sethite Line) in chapter 5. Most people either skip over or read rapidly this part of Genesis, but we will go through the passage as it deserves. We will look at the essence of what we should glean from it—at least from understanding. And we will then look at the differences in the ages of the people in the Masoretic Text and the Septuagint (LXX) Text.

I. The Primeval History	1:1-11:26
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B. The Early History of Mankind	2:4-3:24
C. The Early History of Civilization	4.1-9.29
1. Decline of Civilization	4.1-6.8
a. Cainite Line	4.1-24
b. Sethite Line	4.25-5.32
1) Background of Seth	4.25-26
a) Birth of Seth	4.25

The main emphasis of this section about Cain is the decline of civilization, particularly the verses that go all the way to 6.8. Even though we have genealogies, beginning in chapter 4 we have the depravity of Cain. The total corruption of civilization and mankind reaches its full end such that God has to intervene and actually preserve humanity—at the Flood.

Abel was the first martyr so he did not have a line of descendants, but there was a third son, Seth. 4.25-26 have a little information about him. Then chapter 5 starts with a toledoth for Seth with something about the outcome of creation, outcome of mankind leading to the decline of civilization. It ends with the Cainite line and the beginning of the line of Seth and the next toledoth.

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.”

In verse 25 we have the background of Seth. Like in 4.1 we have the euphemism for a sexual relation. *She* named him. This is interesting with what we have talked about, the Naming Motif. Later on we see that Adam gives him the same name, repeating after the woman. Naming is the ability to know character and to know what it is like. It also gives authority—in this case the mother, parental authority. She gives names elsewhere as well.

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.”

And she gives some meaning relating to the name, and it is actually a play on words. The word ‘appointed’ and the word ‘Seth’ sound very similar in the Hebrew text. God has appointed me another offspring in place of Abel. And then the text ends with attention to Abel, and obviously Cain did the pre-meditated murder. It’s a reminder and it gives prominence to this 3rd son, the important one, who will be in the line that eventually leads to Christ. He will be the ‘appointed’ one in the line.

Names

1. Seth - an appointed one

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- b. Sethite Line 4.25-5.32
 - 1) Background of Seth 4.25-26
 - a) Birth of Seth 4.25
 - b) Birth of Enosh 4.26

4.26 To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.

In verse 26 the genealogy ends with Enosh or at least the toledoth ending with Enosh—which is developed in more detail in chapter 5. Now he, Seth, called his name Enosh, and, as a father he has authority over sons and identifies their characteristics.

4.26 To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.

A concluding comment interrupts with Then men began to call upon the name of the LORD. Chronologically this would be early in the line and the emphasis of this line is slightly different from the Cainite line. The father, Cain, was a murderer and a liar and one that shows outbursts of anger and there is no repentance. Some of his descendants seem to indicate that characteristic as well, the depravity. And I also mentioned that there was no mention of godliness at that time, though there may have been some: there are tiny hints in a couple of names that there might have been some godly people.

Instead, in the line of Seth we have definite statements, and here is the first one: men began to call upon the name of the LORD. That is, calling upon the Lord in dependence, in terms of relationship, in the sense of knowing Him and being related to Him. I think this is placed here in contrast to the story that we just read about Cain. So very early in the line of Seth we have people looking to God, as savior, with a relationship; you would expect that in the line of Seth. Of course that doesn't mean that everyone

in Seth's line was a believer. There may have been some unbelievers as well. So it is a definite change in verse 26.

(This context would have the same characteristic as Romans 10.9 when calling on the name of the Lord is what believers do. In other settings it could be someone coming to God for salvation, or justification as Paul puts it.)

This ends the toledoth and is almost transitioning into the next one because it seems that they are somewhat disjointed. It ends in 6:8. Then in 6:9 is the beginning of another toledoth which describes the flood and goes all the way to Terah and Abraham. So it includes the outcome of Noah, the Genesis Flood and the table of nations—where they came from eventually leading to a particular individual, Terah and his sons.

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 - 1) Background of Seth 4.25-26
 - 2) Toledoth of Adam (5.1-6.8) 5.15
 - a) Creation of man 5.1-2

So in 5.1 we have the beginning of the new toledoth with This is the book of the generations of Adam. If you follow from there you get the outcome of Adam.

5.1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

This is a typical introduction to a toledoth.

5.1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

Then, In the day...Here it is the word *yom* which we saw as a 24-hour day during the creation. But here is an example of that broader sense we mentioned: in the ‘time’ or at that ‘time’, using it in a less literal sense. when God created man, He made him in the likeness of God.

5.2 He created them male and female, and He blessed them and named them Man in the day when they were created.

Verse 2 expands: He created them male and female. We discussed that in some detail in Genesis 1. It’s kind of a reminder, putting together the outcome of Adam, beginning with the creation of mankind.

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and He blessed them. That also comes out of Genesis 1. and named them Man in the day when they were created. A little bit repetitive, but a reminder of the creation in order to transition into the next genealogy. There is some repetition probably because of the new toledoth.

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- a) Creation of man 5.1-2
- b) Birth of Seth 5.3

Verse 3 introduces the ages, the issue that I have been raising and talking about—to see if we can understand a little background in history relating to the ages of the men in the genealogy here.

So we have the first mention of numbers:

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

When Adam had lived one hundred and thirty years, he became the father of a son. This tells us that there were 130 years before the birth of Seth which indicates that now they are older men, adults, and there may have been many, many years elapsed during which perhaps Cain and Abel were born, and a lot of events. The Bible only selects those events that are significant in conveying the narrative that the writer is trying to present. The narrative is that the civilization declined even as early as the second generation. Now as a result of the death of one of the brothers we have a third son so that the line will now go through Seth.

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

This son is in his own likeness, according to his image, and named him Seth. And here is the second naming of Seth—in this context it is Adam as I mentioned earlier; in the other toledoth it was Eve that named him. It’s not a contradiction; I think both of them had a part in naming Seth. What is conveyed here, we will see, the fallen nature is passed on, so it is in his own likeness—all

of the genetics, all of the spiritual ‘genetics’ is passed on in his own likeness, according to his image.

We don’t have a comment relating to Seth, but just the indication that not only Eve but Adam also gave the name. So the image of God is conveyed and passed on in that sons and daughters carry the image of the parents.

Verse 4: the other descendants of Adam and Eve. This gives the answer of where Cain got his wife, and the other boys, including Seth, would have gotten their wives.

5.4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.

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b) Birth of Seth	5.3
c) Other Descendants	5.4

5.4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.

Also notice the longevity of life: 800 years. When he died, he had 930 years. One implication is that these are literal numbers, very specific. Obviously during this many years Adam had other sons—and daughters for them to have wives. Here then is a clear statement of Adam and Eve, and close to the creation, with no

mention in the Scripture, but it would be reasonable to conclude that they had a large number of sons and daughters that would quickly begin to fill the earth at least in relation to that location. After a hundred years there would be people that would have come from these sons and daughters. This the verse that tells you where Cain and Abel got wives.

We have just the bare essentials to carry the narrative forward and this part of Genesis is just to explain the necessity of the Genesis Flood. That is the next major, significant event in world history and we will have all that we need to understand why God intervenes to bring the Flood, to judge mankind—the deserving judgment, and also the salvation that is provided for those who had trusted in Him; apparently there were only 8.

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b) Birth of Seth	5.3
c) Other Descendants	5.4
d) Death of Adam	5.5

So now we conclude the life of Adam but the outcome of Adam and his descendants will continue.

5.5 So all the days that Adam lived were nine hundred and thirty years, and he died.

Here, as we have added together, the 930 years of his life. Emphasis is given to the numbers, and I think God *intended* to give us a chronology, not just a genealogy. It gives us a ‘geno-chronology’ that gives the ages. Adam lived were nine hundred and thirty years. I am going to give you a formula later on where the pattern follows with some slight exceptions, where there is a statement about the age at which the child is born and then the years that the father lived after the birth and finally a summation like we have in Adam’s case.

930 years is a long time frame and obviously, scientifically or biologically this is a problem, in terms of our modern thinking and modern longevity. We think that we are so advanced, but here is one of those indications that we have degenerated and are highly corrupted. We know about mutations and that mutations don’t produce new life, but actually degrade the genome so that we are living with a very degraded genome for one point, but something else very drastic took place. We will talk about this at the Genesis Flood where the longevity of man seems to be greatly reduced. But there is no reason not to accept the numbers literally, even though some theologians and obviously the secularists have a problem with the long ages.

5.5 So all the days that Adam lived were nine hundred and thirty years, and he died.

One last note that is part of that formula or pattern as we go through the genealogy: and he died. This stresses that not only the image and likeness of man and his characteristics are passed on, but everything that includes the depravity as well and the ultimate consequence of that depravity, physical death. We would assume that, if it were left out, but I think the reminder is given to stress that man is under sin and there are consequences that eventually work themselves out; even after 930 years there is no

escape, no remedy for dying, for death. We will also see that as part of the pattern.

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
6. Death is inescapable

One of the implications that we can draw after the verse 5, beginning in chapter 5 we have *death* which is inescapable because it is the consequence of sin and the only reversing of it is the salvation that God offers and that salvation has future implications in terms of a new world and the spiritual world. There are couple of exceptions that we will see in the genealogy.

Sethite Line

- > Major Motifs -
 - image of God passed on
 - depravity passed on - he died
 - more godliness
- > Names - 10
- > Ages - 857.5 (MT), 859.9 (LXX)
- > Similarity - names

We looked at some of the Cainite motifs and these of Seth’s line are a contrast to them. The image of God is passed on genetically and spiritually to all human beings. The unbeliever is in God’s image, and if he becomes a believer, some of the image of God can be restored. When we have the new bodies that God has given us the image is restored to what it would have been like with Adam.

And we can say that depravity is passed on as well, and the strongest statement comes from that little phrase ‘and he died’. That is, the ultimate consequence of depravity is physical death. And there is a *second* death as well for those that do not receive the regenerating work of the Holy Spirit.

And there was ‘more godliness’—not necessarily that every one was a believer. But there are statements such as that first one where ‘men called upon the name of the Lord’ and we will see another where Enoch very clearly was godly. Also in Noah and little hints in terms of some of the names that were recorded.

There are 10 names as opposed to the 7 in the Cainite line and, if you add up and average the ages, you will have centuries: 857.5 according to the Masoretic Text and in the Septuagint (LXX) they are very similar 959.9. What is different is the age at which the child was born which I will talk about more later.

Another interesting thing about the Sethite line is that there are similarities in a few of the names. When we get to them we will call attention to them.

b. Sethite Line	4.25-5.32
1) Background of Seth	4.25-26
2) Toledoth of Adam (5.1-6.8)	5.15
3) Descendants of Seth	5.6-32
a) Seth to Jaraed	5.6-20

5.6 Seth lived one hundred and five years [LXX 230], and became the father of Enosh.

Seth lived one hundred and five years—and this is where there is a difference: the LXX has 205 years, exactly 100 years.

...and became the father of Enosh.

1. Seth - appointed one
2. Enosh - frail one

5.7 Then Seth lived eight hundred and seven years [LXX 707] after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years [=LXX], and he died.

Then Seth lived eight hundred and seven years [LXX 707]. And here there is a compensation: 100 years *less* in the Septuagint than in the Masoretic. There is 100 years difference in the age at which the child is born but then the years after compensate.

5.7 Then Seth lived eight hundred and seven [LXX 707] years after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years [= LXX], and he died.

and he had other sons and daughters, indicating that the population is advancing fairly rapidly and by the time we get to the Genesis Flood there have been estimates made that there could have been millions of people alive.

5.7 Then Seth lived eight hundred and seven [LXX 707] years after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years [= LXX], and he died.

So all the days of Seth were nine hundred and twelve years [= LXX], and he died. Both the Masoretic Text and the LXX the number of years is 912. And because of this precise difference in the two texts and then the exact compensation with a slight variation in some of the numbers, it seems that somebody deliberately changed the numbers. The issue is who made these changes.

5.7 Then Seth lived eight hundred and seven [LXX 707] years after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years [= LXX], and he died.

Then we have the repetition with each of the names: and he died. We have already mentioned this, the end product of depravity.

Structure

A lived x years and fathered *B*.

A lived y years after fathering *B*
and had other children.

Total years of *A* were $x+y$,
and he died.

(exceptions: Enoch, Lamech and Noah)

So here is the Structure, the Formula: *A* lived x years and fathered *B*. That is one sentence and this is consistent through the genealogy. Then *A* lived y years after fathering *B*, continuing to live usually many hundreds of years, and had other children as we just saw in that last verse. Then a third sentence: Total years of *A* were $x+y$. Then: and he died.

There are slight differences with Enoch—and we will see the reason for that; he didn't die for one. And there is another Lamech, a different one. His has the essence of the formula, but it

is stated slightly differently. Then with Noah the formula is slightly different as well.

That is the passage. And we can apply it and say: God always keeps a godly remnant! We have a line and some are very godly—one of them God even takes them without experiencing physical death. Through this line the Messiah will ultimately come. We can apply that today: we as believers—sometimes it feels like there are few of us that are devoted to God's Word, walk faithfully and resist the temptation to fall away, but God will use those that respond to Him.

Now we look at the science of Textual Criticism.

Textual Criticism

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The text we have does not detract or take away from inerrancy in any way nor from inspiration. There is much in textual criticism that reinforces and nothing that detracts. We have the text; God has preserved the communication, but has not preserved the actual materials that Moses wrote. In fact we do not have copies that are even close to what Moses wrote and/or things in the NT as well. We do have copies that are relatively close to the NT, but there is a lot of time in terms of copies of the Old Testament. So the definition is:

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 *original autograph* is the original document that the author wrote. Of course God may have allowed this because He doesn’t want us to worship these artifacts. Textual criticism is for ‘the purpose of determining the original text.’ As we mentioned this pertains not only to the Bible but to all of the Greek classics and any ancient document that is lost, so it is a well-established science, and we utilize the principles of the science in terms of reconstructing what God has preserved for us in history so that **we can reconstruct with high degree of confidence what God intended to communicate.**

We have even more Biblical Text than what God inspired, the choice being ‘which one’? An example of this is these two sets of numbers, so one is the inspired ones and the other was changed for whatever reason.

Textual Criticism

1. Definition
2. Importance

3. Problem

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1. No original autographs
2. Original text not preserved in any one source
3. Extant manuscripts contain variants
4. Extant manuscripts vary in quality, quantity & age

We reconstruct a passage by comparing a number of copies of any given text we can choose. In the NT that includes some 6,000 Greek manuscripts available. Also, you could reconstruct the NT just from the writings of the church fathers who quoted what they had. So the original text is preserved in one source, but it is when we look at a multitude of them that we come to these conclusions.

The manuscripts that we do have contain what textual critics call variants which are differences, and there are no two identical copies. These variants number in the thousands and 90+ % of these variants are very, very insignificant and very, very easy to identify. A lot are mis-spellings, or a word/phrase omitted and from other manuscripts you conclude that a scribe just missed a few words.

Also the manuscripts vary in quality, quantity and age so they take that into account when reconstructing a Biblical text. We are indebted to Bible-believing experts in this area for manuscripts of high confidence in what Paul, Matthew, John, etc, actually wrote. Similarly with the OT as well.

Textual Criticism

1. Definition
2. Importance
3. Problem
4. OT

Leningrad Codex: Oldest complete manuscript of
Masoretic Text AD 1008
Aleppo Codex (925)
Septuagint (LXX) - 3rd C to 132 BC

Leningrad Codex

The Masoretic Text is not just one that we have, but the *oldest* one is dated to 1008 A.D. There are Hebrew manuscripts that would have existed in the time of Christ.

We do not have a lot of complete manuscripts of either the OT or the NT, but here is one that is dated to 1008 A.D.

Aleppo Codex

This is another. It is dated to have been copied in 925. Again lots of distance in time. In most cases we have just fragments, sometimes a very small portion of a text. So we are highly dependent on some of the more extensive codexes or manuscripts.

Septuagint (LXX)

The Septuagint was written in the 3rd Century to 132 B.C. This is a *translation* of Hebrew texts that were in existence in the time the scribes were translating and copying. We don't have originals of the LXX either, but we have copies of it. And some of them date to as early as the 2nd Century.

But we have enough copies of all of the Hebrew and Septuagint and Greek NT so that we have a very high degree of confidence that what we have is what God intended us to have and He preserved it for us all the way to the 21st Century.

Dead Sea Scrolls

This will also help you to appreciate the Dead Sea Scrolls which are dated to around the time of Christ and *before*, but unfortunately there are no Dead Sea Scrolls of the genealogies in Genesis 5 and 11. But we have a complete Isaiah or even multiple copies of Isaiah and other books. So here are Hebrew manuscripts that jump back from that 925 and 1008 all the way to before the time of Christ. And the reason we have such a high confidence in the Masoretic Text is because there is very little variation, in fact the variants are very insignificant from the time before Christ jumping ahead to the 1000-year time of that Leningrad Codex.

Unfortunately we have not found yet—we are still finding scrolls—any of Genesis 5 and 11. But there is some other evidence that we will talk about next time.

Issue

1. Did LXX inflate ages? Why?
2. Did someone reduce before MT?
3. Did LXX translators use Hebrew text with higher ages?
4. Was there reason for and opportunity to reduce ages in MT?

The issue that we are trying to answer is, Did LXX inflate ages? And if they did Why? And is there some evidence that they did that.

Also, did someone reduce the numbers in the manuscripts that the MT is dependent on? We have a high degree of evidence that the copying was very accurate; the scribes were very diligent in producing the Masoretic Text. But what manuscripts did *they* have to produce what we have today?

Did the LXX translators use a Hebrew text *with* those higher ages? Or did *they* inflate the ages? Because it makes more sense that they used Hebrew Texts with the higher ages because the Jewish people would not have accepted any changes to the text. And, as far as we know, no one is raising that issue in all of the writings that we have. So the suggestion is that the LXX writers may have been using a Hebrew that had these high ages.

And, was there a reason for and opportunity to reduce the ages in MT? The information from more recent research is that there was a time when there was an opportunity to change the Hebrew texts that MT is dependent on. That is what I will endeavor to explain next time.