

# Genesis 4—6:7

Bible Study

Chapter 4

A view of life away from the garden

**Genesis 4:1**

<sup>1</sup>Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord."

"Cain" = Acquisition

The meaning of many names in Genesis are taken directly from the name

**"I have acquired a man from the Lord"** (Ambiguous)

- Commentators point out that Eve **appears to be boasting** of her own creative ability
- Can be read: "I have created a man equally with the Lord"

**Genesis 4:2**

<sup>2</sup>Then she bore again, this time his brother Abel. Now **Abel** was a keeper of sheep, but **Cain** was a tiller of the ground

Both valid occupations... but interesting that:

Abel = vapor

- Ironic because his life ended quickly

Abel aligns with man's directive—to rule over animal life

Cain aligns with the curse—to till the ground

### Genesis 4:3

<sup>3</sup>And in the process of time it came to pass that Cain brought an **offering** of the fruit of the ground to the Lord.

“process of time” —appointed time

At the end of the agricultural year

A comparison of the **worship** of the two brothers

Description of his very best...  
(Companion) “the firstlings and the fattest one’s”  
No similar descriptive words for Cain’s offering

The attitude and heart are at issue here  
Abel worked at pleasing God...Cain merely did his duty

### Genesis 4:4

<sup>4</sup>Abel also brought of the **firstborn** of his flock and of their **fat**. And the Lord respected Abel and his **offering**,

### Genesis 4:5

<sup>5</sup>but He did not respect Cain and his offering. And Cain was **very** angry, and his countenance fell

The focus is not on the offering itself but Cain's response

(NSB) "Something deficient in **Cain's attitude** was reflected in his offering"

### Genesis 4:6

<sup>6</sup>So the Lord said to Cain, "Why are you angry? And why has your countenance fallen?"

God's questions were designed to provide a change of heart

### Genesis 4:7

<sup>7</sup>**If you do well**, will you not be accepted? And if you do not do well, **sin lies at the door**. And its desire *is* for you, but you should rule over it."

... "**sin lies (crouching) at the door**"

➤ Waiting to pounce on you

v. 7 (last part) "And its (sin's) desire is for you, but you should rule over it..."

➤ The constant battle in human's lives

### Genesis 4:8

<sup>8</sup>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.

**“his brother”**—repeated to note the sudden ruthless violence

### Matthew 23:35

“that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel...”

Just as God did with Adam and Eve—he asked questions first before he gave the judgment



### Genesis 4:9

<sup>9</sup>Then the Lord said to Cain, “Where *is* Abel your brother?” He said, “I do not know. *Am* I my brother’s keeper?”

God knew what happened, but his question gave him a chance to accept the responsibility

Instead of remorse he sinned again-- this time telling a deliberate lie

### Genesis 4:10

<sup>10</sup>And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground.

(Word) “life is in the blood (Lev. 17:11) so shed blood is the most polluting of all substances. Consequently, unatoned for murders pollute the holy land, making it unfit for the divine presence”

### Genesis 4:11-12

<sup>11</sup>So now you *are* **cursed** from the earth, which has opened its mouth to receive your brother’s blood from your hand.  
<sup>12</sup>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.”

“cursed from the earth”

Banished to a less productive area, away from God’s presence

Not like a nomad...but rather **expelled from the family**

➤ The fate for those who murdered family members in ancient societies

**Genesis 4:13-14**

<sup>13</sup>And Cain said to the Lord, “My **punishment** *is* greater than I can bear!

“punishment”= **iniquity**

To bear iniquity in Hebrew is to undergo the punishment of it

Some commentators: It seems Cain’s guilt had an effect on his conscience

<sup>14</sup>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.”

He acknowledges being driven from God’s presence..... symbolized by the garden

Adam and Eve would have other children and apparently a big family (5: 4)

Cain seemed to fear other descendents of Adam who would want to revenge the death of Abel

Cain said: “anyone who finds me will kill me” (v. 14 last part)

**Genesis 4:15**

<sup>15</sup>And the Lord said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.”

v. 15 (NIV) But the Lord said to him, ‘**Not so**; if anyone kills Cain he will suffer vengeance seven times over’

**v. 15 (last part)**

And the Lord set a **mark** on Cain, lest anyone finding him should kill him.

(NIV) “Then the Lord put a mark on Cain, so that no one who found him would kill him”

“a mark”= a pledge (of protection from violence) (companion)

A lot of speculation as to exactly what this ‘mark’ was

(JFB) “All that can be said with certainty is, that whatever was the nature of this sign, it was sufficient to **dispel the fear of Cain**, as well as **to deter others from endangering his life**”



### Genesis 4:16

<sup>16</sup>Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden.

Nod= vagabond or wandering

(NSB) “The point is more theological than geographical; to be apart from the presence of the Lord is to be a vagabond in a vagabond-land”

v. 17-24  
Descendants of Cain

### Genesis 4:17

<sup>17</sup>And Cain knew his **wife**, and she conceived and bore Enoch. And he built **a city**, and called the name of the city after the name of his son—Enoch.

One of his sisters  
(NSB) “The problems with incest (Lev 18) would not have occurred when the genetic pool was pure and unpolluted”

Means:  
‘dedication’

➤ Possibly for defense—  
fearing vengeance for  
killing Abel  
➤ Population was  
increasing

A considerable amount of time may have elapsed.....marriage and family of Cain...building of a city

**the culture** that develops from the city:

**Genesis 4:18**

<sup>18</sup>To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

Irada= **city** of witness (Companion)  
Sounds like 'Eridu'  
Mesopotamian tradition calls Eridu  
the oldest city in the world

Lamech= **powerful**  
7<sup>th</sup> from Adam in Cain's line (Companion)  
➤ Arrogance and vengeance are associated  
with him

**Genesis 4:19-20**

Means: 'beauty'

<sup>19</sup>Then Lamech took for himself **two** wives: the name of one was **Adah**, and the name of the second was **Zillah**.

Means: 'tinkling'

<sup>20</sup>And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.

Lamech—first polygamist  
➤ altered God's plan of one man and one  
woman

(Barnes) "Abundance of wealth and power  
perhaps led Lamech to multiply wives

Animals that are herded—for trade  
and property

Cultural advancement (business)

### Genesis 4:21

<sup>21</sup>His brother's name was **Jubal**. He was the father of all those who play the harp and flute.

Jubal= 'joyful sound'



Inventor of musical instruments

### Genesis 4:22

<sup>22</sup>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.

**Tubal-Cain**– 'The father of metallurgy'

'Tubal'= of the spear and lance...craftsman in bronze and iron for war, hunting or husbandry

Naamah= lovely or pleasant  
(Word) "Some Jewish traditions identify her as Noah's wife"

### Genesis 4:23

<sup>23</sup>Then Lamech 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.

In a boasting manner he tells of killing a man in self-defense

➤ Can be translated: 'I **can** kill a man for wounding me...'

### Genesis 4:24

<sup>24</sup> If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.”

(TEV) “If seven lives are taken to pay for killing Cain, seventy-seven will be taken if anyone kills me”

(Expositors) “If Cain, who killed his brother with malice, could be avenged, then Lamech would surely be avenged for a killing in self-defense”

**Ends** the story of Cain dramatically

### Genesis 4:25

<sup>25</sup>And Adam knew his wife again, and she bore a son and named him **Seth**, “For God has appointed **another seed for me instead of Abel**, whom Cain killed.”

Seth= substituted

“another seed”

(NSB) “Adam and Eve had no son to carry on their line for good and for the promise of the Messiah. Hence the importance of the birth of Seth”

The **focus turns from the line of Cain** to a new son of Adam in place of Abel, and serves as an introduction to chapter 5

## Genesis 4:26

<sup>26</sup>And as for Seth, to him also a son was born; and he named him <sup>£</sup>Enosh. **Then *men* began to call on the name of the Lord.**

'Enosh' = man  
Also suggests man's weakness,  
mortality and distance from God

A variety of interpretations

Some commentators say: How great! Men were calling on the name of the Lord!

(Companion) "Not began to worship, for Abel worshipped ...  
but here:

- 'began to call upon (their gods) by the name of Jehovah'
- Or 'began profanely to call upon the name of the Lord'

(Word) "It seems wisest to regard this verse as simply noting the beginning of public worship"

\*\*\*Can be translated: 'to be called *after* the name of the Lord'....  
i.e. **'the sons of God'**

## Chapter 5

Family history: Adam to Noah  
➤ 1<sup>st</sup> time 'book' used

'When'

Emphasis: God is the  
father of them all

### Genesis 5:1-2

<sup>1</sup>This is the book of the genealogy of Adam. In the day that God created **man**, He made him in the likeness of God.  
<sup>2</sup>He created them male and female, and **blessed them** and called them **Mankind** in the day they were created.

(v.1-2) A summary of previous account...typical in Genesis

Note: The image and likeness of God, that God gave to man at creation continues with Adam's sons...the sin did not change that (our destiny and purpose)

### Genesis 5:3

<sup>3</sup>And Adam lived **one hundred and thirty years**, and begot *a son* in his own **likeness**, after his image, and named him Seth. (Adam: 4024 BC/ Seth: 3894 BC)

(BKC) "The capacities and qualities of a parent are passed on to his children by natural reproduction"

### Genesis 5:4

<sup>4</sup>After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.

“None of the particulars were given of Cain’s line. Not even their deaths” (Companion)

“tradition says: 33 sons and 27 daughters” (Halley's)

### Genesis 5:5-11, 17

<sup>5</sup>So **all the days** that Adam lived were nine hundred and thirty years; **and he died.**

<sup>6</sup>Seth lived one hundred and five years, and begot Enosh.

<sup>7</sup>After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.

<sup>8</sup>So **all the days** of Seth were nine hundred and twelve years; **and he died.**

<sup>9</sup>Enosh lived ninety years, and begot <sup>£</sup>Cainan.

<sup>10</sup>After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters.

<sup>11</sup>So **all the days** of Enosh were nine hundred and five years; **and he died.**

<sup>12</sup>Cainan lived seventy years, and begot Mahalalel.

<sup>17</sup>So **all the days** of Mahalalel were eight hundred and ninety-five years; **and he died.**

The genealogical list in chapter 5 is almost identical to the genealogy of Shem—  
(chapter 11: 10-26)

Eight times in this chapter: “**all the days**” ..... ‘**and he died**’

(Romans 6: 23) ‘the wages of sin is death’

### Genesis 5:21-24

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah.

<sup>22</sup>After he begot Methuselah, Enoch **walked with God** three hundred years, and had sons and daughters.

<sup>23</sup>So **all the days** of Enoch were three hundred and sixty-five years.

<sup>24</sup>And Enoch **walked with God**; and he *was* not, for **God took him**.

Biblical expression for fellowship and obedience

Many wrongly use this scripture to say God 'took him' to heaven  
➤ But it does not say where he was taken

### John 3:13

<sup>13</sup>**No one has ascended to heaven** but He who came down from heaven, *that is*, the Son of Man <sup>£</sup>who is in heaven.

v.24 (TEV) "He spent his life in fellowship with God , and then he disappeared, because God took him away"

The Bible does not say where he disappeared to....



### Jude 1:14-15

<sup>14</sup>Now **Enoch**, the seventh from Adam, **prophesied about these men** also, saying, “Behold, the Lord comes with ten thousands of His saints,

<sup>15</sup>to **execute judgment** on all, to convict all who are **ungodly** among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which **ungodly sinners** have spoken against Him.”

It is possible that Enoch was receiving **persecution** because of his prophesying....

and God did not allow them to kill him, protecting him (took him away)

Enoch listed among the men and women of faith in Hebrews 11:



At the hand of his persecutors

By his persecutors

### Hebrews 11:5

<sup>5</sup>By faith Enoch was taken away so that he did not see death, “*and was not found, because God had taken him*”;<sup>£</sup> for before he was taken he had this testimony, that he pleased God.

‘taken’—can be translated:  
**Transferred elsewhere**

We do know that **he died**...the summary verse of  
all the faithful in chapter 11

### Hebrews 11:13

<sup>13</sup>These **all died in faith**, not having received the promises...

The scriptures simply do not reveal all the details of what happened to Enoch

“God instructed Moses to go to the top of Mount Nebo to die—apparently alone (Deut. 32:48-50).

Then God buried his body where it would not be found (Deut. 34: 5-6), possibly to prevent the grave site from being made into an idolatrous shrine. **Something similar might have happened to Enoch**”

### Genesis 5:25-27

<sup>25</sup>Methuselah lived one hundred and eighty-seven years, and begot Lamech.

<sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters.

<sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

He died the year of the flood

969 years—“apparently the environment before the flood enabled people to live longer” (BKC)

### Genesis 5:28-29

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son.

<sup>29</sup>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... “**will comfort us**”

Mankind saved in the ark and the reinstatement of the sacrifice afterwards...Noah helped avert future destruction for mankind (8:21)

### Genesis 5:30-32

<sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters.

<sup>31</sup>So all the days of Lamech were seven hundred and seventy-seven years; and he died.

<sup>32</sup>And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

### Chapter 5-- A long list of **the sons** (descendents of Adam)

There is a relationship between chapter 5 and the first four verses of chapter 6

Some commentators place the **first four verses of chapter 6 with chapter 5**



(Expositors) “As our outline shows, we have taken 6: 1-4 to be the ‘epilogue’ to the list of names in chapter 5....

They (Ch. 6: 1-4) form a conclusion to the author’s list of the **sons of Adam...**”

## Chapter 6

### Genesis 6:1-2

<sup>1</sup>Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,  
<sup>2</sup>that the **sons of God** saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

Some try to say the '**sons of God**' in verse 2 are fallen angels who married human women...and was born to them some kind of super-race of giants (v. 4)

➤ Because in Job 38: 7 'sons of God' are referred to as angels

Angels are **spirit beings** not  
fleshly creatures

### Matthew 22: 30

<sup>29</sup>Jesus answered and said to them, You are mistaken, knowing the Scriptures nor the power of God.

<sup>30</sup> For in the resurrection they **neither marry** nor are given in marriage, but **are like the angels** of God in heaven

(Barnes) "They were **not** created as a race, have no distinction of sex, therefore no sexual desire"

Context—**men**

Remember: chapter 5 dealt with the sons of Adam, i.e. **men**

### Genesis 6:1-2

<sup>1</sup>Now it came to pass, when **men** began to multiply on the face of the earth, and daughters were born to them,  
<sup>2</sup>that the **sons of God** saw the daughters of **men**, that they *were* **beautiful**; and they took wives for themselves of all whom they **chose**.

The pious line of Seth

(Luke 3: 38)

<sup>38</sup>*the son of Enosh, the son of **Seth**, the son of Adam, the **son of God**.*

Chose them for their looks not their spiritual character

(Barnes) “The phrase ‘sons of God’ means an order of intelligent beings who retain the **purity of moral character** originally communicated...by their creator”

Another thought

(Expositors) “Men are called the ‘**sons of God**’—denoting their origin from God—and women are called the ‘**daughters of men**’—denoting their origin from man

The problem with **man**--mankind..... (angels not implicated)

**Genesis 6:3**

<sup>3</sup>And the Lord said, “My Spirit shall not **strive<sup>f</sup> with man** forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years.”

(Barnes) “To *strive* is to keep down, rule, judge or strive with a man by **moral** force”



God, by his spirit strives with man up to a certain point

The **flesh** has gained the upper hand...

➤ Wickedness described in rest of the chapter

(v. 3 last part)

“yet his days shall be one hundred and twenty years”

(Expositors) “Henceforth, man’s life would be 120 years....

Such a short life in comparison with the long lives of the previous chapter, marks man’s fall and separation from his creator”

OR

“Refers to a time of reprieve granted by God before sending the flood”

### Genesis 6:4

<sup>4</sup>There were **giants** on the earth in those days, and also afterward, **when** the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty **men** who *were* of old, **men** of renown.

“The days of Noah” (Companion)

After the flood

Numbers 13: 33  
(Spies) “There we saw  
the giants...”

(Expositors) “The author uses the term ‘Nephilim’ (**giants**) elsewhere translated in the Pentateuch to refer to the **great men**....people of great size...

Here in v. 4 the term ‘Nephilim’ also appears to refer to the great men of antiquity.”

(Expositors) “The *hannpilim* (giants) were in the land ‘while’ (in those days and after) the time of the union of the sons of God and the daughters of men”

The children of Israel reading this as they went into the promised land could relate the spies report of the giants to giants who also existed before the flood



### Genesis 6:5-6

<sup>5</sup>Then <sup>£</sup>the Lord saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

<sup>6</sup>And the Lord was sorry that He had made man on the earth, and He was grieved in His heart.

These verses finish the previous section and begin the story of the flood

“saw”: Not suddenly noticed—but a perception of a state of affairs that had been around a long time

(Word) “Few texts in the OT are so explicit and all-embracing as this in expressing the extent of human sinfulness and depravity”

### Genesis 6:7

<sup>7</sup>So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”