


GENESIS									
	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1–2	CHAPTERS 3–5	CHAPTERS 6–9	CHAPTERS 10–11		CHAPTERS 12–25	CHAPTERS 26–27	CHAPTERS 28–36	CHAPTERS 37–50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	“In the beginning” (1:1) “Generations” (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37–50)								

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Chapter 4

Verse 16- *Then Cain left the presence of the Lord, and settled in the land of Nod, east of Eden.*

left the presence of the Lord- More than just the physical presence, many scholars believe this indicates that Cain left the will and way of the Lord. His descendants die before the Flood. Only the line of Seth through Noah survives.

land of Nod- “Nod” (nō·wǝ) is the root for the Hebrew word “to wander.” Even though God condemns Cain to wander and be a fugitive, He marries and settles a productive but somewhat evil city. God is not going to tell him how to sacrifice, where he will live, or how he will live his life.

Again, east of Eden is a direction away from the Lord. Adam and Eve are expelled eastward, as is Cain, and Nod and Babel are both east of Eden.

Chapter 4

Verse 17- *Cain had relations with his wife and she conceived, and gave birth to Enoch; and Cain built a city, and named the city Enoch, after the name of his son.*

As Cain moved away from God (farther than Adam did), He seemingly played a much smaller part in his life.

Cain married either his sister, niece, or grand-niece and gave birth to Enoch. He proudly named his new city after his son. Nothing of note is known of Cain's wife except that she had no reservations about marrying the only murderer in the world at the time.

Chapter 4

Verse 18- *Now to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.*

Moses contrasts the lines of Cain and Seth in chapters 4 and 5. Cain's line focused on the humanities- civilized arts (animal breeding, music, and metallurgy) while Seth's line focused on worshiping God (Matthews).

In Cain's line, Cain's great-great-great grandson Lamech was a multiple murderer and polygamist, while Enoch, Seth's great-great-great grandson walked with God (5:22) and was later taken by God to heaven.

It seems that the last name in the Cainite line shows the family is getting worse, while Seth's line remains faithful to the Lord.

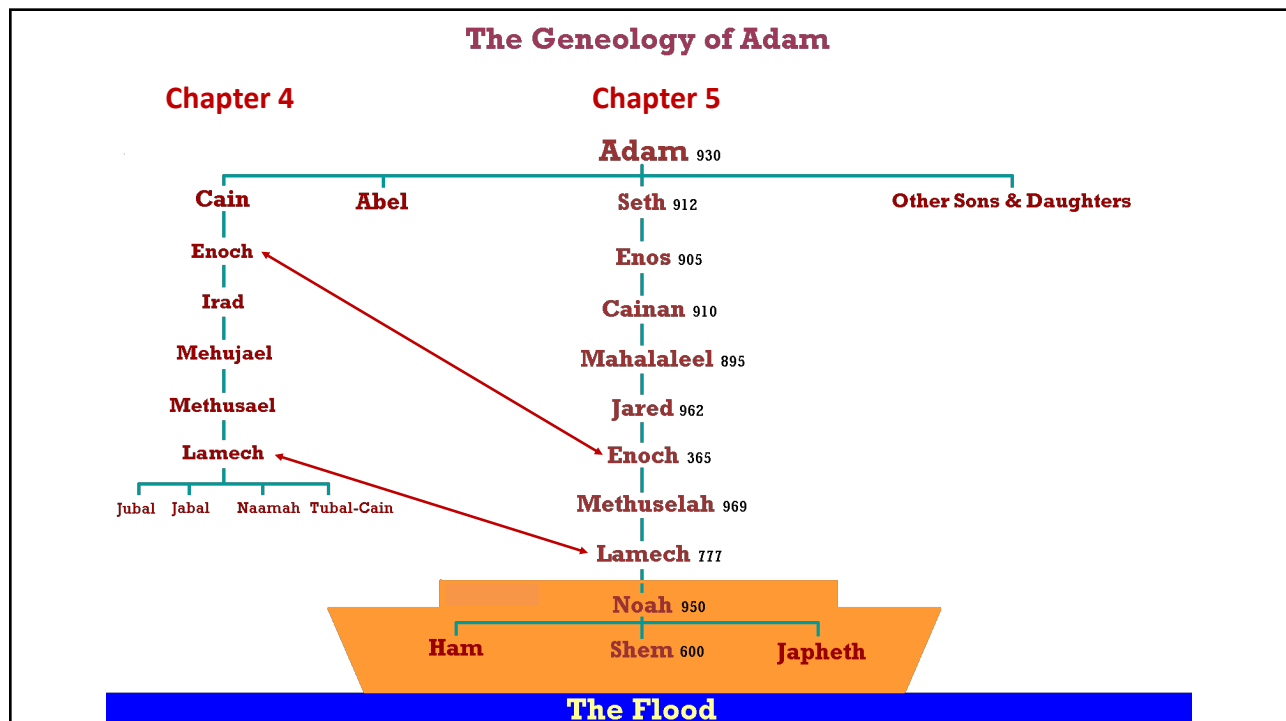
I the Lord...visit the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments." (Exodus 20:5; cf. Numbers 14:18)

Chapter 4

Verse 18- *Now to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.*

After Enoch (“train up, dedicate”), little is known about the next three generations- *Irada* (“wild donkey”), his son Mehujael (has the theophoric “el”- “smitten of God”), and Methushael (also has the theophoric “el”- “man of God”). Possibly, Methushael is a lone bright spot in the lineage before Lamech (“made low”), the worst of the line. Cain’s line believed in God but did not obey Him.

It’s interesting to note how the Enochs (“train up, dedicate”) and Lamechs (“made low”) in both lines were true to their names in very different ways.



Chapter 4

Verse 19- *Lamech took two wives for himself: the name of the one was Adah, and the name of the other, Zillah.*

took two wives for himself- Lamech introduces polygamy to the line of Cain. Obviously, heterosexual monogamy is God's plan as He created Adam and Eve- one man with one woman.

Adah means "ornament," and Zillah means "cymbal- sweet voice." One spoke or sang beautifully, and the other looked beautiful. His focus was the physical, not the spiritual, which seemed to be a family trait. It could be a simple case of lust over love.

It is apparent from the Mosaic law that polygamy causes family strife:

"If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him sons, and the firstborn son belongs to the unloved, then it shall be on the day that he wills what he owns as an inheritance to his sons, he is not allowed to treat the son of the loved wife as the firstborn, at the expense of the son of the unloved, who actually is the firstborn son."

Chapter 4

Verse 20- *Adah gave birth to Jabal; he was the father of those who live in tents and have livestock.*

Abel was Jabal's ("wanderer") great-great-great-great uncle who was murdered by Cain. Abel was a shepherd, but Jabal's interests in animal husbandry were much broader. He invented the tent and was the leader of those who lived life nomadically as they tended livestock.

Chapter 4

Verse 21- *His brother's name was Jubal; he was the father of all those who play the lyre and flute.*

Jabal's brother was named Jubal ("sound") and was the originator of music on the earth. He invented string and wind instruments. Music can either be used to praise God and give Him glory or shut Him out to play and sing of their own experiences.

Chapter 4

Verse 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.*

Jabal and Jubal have a half-brother, Tubal. These names come from the same root (*yabal*), which means "to flow or produce." The herdsman, the musician, and the metallurgist are all excellent and prolific in their fields. To honor his great-great-great-grandfather, Cain, Lamech names his son Tubal-cain, evidence that they revered and followed his ways generations later. The sister of Tubal-cain and the half-sister to Jabal and Jubal was Naamah ("beautiful"- cp. to "Naomi"). It has taken several generations for the value of women to change from being helpful (inward beauty) to beautiful (outward beauty) as men choose wives based on the external, not the internal.

All of these areas of expertise can be expressions of love and worship to God, but in this line, it was for the glorification of man.

Chapter 4

Verse 23- *Lamech said to his wives, “Adah and Zillah, Listen to my voice, You wives of Lamech, Pay attention to my words, For I have killed a man for wounding me; And a boy for striking me!*

In addition to animal husbandry, music, and metal work, we now see the first poem or song in Scripture. Bible scholars call verses 23-24 “The Song of the Sword.” Lamech’s boastful poem has obvious parallelism. Although he was not speaking Hebrew, it was revealed to Moses in a poetic fashion:

*Line 1: Adah and Zillah – You wives of Lamech,
 Line 2: Listen to my voice – Pay attention to my words
 Line 3: For I have killed a man for wounding me – And a boy for striking me!*

Lamech brags of murdering both a man and boy, probably with a weapon fashioned by Tubal-cain

Chapter 4

Verse 24- *If Cain is avenged seven times, Then Lamech seventy-seven times!”*

*Line 1: Adah and Zillah – You wives of Lamech,
 Line 2: Listen to my voice – Pay attention to my words
 Line 3: For I have killed a man for wounding me – And a boy for striking me!
 Line 4: If Cain is avenged seven times – Then Lamech seventy-seven times!*

The thought in this final boast is that if Cain was great enough for the Lord to promise seven-times judgment on those seeking his life, then Lamech thought of himself as ten times greater than his great-great-great-grandfather.

It is obvious that mankind is getting worse. Lamech is a polygamist, a murderer, and an unrepentant braggart. It would be only three more generations before God “was sorry that He had made mankind on the earth, and He was grieved in His heart.” (6:6)

Chapter 4

Verse 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 child in place of Abel, because Cain killed him."*

Now that Moses has described the Cainite line, he goes back to Adam and Eve to introduce the Sethite line described in the next chapter.

In chapter 5, we learn that Adam and Eve were 130 years old when Seth (appointed) was born. They undoubtedly had many children between the births of Cain, Abel, and Seth, and even though Eve has hundreds of years of life to live (to be the mother of the living), Seth is special in that he will be the line that survives the global flood several generations in the future.

Eve still believed God and saw Seth as a replacement for her murdered son. Humanly, it appeared that there would not be a godly line (Abel is dead and Cain is disqualified), and maybe the other children went "the way of Cain," but God keeps His promises!

Chapter 4

Verse 26- *To Seth also a son was born; and he named him Enosh. Then people began to call upon the name of the Lord.*

Some have suggested that people did not live to be hundreds of years old before the flood due to a different way of reckoning time- a year should be understood as a month. Instead of Adam living 930 years, he actually lived 930 months (77.5 years when he died). The problem with that calculation is verses like this. Seth would be almost nine years old when his wife gave birth to Enosh, not 105 as the Bible states.

It was during the life of Enosh, Adam and Eve's godly grandson, that "*people began to call upon the name of the Lord.*" If all of Adam and Eve's children had followed the way of Cain, now there was an opportunity to call on God's name. This might mean that God no longer walked personally with His creation, and they would have to gather together and pray to Him in His physical absence.

