

Genesis Chapters 1-11

Summer 2010 Adult Bible Elective

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Outline of Genesis

- I. Primeval History (1:1-11:26)
 - A. God's creation and ordering of heaven and earth (1:1-2:3)
 - B. Earth's first people (2:4-4:26)
 - 1. The man and woman in the sanctuary of Eden (2:4-25)
 - 2. The couple rebels against God (3:1-24)
 - 3. Adam and Eve's sons (4:1-26)
 - C. Adam's descendants (5:1-6:8)
 - D. Noah's descendants (6:9-9:29)
 - E. The descendants of Noah's sons (10:1-11:9)
 - F. Shem's descendants (11:10-26)
- II. Patriarchal History (11:27-50:26)

Genesis 4:1-7

- The passage begins with giving birth
 - The promise in Genesis 3:15 was that Eve's seed or offspring will crush the head of serpent
- 'With the help of the LORD I have brought forth a man'
 - Most translations have this as a positive statement
 - The Hebrew can also mean 'I have brought forth a man just as the LORD did'
 - This would show arrogant pride by Eve
 - Eve's attitude is corrected later after the birth of Seth

Genesis 4:1-7

- Cain & Abel bring offerings to the LORD
- Why God does not accept Cain's offering
 - Cain's offering did not involve the shedding of blood
 - The Hebrew word for 'offering' refers to a gift or thanksgiving offering
 - There is a different Hebrew word for sacrifices that involve the killing of an animal
 - Abel 'brought of the firstborn of his flock and of their fat portions'
 - Abel gave God the best portion
 - There is no indication that Cain did the same

Genesis 4:1-7

- Why God does not accept Cain's offering
 - The heart or the attitude of the giver
 - Hebrews 11:4 says that it was Abel's faith that made his offering acceptable
 - Cain's response of anger reveals his heart
- The story focuses on Cain's reaction to God's rejection
- Cain is portrayed as a more hardened sinner than Adam & Eve
 - Adam & Eve had to be persuaded to sin
 - Cain would not be dissuaded even by God

Genesis 4:8-16

- Cain will not acknowledge that he killed his brother
 - Adam & Eve did acknowledge their sin despite trying to cast blame
- Cain is 'cursed from the ground'
 - This means that Cain is cut off from the ground
 - He can no longer work the ground
 - He will have to leave the land of his family

Genesis 4:8-16

- Cain's response to God in 4:13 is 'my punishment is greater than I can bear'
 - The Hebrew word translated as 'punishment' can also mean 'guilt'
 - An alternate translation is 'my guilt is too great to bear'
 - This would mean that Cain is repentant
- The context must determine the meaning
 - In 4:14 Cain focuses on the punishment
 - But God's response in 4:15 may indicate that Cain was repentant

Genesis 4:8-16

- Cain is not killed for his crime
 - Genesis 9:6 teaches that the punishment for murder is death
 - Possibly there are parallels with the cities of refuge that are provided for later in the Pentateuch
 - They were provided to provide safety from an avenger
- Cain's punishment was being driven from the land
 - Removal from the land was the ultimate punishment for the nation of Israel

Genesis 4:8-16

- The LORD put a mark on Cain
 - The text does not tell what the mark is
 - It serves a similar function to the clothing that God made for Adam & Eve
 - Primarily it provides protection
 - Secondly it serves as a reminder of sin
 - We see God's grace even in judgment
- Cain travels to the east of Eden
 - The same direction as Adam & Eve after the fall
- Cain leaves the presence of the LORD

Genesis 4:17-24

- The genealogies of Cain & Seth
 - There are 7 generations in Cain's line
 - There are 10 generations in Seth's line
 - This may indicate that Cain's line is damaged or incomplete
 - Additional information is given for the 7th person in each genealogy
 - The last person in each genealogy has 3 sons

Genesis 4:17-24

- Cain builds a city
 - This may correspond to the idea of a city of refuge
- The sons of Lamech are responsible for significant cultural advancement
 - Negative view of culture
 - Christianity and culture in conflict
 - This is evidence that culture is inherently fallen
 - Positive view of culture
 - Evidence that even fallen humanity bears the image of God

Genesis 4:17-24

- Lamech
 - Takes 2 wives
 - Against God's intention of monogamy
 - Boastful about sin and murder
 - Violent & blood lust
- Demonstration of the growth of sin
 - Adam & Eve were tempted
 - Cain refuses warning against sin
 - Lamech revels in sin

Genesis 4:25-26

- The birth of Seth
 - Seth is in place of Abel
 - At the beginning of the chapter Cain was given significance
 - Seth has been given by God
 - Possibly in contrast to Eve's bringing forth Cain
- 'At that time people began to call upon the LORD'
 - This is the personal name of God Yahweh
 - There is some hope within the downward spiral of sin

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 - C. Adam's descendants (5:1-6:8)
 1. The family line from Adam to Noah (5:1-32)
 2. The wickedness of humanity (6:1-8)
 - D. Noah's descendants (6:9-9:29)
 - E. The descendants of Noah's sons (10:1-11:9)
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Genesis 5:1-32

- ‘This is the *book* of the generations of’ or ‘This is the *written* account of’
 - The word ‘book’ or ‘written’ is only included in this one instance
- The beginning language is very similar to the creation of humanity in Genesis 1
- Adam fathers a son in his own image or likeness
 - Creation in the image of God is passed down through the generations

Genesis 5:1-32

- Genesis 5:6–8 When Seth had lived 105 years, he fathered Enosh. ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died.
 - The name of the father and the son
 - Ages are given for birth of a son, additional years lived and total life span
 - Having other sons and daughters is in fulfillment of the command to be fruitful & multiply
 - ‘and he died’ shows the inevitable punishment of death

Genesis 5:1-32

- ‘Enoch walked with God, and he was not, for God took him’
 - This jumps out as the exception to ‘and he died’
 - Life can be found in the world under the curse
 - Life is found by walking with God
- Enoch is 7th in the list
 - This is the position of privilege for these genealogies

Genesis 5:1-32

- Noah
 - His name is given significance
 - He will bring comfort or relief
 - The total years for Noah’s life are not given
 - ‘and he died’ is not included
 - This prepares us for the story of Noah that will follow

Genesis 5:1-32

- Assuming that the genealogies do not have gaps
 - There is a great overlap in lifetimes
 - Adam was alive during the time of Lamech (Noah's father)
 - The flood occurred in the year that Methuselah dies
 - 1656 years after creation

Genesis 5:1-32

- There are some variance in the dating for the 3 primary texts of the Genesis
 - Masoretic Text
 - The primary Hebrew text
 - The basis for our translations of the Old Testament
 - The Samaritan Pentateuch
 - The Pentateuch was the only inspired Scripture for the Samaritans
 - The date of the flood is about 350 years closer to creation
 - The Septuagint (LXX)
 - The Greek translation of the Old Testament
 - The date of the flood is about 600 years farther from creation

Genesis 5:1-32

- The long life spans
 - Idealization of a long lost age
 - The numbers are not in base 10
 - Span of family units rather than individuals
 - Canopy theory
 - Water vapor in the atmosphere blocked harmful radiation
 - Cosmic radiation was at low levels
 - A change occurred later at the cellular level
- Ultimately Scripture does not explain why
 - The long life spans are just assumed to be true

Genesis 5:1-32

- Are there gaps in the genealogies
 - Some genealogies in Scripture contain gaps
 - Matthew 1 gives 3 sets of 14 generations for Christ's genealogy
 - See Matthew 1:17
 - Matthew 1:8 lists Joram as the father of Uzziah
 - 1 Chronicles 3:11-12 lists the descendants of David as Joram, Ahaziah, Joash, Amaziah, Azariah
 - Azariah is a variant spelling of Uzziah

Genesis 5:1-32

- Are there gaps in the genealogies
 - The Hebrew word translated 'father' can also mean ancestor
 - Also the Hebrew word for 'son' and also mean descendant
- Old Earth Creation holds that there are gaps
 - These gaps may be large
- Young Earth Creation view is divided on this
 - Some maintain that there are no gaps
 - Some believe that there are some limited gaps

Next Week

- Lesson 5
- Genesis 6
 - Preparing for the Flood