



The Book of Genesis

Lesson Number 9



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord

CORRUPTION BEGINS TO SPREAD, AND SETH IS BORN

“ 4:17 “And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸ And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. ¹⁹ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰ And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹ And his brother's name was Jubal: he was the father of all such as handle the harp and organ. ²² And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. ²³ And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. ²⁵ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶ And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.” Gen 4:17-26)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The generation of Cain begins. The first known city is built. His offspring are noted for the beginning of remarkable skills – yet none of his generation is noted for calling upon the name of the Lord. The first case of polygamy takes place, and two more murders are committed, even though the dire consequences of Cain's murder

of Abel were known. A certain trend begins to develop among men, and it is downward in its propensities. There is a noticeable decline in both social and domestic morality.

Suddenly, the text turns from the generations of Cain, and returns to Adam. He begets another son – but this one is said to be in his own image. That

son is named Seth, and Eve observes that God has given her “another” seed to replace Abel. Originally she had thought Cain was the promised “seed.” She knew, however, that no one dominated by the devil could possibly be the one who would defeat him. Seth proved to be a faithful father, no doubt himself being tutored in the fact of the fall of men. During the days of his son

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- ▶ MEN BEGAN TO CALL UPON THE NAME OF THE LORD (4:26)
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Enos, men began to call upon the name of the Lord. Hope was renewed.

With the advent of the son of Seth, there was a major division in humanity. All were sinners, and yet all were not precisely the same. Some called upon the name of the Lord, and some did not. Some would give heed to what God said, and some would not. Some walked with God, while most did not (Gen 5:22,24; 6:9). Some were seen as being *“righteous”* (Gen 7:1), while others were seen as *“wicked”* (Gen 38:7).

The circumstance of the righteous and wicked existing simultaneously is frequently acknowledged prior to the coming of Christ (Gen 18:23-25; Ex 23:7; Deut 25:1; 2 Sam 4:11; 1 Kgs 8:32; Job 10:15; Psa 7:11; 11:5; 34:21; 37:16; Isa 5:23; Ezek 13:22; 18:20,24; Hab 1:4; Mal 3:18).

TO SOME, THIS IS A CONFUSING

CIRCUMSTANCE

For some, this is a confusing view, for it is also written, *“There is none righteous, no not one”* (Psa 14:1-3; 53:1-3; Rom 3:10). Yet it is said of Abel, *“he was righteous”* (Heb 11:4). God said to Noah, *“for thee I have seen righteous before me in this generation”* (Gen 7:1). Zecharias and Elizabeth, parents of John the Baptist are said to have been *“both righteous before God”* (Lk 1:6). David spoke of *“the congregation of the righteous”* (Psa 1:5). In the Psalms, David and others referred to *“the righteous”* 43 times. Solomon mentioned *“the righteous”* 57 times in the book of Proverbs. The prophets referred to *“the righteous”* 23 times. Isaiah and Ezekiel referred to *“the righteous man”* (Isa 41:2; Ezek 3:21). How can such statements be made if *“there is none righteous, no not one?”*

Also, there are certain things said about *“the unrighteous.”* In Psalm 71:4 they are equated with *“the wicked.”* The Psalmist prays for deliverance out of their hand. Through Isaiah God admonishes *“the unrighteous man”* to forsake *“his thoughts”* (Isa 55:7). In this day of salvation, Paul reminds us that *“the unrighteous shall not inherit the kingdom of God”* (1 Cor 6:9).

It is necessary that believers learn to handle *“accurately the Word of truth”* ^{NASB} (2 Tim 2:15). It is true that *“there is none righteous, no not one.”* It is also true that some were *“righteous”* in the sight of God.

There is *“none righteous”* when it comes to the matter of **not** requiring mercy, grace, or salvation. That is, there is no one who does not need a

Savior, forgiveness, . grace, and mercy. No one has not sinned. No one can stand before God on their own merit, with no need for clemency.

On the other hand, when viewing men comparatively, there are those who **are** righteous by God’s own assessment – who have given heed to the word spoken to them, and have obeyed the Lord in what He has required of them. These are people who have stood out among other men because of their faith. Generally this righteousness is associated with their faith, as seen in **Abel** (Matt 23:35; Heb 11:4). **Zecharias and Elizabeth** were said to be righteous because they were *“walking in all the commandments and ordinances of the Lord blameless”* (Lk 1:5). **Lot** is said to have been a *“righteous man”* because *“in dwelling among them [in Sodom], in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds”* (2 Pet 2:8). James wrote, *“The effectual fervent prayer of a righteous man availeth much”* (James 5:16).

In all of these cases, righteousness had to do with how men conducted their lives in the world. In none of the those instances was their righteousness the basis of their acceptance by God. In that case it is written, *“not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit”* (Titus 3:5). When it comes to salvation, it is *“by grace through faith,”* and is always so represented (Eph 3:8).

It is important to see these distinctions. They will surface time and again throughout the book of Genesis.

CAIN BEGETS ENOCH

^{4:17} *“And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.”*

This begins the record of the generations of Cain, and some of the things for which they were noted. We will find sin gradually spreading, and new manifestations of it appearing. It is

worthy of special notation that when a sin surfaced among men, it always occurred again and again in succeeding generations. Relatively few sins were committed only a single time. Two examples of such sins are Adam and Eve eating of the tree of the knowledge of good and evil, Judas, who betrayed Jesus (Lk 22:22), and those who *“slew”* Jesus and *“hanged”* Him *“on a tree”* (Acts 5:30). **Most of the time,**

however, the breaking forth of sin was like a rupture in the wall of a dam – it tended to get more reactive and voluminous as time progressed. That is the nature of sin. Thus it is written, *“a little leaven leavens the whole lump”* (1 Cor 5:6; Gal 5:9). And again, *“But shun profane and vain babblings: for they will increase unto more ungodliness”* (2 Tim 2:16). And once again, *“And their word will eat as doth a canker: of whom is*

Sin spreads as he first city is built, the first case of polygamy, and two murders are committed– by Given O. Blakely

Hymenaeus and Philetus” (2 Tim 2:17).

CAIN’S WIFE BARES ENOCH

“And Cain knew his wife; and she conceived, and bare Enoch . . .” Others say Cain’s wife, “*became pregnant*,” ^{NIV} “*she became with child*.” ^{BBE}

Terms Related to Child Bearing

- PROGENITOR – THE MAN, HEAD OF A GENERATION.
- PROGENY – THE OFFSPRING OF THE PROGENITOR.
- FATHER – BEGETS THE CHILD.
- FATHER – FAMILY LINEAGE IS TRACED THROUGH THE FATHER.
- MOTHER – CONCEIVES THE CHILD.
- MOTHER – GIVES BIRTH TO THE CHILD.
- MOTHER – WEANS THE CHILD.

We know absolutely nothing about Cain’s wife, other than that she bore children. God did not reveal where or when Cain obtained his wife, or whether it was before or after he was expelled from the presence of the Lord. We do not know how old Cain was when he was married, or the age of his wife. Furthermore, her name is not provided.

We know the name of Adam’s wife – Eve. We know the name of Abraham’s wife – Sarah. Isaac’s wife is named – Rebekah. Jacob’s wives are named – Leah and Rachel (Gen 29:23-28). The wife of Joseph was Asenath (Gen 41:46). Moses’ wife was Zipporah (Ex 18:2). All of these were involved in the work of the Lord. **However, frequently generations of the wicked were not so identified.** Names were given only when they bore directly upon what God was doing.

All of this testifies to the general anonymity of the wicked before God. It is true that especially wicked people are often named, but not with any consistency. When Jesus spoke of a rich man who went to hell, and a righteous man who went to Abraham’s bosom, the rich man was not named, but the righteous man was – Lazarus. There is a sense in which people become truly significant only when they are favorably identified with God.

Enoch

This is not the Enoch of Genesis five, who walked with God. That Enoch was the son of Jared, not Cain. This was Cain’s oldest son. The name, according to Strong means “DEDICATED.” Fausset’s Dictionary says it means

“CONSECRATED.” ^{FAUSSET} The International Standard Bible Dictionary says it means “INITIATED.” There is no indication that, so far as this Enoch was concerned, there was any religious significance to the name. **It remained for another man with this same name, in the lineage of Seth, to sanctify it** (Gen 5:18-24). After all, it is the person who sanctifies the name, and not vice versa. As with the first and second Adam, the first Enoch was inferior to the second.

CAIN BUILDS A CITY

“ . . . and he builded a city, and called the name of the city, after the name of his son, Enoch.” Other versions read, “*was then building a city*,” ^{NIV} “*made a town*,” ^{BBE} “*became the builder of a city*,” ^{CSB} “*became the founder of a city*,” ^{NAB} and “*was building a town*.” ^{CEV}

This is the first time the word “city” is mentioned in the Scripture, it refers to the first city that was ever built. The next city of record that was built was Nineveh (Gen 10:11), which was built by Ashur, who also built Rehoboth and Caiah (Gen 10:11). He was the second son of Noah’s son Shem, and was the progenitor of the Assyrians. The next city that was attempted to be built, together with a tower that reached into heaven, was in the plain of Shinar, where God aborted the project (Gen 11:4). I do not know the full significance of this, or that the Lord even intends for us to dwell upon such significance/ However, it is noteworthy that the first cities were built, or attempted to be built, by the progenitors of heathen races. **Perhaps that suggests that those without the knowledge of God or His blessing look for a way to settle down in this world.**

Cain building a city appears to contradict the Divine judgment of Cain, that he would be “*a fugitive and a vagabond in the earth*” (Gen 4:14). Building a city for himself hardly falls within the perimeter of that judgment – at least it does not appear to do so. Of course, the text does not say Cain built the city for himself, but simply that he built one. Some of are the opinion that the language, which suggests he “*was then building*” ^{NIV} a city, suggests that the city was never completed. However, that is mere conjecture, for the fact that he named the city suggests that it was completed. This is

not, however, a point to be debated.

Lexically, the word translated “city” has the following meaning: “עִיר” ^{YR} {EER} OR (IN THE PLURAL) רִ' אַר {AWR} OR AYAR (JUDGES 10:4) {AW-YAR'} MEANING: 1) EXCITEMENT, ANGUISH 1A) OF TERROR 2) CITY, TOWN (A PLACE OF WAKING, GUARDED) 2A) CITY, TOWN ORIGIN: FROM 05782 A CITY (A PLACE GUARDED BY WAKING OR A WATCH) IN THE WIDEST SENSE (EVEN OF A MERE ENCAMPMENT OR POST); TWOT - 1587A,1615; N M USAGE: AV - CITY 1074, TOWN 7, EVERY ONE 2, VARIANT 6; 1089,” ^{STRONG'S}

This suggests that the primary purpose of a city was protection within a walled enclosure. If this is true, it confirms that Cain was dominated by the fear he expressed when God cursed him (Gen 4:14). In this regard, note that Cain did not seek protection from the Lord. And why not? **Because he had been driven out from the presence of the Lord, and no longer had access to him!**

MATTHEW HENRY SAYS

“HE BUILT A CITY, IN TOKEN OF A FIXED SEPARATION FROM THE CHURCH OF GOD, TO WHICH HE HAD NO THOUGHTS OF EVER RETURNING. THIS CITY WAS TO BE THE HEADQUARTERS OF THE APOSTASY. HE UNDERTOOK THIS BUILDING, TO DIVERT HIS THOUGHTS FROM THE CONSIDERATION OF HIS OWN MISERY, AND TO DROWN THE CLAMORS OF A GUILTY CONSCIENCE WITH THE NOISE OF AXES AND HAMMERS. THUS MANY BAFFLE THEIR CONVICTIONS BY THRUSTING THEMSELVES INTO A HURRY OF WORLDLY BUSINESS.” ^{MATTHEW HENRY}

Nothing more is known of this city. It is characteristic of Scripture not to dwell on things unrelated to the revealed purpose of God. Thus people, places, and events that are of great significance to the world are passed over by Scripture, just as though they did not exist.

The significance of ignoring the people and events of the seen world parallels the passing over of Divine workings by the world. There is such a remarkable consistency in these manners that it becomes solid evidence of the enmity against God that sin generates, and the assignment of inferiority of worldly epochs in the minds of those who walk with God. The following lists historical events, with those passed over by Scripture being in

italics. It is just as remarkable that the | world passes over Divine workings, as | hat the Spirit ignores worldly epochs.

A CHRONOLOGY OF BIBLE AND WORLD EVENTS

ITALICIZED EVENTS NOT MENTIONED IN SCRIPTURE – THROUGH THE WRITING OF THE REVELATION IN 95 A.D.

- 2500 BC. Egyptians discover papyrus and ink for writing and build the first libraries; iron objects manufactured in the ancient near East
- 2400 B.C. Egyptians import gold from Africa
- 2331 BC. Semitic chieftain, Sargon, conquers Summer to become first "World conqueror"
- 2300 BC. Horses domesticated in Egypt: chickens domesticated in Babylon: bows & arrows used in wars
- 2166 BC. Abraham born
- 2165 B.C. to Undated Past CREATION STAGE GENESIS 1-11 Main Actors: Adam, Abel, Enoch, Noah Main Action: Creation, Flood, Fall, and Tower of Babel
- 2100 BC. Glass made by the Mesopotamians, ziggurats (like the tower of Babel) built in Mesopotamia; earliest discovered drug, ethyl alcohol, used to alleviate pain
- 2091 BC. Abraham enters Canaan
- 2066 BC. Isaac born
- 2006 BC. Jacob & Esau born
- 2000 BC. Native Americans immigrate to North America from northern Asia; stock breeding and irrigation used in China; Stonehenge, England, a center for religious worship is erected; bellows used in India, allowing for higher furnace temperatures
- 1929 BC. Jacob flees to Haran
- 1915 BC. Joseph born
- 1900 BC. Egyptians use irrigation systems, to control Nile floods; spoke wheel invented in the ancient Near East; horses used to pull vehicles
- 1898 BC. Joseph sold into slavery
- 1885 BC. Joseph rules Egypt
- 1805 BC. Joseph dies
- 2165 to 1804 B.C. PATRIARCHAL STAGE GENESIS 12-50, and JOB. Main Actors: Abrahama, Isaac, Jacob, Joseph, Job, Eliphaz, Bildad, Zophar, and Elihu Main Action: Beginning of Hebrew Nation, Giving of Abrahamic Conversant, Jews move into Egypt, and God allows Satan to test Job.
- 1750 BC. Babylonian mathematicians already understand cube and square root; Hammurabi of Babylon provides first of all legal codes
- 1700 BC. Egyptian papyrus document describes medical and surgical procedures
- 1526 BC. Moses born
- 1500 BC. Sundials used in Egypt; Mexican Sun Pyramid built
- 1446 BC. The Exodus from Egypt
- 1445 BC. Ten Commandments given
- 1406 BC. Hebrews enter Canaan
- 1405 to 1804 B.C. EXODUS STAGE: Exodus, Leviticus, Numbers & Deuteronomy MAIN ACTORS: Moses, Aaron, Miriam, Eleazer, Korah, Balaam, and Rhinehas MAIN ACTION: Deliverance from Egypt, Building of the Tabernacle, Giving of the Law, and The Failure at Kadesh-Barnea.
- 1400 BC. First period of Chinese literature; intricate clock used in Egypt
- 1405 to 1382BC. CONQUEST STATE: JOSHUA MAIN ACTORS: Joshua, Caleb, Rahal, and Acham MAIN ACTION: Invasion of the Land, Subjection of the Land, and Division of the Land
- 1380 BC. Palace of Knossos on island of Crete destroyed by earthquake
- 1375 BC. Judges begin to rule Israel
- 1358 BC. Egyptian King Tutankhamen dies & buried inside an immense treasure-laden tomb
- 1250 BC. Silk fabrics manufactured in China
- 1209 BC. Deborah becomes Israel's judge
- 1200 BC. Labor strike in Thebes; first Chinese dictionary
- 1183 BC. Destruction of Troy during Trojan War
- 1162 BC. Gideon becomes Israel's judge
- 1105 BC. Samuel born
- 1075 BC. Samson becomes Israel's judge
- 1050 BC. Saul becomes Israel's first king
- 1382 to 1043 B.C. JUDGES STAGE JUDGES, RUTH, AND I SAMUEL 1-7; MAIN ACTORS: Ehud, Barak, Deborah, Gideon, Jephthah, Samson, Ruth, Naomi, Boaz, Hennes, Eli, and Samuel; MAIN ACTION: The Ministry of 12 Military Reformers, The Marriage of a Moabite Girl The Prayer of a Mother, and The Death of a Priest.
- 1010 BC. David becomes Israel's king
- 1000 BC. City of Peking built; Greek mythology fully developed; California Indians build wood-reed houses; Chinese mathematics utilizes root multiplication, geometry, proportions, and theory of motion; glazing of bricks and tiles begin in Near East
- 970 BC. Solomon becomes Israel's king
- 959 BC. Temple in Jerusalem completed
- 950 BC. God vessels and jewelry popular in Northern Europe
- 1043 to 631 BC. UNITED KINGDOM STAGE
- 930 BC. Kingdom of Israel divides
- 900 BC. Celts invade Britain; Assyrians invent inflatable skins for soldiers to cross rivers
- 875 BC. Elijah prophesies in Israel
- 874 BC. Ahab becomes Israel's king
- 850 BC. Evidence of highly developed metal and stone sculptures in Africa
- 848 BC. Elisha prophesies in Israel
- 835 BC. Joash becomes Judah's king
- 814 BC. Founding of Carthage, a Phoenician trading post
- 800 BC. Development of caste system in India; Babylonian and Chinese astronomers understand planetary movements; spoke wheels used in Europe; ice skating a popular sport in northern Europe
- 793 BC. Jonah becomes a prophet
- 776 BC. First known date of Olympic games
- 753 BC. Traditional date for founding of City of Rome
- 753 BC. Hosea becomes a prophet
- 750 BC. Earliest music notation written in ancient Greece; Celts introduce plow to Britain
- 743 BC. Israel invaded by Tiglath-Pileser III of Assyria
- 740 BC. Isaiah becomes a prophet
- 722 BC. Israel (northern kingdom) falls
- 715 BC. Hezekiah becomes Judah's King
- 701 BC. Jerusalem besieged by Sennacherib of Assyria
- 700 BC. False teeth invented in Italy
- 660 BC. Japan established as a nation
- 650 BC. Soldering of Iron invented
- 648 BC. Horse racing first held at 33rd Olympic Games
- 640 BC. Josiah becomes a prophet
- 627 BC. Jeremiah becomes a prophet
- 612 BC. Assyrian capital of Nineveh destroyed
- 605 BC. Daniel taken captive to Babylon
- 600 BC. Temple of Artemis built in Ephesus-one of the seven wonders of the ancient world
- 586 BC. Judah (southern kingdom) falls to Babylon
- 563 BC. Gautama Buddha, the founder of Buddhism, born in India
- 562 BC. King Nebuchadnezzar of Babylon dies
- 560 BC. Aesop writes his fables
- 551 BC. Confucius, famous Chinese Scholar, born
- 550 BC. King Cyrus the Great conquers the Medes and founds the Persian empire; lock & key water level, and carpenter's square invented.
- 540 BC. Horseback postal service in Persian empire
- 539 BC. Babylon overthrown by Cyrus of Persia
- 538 BC. First Jewish exiles return to Jerusalem
- 534 BC Tragedy emerges as a form of Greek drama
- 525 BC. Polo a sport among Persians
- 520 BC. Public libraries open in Athens, Greece
- 516 BC. New temple completed in Jerusalem
- 509 BC. Rome becomes a republic
- 500 BC. Glass first imported into China from near East; Indian surgeon Susruta performs cataract operation; origin of Halloween; A Celtic festival
- 490 BC. First time Greek men choose short haircuts
- 479 BC. Esther becomes queen of Persia
- 469 BC. Socrates, philosopher of the ancient world, born
- 460 BC. Birth of Democritus, who introduced an atomic theory by arguing that all bodies are made of indivisible and unchangeable atoms
- 458 BC. Ezra returns to Jerusalem
- 457 BC. Golden Age in Athens, Greece begins
- 448 BC. The Parthenon built on top of Athens' Acropolis
- 445 BC. Nehemiah builds Jerusalem wall
- 438 BC. Greek sculptor Phidias makes a 60 foot

Sin spreads as he first city is built, the first case of polygamy, and two murders are committed- by Given O. Blakely

- high statue of Zeus one of the seven wonders of the ancient world
- 430 BC. Malachi becomes a prophet
- 430 BC. Romans agree to concept of a dictator in times of military emergency
- 399 BC. Socrates condemned to death by Athenian jury
- 390 BC. Aramaic begins to replace Hebrew as Jewish language
- 384 BC. Aristotle born
- 370 BC. Plato writes his most famous book, *The Republic*
- 331 BC. Alexander the Great defeats the Persian empire
- 312 BC. Romans build first paved road, the "Appian Way", from Rome to Capua
- 255 BC. Hebrew Old Testament translated into Greek and called the "Septuagint"
- 241 BC. Romans conquer Sicily and add their first non-Italian territory to the Roman empire
- 215 BC. Great Wall of China built
- 169 BC. Temple of Jerusalem plundered by Antiochus IV
- 165 BC. Judas Maccabeus begins a revolt against Antiochus IV
- 139 BC. Jews and astrologers banished from Rome
- 102 BC. First Chinese ships reach east coast of India; ball bearings used in Danish cart wheels
- 100 BC. Julius Caesar, first emperor of Rome, born
- 55 BC. Romans conquer England and make it part of Roman empire until A.D. 442
- 51 BC. Cleopatra becomes last independent Egyptian ruler of the ancient world
- 46 BC. Julius Caesar became dictator for life, then was assassinated two years later.
- 37 BC. Herod the Great made king of Judea by the Romans
- 30 BC. Cleopatra and her lover, Marc Antony, died by suicide
- 25? BC. Mary Jesus' mother born
- 23 BC. Sumo wrestling in Japan
- 20 BC. Herod the Great begins remodeling temple in Jerusalem
- 6 B.C. to 70 A.D. AGE OF JESUS AND THE APOSTLES.
 - 1 A.D. Saddles first used in Europe
 - 4 AD. Herod the Great dies
 - 5 AD? Paul is born, Judea becomes a Roman province; Jesus visits temple as a boy
- 5/6 AD. Jesus Christ born
- 7 AD. Zealots in Judea rebel against Rome
- 14 AD. Tiberius succeeds Caesar Augustus as Roman emperor
- 26 AD. John the Baptist begins his ministry; Pontius Pilate appointed governor
- 26/27 AD. Jesus begins his ministry
- DECEMBER 27 A.D.
 - Jesus begins Galilean Ministry
 - From Cana Heals Nobleman's Son at Capernaum
 - Visits Nazareth, and is rejected
 - Makes Capernaum his Headquarters
 - Calls Simon, Andrew, James and John
 - Heals Demoniac, Peter's Mother-in-law, Many others
 - Journeys about, Heals a Leper, and Paralytic
 - Calls Matthew
 - Questions about fasting and Sabbath
- PASSOVER 28 A. D. ?
 - Visits Jerusalem
 - Heals on Sabbath,
 - Arouses Opposition of Rulers
 - Asserts His Deity,
 - Returns to Galilee
- MIDSUMMER
 - Journeys, Multitudes
 - Miracles, Fame
 - The Twelve Chosen
 - Sermon on the Mount
 - Journeys about, Speaks Many Parable
 - Stills the Tempest, Heals the Gerasene Demoniacs
- Raises Jairus' daughter from the Dead
- Is Accused of being in League with Beelzebub
- Raises the widow of Nain's son from the dead
- Receives Messengers from John the Baptist
- VISITS NAZARETH AGAIN
 - Heals Centurion's servant, forgives sinful woman
- 29 A.D. FEBRUARY ?
 - The Twelve sent forth
- PASSOVER:
 - The twelve return,
 - John the Baptist beheaded
 - The 5,000 Fed, Jesus walks on the water
 - Discourses on the bread of life
 - Refuses popular demand to be king
 - Heals many, discourses on defilement
 - Upbraids Cities "Come unto Me"
- RETIRES TO NORTH
 - Syrophenician Woman
- RETURNS TO GALILEE
 - Deaf Mute Cured, 4000 Fed
 - At Magdala, "Sigh of Jonah". Blind man healed
- OCTOBER ?
 - Visits Jerusalem, Discourses, Woman Taken in Adultery
 - Blind man healed, upon conflict with rulers
- RETURNS TO GALILEE
- RETIRES TO CAESAREA-PHILIPPI,
 - Peter's Confession
 - The Transfiguration, the Epileptic Boy
 - Passion Foretold three times
- IN GALILEE AGAIN,
 - Tax Money, "Who is the Greatest?"
 - "Children", "Unknown Wonder Worker", "Forgiveness"
- DECEMBER ? FINAL DEPARTURE FROM GALILEE
 - 30 AD. Jesus crucified; Jesus ascends into heaven; Pentecost; early church beginnings
 - 35 AD. Paul's conversion on Damascus road
 - 40 AD. Herod Agrippa appointed king of Judea
 - 43 AD. London founded; first definite reference to diamonds
 - 46 AD. Paul begins first missionary journey
 - 50 AD. Romans begin using soap
 - 54 AD. Emperor Claudius poisoned by order of his wife; Nero becomes emperor
 - 57 AD. Paul writes Romans; Paul imprisoned in Caesarea
 - 59 AD. Paul's voyage to Rome
 - 60 AD. Paul writes "prison letters"
 - 62 AD. Paul released from prison
 - 64 AD. Emperor Nero
 - 64 AD. Fire burns much of Rome, Nero blames Christians for setting it.
 - 66 AD. Painting on Canvas
 - 67 ? AD. Paul martyred
 - 68 AD. Romans destroy a Jewish religious commune at Qumran, Before they were captured, they hid their library of Bible manuscripts in a cave by the Dead Sea (discovered in 1948)
 - 70 to 312 AD. Age of GLOBAL CHRISTIANITY
 - 70 AD. Romans destroy Jerusalem
 - 73 AD. 960 Jews commit mass suicide at Masada while under Roman attack
 - 74 AD. China opens silk trade with the west
 - 75 AD. Rome begins construction of famous Colosseum
 - 79 AD. Mount Vesuvius in Italy erupts, killing 30,000 people and burying cities of Pompeii and Herculaneum
 - 81-96 AD. Emperor Nero
 - 95 AD. Apostle John writes Revelation

LESSONS TO BE LEARNED FROM OUR TEXT AND THIS CHRONOLOGY

While it is not worthy of extended research or an inordinate emphasis, there are some things that can be learned from the record of our text, and the general chronology I have just presented.

➡ It is not the Lord's manner to saturate our minds with things that

pertain only to this world. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom 15:4).

➡ People and epochs that are of great importance to the word are not

even worthy of honorable mention in Scripture. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

- ➔ **Even seemingly harmless worldly history has a way of obscuring the things of God.** *"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal"* (2 Cor 4:18).
- ➔ **Our minds are to be occupied with noble things, not passing things.** *"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good*

report; if there be any virtue, and if there be any praise, think on these things" (Phil 4:8).

- ➔ **In the Divine economy famous people are not necessarily useful people.** *"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called"* (1 Cor 1:26).
- ➔ **Things become significant when they impact directly upon our involvement in the good, and acceptable, and perfect will of God.** *"And be not conformed to*

this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom 12:2-3).

- ➔ **The works of God and the works of man do not mix.** *"A little leaven leaveneth the whole lump"* (Gal 5:9).

ENOCH BEGETS A IRAD – IRAD THROUGH METHUSUSAE

"^{18a} And unto Enoch was born Irad . . ." Other versions read, "and Enoch had a son, Irad"^{BBE} "And Henoch begot Irad,"^{DOUAY} "Enoch fathered Irad,"^{NJB} and "And born to Enoch is Irad."^{YLT}

The name "Irada" means "FUGITIVE . . . FLEET,"^{STRONG'S} "RUNNER; WILD ASS,"^{EASTON'S BIBLE DICTIONARY} and "WILD ASS; HEAP OF EMPIRE; DRAGON."^{HITCHCOCK DICTIONARY OF PROPER NAMES}

The point here is that the curse placed upon Cain was also experienced by his generation. They tended to be nomadic and apparently estranged from the general populous. We do not know how long this condition existed. We do know that it is often God's manner to curse several successive generations of those who "hate" Him. As it is written, *" . . . for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me"* (Ex 20:5; Deut 6:9). Again, *"The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation"* (Num 14:18).

This is the only place in the Bible we read of Irad. We know nothing about him except that he was one of Cain's grandson, and that he also had a specified son. These names are the means of tracing Cain's lineage – much

as the generations of Abraham were traced through specific offspring. All of this is preparing men for the ultimate lineage that is traced exclusively through the Lord Jesus Christ.

IRAD BEGETS MEHUJAE

"^{18b} and Irad begat Mehujael . . ." The name "Mehujael" means "SMITTEN OF

benefit is specified, who bear no rank in human history, and who are truly *"not a people."*

MEHUJAE BEGETS MTHUSAE

"^{18c} . . . and Mehujael begat Methusael . . ." The name "Methusael" means "who is of God,"^{STRONG'S} "man of God,"^{LANGE} and "man of prayer."^{KIEL} Here we have a historical account that

Here we have a historical account that perfectly agrees with God's revelation of Himself. As already shown, He said He would visit the iniquity of men unto the third and fourth generation of them that hate Him

God."^{STRONG'S} Here again, stress is placed on a Divinely rejected generation. I know very well that this does not blend with some modern notions concerning God. That, however, is owing to the falsity of the views. We know nothing more of this man. Neither sacred nor profane history make any mention of him. How unlike the genealogy of Adam, Seth, Abraham, etc., whose family trees are dealt with expensively in Scripture. This confirms there are some people for whom no Divine

perfectly agrees with God's revelation of Himself. As already shown, He said He would visit the iniquity of men unto the third and fourth generation of them that hate Him (Ex 20:5; Deut 6:9; Num 14:18). Now, count the generations of Cain that have been revealed to this point: Cain ¹, Enoch ², Methijael ³, and Methusael ⁴ – four generations. **We have no idea what favor was extended to this fourth generation, but the faint gleams of mercy seem to appear.** I can go no further than this suggestion, and

it is admittedly vague. Yet, the fountain | of revelation offers no more water on | this circumstance.

METHUSAEL BEGETS LAMECH

^{18d} , , , and Methusael begat Lamech." Lamech means "POWERFUL," STRONG'S "STRONG YOUTH," ISBE and "THE STRIKERDOWN; THE WILD MAN," FAUSSET

There are two men named Lamech in Scripture, just as there are two named Enoch. In each case, one was of Cain's generation, and one of Seth's – Lamech, the father of Methusaleh (Gen 5:25). In both cases, one brought disgrace to the name, and the other sanctified the name. The same is true of the time of Christ, when there were two men with the name Judas. One was a devil (John 6:70-71), and one glorified God as an apostle (Luke 6:16; John 14:22).

Now, We will learn of the further deterioration of the race in the Lamech of Cain's generation.

LAMECH TAKES TWO WIVES

¹⁹ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah." Other versions read, "took for himself two wives," NKJV "married two women," NIV and "married two women." GWN

It is more than interesting to note that Lamech is the "seventh" generation from Adam just as Enoch was, who walked with God. The difference is that Enoch was the seventh from Adam (Jude 1:14) through the lineage of Seth, while Lamech was through the lineage of Cain. We are taught in Scripture that there is a generation that God counts as a "seed" that "shall serve Him" (Psa 22:30). It is a generation that seeks the Lord (Psa 24:6). There is a "generation of the upright" (Psa 112:2). Peter spoke of the people of God as a "chosen generation" (1 Pet 2:9).

But there is also a "generation of His wrath" (Jer 7:29), a "generation of vipers" (Matt 3:7), and "an evil and adulterous generation" (Matt 12:39) – a "faithless generation" (Mk 9:19). Jesus spoke of a "faithless and perverse generation" (Lk 9:41), an "evil generation" (Lk 11:29). Solomon wrote

of a generation that epitomizes evil. He said they curse their father, and do not bless their mother, were pure in their own eyes, were not washed from their filthiness, who had lofty eyes, and devoured the poor and the needy (Prov 30:11-14). Asaph wrote of a generation that was "stubborn and rebellious, that set not their heart for the right, and

GENERATIONS FROM ADAM

1. ADAM	1. ADAM
2. CAIN	2. SETH
3. ENOCH	3. ENOS
4. IRAD	4. CAINAN
5. MAHUJAE	5. MAHALALEEL
6. METHUSAEL	6. JARED
7. LAMECH	7. ENOCH

whose spirit was not steadfast with God" (Psa 78:8).

Jesus spoke of a generation whose father was the devil (John 8:44). Stephen spoke to some of his contemporaries who, like their fathers, do always resist the Holy Spirit" (Acts 7:51).

Here in Genesis, these two generations surface. First in Cain and Abel, then in the lineage of Cain and that of Seth. The coming Seed that was promised in the garden would not come from the generation of Cain. He would come from the generation of Seth. As it is written in Luke's tracing of Jesus back to Adam, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:38).

We Should Expect the Surfacing of

Corruption in Cain's Generation

It certainly should not come as a surprise to us that deviate conduct surfaces in Cain's generation. Lamech now violates the pronouncement made concerning marriage: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24).

Now, through a single individual, a new sinful expression enters the human race. It will spread rapidly, and even some of God's ancient people will have multiple wives. Those we know had multiple wives include the following.

1. Lamech (Gen 4:19)
2. Abraham (Gen 16:1-16)
3. Esau (Gen 26:34; 28:9)
4. Jacob (Gen 29:30)
5. Ashur (1 Chron 4:5)
6. Gideon (Judges 8:30)
7. Elkanah (1 Sam 1:1-2)
8. David (1 Sam 25:39-44; 2 Sam 3:2-5; 5:13)
9. Solomon (1 Kgs 11:1-8)
10. Rehoboam (2 Chron 11:18-23)
11. Abijah (2 Chron 13:21)
12. Jehoram (2 Chron 21:9-14)
13. Joash (2 Chron 24:3)
14. Ahab (2 Kgs 10:1)
15. Jehoiachin (2 Kgs 24:15)
16. Belshazzar (Dan 5:2)

All of this started with one man introducing a strange practice. Like leaven, it soon spread throughout the entire "lump" of humanity. A little leaven leavened the whole lump!

Why Was This Allowed?

Some might wonder why God allowed such a practice to continue, even among men of faith. His allowance of the practice did not constitute an endorsement of it. I understand the reasoning to be much the same as that concerning divorce. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt 19:8).

God must not be perceived as

condoning polygamy. If people are unable to see it in the implications of what Jesus said, then let them turn to apostolic doctrine for the required clarity.

- ➔ The Corinthian fornicator did not have one of his father's wives, but his **"wife."**
- ➔ Every man is to have **"his own wife,"** and ever wife **"her own husband"** (1 Cor 7:2)/
- ➔ The husband renders due benevolence **"unto the wife,"** and the **"wife unto the husband"** (1 Cor 7:3-4).
- ➔ The **"married"** are addressed as having **one** mate (1 Cor 7:10-39).
- ➔ Paul states that apostles had the right to take their **"wife"** with them in their journeys (1 Cor 9:5).
- ➔ The likeness of marriage to Christ and the church postulates one husband and **one** wife (Eph 5:23-33).
- ➔ A bishop must have only **"one wife"** (1 Tim 3:2; Tit 1:6).
- ➔ Deacons must be **"husbands of one wife"** (1 Tim 3:12).
- ➔ A widow taken into the care of the church must have been **"the wife of one husband"** (1 Tim 5:9).
- ➔ A husband is to give due honor **"unto the wife"** (1 Pet 3:7).
- ➔ Christ Jesus has one **"wife"** (Rev 19:7; 21:9).

Add to this the fact that God created **one wife** for Adam. If it was remotely possibly that Adam would have been advantaged by more than one wife, surely God would have given him more. But He did not.

This was apparently general knowledge among the people of God following Christ's exaltation. There is not a single case of polygamy mentioned from Matthew through Revelation – not among all the Jews, or in the church, which is the body of Christ. The subject is never dealt with extensively, which indicates it was not

a problem among those identified with the God of heaven.

Particularly in light of the nature of life in Christ Jesus, this is important. In Christ there is a new heart, a new spirit, a new man, newness of life, and a new creation. There is reconciliation to God, justification from all things, fellowship with Christ, and the communion of the Holy Spirit. **When people so described do not make room for polygamy, it ought to be duly noted.**

ADAH BEAR JABEL
²⁰ ***And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.***

The name **"Jabal"** means "STREAM OF WATER," STRONG'S "WHICH GLIDES AWAY," HITCHCOCK DICTIONARY OF SCRIPTURE PROPER NAMES and "A STREAM" EASTON The name indicates he led a nomadic life, as will be confirmed by the things he did.

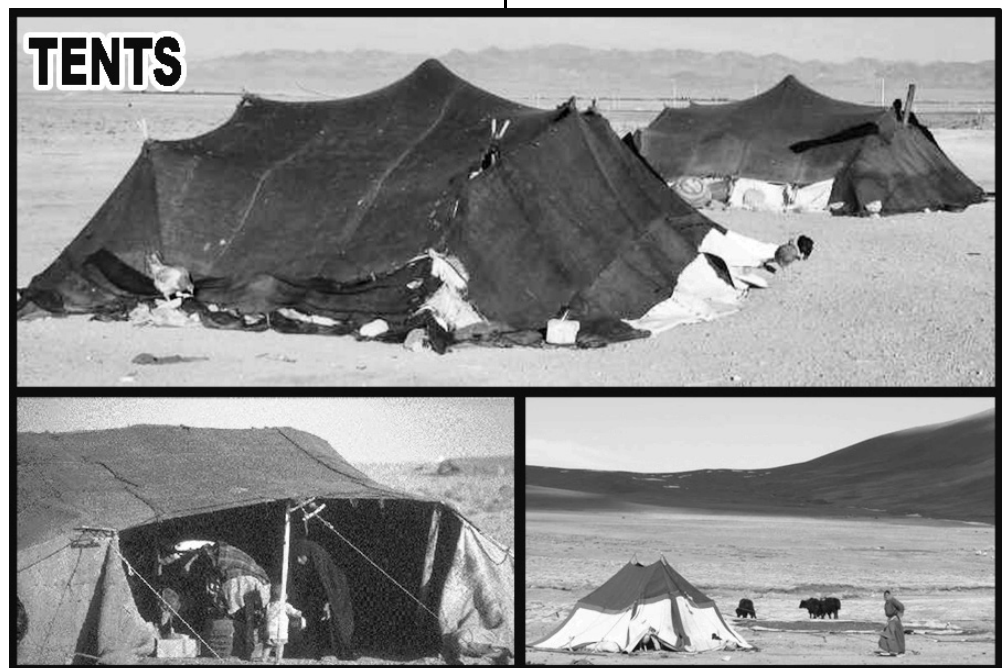
Adah Bare Jabal
"And Adah bare Jabal . . ." This is the first birth of Scriptural record that is described as a woman bearing the child. The same thing is said of Hagar (Gen 16:15-16), Leah (Gen 29:22), Rachel (Gen 30:1), Bilhah (Gen 30:5), and

Here, however, there were multiple wives, and therefore the distinction was made of which wife bore the child. The same is true in the other births so described. The exception was the case of the birth of the Lord Jesus Christ, which is never described as being associated with Joseph – only with Mary (Matt 1:16; 2:11; Lk 2:34, etc).

The point to be seen here is that the Spirit took great care in synchronizing the events reported with the doctrine of Scripture and the will of the Lord. Whenever there was a deviation from the norm, the account was reported so as to reflect this departure.

The Father of Those Dwelling in Tents
" . . . he was the father of such as dwell in tents . . ." Other versions read, **"live in tents,"** NIV **"are living in tents,"** BBE **"the nomadic,"** CSB **"tent-dwelling,"** NJB **and "inhabiting tents."** YLT

This speaks of the nomadic, or wandering, life. Tents were intended to be a temporal dwelling that could be taken down and put up at will. This is now the eighth generation from Adam, and Cain's progeny are still wanderers. Now, their lives were eased by dwelling



Zilpah (Gen 30:10).

Generally, births are said to be the result of the father begetting, the genealogy being reckoned from him.

in tents instead of the open spaces, caves, or some other natural surrounding conducive to protection. Other dwellers in tents include the offspring of Shem, Noah's son (Gen

9:27), Lot (Gen 13:6), Abraham, Isaac, and Jacob (Gen 18:6; 25:27; 26:17; Heb 11:9), and Israel en route to the promised land (Ex 16:16). In the case of Abraham, Isaac, and Jacob, their strangership in this world was accented. However, with the offspring of Cain, a the curse of God was the point.

The Father of such as Have Cattle

“ . . . he was the father . . . of such as have cattle.” Other versions read, “have livestock,” ^{NASB} “keep cattle,” ^{BBE} “herdsmen,” ^{CSB} “breed cattle,” ^{DARBY} “feeding cattle,” ^{SEPTUAGINT} “raise livestock,” ^{NIB} “amidst herds,” ^{TNK} “purchased possessions,” ^{YLT} “cattlemen,” ^{LIVING} “Grazing cattle,” ^{ABP} “cattle,” ^{CEV} “with cattle,” ^{LITV} “herd cattle,” ^{MSG} and “have cattle and purchase possessions.” ^{AMPLIFIED}

➡ They had cattle and purchased possessions ^{AMPLIFIED}

There you have fifteen variations of single text – some of them radically different – like purchasing possessions, or specifying animals being kept as sheep and goats.

The generally accepted meaning of “cattle” is מִקְנֵה ^{miqneh} {mik-neh'} **Meaning:** 1) cattle, livestock 1a) cattle, livestock 1a1) in general of a purchasable domestic animal 1b) cows, sheep, goats (in herds and flocks). ^{STRONG'S} The idea of purchase is in the word, indicating that the herd was purchasable, or intended to be a means of making a living. However, the idea projected by the text is not intended to be on **what** was herded, or why it was herded, but on the occupation of

- ➡ Abel (Gen 4:2)
- ➡ Rachel (Gen 29:9)
- ➡ Daughters of Jethro (Ex 2:16)
- ➡ Moses (Ex 4:1)
- ➡ David (1 Sam 16:11; 2 Sam 7:8; Psa 78:70)
- ➡ Amos (Amos 7:14)

The above are the ones who sanctified the occupation of shepherd, or keeper of a flock. **This was necessary because the Lord God Himself is partly understood under the figure of a Shepherd** (Psa 23:1; 80:1). The Lord Jesus is referred to as “the Good Shepherd” (John 10:11,14), the “Great Shepherd of the sheep” 1 Pet 2:25), and “the Chief Shepherd” (1 Pet 5:4). Elders are also referred to as feeders of “the flock of God” (1 Pet 5:2).

It would not be suitable to look to the progeny of Jabal to comprehend the meaning and nature of maintaining a flock, for they were nomads with no certain dwelling place. Therefore the occupation was sanctified by those who were either in the Messianic lineage, or were serving the Lord God of heaven.

JABAL'S BROTHER WAS JUBAL

²¹ *And his brother's name was Jubal: he was the father of all such as handle the harp and organ.* Other versions read, “the harp and flute,” ^{NKJV} “the lyre and pipe,” ^{NASB} “instruments of music,” ^{BBE} *Psalms and harp,* ^{SEPTUAGINT} and “the first musician--the inventor of the harp and flute.” ^{AMPLIFIED}

The name “Jubal” is said to mean “STREAM,” ^{STRONG'S} “HE THAT RUNS, THE TRUMPET,” ^{HITCHCOCK'S INTERPRETING DICTIONARY OF SCRIPTURAL NAMES} Again, we see the emphasis of moving and instability.

As to the instruments mentioned, it appears they are classes of instruments, not particular instruments. The meaning of the word translated “harp” is “TO TWANG” ^{STRONG'S} The meaning of the word translated “organ” is “BREATHING.” ^{STRONG'S} **In other words, stringed instruments and wind instruments are meant, of which the “harp” and the “organ” are primary examples.**

There is no record of Cain's generation employing their music for the glory of God, or addressing songs

Cain's progeny were a generation of herdmen – but they did not sanctify that occupation. Because this would be a concept employed in the salvation of God, it was necessary that holy men sanctify the occupation.

Here again, as is too often the case, the variety of Bible versions, if taken seriously, muddy the waters. Although this is a defining text, pointing to the origin of certain social manners, yet handlers of Scripture have taken upon themselves to bow to etymology, confirming that there really is no consistency in that realm. Here are the different views of the progeny of Jabal.

- ➡ They had cattle ^{KJV/RSV/CJB/ERV/GENEVA/JPS/RWB TNK/WEB}
- ➡ They had livestock ^{NKJV/NASB/NRSV/RSV/GWN/NET}
- ➡ They raised Livestock ^{NIV/NIB/NLT/GNB}
- ➡ They kept cattle ^{BBE/NAB}
- ➡ They were herdsmen ^{CSB/DOUAY/NJB}
- ➡ They bred cattle ^{DARBY}
- ➡ They fed cattle ^{SEPTUAGINT}
- ➡ They dwelt amidst herds ^{TNK}
- ➡ They purchased possessions ^{YLT}
- ➡ They were cattlemen ^{LIVING}
- ➡ They grazed cattle ^{ABP}
- ➡ They raised sheep and goats ^{CEV}
- ➡ They were with cattle ^{LITV}
- ➡ They herded cattle ^{MESSAGE}

herding, or keeping a flock. These were domesticated animals, as compared to wild ones. Scriptural terms that were applied to that described in this text are “shepherd” (Gen 46:32; Ex 3:17,19), “keeper” (Gen 4:2; 1 Sam 17:20), and “herdman” (Gen 14:7-8; 26:20).

It ought to be noted that this was the occupation of Abel (Gen 4:2) – but he was not a wanderer or nomad.

Thus Jubal was the father of those who wandered, living in tents, while maintaining flocks of “cattle.”

Something to be Noted

Cain's progeny were a generation of herdmen – **but they did not sanctify that occupation.** Because this would be a concept employed in the salvation of God, it was necessary that holy men sanctify the occupation. Indeed, that is precisely what happened. The following individuals were shepherds, herdmen, and keepers of flocks.

and skillful paying to Him. They are rather the forerunners of those with musical skills who promote their own interests and careers, rather than the knowledge and worship of the Lord. **It took men like David to sanctify music for the glorification God** (Psa 43:4; 49:4; 92:3; 147:7). Musical instruments were also sanctified unto the Lord in the tabernacle and Temple services (Ex 27:2; Lev 23:24; Num 10:2,8-10; Num 29:1; 31:6; 2 Chron 5:13). In fact, the musical instruments used in the service of God were called *“the musical instruments of God”* (1 Chron 16:42). Once, when Elisha the prophet prepared to give a word from God, at his command a minstrel was brought in to play skillfully upon a harp. As he played, the hand of the Lord came upon Elisha, and he prophesied (2 Kgs 3:15). **This kind of use was not cultured in the generation of Cain.**

Men of wisdom and understanding can still take the inventions of men that may be honestly employed for noble purposes, using them for the glory of God. This includes certain technologic advances as well.

ZILIAH BARE TUBALCAIN

^{22a} *And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron . . .* Other versions read, “craftsman in bronze and iron,” ^{NKJV} “forger of all implements,” ^{NASB} “forged all kinds of tools out of bronze and iron,” ^{NIV} “made all kinds of bronze and iron tools,” ^{NRSV} “forger of every cutting instrument of brass and iron,” ^{ASV} “a manufacturer both of brass and iron,” ^{SEPTUAGINT} “who heated metal and shaped all kinds of tools made of bronze and iron,” ^{NET} “work with copper and iron,” ^{NJB} “forged all implements of copper and iron,” ^{TNK} “opened the first foundry forging instruments of bronze and iron,” ^{LIVING} and “hammer-smith brazier of brass and iron.” ^{ABP}

The name “Tubalcain” means, “THOU SHALT BE BROUGHT OF CAIN,” ^{STRONG’S} “WORLDLY POSSESSION; POSSESSED OF CONFUSION,” ^{HITCHCOCK’S INTERPRETIVE DICTIONARY} There appears to be no certainty of the meaning of this name.

Today “brass” is known as an alloy of copper and zinc. As a natural product, it is not found in the earth. When the Scripture speaks of brass

being in the earth ((Deut 8:9; Job 1:2), it is generally understood to be referring to copper. There is a text that speaks of a mixture of “iron and brass” (Deut 33:25), which we suppose to be “brass” as it is used today. Also, the fact that Jubal was the father of those who worked with “brass and iron” could very well mean they mingled copper and iron, thereby producing brass. Of course, the point is not the metal that was the source of use, but what was produced with it: “every artificer [craftsman or forger] in brass and iron.”

TUBALCAIN’S SISTER WAS NAAMAH

^{22b} . . . and the sister of Tubalcain was Naamah.” Here is the first mentioning of the birth of a daughter. It does not fit handily into the flow of the text. A woman with the same name was the mother of Rehoboam: “And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother’s

It is not stretching the text to say that this indicates the introduction of an attraction that will lead to the further fall of man (Gen 6:2,4).

LAMECH CONFESSES HE HAS KILLED A MAN

²³ *And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, AND a young man to my hurt.* Other versions read, “I have killed a man for wounding me, even a young man for hurting me” ^{NKJV} “I have slain a man for wounding me, a young man for striking me” ^{RSV} “I have slain a man for wounding me, and a young man for bruising me,” ^{ASV} “I would put a man to death for a wound, and a young man for a blow,” ^{BBE} “For I killed a man for wounding me, a boy for striking me,” ^{CSB} “I have slain a man to the wounding of myself, and a stripling to my own bruising,” ^{DOUAY} “for I would slay a man in my wound, and a young man in mine hurt,” ^{GENEVA} “I have slain a man to my sorrow and a youth to my grief,” ^{SEPTUAGINT} “I have killed a man who attacked me, a young man who wounded me,” ^{NLT} “I have slain for my wound, Even a young man for my

Here is the first record of retaliation. A man – a young man – struck or wounded Lamech, and he killed him for that offense. Sin is beginning to spread. The first murder was over religion. The second and third were because of a personal offense.

name was Naamah an Ammonitess” (1 Kgs 14:21,31; 2 Chron 12:13). A certain city in the promised land also had that name (Josh 15:41). The name Naamah means “PLEASANTNESS, LOVELINESS” ^{STRONG’S} “BEAUTIFUL, AGREEABLE,” ^{HITCHCOCK’S INTERPRETING DICTIONARY} and “SWEETNESS.” ^{FAUSSET}

It is interesting to note that the name Eve meant “LIFE-GIVER, LIFE OR LIVING” ^{STRONG’S} “ENLIVENING,” ^{HITCHCOCK’S INTERPRETING DICTIONARY} This means that Eve was noted for contributing to life, while Cain’s lineage had a woman noted for beauty, which is said to be “vain” (Prov 31:30).

hurt,” ^{YLT} “I have killed a youth who attacked and wounded me,” ^{LIVING} “A young man wounded me, and I killed him,” ^{CEV} and “I have slain a man [merely] for wounding me, and a young man [only] for striking and bruising me.” ^{AMPLIFIED}

Here is the first record of retaliation. A man – a young man – struck or wounded Lamech, and he killed him for that offense. Sin is beginning to spread. The first murder was over religion. The second and third were because of a personal offense.

Sin spreads as he first city is built, the first case of polygamy, and two murders are committed– by Given O. Blakely

The fact that Lamech told his wives confirms the reality of the conscience – something God put into man. As it is written of the Gentile world who had no hand-written law, *“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another”* (Rom 2:14-15).

Yet, as in the case of Lamech, the recollections of what was right and wrong was too late. It seems as though they had no thought of what they should or should not do until the transgression had been committed. **That is the kind of knowledge of good and evil that Adam and Eve obtained by eating the fruit of the forbidden tree.** Their intellect was now capable of deciphering right and wrong, but not in time to actually avoid doing what was wrong. This is the invariable sign of spiritual death – being dead toward God. A person could possibly even give a dissertation on what was wrong, but only after he himself had been overcome by sin. Only a fool would think there was any kind of advantage in such knowledge. **Yet, Satan was subtle enough to catch the only innocent adults that have ever lived in the snare of delusion on that matter.**

The text reads as though Lamech actually killed two people – *“a man” and a young man,* ^{KJV/NKJV/NIV/NRSV/RSV/ASV/BBE/ERV/GENEVA/GWN/CJP/AMPLIFIED} *“a man” and “a boy,”* ^{NASB/CSB/NAB/NJB} *“a man” and “a youth,”* ^{DARBY/SEPTUAGINT} *“a man” and “a stripling,”* ^{DOUAY}

Some versions read as though only one man as killed: *“For a man I have slain for my wound, Even a young man for my hurt,”* ^{YLT} *“I have killed a youth who attacked and wounded me,”* ^{LIVING} *“A young man wounded me, and I killed him,”* ^{CEV} and *“I have killed a young man*

because he struck me,” ^{GNB}

Notwithstanding these differing representations, I prefer the standard reading of the text that suggests Lamech killed two different men, of two differing ages, and for two different offenses.

This being the case, the increase of sin in the fallen race is once again accented. The first murder was of one man, and the second instance of two.

Something to Be Noted
Although it is not popular to say

“²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.”

Other versions read, *“If anyone who kills Cain will be punished seven times, anyone taking revenge against me for killing that youth should be punished seventy-seven times!”* ^{LIVING} *“Anyone who tries to get even with me will be punished ten times more than anyone who tries to get even with Cain,”* ^{CEV} and *“If seven lives are taken to pay for killing Cain, Seventy-seven will be taken if anyone kills me.”* ^{GNB}

This statement confirms that the knowledge of significant events had been passed from one generation to the next – in this case through seven generations. In this case the period of time would have been in excess of 800 years.

so, there is no advantage in one sinner telling another sinner of the moral and spiritual, even physical, damage that is in the wake of sin. That kind of knowledge cannot strengthen or protect the one who hears it. A suffering sinner may very well bring tears to the eyes of those who see their pitiful condition. A drug user may be appalled to see visibly what that kind of enslavement does to a person. A stirring film on the effects of drunkenness on a person, their home, and their family, may seem strong enough to stimulate effective moral resolves. **But it is all nothing more than a powerless dream when it comes to abstaining from sin, and gaining the victory over the devil.** Lamech is an example of this fact.

LAMECH RECALLS THE WORD TO CAIN

I take it that the reason for Lamech’s statement is not that he regarded himself of greater significance than Cain. Rather, it was because he committed **two** murders.

This statement confirms that the knowledge of significant events had been passed from one generation to the next – in this case through seven generations. In this case the period of time would have been in excess of 800 years. This would be equivalent to sayings being used today that were spoken just prior to 1212 A.D. A person citing such quotations would be chided for being foolish, and his speech archaic. Today some believers are ridiculed for quoting Scripture in King James English, which is only four hundred years old.

BACK TO ADAM, WHO BEGETS ANOTHER SON

“²⁵ And Adam knew his wife again; and she bare a son, and called

his name Seth: For God, said she, hath appointed me another seed instead of

Abel, whom Cain slew.”

The narrative now returns to Adam, and the Messianic lineage will be developed. Enough has been said about the generation of Cain to establish that the promise of a conquering Seed will **not** be fulfilled by his progeny. It will at once be obvious that, although all men are sinners, that when it comes to the Messianic lineage, God will not view all men alike. We will find that Eve also knew this, even with a sparse amount of revelation on the subject.

ADAM KNEW HIS WIFE AGAIN

"And Adam knew his wife again . . ."

Even though the record has accounted for some activities during nearly 700 years of history, now the Spirit goes back to the time when Adam was 130 years old. We are not being exposed to a strictly chronological record. Rather, two differing generations are set before us. One is a lineage intended to bring forth the Messiah, and the other is a wicked generation. There is no record of God speaking to Cain's generation, or of any member of it walking with God. None from that generation are depicted as calling upon the name of the Lord, and no special revelation was vouchsafed to them. We will find that it is quite different with the generation upon which the record now focused.

Including this text, there are now three records of a man knowing his wife.

- ➡ *"Adam knew Eve,"* and Cain was born (Gen 4:1).
- ➡ *"Cain knew his wife,"* and Enoch was born (Gen 4:17).
- ➡ *"Adam knew his wife again,"* and Seth was born (Gen 4:26).

In the entire Genesis record, there is only one other reference to a man knowing a woman. This was when Judah caused Tamar to conceive in her widowhood, thinking she was a harlot. When he found out she was his "daughter in law," it is written. *"And he knew her again no more"* (Gen 38:13-26). Twins were born from this inception: Pharez and Zerah. *"The family of the Pharizites"* came from Pharez, and *"the family of the Zarhites"* came from Zerah. Tamar is mentioned

in the lineage of Jesus, with Pharez being the one through whom the Messianic lineage was passed along (Matt 1:3).

Thus, the Genesis record confirms the rejection of Cain's generation, and the acceptance of a new generation that came from Adam. None of Cain's generation was in Abraham's lineage, from whom the people were produced that brought forth the Messiah, who was the *"man child"* of Revelation 12:4-5). Satan tried to stop that birth, but could not do so (Rev 12:5).

Scripture sets forth two initiatives to kill infants. Satan was doubtless

will be covered in the next clause.

Adam lived 800 years after he had beget Seth at the age of 130, and *"begat sons and daughters"* (Gen 5:4). We do not have the faintest idea how many sons and daughters were begotten by him during those eight centuries. Neither, indeed, do we know how many were children were begotten by him during those first 130 years. So far as the record is concerned, only three of his children are named: Cain, Abel, and Seth. We do not know the name of any of his daughters. If Ahab *"had seventy sons in Samaria"* (2 Kgs 10:1), and Gideon beget seventy sons also (Judges 8:30), one can scarcely

Perhaps a person is to be born during this general time period that will be a great influence for Christ – a person who will successfully "restore all things"

behind them both. The first was when Moses was about to be born (Ex 1:15-22; Acts 7:19; Jer 31:15), and the second when Jesus was born (Matt 2:16-18). In our time, the wholesale slaughter of the unborn is taking place. This too is of the devil. **Perhaps a person is to be born during this general time period that will be a great influence for Christ – a person who will successfully "restore all things"** (Matt 17:11).

From the beginning, Satan was targeted the death of the promised Seed. He doubtless thought he had accomplished this when he moved Cain to kill Abel. Now, however, we have the "again factor," with a new seed – a substitute on which Satan had not reckoned.

SHE BARE A SON

" . . . and she bare a son, and called his name Seth . . ."

The name *"Seth"* means "SUBSTITUTED . . . COMPENSATION," STRONG'S "FOUNDATION," FAUSSET "APPOINTED, PUT IN THE PLACE OF," McCLINTOK & STRONG'S

The significance of Seth's name

imagine how many children were begotten by Adam, who lived at least ten times longer that they did.

It ought to be obvious that some people are of greater significance than others. Abel was significant because he was righteous. Cain was significant because he was wicked – a child of Satan (1 John 3:12). Now we will find why Seth was significant.

ANOTHER SEED

" . . . For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Other versions read, *"God has appointed me another offspring in place of Abel; for Cain killed him"* NASB *"God has granted me another child in place of Abel, since Cain killed him."* NIV *"God has given me another seed in place of Abel, whom Cain put to death,"* BBE *"God has given me another son. Cain killed Abel, but now I have Seth."* ERV *"raised up to me another seed instead of Abel, whom Cain slew,"* DEPTUAGINT *"provided me with- another offspring in place of Abel, for Cain had killed him."* TNK

The different versions represent Eve as accounting for the birth of Seth

as:

- ➔ God **appointing** *“another seed.”*
KJV/NKJV/NASB/NRSV/RSV/ASV/DARBY/ERV/ESV/
GENEVA/JPS/RWB/WEB/YLT/LIVING/LITV
- ➔ **Giving** *“another child.”*
BBE/CSB/DOUAY/GWN/CEV/MESSAGE
- ➔ **Granting** *“another seed.”*
NIV/CJB/NJB/NLT/GNB
- ➔ **Raised up** to me *“another seed.”*
SEPTUAGINT/ABP

The word translated *“appointed”* has the following lexical meaning: שִׁיַּת shiyth {sheeth}: **Meaning:** 1) to put, set 1a) (Qal) 1a1) to put, lay (hand upon) 1a2) to set, station, appoint, fix, set mind to 1a3) to constitute, make (one something), make like, perform 1a4) to take one's stand 1a5) to lay waste 1b) (Hophal) to be imposed, be set upon. ^{STRONG'S}

Upon the birth of Seth, she was able to reason the matter out correctly. She concluded that God had appointed a substitute for Abel, and therefore named the child *“Seth”* – the substitute.

We have no idea how many years passed between the death of Abel and the birth of Seth. It would not be a stretch of our imagination consider that more than one hundred years had passed. However long it was, Eve had kept in memory what God had promised the day they were expelled from the Garden. **In some way, and to some degree, she knew that the human dilemma would be resolved by a man – the Seed of the woman.** There was an unspecified time when it jelled in her mind that Cain was not the promised seed, and that Abel was neither himself the Seed, or the progenitor through whom the Seed would come.

he was *“brought up . . . at the feet of Gamaliel”* (Acts 22:3). Joseph and Mary raised the child Jesus in such a manner that He was able to freely converse with the doctors of the Law at twelve years of age, having *“increased in wisdom, and in stature, and in favor with God and man”* (Lk 2:52).

We are living in a generation that has lost its bearings in regards to evaluating children. Some have gifted children – proper children – who never guide them into the ways of the Lord. They culture them for other things instead of presenting them to the Lord. I realize that it is not right to make laws in this matter. It seems to me, however, that the saints ought to be encouraged to look for distinctions in their children, and react to them in a God-glorifying manner.

THE POWER OF GOD'S PROMISES

We cannot leave this subject without noting the power of the promises of God. Many of them lack the kind of specificity that curious people demand. Think, for example, of the first promise of the Savior. *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel”* (Gen 3:15). That is just about as general as you can get!

- ➔ God will put enmity between the adversary and the woman.
- ➔ God will put enmity between the Seed of the woman and the adversary.
- ➔ The woman's seed would bruise the head of the adversary.
- ➔ The adversary would bruise the heel of the Seed of the woman.

No time frame was given. Precisely what was intended by the word *“bruise”* was not specified. All that was involved in *“enmity”* was not spelled out. Further, the words were not addressed to either Adam or Eve, but to the devil – as though a challenge was being issued to him to make every effort to thwart the fulfillment of the promise.

Yet, enough was said to tweak the interest of Eve, and it is clear that she did do some thinking about it.

The idea being conveyed is that God Himself entered into this situation, carrying out His purpose as stated on the Garden. This birth was a Divine appointment, the offspring being the intended progenitor of a generation quite different from that of Cain.

I do not see how the words *“given,”* and *“granted”* accurately convey the message of this text. They lack the depth of the statement, even though they are a part of it. **The idea being conveyed is that God Himself entered into this situation, carrying out His purpose as stated on the Garden.** This birth was a Divine appointment, the offspring being the intended progenitor of a generation quite different from that of Cain.

Holy Reasoning

The reasoning of Eve is remarkable! When Cain was born, it appears that she thought he was the promised Seed (Gen 4:1). There is no record of any further revelation given to either Adam or Eve – no explanation concerning how the promise was going to be carried out. Yet, Eve held on to the promise.

Now, she sees some kind of distinction in Seth. We do not know how many children she had to this point, but it surely had been a significant number, for the human population had spread beyond the confines of the region of Eden. She must have seen in Seth what Jochebed saw in Moses (Ex 2:2; Acts 7:20; Heb 11:23) – that he was a *“proper child.”*

An Application

All children are not alike, and it is the business of parents to develop some spiritual sensitivity in this area. Moses' mother saw something in him that was recognizable during the first three months of his life. Samuel's mother had no difficulty taking Samuel to work with an aged priest as soon as he was weaned (1 Sam 1:24-28). The parents of Saul of Tarsus saw to it that

That is the nature of a Divine promise. **There is often some ambiguity that accompanies the promise – at least enough to require faith if it is to be retained in the heart and mind.**

When it comes to the promise of the Messiah, this is all that men had to work with for several hundred years. So far as the record is concerned, the promise was not developed further to either Enoch or Noah – and they both “walked with God” (Gen 5:22,24; 6:9). Before any further information was given on the matter, nearly 2,000 passed after it was heard by Eve.

- ➔ 1967-1834 B.C. Abraham is the next person of record that heard anything at all about the epoch of the Messiah. He was provided with some new insight on the subject. Not only would the Seed deal a devastating blow to the devil, the whole world would be “blessed” by Him (Gen 12:3; 22:17). Still, there was a vagueness in the promise that was quite evident. In spite of this, the generations that followed Abraham continued to hold to this promise.
- ➔ 1660 B.C. Jacob declares the people will be gathered to Him (Gen 49:10).
- ➔ 1423 B.C. Moses declares God will raise up a Prophet to whom the people will give heed (Deut 18:15-18).
- ➔ 1114 B.C. Hannah prophesied that the adversaries would be broken, and the Lord would give strength to His Anointed (1 Sam 2:10).
- ➔ 1014-1010 B.C. David prophesied of opposition to the coming Messiah, yet God would exalt Him (Psa 2:1-12). He wrote of Him in several other Psalms (Chapters 21,40,68,118).
- ➔ 713-712 B.C. Isaiah prophesied of a Righteous Branch coming out of Jesse’s root, and being set up as an Ensign to the nations (Isa 11:1-4). He also made other statements concerning the Messiah (Chapters 28,40,42,49,53,55,56,59,62).
- ➔ 597-556 B.C. Jeremiah wrote of a “Righteous Branch” who would

reign, and prosper, declaring that Judah would be saved in His day (Jer 23:5-6). He also made other statements about the coming Christ (Chapter 33).

- ➔ 561 B.C. Daniel prophesied of the Messiah and His exaltation in heaven (Dan 7:13-14). He also spoke of His death, when He was “cut off,” making an end of sin, finishing the transgression, and bringing in ever lasting righteousness (Dan 9:24-27).
- ➔ 521 B.C. Haggai prophesied of the coming of the “Desire of all nations” (Hag 2:7).
- ➔ 521-516 B.C. Zechariah prophesied of God’s Servant, “The Branch” (Zech 3:8). He also wrote of the “King” who “is just having salvation” (Zech 9:9).

There were lengthy periods where no significant information was added concerning the coming Savior.

- ➔ 1967 years, from Eve to Abraham.
- ➔ 174 years, from Abraham to Jacob.

hope, and how it can stay alive, even during times of spiritual famine.

THE SECOND COMING OF CHRIST

We are told that Jesus Christ shall come “the second time” (Heb 9:28). Since the fuller light of the Gospel has been made to shine, there are many more prophecies of that coming than there was of the first, with more details. There are at least 250 verses from Matthew through Revelation that speak of Christ’s second coming. 187 of these verses are the words of Jesus Himself. The angels announced this coming as Jesus was ascending back into heaven (Acts 1:11). In his second sermon, Peter referred to this appearance (Acts 3:20-21). Writings to the churches that directly address this coming include First Corinthians (1:7-8; 4:5; 11:28; 15:23), Philippians (3:20-21; 4:5), Colossians (3:4), First Thessalonians (1:10; 2:19; 3:13; 4:15-17; 5:2-3,23), Second Thessalonians (1:7-10; 2:1-8; 3:5), First Timothy (6:14-15), Second Timothy (4:1,8), Titus (2:13), Hebrews (9:28), James (5:7-9), First Peter (1 Pet 1:7,13; 4:13; 5:4), Second Peter (1:16; 3:3-4,8-13), First John (2:28; 3:2), and Jude (1:14-15).

The “hope” of seeing the Lord as He is, is what provides the incentive for everyone who has this hope to “purify himself even as He is pure.”

- ➔ 237 years, from Jacob to Moses.
- ➔ 309 years from Moses to Hannah.
- ➔ 100 years from Hannah to David.
- ➔ 297 years from David until Isaiah.
- ➔ 115 years from Isaiah to Jeremiah.
- ➔ 40 years from Jeremiah to Haggai and Zechariah.

These years are based on Usher’s chronology and are approximations. They do give us a perspective of things, however, that reveals the nature of

It is not my purpose to here comment on these passages. Rather, the point I wish to make is this: **The church, seeing that it has been blessed with a great revelation, ought to be speaking of and waiting for this coming – even more than the ancients were waiting for the first.** However, this is not at all the posture of the modern church. This contradicts one of the primary reasons for turning to God – “to wait for His Son from heaven” (1 Thess 1:10). This is one of the key things involved in the Lord’s Table – “ye do show the Lord’s death till He comes” (1 Cor 11:26). **The “hope” of seeing the Lord as He is, is what provides the**

incentive for everyone who has this hope to *“purify himself even as He is*

pure” (1 John 3:2-30). There is no need to here say any more about this. It is

clear that hope is a primary thing in the lives of those who live by faith.

MEN BEGIN TO CALL ON THE NAME OF THE LORD

“²⁶ And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.”

“Cain” is mentioned nineteen times in Scripture (4:1-25; Josh 15:57; Heb 11:4; 1 John 3:12; Jude 1:11). “Seth” is only mentioned eight times (Gen 4:25-16; 5:3-Luke 3:38)– less than half as many times as Cain. Further, no inventions are said to have been originated in Seth’s lineage, as there are in that of Cain. Yet, which one is the most significant in Scripture. The fact that Seth is in the lineage of the Messiah, or that the Christ born in the line of Seth, makes up for everything. It is written of Jesus lineage, which Luke traces back to Adam, *“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God”* (Luke 3:38). **That is the only reference to Seth that occurs after Genesis 5:8 – but it is quite enough!**

TO HIM ALSO THERE WAS BORN A SON

“And to Seth, to him also there was born a son; and he called his name Enos . . .”

Seth was 105 years old when he beget Enos. How many children were begotten prior to this, or after this, is not known – and Seth lived 807 years after begetting Seth, like Adam begetting “sons and daughters” (Gen 5:6).

The name “Enos” is said to mean “MAN,” STRONG’S “MORTAL MAN; SICK; DESPAIRED OF; FORGETFUL,” HITCHCOCK’S INTERPRETING DICTIONARY “MORTAL,” INTL STANDARD BIBLE ENCY. “A MAN,” McCLINTOK & STRONG’S

You have probably detected that the definition of these names is something like a stab in the dark. The various sources that take it upon themselves to give the meaning of these names are by no means agreed. **That is another evidence that truth**

cannot be defined lexically, for lexical

started worshiping the LORD,” ^{CEV} “At

Seth was 105 years old when he beget Enos. How many children were begotten prior to this, or after this, is not known – and Seth lived 807 years after begetting Seth, like Adam begetting “sons and daughters”

resources are not in agreement. Somewhere along the line the use of a word has been confused with its meaning.

Notwithstanding, it does appear that Seth named Enos with a new beginning in mind – “man.” And, indeed, we will find that a certain refreshment did come to the human race at that time.

THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD

“ . . . then began men to call upon the name of the LORD.” Other versions read, *“At that time people began to invoke the name of the LORD,”* ^{NRSV} *“Then began men to call upon the name of Jehovah,”* ^{ASV} *“at this time men first made use of the name of the Lord in worship,”* ^{BBE} *“is man began to call upon the name of the Lord,”* ^{DOUAY} *“At that time people began to worship the LORD,”* ^{GWN} *“he hoped to call on the name of the Lord God. {1} Or, trusted, q.d. had faith to call,”* ^{SEPTUAGINT} *“At that time men began to invoke the LORD by name,”* ^{NAB} *“At that time men began to call on {Or to proclaim} the name of the LORD,”* ^{NIB/NIV} *“This man was the first to invoke the name Yahweh,”* ^{NLT} *“then a beginning was made of preaching in the name of Jehovah,”* ^{YLT} *“It was during his lifetime that men first began to call themselves the Lord’s people,”* ^{LIVING} *“hoped to call upon the name of the Lord,”* ^{ABP} *“About this time people*

that time people began to pray to the LORD.” ^{ERV} *“It was then that people began using the LORD’s holy name in worship,”* ^{GNB} *“That’s when men and women began praying and worshiping in the name of GOD.”* ^{MESSAGE}

Even though calling upon the name of the Lord is a key expression in Scripture, behold how it is presented in the various versions.

- *“Invoke the name of the Lord.”* ^{NRSV}
- *“Use the name of the Lord in worship.”* ^{BBE}
- *“Began to worship the Lord.”* ^{GWN}
- *“Hoped to call on the name of the Lord.”* ^{SEPTUAGINT/ABP}
- *“Trusted, or had faith to call,”* ^{SEPTUAGINT}
- *“Call of {or to proclaim} the name of the Lord.”*
- *“This man was the first to invoke the name Yahweh.”* ^{NLT}
- *“A beginning was made in preaching in the name of Jehovah.”* ^{YLT}
- *“Men first began to call themselves the Lord’s people.”* ^{LIVING}

- ➔ *"People began to pray to the Lord."* ^{ERV}
- ➔ *"Began using the Lord's holy name in worship."* ^{GNB}
- ➔ *"Men and women began praying and worshiping in the name of the Lord."* ^{MESSAGE}

There are twelve different interpretations of the words *"call upon the name of the Lord"* – all recorded in, in what is called, "The Bible."

Some use the word *"invoke,"* which appears to be appropriate. The word *"invoke"* means "TO PETITION FOR HELP OR SUPPORT B : TO APPEAL TO OR CITE AS AUTHORITY." ^{MERRIAM-WEBSTER}

Some say it delivers the idea of *"worship,"* and some to *"proclaim."* Still others say it means *"preaching in the name of Jehovah."* God told Moses He had appeared to Abraham and Isaac, yet **not** *"by His name Jehovah"* (Gen 6:3). If God did not do this to a people with whom He had made a covenant, how could He possibly have done so during the generation of Enos.

Still others say it means the people referred to themselves as *"God's people."* Others, that it means they began to pray.

Since this is such a key phrase in Scripture, let us apply these meanings to certain texts as see how they sound. All of these have to do with calling on the name of the Lord.

- ➔ *"For whosoever shall BEGIN TO WORSHIP THE LORD shall be saved."* (Rom Acts 2:21; 10:13).
- ➔ *"For whosoever SHALL USE THE NAME OF THE LORD IN WORSHIP shall be saved."* (Rom" (Acts 2:21; Rom 10:13).
- ➔ *"For whosoever shall PREACH IN THE NAME OF JEHOVAH shall be saved."* (Acts 2:21; Rom 10:13).
- ➔ *"For whosoever shall BEGIN TO CALL THEMSELVES THE LORD'S PEOPLE shall be saved."* (Acts 2:21; Rom" 10:13).
- ➔ *"For whosoever shall BEGIN TO PRAY TO THE LORD shall be saved."* (Acts

2:21; Rom 10:13).

- ➔ *"For whosoever shall BEGIN USING THE LORD'S HOLY NAME shall be saved."* (Acts 2:21; Rom 10:13).
- ➔ *"For whosoever shall BEGIN PRAYING AND WORSHIPING THE LORD shall be saved"* (Acts 2:21; Rom 10:13).

Some are of the opinion that the meaning of this verse is that men **ceased** to call upon the name of the Lord, invented their own gods, and departed from the worship of the Lord.

The Meaning During the days of Enos, in the

emphasized. The Psalmist used this word to describe seeking deliverance from His enemies through the Lord: *"I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies"* (Psa 18:3). It is used as a means to salvation in Psalm 55:16: *"As for me, I will call upon God; and the LORD shall save me."* In the day of trouble, a call upon the name of the Lord is a request for help: *"In the day of my trouble I will call upon Thee: for thou wilt answer me"* (Psa 86:7).

Now, as the time prior to multiplication of the people, an outbreak of wickedness and violence, and the flood, approaches, a godly seed

God has purposed that the race will be saved by one man and his family surviving the flood – and it will be a man who walks with God, and is not absorbed into the wicked ways of the world. He will be preceded by a godly man who will warn the world of coming judgement – Enoch. Both he and Noah will come from the generation of Seth.

Messianic lineage, an acute sense of God was honed to a finer edge – so much so that men began to appeal to God, calling for His intervention and blessing. This is what calling upon the name of the Lord consistently means in Scripture (Gen 12:6; 26:25; 1 Kgs 18:24; 2 Kgs 5:11; Psa 95:16; 9:6; 91:15; 116:13).

The Hebrew word for *"call,"* as it is used here, is the same as the one used by Joel – *"And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call"* (Joel 2:32). That is the text quoted by Peter on the day of Pentecost (Acts 2:21). It is also quoted by Paul in Romans 10:12, where a proper response to the Gospel is again

surfaces. God has purposed that the race will be saved by one man and his family surviving the flood – and it will be a man who walks with God, and is not absorbed into the wicked ways of the world. He will be preceded by a godly man who will warn the world of coming judgement – Enoch. **Both he and Noah will come from the generation of Seth.** Thus, the fallow ground of humanity was broken up to prepare for the coming judgment of the world.

The descendants of Cain are not said to have called on the name of the Lord. That is an activity that is not said to have taken place among them. Nor, indeed, was there any consciousness of God among them. Many of them were experts in this world, but they were not the kind of people with whom God could work. They were, for the most part, a rejected generation.

CONCLUSION

The generations of men have been divided into sections: the generations of Cain, and the generations of Seth. One is the established as the Messianic lineage – the one through the promise Seed will come. These two generations came from the same man – Adam. They surfaced in two other generations that also came from one man: Isaac and Ishmael, from Abraham. Again they came into prominence through one man – Jacob and Esau, from Isaac. **The whole of Scripture reveals these two generations, and can be properly comprehended only as they are**

perceived.

Quite often, the ungodly appeared to have the advantage over the godly. Cain's generation had many "*witty inventions*" (Prov 8:12), while Seth's generation began to call upon the name of the Lord, and had such notables as Enoch and Noah. Ishmael boasted of twelve princes, and a great nation was made of him, while Philistines envied Isaac because of his success during difficult times. Esau appeared more rugged than Jacob, although he never wrestled with an angel as Jacob did. He

was the father of the Edomites, while Jacob was the progenitor of Israel, whom God favored above all other nations.

And to this very day, these generations continue. One is favored of God, and one is not. God dwells among one, but not in the other. The flesh dominates one, while the Spirit leads the other. It is all traced back to the Genesis record. There is where God's great purpose began to take shape. In Christ Jesus, men become most unique, and distinct from all other peoples.

Our next Hungry Saints Meeting will be held on Friday, 5/22/11. We will continue our series of lessons on the book of GENESIS. The Tenth lesson will cover verses 1-32 of chapter Five: "THE GENERATIONS OF ADAM." This chapter is headed, "The book of the generations of Adam" – the one God made in His own likeness. At 130 years of age, Adam begat Seth, in his own likeness. He lived 800 more years, and died when he was 930. The lineage of Adam is traced through Seth – a lineage that would reach its apex when the promised Seed was born. The life span was phenomenally long during this time, as the affects of the fruit of the tree of line apparently had a strong impact upon the fleshly constitution of the generations of Adam. During this time Enoch surfaced, who walked with God, and was translated, God taking him without seeing death. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

The Blakely Family: Given, June, Benjamin, and Eva

406 South Sergeant Street, Joplin, MO 64801

Telephone: (417) 782-3063, Email: Given (GivenB@aol.com) June: (JuneE01@aol.com)

ADAH's Webpage: <http://wotruth.com/adah.htm> -- EVA's Webpage: <http://wotruth.com/Eva.htm>

Benjamin (Bensvison@aol.com), Eva (Evablakely@aol.com)

Adah Hutchcraft (adahhutchcraft@hotmail.com), Jason Hutchcraft (hutchcraftj@hotmail.com)

THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1stthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

"Openings and Introductions" = 7-10 minute exposition of truth to promote spiritual focus; **"Lead Singing"** – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; **"Calling"** = 7-10 minute exposition of truth designed to provoke disciplined thought; **"Sermon"** = 45 minute exposition of the things of God as revealed in Scripture; **"Exhortation"** = 5-8 minute challenge to act upon the truth we have heard; **"Table Meditation"** = 8-12 minute exposition of matters relating to Christ's role in salvation; **"Lead Scripture shower"** = Leading of the quoting/reading of Scripture without comment; **"Lead prayer session"** = Presentation of three matters for prayer that are taken from the Word of God; **"Lead Intercessory Prayer"** = A time of focused prayers for personal needs; **"Closing Scripture/Benediction"** – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO

DURING APRIL, 2010

1. *Blakely, Given O.* (Sunrise Closing Prayer, PM Sermon, Table in the Wilderness Sermon, PM Sermon).
2. *Blakely, Jonathan* (AM Exhortation, Table in the Wilderness Sermon).
3. *Blakely, June* (Lead PM Prayer Session, Teach AM Class, Lead PM Singing).
4. *Blakely, Mattie* (Lead PM Singing, Introduction to Table in the Wilderness Sermon, Lead PM Singing).
5. *Blakely, Michael* (Teach AM Class, Sunrise Sermon, Table in the Wilderness Sermon, PM Table Meditation, POM Exhortation, PM Table Meditation, PM Table Meditation).
6. *Blakely, Michele* (Play Piano, AM Calling, Introduction to Table in the Wilderness Sermon).
7. *Cobb, Anita* (Introduction to Table in the Wilderness Sermon).
8. *Cobb, Matthew* (Table in the Wilderness Sermon).
9. *Cobb, Nicole* (Introduction to Table in the Wilderness Sermon).
10. *Cobb, Robert* (AM Table Meditation, AM Table Meditation, AM Sermon, AM Exhortation, Table in the Wilderness Sermon).
11. *Dill, Sarah* (Closing Scripture/Benediction, Read PM Sermon Text).
12. *Hutchcraft, Aaron* (AM Sermon, PM Table Meditation, Table in the Wilderness Sermon, PM Introduction, PM Exhortation).
13. *Hutchcraft, Barbara* (AM Calling, Lead AM Singing, Lead PM Singing, PM Introduction, Lead PM Prayers).
14. *Hutchcraft, Debbie* (AM Opening Word, Lead AM Singing, Introduction to Table in the Wilderness Sermon).
15. *Hutchcraft, Gene* (Lead PM Intercessory Prayer, AM Sermon, AM Table Meditation Teach AM Class, AM Table Meditation, Table in the Wilderness Sermon, PM Exhortation, PM Sermon).
16. *Hutchcraft, Judah* (Lead AM Singing, Introduce PM Sermon, Read PM Sermon Text).
17. *Hutchcraft, Silas* (Read AM Sermon Text).
18. *Lizcano, Gretchen* (Lead AM Scripture Shower).
19. *Parker, Melissa* (Closing Scripture/Benediction, PM Opening. Introduction to Table in the Wilderness Sermon).
20. *Parker, Tony* (AM Exhortation, AM Opening Word, PM Sermon, Table in the Wilderness Sermon).
21. *Scalf, Daniel* (PM Introduction).
22. *Sims, Annie* (Lead Scripture Shower. Read AM Sermon Text).
23. *Sims, Baylie* (Closing Scripture/Benediction, Read PM Sermon Text).
24. *Sims Girls - Annie, Hannah, Rachel*).
25. *Sims, Ricky* (AM Exhortation, PM Exhortation, Table in the Wilderness Sermon).
26. *Sims, Tasha* (AM Opening Word, Lead AM Singing, Lead Scripture Shower, Introduction to Table in the Wilderness Sermon).
27. *Stuhlman, Laura* (Lead Scripture Shower).
28. *Williams, Jeremy* (AM Sermon, Table in the Wilderness Sermon *Williams, Levi*).
29. *Williams, Logan* (Play AM/PM Lord's Table Interlude, Read AM Sermon Text, Closing Scripture/Benediction, Introduce AM Sermon, Read PM Sermon Text).
30. *Williams, Nichole* (AM Calling, Introduction to Table in the Wilderness Sermon).
31. *Williams, Sydney* (Read AM Sermon Text).
32. *Preparing Lord's Supper* (Various sisters).

THE BODY OF CHRIST

It is a fact: *"But now hath God set the members every one of them in the body, as it hath pleased Him"* (1 Cor 12:18). He did not set them in the home, but *"in the body."* He did not place them in society, but *"in the body."* They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of *"the body"* is realized when it is *"together,"* not when the people are separated. The ministry of each member is determined by their faith – *"a measure of faith"* that has been given to them in order to the *"profit"* of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together *"the church, which is His body"* (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.