

Genesis 4.16-5.32 Sermon / FBC / 09.06.20

Introduction

- † **[1: Title]** Last week I asked you what kind of person you wanted to be. This week, let me ask, what kind of children would you like to have?
- When I was a teenager, I did my share of bad things, mouthing off, being arrogant, causing mischief, chasing girls. I knew these things were bad; and I knew my parents were disappointed when they witnessed this behavior.
 - I guess I was naïve, though, because I was surprised in college to find some parents of my new friends not only accepted their cussing and carousing, they provided their drugs. These parents saw nothing wrong with such behavior; they lived it, they expected their children would live it.
 - So what kind of family would you like to have? We might start with what kind of example are you setting for them? Are you showing your children what it means to walk with God? Are you living out a life that values the things of God more than the things of the world?
 - You might expect your children to get drunk, have sex, lie, and cheat, but is that what you really *want* from them? Is that what you really *want for* them? Do you think they can have a different kind of life, one walking by faith and obedience, in intimacy with God, empowered by God? I do.
- † Open your Bible to Genesis 4.16. Last week we read that Cain killed his brother Abel, then went off to be away from his parents and God. Today we will see what kind of society Cain and his family created. We also will learn about the family of Seth, the son born to Adam and Eve after Cain departed. Let's see what we can learn from these two examples.

[2: 4.16-17] Genesis 4.16-17 NIV: So Cain went out from the LORD'S presence and lived in the land of Nod, east of Eden. Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch.

- † Obviously Cain's wife must have been a sister; we will see in a moment that Adam and Eve had multiple daughters and eventually other sons.
- We assume there was no risk of inbreeding; all the diversity of the future human race was packed into the genes of Adam and Eve, to be dispersed through their children. To us there is still the yuck factor of marrying your sister, but they didn't have much choice.
 - Note the evidence of God's common grace. This is taught more explicitly in the New Testament, but we see here the natural systems God put in place for life continued to function, such that even those who were evil could find food and could reproduce.
- † As in our country's history, this city at first would have been a fort, then grown into a town, maybe later becoming a city. The Hebrew word [עִיר] can mean town as well as city.
- Perhaps Cain wandered for a time, but then chose a spot. This is a bottom line, worldly, attempt to provide security for himself, rather than trusting in God's promise of protection; and rather than submission, this is defiance against God's decree that Cain be a wanderer.
 - Naming the city after his son likely also indicates fleshly thinking, honoring man, not God.

† Cain's name in Hebrew was [קַיִן] and Enoch's was [חֲנוֹךְ]. I will use their English names for clarity today. But the rest of the names in our sermon are mostly unusual to me, such that I don't know how to say them in English, so I hope you will tolerate some Hebrew pronunciation.

[3: 4.18-19] Genesis 4.18-19 NIV: To Enoch was born Irad [עִירָד], and Irad was the father of Mehujael [מְחַוִּיאֵל], and Mehujael [מְחַוִּיאֵל] was the father of Methushael [מֶתוּשָׁאֵל], and Methushael [מֶתוּשָׁאֵל] was the father of Lamech [לָמֶךְ]. Lamech [לָמֶךְ] married two women, one named Adah [עֲדָה] and the other Zillah [צִלְהָה].

† Was taking two wives consistent with God's revelation? No, we saw earlier that God instituted marriage between one man and one woman. So this is more bottom line, fleshly behavior. This culture changed the institution of marriage to suit their fleshly desires. Sounds familiar.

- In the Old Testament, almost every polygamous household is shown to suffer because of this arrangement, with devastating relational problems in the family.

[4: 4.20-22] Genesis 4.20-22 NIV: Adah [עֲדָה] gave birth to Jabal [יָבָל]; he was the father [meaning the first] of those who live in tents and raise livestock. His brother's name was Jubal [יֹבָב]; he was the father [or first] of all who play stringed instruments [probably the zither by the time Moses wrote this down] and pipes [or the flute]. Zillah [צִלְהָה] also had a son, Tubal-Cain [תּוּבַל-קַיִן], who forged all kinds of tools out of bronze and iron. Tubal-Cain's [תּוּבַל-קַיִן] sister was Naamah [נָעֻמָּה].

† People began to live in tents, keep herds of animals, play instruments, and work with metals.

- You might be wondering about the mention of bronze and iron this early in history, but archaeologists have found items fashioned from meteoric iron and surface deposits of copper dating back to even their own classification of the stone age.

† We know these are depraved people, walking apart from the Lord, but is *everything* about them bad? No. They developed culture, the arts and the sciences, even apart from God.

- Think of the contributions of the Greeks and Romans, who were complete pagans, but brought universal language and safe roads for the spread of the gospel, plus contributions to medicine, philosophy, art, law, and government, all of which God-fearing Hebrews did *not* develop.
- Yet with all that cultural development, is Cain's family coming back to walk with God? One hint that they are not is they are keeping livestock. This probably is cattle since Abel already was mentioned to keep sheep and the Hebrew word used here [מִקְנֶה] is different than the one describing Abel's flocks [צֹאן]. Remember, people were not supposed to eat animals at this time. Let's read on to see a bigger indication of their distance from God.

[5: 4.23-24] Genesis 4.23-24 NIV: Lamech [לָמֶךְ] said to his wives, "Adah [עֲדָה] and Zillah [צִלְהָה], listen to me; wives of Lamech [לָמֶךְ], hear my words. I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech [לָמֶךְ] seventy-seven times."

- † When I was doing youth ministry, some high school boys came over to talk. They started sharing their worst sins; they were not confessing, they were bragging. I tossed them out of my house; it seemed like the most meaningful response I could make.
- † Unlike his ancestor Cain, Lamech was not concerned about God's response; he was boasting about murder and revenge. Obviously the value of life was diminished in this culture; sounds familiar again. The attitude was that might makes right. This represents the depravity of individuals and cultures who follow bottom line corrupted human instincts instead of walking by God's revelation.

[6: 4.25-26] Genesis 4.25-26 NIV: Adam made love to his wife again, and she gave birth to a son, and named him Seth, saying, "God has granted me another child [literally "another seed"] in place of Abel since Cain killed him." Seth also had a son, and he named him Enosh [שֵׁנֹשׁ]. At that time people began to call on the name of the LORD.

- † After showing us Cain's side of the family, the narrative flashes back to soon after the death of Abel.
- † As when Cain was born, we have in this verse a homonym, two words that sound alike: For Eve, God [שֵׁת], meaning placed or ordained, another child, so they named him [שֵׁת] which we say as Seth. Unlike when Cain was born, this time Eve gave God all the credit.
 - After revealing depravity in Cain's side of the family, the narrator returns us to the hope of God providing good seed, seed that will lead to the coming of the promised savior seed. The two big themes in Genesis so far are God desiring to have a representative people as his image and God promising to bring a savior seed of the woman.
 - **[7: chart]** Think of the relief of Adam and Eve! Abel was dead; Cain was walking on the dark side, exiled from them, alienated from God. They had no male seed to reproduce God's image and lead to the savior!
 - Now they had the *ordained* one, Seth, to carry on their purpose of reproducing God's image and of bringing the seed of the woman who would be the savior.
 - Genesis is giving us the lineage of the seed promise. Seth's line, along the left side of the slide, is the one that leads to Noah, Abraham, and eventually David and Jesus.
- † **[8: call]** The end of the verse says, **At that time people began to call on the name of the LORD.**
 - I once heard a sermon about the significance in the narrator's choice of whether to use the generic term [אֱלֹהִים], meaning God, or the name God gave himself, Yahweh. Literally, this verse says "they began to call upon the name of Yahweh," not just on a distant God, but in relationship with Yahweh himself.
 - The Hebrew verb [קָרָא] can mean to call on in prayer or to proclaim in worship. Either way, in contrast to Cain's line, the line of Seth were seeking to glorify God, not themselves.
 - Surely they developed culture too, but the important characteristic of this wing of the family was they worshipped Yahweh, the one true God. I hope to be remembered the same way.

[9: 5.1-2] Genesis 5.1-2 NIV: This is the written account of Adam's family line. When God created mankind, he made them in the likeness of God. He created them male and female and blessed them. And he named them "Mankind" when they were created.

† You are not going to hear about Abel or Cain or any other children of Adam and Eve in this chapter. This chapter is about the path of the savior seed, the promised seed of the woman, through Seth.

- The author reminds us of God's immense blessing on people at creation. God created them in his image, to be like him and to be with him, to reflect and represent him, even to rule for him and to reproduce his image, and God gave them everything they could need for success.
- The author reiterates the information about God creating people in his own image to emphasize the link between the image of God and the line of Seth, as opposed to the line of Cain. All people are created in God's image, but not all seek to fulfill that role of being image bearers.
- In contrast to the spiritual depravation of Cain's descendants, we will learn that several of Seth's descendants were people close to God. And God would bless them to know and worship him, and to be seed that would lead to the Savior seed.

[10: 5.3-5] Genesis 5.3-5 NIV: When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived a total of 930 years, and then he died.

† God created Adam and Eve in his own image. God's purpose for this included that people would reproduce God's image by bearing children and raising them up to know God and carry out his will.

- When Adam and Eve procreated, they had babies according to *their own* image. In this they passed on the image of God, but also the corruption in their human nature, as we saw most explicitly with Cain and his descendants.

† 930 years is a long life, right? But then, Adam was not supposed to die at all. So actually, his life was tragically cut short. God delivered on his threat to bring physical death as punishment for rebelling against him in the garden of Eden. Adam and Eve passed on life and image to their children, but also corruption of that image and guilt and consequent death.

† Now we have a list of generations; bear with it; there is a point, and we will find some nice surprises.

[11: 5.6-11] Genesis 5.6-11 NIV: When Seth had lived 105 years, he became the father of Enosh [אֶנוֹשׁ]. After he became the father of Enosh [אֶנוֹשׁ], Seth lived 807 years and had other sons and daughters. Altogether, Seth lived a total of 912 years, and then he died. When Enosh [אֶנוֹשׁ] had lived 90 years, he became the father of Kenan [קֵינָן]. After he became the father of Kenan [קֵינָן], Enosh [אֶנוֹשׁ] lived 815 years and had other sons and daughters. Altogether, Enosh [אֶנוֹשׁ] lived a total of 905 years, and then he died.

[12: 5.12-17] Genesis 5.12-17 NIV: When Kenan [קֵינָן] had lived 70 years, he became the father of Mahalalel [מַהֲלָאֵל]. After he became the father of Mahalalel [מַהֲלָאֵל], Kenan [קֵינָן] lived 840 years and had other sons and daughters. Altogether, Kenan [קֵינָן] lived a total of 910 years, and then he died. When Mahalalel [מַהֲלָאֵל] had lived 65 years, he became the father of Jared [יָרֵד]. After he became the father of Jared [יָרֵד], Mahalalel [מַהֲלָאֵל] lived 830 years and had other sons and daughters. Altogether, Mahalalel [מַהֲלָאֵל] lived a total of 895 years, and then he died.

[13: 5.18-24] Genesis 5.18-24 NIV: When Jared [יָרֵד] had lived 162 years, he became the father of Enoch [חֵנוֹךְ]. After he became the father of Enoch [חֵנוֹךְ], Jared [יָרֵד] lived 800 years and had other sons and daughters. Altogether, Jared [יָרֵד] lived a total of 962 years, and then he died. When Enoch had lived 65 years, he became the father of Methuselah [מֶתוּשֶׁלַח]. After he became the father of Methuselah [מֶתוּשֶׁלַח], Enoch [חֵנוֹךְ] walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch [חֵנוֹךְ] lived a total of 365 years. Enoch [חֵנוֹךְ] walked faithfully with God; then he was no more because God took him away.

- † **[14: 5.21-24]** The author, Moses, has been lulling us to sleep with a pattern: when A had lived X years, he became the father of B. After he became the father of B, A lived Y years and had other sons and daughters. Altogether A lived a total of Z years, and then he died.
 - Here Moses changes his pattern: “Enoch walked faithfully with God.” What does this mean?
 - **Colossians 2.6-7** instructs those of us in the church [NET]: ... **just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him and firm in your faith...** In other words, you came to God by faith in his promise of the savior, now by faith in that savior walk with God.
- † The seventh generation of Adam through Seth was Enoch, who walked faithfully with God. The seventh generation through Cain was Lamech, who boasted of being a killer. Quite the contrast.
 - Was Enoch sinless? No. But like Abel, he would have acted in faith on God’s revelation by repentantly confessing his sins and offering regular animal sacrifices to symbolize his faith in the promise of a savior and to temporarily appease God’s wrath. Like Seth, he would have had a personal and worshipful relationship with Yahweh God, living on the top line in submission and dependence, trust and obedience.
 - When you are in love, you are constantly thinking of that person, you relate everything you experience to your relationship, you always are considering how what you do or say will affect that person or your relationship together; you want to be with that person as much as possible, you enjoy that person’s company, you walk together through the ups and downs of life.
 - Your relationship with God is not romantic, but your love for God should be this strong. You love God, so you want to be with him, you desire to follow his lead and do his will. If you fall into sin, you cannot rest until you have repented, turned around to walk with God again, and gone to him in confession to get things right in your relationship. You trust in his promises enough to submit to him and you trust in his commands enough to obey them; but you focus on more than just a pious life, you focus on really knowing God, having a relationship with him.
- † **[15: 5.24]** In v.24, Moses reiterated that Enoch walked faithfully with God, and then said, Enoch “was no more” because God “took him away.” This happened one other time to our knowledge; do you know who else escaped death?
 - **[16: 2 Kings]** 2 Kings 2.11 NET: **As they were walking along and talking, suddenly a fiery chariot pulled by fiery horses appeared. They went between Elijah and Elisha, and Elijah went up to heaven in a windstorm.**
 - Enoch and Elijah were raptured! They were taken away without experiencing death! Now we await the rapture which will come to all living believers before Christ’s return as king!

- **[17: Hebrews 11]** Hebrews 11.5-6 NIV: [this is the chapter about heroes of the faith] **By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.**
- So again, the key was faith. Top line righteousness comes through faith and obedience; but obedience comes as a result of faith, and even with faith none of us can obey perfectly. So we have to rely on faith in God’s promise of grace, on his promise of salvation. And this kind of faith, strong enough to result in an obedient walk with God, allows us to be with him in his light.

† **[18: Jude]** Did you know Enoch was a prophet? Enoch prophesied about people who pretend to be believers, but doubt the promise of the savior and therefore live on the bottom line in sin.

- Jesus’ brother Jude wrote in **Jude 1.14-15 NET: Now Enoch, the seventh in descent beginning with Adam, even prophesied of them saying, “Look! The Lord is coming with thousands and thousands of his holy ones, to execute judgment on all, and to convict every person of all their thoroughly ungodly deeds that they have committed, and of all the harsh words that ungodly sinners have spoken against him.”**
- Enoch, born before Abraham, even before Noah, gave a prophecy about the end times!

[19: 5.25-27] Genesis 5.25-27 NIV: When Methuselah [מֶתוּשֶׁלַח] had lived 187 years, he became the father of Lamech [לָמֶךְ]. After he became the father of Lamech [לָמֶךְ], Methuselah [מֶתוּשֶׁלַח] lived 782 years and had other sons and daughters. Altogether, Methuselah [מֶתוּשֶׁלַח] lived a total of 969 years, and then he died.

† Do you know why Methuselah could not live any longer? If this genealogy is accurate, then at least one scholar has added up that Methuselah died in the year of the flood. If he was unrighteous, God would have killed him in the flood; if he was righteous, God presumably allowed him to die earlier.

[20: 5.28-32] Genesis 5.28-32 NIV: When Lamech [לָמֶךְ] had lived 182 years, he had a son. He named him Noah [נֹחַ] and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” After Noah was born, Lamech [לָמֶךְ] lived 595 years and had other sons and daughters. Altogether, Lamech [לָמֶךְ] lived a total of 777 years, and then he died. After Noah was 500 years old, he became the father of Shem [שֵׁם], Ham [חָם], and Japheth [יָפֶֿתֿ].

† Again we deviate from the standard pattern, this time with an emphasis on what Lamech was thinking when his son Noah was born.

- **[21: Noah]** Noah [נֹחַ] means rest or resting place. It is related to what Lamech said, “He will comfort us,” which is the verb [נָחַם]. In this form [piel] [נִחַם] means to comfort someone as in encouraging them; sometimes this verb was used in parallel with another similar to the name [נֹחַ], that is [נָח], which means to settle or rest.
- Isaiah used [נָחַם] in **Isaiah 52.9 NASB: Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, He has redeemed Jerusalem.** The comfort Lamech sought could be deliverance from the curse into God’s rest, God’s [נֹחַ].

- † Lamech named his son Noah, saying, **“He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.”** The curse on the earth and of painful toil was part of God’s judgment about sin.
- Lamech, living as the image of God, trusted in God’s promise of a savior seed. In fact, Lamech hoped his son Noah was the promised Savior seed, who would defeat Satan and evil and restore creation to harmony with God, reversing the curse, delivering people into God’s rest.
 - Lamech, in other words, was a man of faith in Yahweh and Yahweh’s promises; and we see that those promises had been passed down through the generations of Seth’s family, through the lineage that would lead to the savior seed.
 - Noah was not the savior seed, but he was the carrier of that seed promise. Scholar Bruce Waltke wrote, that in contrast to the depravity of Cain’s line, “the genealogy of Seth presents the progression of the seed of promise [the savior], linking the founder of humanity, Adam, with its refounder, Noah.” One of Noah’s descendants would be Jesus.

Conclusion

- † **[22: generations]** We have seen the two lines of descendants from Adam and Eve.
- Cain’s family walked away from God. They still developed culture, they developed both arts and sciences, they developed a city that apparently was thriving.
 - But they did not glorify God, they mutated the concept of marriage, and they glorified violence.
 - In the flood, God killed every person in Cain’s family.
- † In contrast, Seth’s family was known for worshipping Yahweh, the one true God.
- Some of Seth’s descendants were especially righteous, with Enoch said to have walked intimately with God, and Lamech expectantly waiting for the promised savior so much that he hoped his own son Noah would be that seed.
 - Noah was not the savior, but it would be one of Noah’s descendants who would be the savior. From Noah’s line would come Abraham, David, and eventually Jesus, the savior himself.
 - Yet, Seth’s family also suffered from the curse of death; and by Noah’s day, God chose to kill almost every person in Seth’s family during the flood!
- † That’s how corrupting sin can be. Even in Seth’s righteous line, God chose to deliver only Noah and seven family members through the storm.
- We too suffer from corruption and our own sinful acts. So we must put our faith in God, seeking to walk with God on the top line through life, because we trust in his promise of a savior who brings grace and forgiveness for when we mess up.
 - This chapter takes note of the curse, of sin, and of death, but it emphasizes God’s grace through the gifts of life and fertility, Enoch’s rapture, and the ongoing prospect of rest and comfort through the promised seed of the woman who would come as the savior. Let’s pray . . .