

Chapter 1 : Descendants of Adam and Eve

Genesis Chapter 5 lists the descendants of Adam through Noah and the Great Flood. This is often called the Sethite list (in contrast to the Cainite list mentioned in Genesis). Below are the names recorded from Adam to Noah.

Genealogies are an important aspect of the Genesis account in that they unite all people through one lineage. The genealogy covers ten generations, beginning with Adam and ending with Noah and his children. In a sense, it starts with the beginning of creation and stops with the destruction of the world that God had created. Without looking too far ahead, it will be helpful to know that there are also ten generations between Noah and Abraham. Surely this is no accident. Indeed, such deliberate planning indicates an orderly unfolding by a thoughtful deity. Yet one must be careful not to think this was meant to be an historical account. This is not a lesson in history; it is theological in nature. According to this genealogy, then, all humankind can be traced back to Adam. There is also a repeating pattern in the genealogy. The age of the father is noted when he had his first son. Then, the text tells us how many more years he lived. Next, there is a statement that he had other sons and daughters. Lastly, the age of his death is listed, which is a combination of the first two numbers. The only variation occurs with the first Adam and last Noah names. They have an extra line "a" a technique that provides a framework signifying the beginning and end of the list of names. The very first verse of this chapter reminds readers that when God created humankind, he made them "in the likeness of God. The reiteration of the words from creation affirms that humankind continued in the likeness of God. The text adds that God created them male and female and that He "blessed them. Just as God had created Adam, he, in turn, procreated and had a son. Notice the stark absence of any mention of Cain or Abel. When Eve gave birth to Seth, she declared, "God has granted me another child in place of Abel. Thereafter, the family genealogy continues. With few exceptions, most of the names are anonymous " listed without fanfare or elaboration. Then suddenly Enoch is mentioned. He was the seventh name on the list and was given special emphasis. Twice, it states that Enoch "walked faithfully with God. It also states that he was "taken" by God and did not experience death. Enoch and Elijah are the only two Bible characters to have had this experience. The fact that he also lived for years, which is the number of days in a year, has always intrigued scholars. Yet no answers have been forthcoming. Perhaps the fact that he "was no more because God took him away," was included to rule out any notion that he was being punished with a shorter lifespan. Saying that "he was no more" suggests a sudden, unexpected departure. The fact that God "took him" has led to apocryphal writings about his teachings and visions found in books authored in his name. The last name on the list is that of Noah. In marking the tenth generation, the list is complete. The name itself comes from letters meaning, "to rest," and not the "comfort" that the text describes. The origin of "comfort," then, is probably legendary. Exactly how Noah did this is somewhat of a mystery. Some think he invented plowing; others claim he learned to cultivate grapes and, by default, invented wine. Unlike some of the other ancestors, Noah was almost years old when he begat his first son. Also, unlike the previous ancestors, all three of his sons were named. And he is the only one listed who, did not have daughters. The names of his sons are somewhat obscure. Shem could mean "name, or fame," in the sense of one making a name for himself. Ham might mean "hot, dark-skinned, or servant," and could possibly relate to the inappropriate sexual incident with his father. The meaning of Japheth is unknown. While the list of names is complete, many questions remain unanswered. Discrepancies among the most ancient documents the Septuagint, Masoretic Text, and the Samaritan Pentateuch only heighten the issues. To date, scholars have not determined which is primary. These numbers would correspond to the length of time between Adam and the flood, assuming, of course, that all the generations were listed. Yet supposedly everyone had perished except Noah and his sons. So, it bears repeating that this genealogy was not meant to be historical. The other problem is the long life spans. Scholars have always compared this list to the Sumerian King list, which hails from the third millennium BCE. Those kings reigned for an exceedingly long time " one reigned for over 43, years. The total for the eight kings was , years. By comparison, the Hebrew listing looks very modest. Scholars, however, have yet to come to a consensus on how to understand these numbers. Some argue for a literal reading, claiming that no diseases yet existed to shorten lives. There is

nothing to substantiate this, however. Others think they are idealized examples of when the world was still perfect. Efforts to replace the numbers of years with months have also been unsuccessful. Perhaps the best that can be said is that there really are no definitive answers.

Chapter 2 : Family tree of the Bible - Wikipedia

The first biblical genealogies occur in the first book of the Bible, theinnatdunvilla.com genealogies of Genesis record the descendants of Adam and Eve as given The enumerated genealogy in chapters 4, 5 and 11 reports the lineal male descent to Abraham, including the age at which each patriarch fathered his named son and the number of years he lived thereafter.

Chapter 5 stands in stark contrast to Chapter 4. At the time Seth is a father, men begin to call on the name of the Lord. Seth continues the line of Abel, spiritually as well as physically. God created man in His image. Seth was created in the image of Adam just as our children are created in our image. In Chapter 4 we have the lineage of evil. In Chapter 5 we have the lineage of good. These two lineages are parallel but follow a different path ending differently as we see in Chapter 7. Note the number of years before childbirth and until death. These are very large numbers compared to today. Some question as to whether we should take these literally. However, there is no good reason not to do so. We have no evidence they are not correct. Perhaps they represent family lines or are the ten most significant but I believe we should take them literally because after the flood up to Moses time the numbers change significantly just as the earth changed significantly following the flood. Assuming they are indeed true as written, we have years from Seth to Shem or years from Adam to Shem. Chapter 5 covers a lot of time. Enoch is the central figure, not because he is the father of Methuselah who lived years, but because he walked with God and was translated by God from earth to heaven. He did not die as other men did but went to live with God at the young age of years. Enoch is the first example that God grants eternal life to those who follow Him and place their faith in His Name. Noah comes on the scene in verses There is good and evil. Lineage is an important tool in determining your dependence on God; a true blessing. Those who walk with God need not fear death. We are translated before death. We do not perish but have eternal life. We have victory over death as Christ was victorious. We will be with Him in paradise. We who call upon God and walk with Him are transformed in this world in order to be translated into His World. Our salvation is based on a relationship with God where His Spirit rules over our flesh [Seth]. For those who refuse to believe, their flesh rules over their spirit and they believe salvation is based upon works [Cain]. Calling on God, walking with God, and giving comfort to others are key characteristics of a Godly life. Walking with God [a strong faith like Noah] guarantees one will have a significant responsibility in furthering His Kingdom. Walk with God; Warn Others of pending judgments [see Jude 14]; Warm hearts [bringing comfort, hope, rest, and encouragement]; â€œ. Thereby influencing the culture in the Name of the Lord Jesus Christ.

Chapter 3 : Bible Family Tree from Adam and Eve to Jesus Christ

Genesis 5 lists the genealogy of Adam as Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech and Noah. Ten in all. Though each of these men had other sons and daughters, their names are not recorded.

Emanuel Swedenborg , whose teachings are accepted in the various " New Church " or Swedenborgian denominations, stated that all of the early stories of Genesis up to the point of Eber in Genesis In the introduction to his interpretation of Genesis 11 he states: The historical events mentioned up to now, apart from those concerning Eber, are not true but made-up. This can be seen from the details given in this chapter concerning the tower of Babel. Arcana Coelestia Elsewhere in the same work he makes several similar statements: From here [Genesis 5: Arcana Coelestia Everything put together as history from Genesis 1 down to Eber in chapter 11 means something different from what appears in the literal meaning, and. Arcana Coelestia This chapter [Genesis 10], and the next as far as Eber, continue the most ancient style. The names in this chapter, apart from Eber and his descendants, are used to mean just so many nations - just so many nations as constituted the Ancient Church, a Church that was spread abroad widely throughout areas surrounding the land of Canaan. Arcana Coelestia From Genesis 1 down to this point [Genesis In this and subsequent chapters, however, they are not made-up but true historical narratives, which in the internal sense in like manner mean things that are heavenly and spiritual. This may become clear to anyone simply from the consideration that it is the Word of the Lord. Arcana Coelestia Swedenborg, like many other commentators, saw Eber as the father of the Hebrew nation: These [the sons of Joktan listed in Genesis This becomes clear from their condition at that time. As stated already, in the most ancient times nations lived distinguished into separate families, and families into houses. Each nation recognized one father from whom it took its name. When the sons of one father multiplied, they in a similar way constituted houses, families, and nations, and so on; as did those who were the sons of Joktan. This becomes clear from the sons of Jacob who at a later time when they multiplied constituted tribes, each one of which recognized as its father, and took its name from, one of the sons of Jacob. But taken all together they were descended from Jacob, and were called Jacob. In the same way these nations were descended from Eber and were called the Hebrews. By the time the stories of Abraham begin in Genesis 12, the style of the Biblical narrative has shifted decisively from its earlier mythical and symbolic style to a much more historical style. Because of all of this, present-day Swedenborgians generally consider real, non-symbolic non-allegorical people to start somewhere between Eber and Abraham. However, I should add that even after that point, Swedenborg and Swedenborgians still consider the Bible narrative to have a symbolic, spiritual meaning. And many present-day Swedenborgians do not think it is necessary to insist that the events described in the Bible from Genesis 12 onward took place historically exactly as described in the Bible narrative.

Chapter 4 : In the genealogy of Adam why was Cain not mentioned

In Chapter 4 we have the lineage of evil. In Chapter 5 we have the lineage of good. These two lineages are parallel but follow a different path ending differently as we see in Chapter 7.

Hugh Ross, *Fingerprint of God*, 2nd ed. Promise Publishing, According to Luke, we should find this second Cainan listed between Arphaxad Genesis The most straightforward explanation is that this Cainan is genuine but was omitted because the Genesis 11 genealogy was shortened telescoped, leaving out less-important names. If the Genesis genealogies need not be complete, then perhaps many more names could have been left out of these listings. In that case, attempts to date backwards to Adam and Eve using these genealogies would be seriously flawed and would give a much-too-recent date. Objections This proposal has not gone unchallenged. His first scenario is that the copyist may have accidentally duplicated Cainan son of Enosh from the very next verse. This type of scribal error was not uncommon because ancient manuscripts did not contain spaces or punctuation making it easy for the eye to focus on the wrong place. Our earliest and best copies of the Septuagint do not contain the extra Cainan, but some later copies do. This conclusion is based on the observation that the changes to the Septuagint appear to be too extensive to have been accidental. The ages at fatherhood and death have been added so that this entry follows the pattern of the other figures. Its early date makes it an intriguing candidate for the source of this extra name; however, there are a number of reasons that make this unlikely. First, the original Jubilees in Hebrew has been lost except for fragments found among the Dead Sea Scrolls. Our primary manuscripts of this text are fifteenth- and sixth-century copies of a sixth-century Ethiopic translation of the book. Like the Septuagint, the Ethiopic Jubilees was translated and maintained by Christians rather than Jews, so it is very likely it would have been altered to match Luke. The most likely explanation for this is that it reflects an original Jubilees that did not include the extra Cainan, but the later copyists who would have inserted Cainan simply failed to update this number accordingly. There is one final argument that may be worth considering. When ancient Hebrew genealogies were telescoped, the number of names was typically reduced to 10 or a multiple of 7. The genealogies of Genesis 5 and 11 have 10 names each, which is consistent with this practice although that does not actually prove they were telescoped. Adam to Abraham 21 names, Abraham to David 14 names, David to the exile 21 names, and exile to Jesus 21 names. From Adam to Abraham, Luke gives 21 names compared to 20 in Genesis 5 and This suggests Luke could have added Cainan in order to extend the 20 names to 21 in order to achieve a multiple of 7. This does not, however, explain where he might have obtained this name. So, as intriguing as this argument is, it falls short of real proof. Unfortunately, we cannot definitively resolve this curious question at this time. The best that can be done is to simply summarize some of the more likely possibilities. Luke correctly included Cainan, and late copies of the Septuagint and Jubilees were altered to match. The two copies of Luke missing this name were attempts by copyists to harmonize it with Hebrew manuscripts. This does not, however, explain where Luke obtained this name. The second Cainan in Luke was the result of a copyist error that duplicated the same name from the next verse. The Septuagint and Jubilees were subsequently changed to match. Jubilees is the source of the second Cainan. Jubilees reflects an early variant of the Hebrew text predating our existing Masoretic texts. Perhaps Cainan was present in these early manuscripts but was subsequently lost. Luke then took the name from Jubilees and it was subsequently propagated to the Septuagint. Highly improbable but cannot be strictly ruled out at this time. Conclusion Given the uncertainty in the textual data, we should not rely too heavily on this extra Cainan to argue for the incompleteness of Genesis Perhaps future discoveries will settle this question once and for all. Leaders from all sides of the modern creation debate have pointed to these men to garner support for their own interpretations of Genesis. Sadly, such claims are frequently misleading, overly simplistic, or just plain wrong. Given the lack of clear and accurate information on this topic, I decided to research it for myself. My original study focused on reading and trying to reconcile what scholars from all sides of the debate have written about this topic. However, I soon realized the only way to get satisfying answers was to actually read the original writings and study the historical context in which these figures lived. I also found it necessary to study early Jewish

writings because Christianity was birthed within the matrix of Judaism and many early Christian ideas about Genesis can be directly traced to earlier Jewish traditions. What I present here is a short synopsis of what these early figures wrote about the Genesis genealogies and the age of the earth. It should be noted that Bradshaw began his study to support his young-earth creationist view. From these writings, we can partially trace the development of Jewish ideas on Genesis and creation up to the birth of the Christian church. Some of these traditions were carried over into the early church and certain of these books were highly regarded by the church fathers. The first notable work is the Book of Enoch also known as 1 Enoch. This book claims to be revelation given to the biblical Enoch Genesis 5: Of particular interest is the section known as the Apocalypse of Weeks 1 Enoch If the latter is true, this would mean the author believed that the world was less than 10, years old in his day. While 1 Enoch does not directly address the age of the earth, its apocalyptic idea of God foreordaining an end to the world after a fixed period of time had long-lasting repercussions on how people viewed the Genesis genealogies. The seventh millennium is then identified as a period of rest paralleling the Sabbath Mishnah, Tamid 7. Jewish Rabbis further embellished this model by organizing the six millennial days into three ages of 2, years each. There would be the age of chaos, the age of the law, and finally the age of the Messiah Babylonian Talmud, Sanhedrin 97a. This age limit for the Earth constrained interpretations of Genesis 5 and 11 because it inherently precluded significant gaps in them. The earliest direct usage of the Genesis genealogies is found in the Book of Jubilees c. This pseudepigraphal work claims to be a revelation given to Moses while he was on Mt. The book largely follows Genesis and the early chapters of Exodus, but reworks and embellishes those narratives with Jewish tradition and lore. One unique feature of this work is that it gives specific dates for each of the major events it describes. No information is given for events after that point, so we can only provide an estimate for what year the author believed creation to have occurred. If we assume Moses died in approximately BC, then creation would have occurred in roughly BC according to Jubilees. Jubilees deserves a closer examination because it is likely the model for all subsequent attempts to date back to creation. Its main purpose was to strengthen the Jewish spirit to resist the encroachment of Greek Hellenism. He also attempted to answer questions and fill in details not explicitly laid out in Scripture, such as where Cain got his wife. All of this necessitated going beyond the literal text of Genesis. Moreover, Jubilees explicitly drew from the earlier 1 Enoch Jubilees Given these considerations, Jubilees is not the best model for how we should understand Genesis or the age of the earth. AD proves another estimate for the age of the earth, albeit indirectly. This work is sometimes referred to as 2 Esdras. Esdras is Latin for Ezra. Early Jewish Writers Philo is the first of the two great Jewish scholars of the first century. He directly rejected attempts to date backwards to creation because he believed the events of creation took place before the beginning of time Allegorical Interpretations 1. He likewise understood Genesis 2: While Philo provides the most extensive discussion of Genesis in ancient history, nowhere does he give an estimate for the age of the earth. Nor does he comment on the Genesis genealogies even though he discusses almost every other section of Genesis. The other great Jewish scholar is the historian Josephus. In his epic work, The Antiquities of the Jews, he gives the history of the Jewish people up to his day using both biblical and secular sources. He does briefly make use of the Genesis genealogies Antiquities 1. He also provides a chronology beginning at creation. We find this information in the headers of each of the 20 books of his Antiquities, where he gives time spans for the events described. One conundrum posed by this calculation is that it does not match statements found elsewhere in his writings. He declares that history covered 5, years Antiquities preface 3; Against Apion 1. An additional 2, years was said to have passed from Moses to his own day Antiquities preface 3; Against Apion 1. These references give a consistent picture of around 5, years for the age of the earth, which differs from the approximately 5, years based on the headers of Antiquities. What are we to make of this? One solution that has been offered is that the 3, years to the death of Isaac is a copyist error and should be reduced by 1, years. A third influential Jewish source is the Jewish calendar, which assigns Sunday, September 6, BC as the day when God created the world. This calendar was very important in Jewish life since it was used to date important religious holidays, such as Passover, and is still used today. This calendar was based on a lunisolar system in which the lunar calendar is periodically adjusted to keep up with the solar calendar and these adjustments are carefully chosen so that these religious holidays do not conflict with Sabbath days. The

specific day of the year was derived from assuming that the beginning of the New Year Rosh Hashanah corresponded to the autumn equinox. It should be noted, however, that the Jewish calendar was not formally adopted in its current form until Hillel II in AD . Therefore, we should be cautious about extrapolating this interpretation back to earlier centuries. Early Christian Writings The authors of the New Testament are notably silent on the age of the earth. Justin Martyr second century may be the first church father to touch upon this issue. He wrote that Jesus was predicted by earlier prophets, including one 5, years before First Apology Some take this to be a reference to Adam and hence an estimate for the age of humanity.

Chapter 5 : Where Did Cain Get a Wife?

THE CREATION OF MAN RESTATED Genesis The genealogical list in Chapter 5, is titled the "Book of the Generations of Adam." This is not a list of all his posterity, but only of his decedents through the lineage of Seth.

Other cultures have stories of long lives for persons who lived long lives before a great flood destroyed life on earth e. Some theorize the atmosphere of Earth may have contained thick vapor which restricted radiation from reaching the earth. This is hinted to in Genesis 2: When God created mankind, he made them in the likeness of God. The New International Version. The Message This is the family tree of the human race: When God created the human race, he made it godlike, with a nature akin to God. He created both male and female and blessed them, the whole human race. After the birth of Seth, Adam lived another years, having more sons and daughters. Adam lived a total of years. After Seth had Enosh, he lived another years, having more sons and daughters. Seth lived a total of years. After he had Kenan, he lived another years, having more sons and daughters. Enosh lived a total of years. After he had Mahalalel, he lived another years, having more sons and daughters. Kenan lived a total of years. After he had Jared, he lived another years, having more sons and daughters. Mahalalel lived a total of years. After he had Enoch, he lived another years, having more sons and daughters. Jared lived a total of years. Enoch walked steadily with God. After he had Methuselah, he lived another years, having more sons and daughters. Enoch lived a total of years. And then one day he was simply gone: After he had Lamech, he lived another years. Methuselah lived a total of years. Lamech lived a total of years. The Bible in Contemporary Language. When God created humankind, he made them in the likeness of God. Biblical Studies Press, In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. Electronic Edition of the Authorized Version. Logos Research Systems, Inc.

Chapter 6 : Bible Genealogy - pdfhtml - Generated by Personal Ancestral File

The genealogies of Genesis provide the framework around which the Book of Genesis is structured. Beginning with Adam, genealogical material in Genesis 4, 5, 10, 11, 22, 25, , , and 46 move the narrative forward from the creation to the beginnings of Israel's existence as a people.

Coming to Grips with Genealogies Genesis 5: While they were in Taipei, they met a young Chinese man who wanted to learn to speak and read English more fluently. My father assured Johnny that there would be no charge for the English lessons and informed him that the text for their studies would be the gospel of Matthew. Incidentally, Johnny was saved in chapter One of the tapes which my folks sent us from Taiwan at Christmas time contained a recording of Johnny reading Matthew in English. If you can imagine it, he was reading the genealogy of Matthew chapter 1. What an introduction to the English language and to the Bible! The genealogies have never been the best read portions of the Word of God. In my teaching through the book of Genesis, I must admit I seriously considered doing the same thing, merely passing by Genesis chapter 5. Leupold, in one of the classic commentaries on the book of Genesis has this word of advice to preachers: There is a verse of Scripture which will not let us pass by Genesis 5 without a serious study of this genealogy: And so we must deal with this chapter in Genesis in order to discern its profit and benefit to us. In the few years that I have preached the Bible I have learned that the inadequacy is not the text of Scripture we preach, but in the teacher who presents it. Understanding Genealogies The fifth chapter of Genesis is only one of many genealogies contained in Scripture. Learning from this chapter will encourage us and instruct us as we approach the other numerous genealogies of the Bible. And, conversely, the other genealogies give us considerable insight as we approach this particular account. Let us, then, give our attention to the purpose of genealogies in general, before we turn our attention to our text. The genealogies of Genesis 5 and 11 are not at all unique in the ancient times. The Egyptians had king lists and so did the Sumerians. The Hittites had royal offering lists, the historical and chronological value of which is beyond doubt. For one thing, we learn that genealogies were not intended to be used as a chronology. Ussher, for example, arrived at the date of B. The naming of individuals did not necessarily imply that a continuous sequence was to be assumed. Often names were omitted and genealogical lists were selective. And this genealogy is known to be selective. The numbers in the genealogies of the Ancient Near East were usually of secondary importance. Nowhere in Genesis 5, the Bible, or elsewhere were the numbers ever totaled to establish any kind of chronology. Sometimes the numbers of one account differ from those of another. Exact figures did not serve the purpose of the genealogy. While we dare not say that the numbers are not literal, we simply point out the way such numbers were used in the Ancient Near East. Warfield, when he writes: These genealogies must be esteemed trustworthy for the purposes for which they are recorded; but they cannot safely be pressed into use for other purposes for which they were not intended, and for which they are not adapted. In particular, it is clear that the genealogical purposes for which the genealogies were given, did not require a complete record of all the generations through which the descent of the persons to whom they are assigned runs; but only an adequate indication of the particular line through which the descent in question comes. Accordingly it is found on examination that the genealogies of Scripture are freely compressed for all sorts of purposes; and that it can seldom be confidently affirmed that they contain a complete record of the whole series of generations, while it is often obvious that a very large number are omitted. There is no reason inherent in the nature of the scriptural genealogies why a genealogy of ten recorded links, as each of those in Genesis v. The point established by the table is not that these are all the links which intervened between the beginning and the closing names, but that this is the line of descent through which one traces back to or down to the other. The more I have considered this passage the clearer it becomes that it must be interpreted in the light of its context. A significant part of that context is the genealogy of Cain in chapter 4. The meaning and application of the genealogy of chapter 5, then, is gained by a comparison and contrast of chapter 4. Normally, we are told that chapter 4 gives us the genealogy of Cain while in chapter 5 Moses describes the godly line of Seth. In one sense this is true. Surely chapter 4 depicts an ungodly descent while chapter 5 records the history of the line through whom the Savior

will come. Technically, however, chapter 5 is not the account of the lineage of Seth, but of Adam. This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created. When Adam had lived an hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth Genesis 5: I have puzzled over the seeming repetition of these introductory verses. Why would Moses tell us what we already know? Notice that these verses are not attached to the genealogy of chapter 4, but of that in chapter 5. Moses begins chapter 5 with the terminology of chapters 1 and 2 e. The whole of chapter 5 is a description of the ever-narrowing line through which Messiah will come. The contrast spiritually between the two lines is obvious. Lamech the son of Methushael, 4: Worse than this he was a murderer who boasted of his crime 4: The Lamech of chapter 5 the son of Methuselah and the father of Noah was a godly man. The naming of his son revealed his understanding of the fall of man and the curse of God upon the ground cf. It also indicated his faith that God would deliver man from the curse through the seed of Eve. I believe Lamech understood that this deliverance would specifically come through the son God had given him. Figures in chapter 5 typically supplied: Essentially the life of the person falls into two parts, B. Before the child and after the delivery of the child. This division is not without significance. The length of the lives of the men in chapter 5 is unusually long, but every effort to explain this fact in some way other than taking the numbers literally has proven futile. Conditions were undoubtedly different prior to the flood. Moses surely intended the length of the lives of these men to impress us. This is undoubtedly one of the reasons why they were so prominently included. The long length of life would facilitate the population of the earth. My wife and I have had six children in our 17 years of marriage. Imagine what could be done in years? Furthermore Moses would reveal by this that man was originally intended to live many years, even after the fall. Surely the promise of a millennial kingdom in which men would live to a ripe old age cf. Length of life was nothing new, but simply something regained. The main contrast between the lines of Cain and Seth is that of the emphasis of each. Cain built the first city 4: From his descendants came the technological and cultural contributions. Metal workers, ranchers, and musicians were of this line. Now what is it that is emphasized about the line of Seth? No mention is made of any great contributions or achievements. Two things marked out the men of chapter 5. First of all, they were men of faith cf. These men looked back and grasped the fact that sin was the root of their troubles and travail. They looked forward to a redemption that God was to provide through their offspring. That brings us to the second contribution of these men of chapter 5â€”they produced godly seed through whom the purposes and program of God would continue. Now we are not told that every child of theirs was godly. But we do know that these were godly men and that through them and their children a line was continued which culminated in Noah. While the rest of mankind would be destroyed in the flood, through Noah, the human race and more than this, the seed of Eve would be preserved. The hope of men rested in the preservation of a godly seed. What a lesson this would be to the Israelites. When they reached the land of Canaan they would encounter a people vastly different from the Egyptians. While the Egyptians despised the Israelites and would not consider intermarriage, the Canaanites would invite it cf. To intermarry with the Canaanites would be to turn from the God of Israel. To intermix with the Canaanites would mean to pollute the godly line through which Messiah was to come. God had promised to bless the faith and obedience of the Israelites. He would give them rain, crops and cattle Deuteronomy It could well be that the nation would put their trust, not in the living God, but in the technology of the Canaanites. Horses and chariots may have been the latest technological advance in warfare, but God had forbidden Israel to accumulate such arms. They must trust in Him cf. We may be surprised that such an emphasis upon death occurs in the genealogy of chapter 5, while it is not mentioned in the fourth chapter.

Chapter 7 : THE GENEALOGY OF THE ROYAL LINE FROM ADAM TO NOAH

With Cain out of the picture, the text establishes a new beginning for Adam's descendants. It does this through Adam's genealogy. Genealogies are an important aspect of the Genesis account in that they unite all people through one lineage.

This is called the "royal" line because the decedents of Seth believed and followed God. Eve named the third son Seth, which she explained meant, "For God has appointed another seed instead of Abel, who Cain shew. Until the birth of Seth, Cain and his children did not trust God. In verse one, the genealogy is stated as being, "the book of the generations of Adam. Moses, Jesus said was the writer of the Book of Genesis. Modern, so called science, influenced by the teachings of evolution says that early man could not write. There is no reason not to believe that this was not a written record. The "book" was probably added to after each subsequent generation was born. Again God states in these verses that He created man and in His likeness. This likeness or "image" Genesis 1: God states absolutely that He created them and they were created male and female. This contradicts the theistic evolutionist who seeks to combine evolution and the Bible stating God used evolution to create man. This God states man began as a complete man and woman. This total precludes any room for them "evolving. God has always sought to forgive and reconciled man to Himself. God called their name, "Adam. It is worth noting that God used the masculine word "aw-dawn" referring to both Adam and Eve. Those that have de-sexed the Bible have made a grave error. God referred also to the woman Eve, as a part of mankind. God placed the responsibility for mankind on the shoulders of Adam, the man. To attempt to destroy the order in which God made man is to bring confusion and a disruption of society as God created it to be. Paul said man became vain in his thinking and his foolish heart became darkened, and professing himself to be wise he became a fool. The Bible says Seth was born in the "likeness" of his father. Man, created in the "likeness" of God, was not sinful. Seth, and all the posterity of Adam, is born under the curse of sin. The Bible states Adam and Eve had other sons and daughters but does not name them. Only given is the genealogy of Seth because from his line would come the Lord Jesus. Adam lived another eight hundred years after the birth of Seth making him nine hundred and thirty years old at his death. His long life and those of the patriarchs who lived before Noah is probably due to the effects of the vapor canopy that was over the earth. See pages of this commentary With the harmful effects of the sun lessened and a better environment man lived longer. This record does not allow for more than years from Creation to the Great Flood, because the chronology overlaps. Thus, again the literal Biblical account cannot be correlated with any form of evolution. Clearly his "walking" with the Lord, was the basis of God taking him to be with Him. Enoch was a man of faith who trusted God. His trust for the Lord was manifested by his godly life. Jude The Jude passage also sheds some light on amount of knowledge the men of his day had of future prophetic events. This reference, as Morris points out, clearly is a reference to the Second Coming of Christ at the end of the Tribulation. It appears they knew a lot about the coming Messiah. He told them, when Methuselah dies the judgment will come. The antediluvian people had ample instruction and warning. They could have turned from their sin, but "men loved darkness rather than light because their deeds were evil. The Bible gives the meaning of his name as "He shall bring comfort to us in our work and toil because of the curse God placed on the ground. Lamech, in naming Noah, recognized that God would preserve man through Noah. Lamech begat other sons and daughters. They perished in the Flood although their father and brother, Noah, believed God they did not. Clearly, many from the line of Seth rejected God and died when the judgment came. The chapter closes with the record of Shem, Ham and Japheth, the three sons of Noah, who with their wives were saved in the Ark in the Great Flood.

Chapter 8 : The Fall of Man (Genesis) | theinnatdunvilla.com

Coming to Grips with Genealogies (Genesis) of the lineage of Seth, but of Adam. assured Eve that this was not so (). Chapter 5 is a grim reminder.

The Fall of Man Genesis 3: We heard those historic words, spoken by Neil Armstrong: If I could paraphrase, I would describe the sin of Adam and Eve in the garden something like this: The account of their sin is not a fable, but a fact of history. Jesus spoke of Adam and Eve as real people Matthew Paul made much of Adam and Eve, and of his sin Romans 5: The Setting Genesis 2: Here, Moses informs us that God called the creation into being through His own Word: My friend, Randy Zeller, summed it up this way: Thus, chapter 1 sets the stage for the fall in chapter 3. Genesis 2 takes up the theme of creation, but from a different point of view. This creation narrative does not begin at the beginning, on the first day, but on the third day, when plant life was created. In chapter 1, creation or cosmos " order came from chaos. In chapter 2, creation comes out of need. Notice the things that are lacking in chapter 2: No shrubs or plants verse 5 No rain verse 5 No man verse 5 No mate for Adam verses Genesis 2 describes how God provided for the needs of His creation. As I understand it, there could not be any plant life without water. At that time, it seems as though there was no such thing as rain. How, then, would plant life survive? That river then divided into four branches verses A mist would function like a rain in that it would water the garden whether a man was there or not. But a spring would necessitate irrigation ditches and cultivation. Thus, there was the need for a man, as well as for water, if a garden were to exist. God met both of these needs; He provided the springs which became the headwaters of the river in Eden , and He provided Adam who would irrigate and cultivate the garden. There was yet one great need, and that need was for a mate for Adam. When God created animal life, He created them male and female, so that they could reproduce and fill the earth 1: The way I read Genesis 2, God very purposefully led Adam to an awareness of his need of a mate. To do this, God brought each of the living creatures to Adam to be named. But the naming accomplished another purpose " it highlighted the fact that Adam was incomplete without a mate of his own. I can imagine how it happened. God brought the various animals to Adam to name, two-by-two. Adam could see the male lion, with his larger body and impressive mane, and he could see the female lion with him. The connection had to be made, and Adam must have realized that he was a male. How would he be able to fulfill his mandate without a mate? The need was now evident. Adam could not carry out his calling alone. He must have a mate that corresponded to him physically and otherwise. He did not create a wife for Adam from the dust of the earth; God created a wife for Adam from his own flesh. He anesthetized Adam and took one of his ribs, making a woman from that flesh and bone. In the original creation, Adam and Eve had no parents, and they shared the same flesh. But they were to exhibit a deeper unity as well, one that began with the first marriage. As Adam and Eve had no parents, and became one flesh, so each husband and wife are to become one flesh by leaving and by cleaving. They 27 are to leave their parents, not by avoiding them, or by neglecting them see Mark 7: Since God joins a man and a woman together in marriage, no one should dare to contribute to the breakup of that union. The point of chapter 2 is that God will provide for every true need of His creation. The shrubs and plants needed water, and God provided springs and a man to irrigate the garden. Adam needed a mate, and God wonderfully provided for his need. We should learn from chapter 2 that God provides for the needs of His creation, in His way, in His time, and in a manner that we would not have expected. We also see that it was not to be obtained through eating the forbidden fruit. Chapter 2 sets the stage for the account of the fall in chapter 3 in yet another way. God created a garden, and in this garden He provided every good tree. Adam was to care for and maintain the garden. He could freely eat from any tree of the garden, except from the tree of the knowledge of good and evil. God said that if he ate of the fruit of this tree, he would surely die the day he ate of it. Adam was therefore faced with a choice, the choice between life and death. We know that at the time this command was given, Adam was alone, because Eve had not yet been created. The Temptation and the Fall Genesis 3: She also gave some of it to her husband who was with her, and he ate it. The thing that strikes me is that we are not fully three chapters into the Bible before we encounter the account of the fall, and the description of the actual fall is only seven verses long. More than

this, Adam is held responsible for the fall, but most of the actual fall is described in terms of what Eve did. It happens so quickly and so easily, and seemingly without resistance or hesitation. How can this be? No one ever had it better than Adam and Eve. They have no sin nature, inclining them toward evil. They have everything they could possibly need, and they live in a perfect world. So how is it that Adam and Eve can be persuaded to disobey God and spoil it all? There are several parts to the answer. We can see from our text that Satan is incredibly shrewd. Satan himself is a created being Ezekiel In our text, he reveals his shrewdness in several ways. I believe he does this because he feels that if he can persuade Eve to disobey God, Adam will be inclined to follow her. He also may know that God did not give the commandment concerning the forbidden fruit to Eve directly, but rather to Adam. Her information was therefore second hand. Neither was Eve involved in naming the animals, which would have reinforced the fact that man was to rule over creation and thus over the serpent. Furthermore, the serpent approaches Eve as though he were a seeker or learner. He came to her with what appeared to be an innocent question. He seemed willing to be corrected if he happened to be wrong. Satan does not disclose his agenda. He does not come as a liar and a murderer, though he is just that John 8: I think it is safe to say that Satan is so skillful in his deception that he persuaded Eve to place her faith in him, and in his word, rather than in God, and in His Word. Here, in brief, is how he did so: She should have viewed the fruit of the tree as beautiful and tasty, but forbidden. She came to see it as desirable, period. Satan subtly creates a distrust of God by minimizing His grace, and by encouraging Eve to view God as miserly, withholding from her something truly good. Satan persuades Eve to seek her own interests first of all, and to act independently of her husband and God, in order to achieve what she perceives as her highest good. Satan uses Eve to lead her husband into sin. Eve was deceived, but Adam was not 2 Corinthians If Adam was not deceived, then why did he disobey God? We do know from Genesis 3: Adam did not lead; he followed. He did what his wife urged him to do, rather than to do as God had commanded him to do. As distressing as it is to admit, it appears from verse 6 that Adam was with Eve all the time, as well as at the time she offered him some of the forbidden fruit. When the woman saw that the tree produced fruit that was good for food, was attractive to the eye, and was desirable for making one wise, she took some of its fruit and ate it. She also gave some of it to her husband who was with her, and he ate it Genesis 3: No wonder Adam so quickly ate of the forbidden fruit! He was there all the time. Adam was to rule over creation. Adam was to lead his wife whose authority over her was evident by his priority in being created, by his being the source of her life, and by his naming her , 30 and with her, to rule over creation. And yet we see Adam standing silently by as this creature deceives his wife and blasphemes God.

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In the Garden of Eden (Genesis 3) Adam and Eve disobeyed God and lost their position in God's family, and that curse followed all of their descendants. Now, one must be born again to enter the spiritual family of God.

She became pregnant and gave birth to a son. She named him Cain. Abel became a shepherd, and Cain became a farmer. He brought some of the food that he grew from the ground, but Abel brought some animals from his flock. He chose some of his best sheep and brought the best parts from them. Cain was sad because of this, and he became very angry. Why does your face look sad? That sin will want to control you, but you must control it. Then Cain attacked his brother Abel and killed him. Is it my job to watch over my brother? You killed your brother and the ground opened up to take his blood from your hands. Now his blood is shouting to me from the ground. So you will be cursed from this ground. You will not have a home in this land. You will wander from place to place. Now I must wander from place to place, and anyone I meet could kill me. She became pregnant and gave birth to a son named Enoch. Cain built a city and gave the city the same name as his son Enoch. Irad had a son named Mehujael. Mehujael had a son named Methushael. And Methushael had a son named Lamech. One wife was named Adah, and the other was named Zillah. Jabal was the father[g] of people who live in tents and earn their living by keeping cattle. Jubal was the father of people who play the harp and flute. Tubal-Cain was the father of people who work with bronze and iron. The sister of Tubal-Cain was named Naamah. You wives of Lamech, listen to me. A man hurt me, so I killed him. I even killed a child for hitting me. But the punishment for killing me will be many times worse! She named him Seth. Cain killed Abel, but now I have Seth. He named him Enosh. At that time people began to pray to the Lord. It wants you, but you must rule over it. Try it for 30 days FREE. Cancel at any time.