



Genesis

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Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

Avoiding Insight

**The only certain barrier to truth
Is the presumption that you already have it.**

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Avoiding Truth

**There is a principle
Which is a bar against all information,
Which is proof against all argument,
And which cannot fail to keep man
In everlasting ignorance.**

***That principle is condemnation before
investigation.***

- Edmund Spenser

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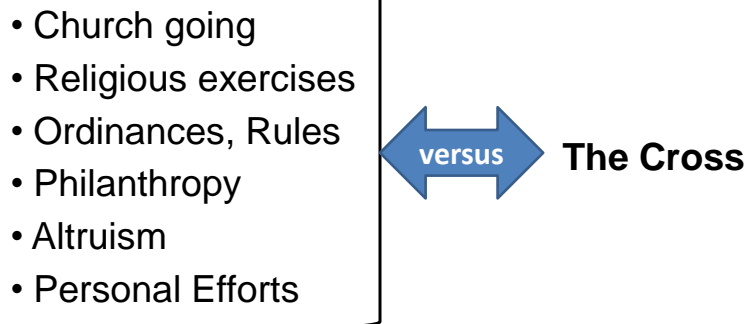
Leviticus 17:11
Only by innocent blood would they be covered.

- 20] *And Adam called his wife's name Eve,
Because she was the mother of all living.*
- 21] *Unto Adam also and to his wife
did the Lord God make coats of skins, and clothed them.*

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Fig Leaves



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Two Trees

- Cross (“tree”) *Acts 5:30; 1 Pet 2:24*
- Both in a Garden *John 19:41*
- Curse linked to tree *Gal 3:13, 17*
- Baker hanged *Gen 40:19*
- Haman hanged *Est 3:23*

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Contrasts

- Planted by God *Gen 2:9* Planted by man *Mt 27:35*
- Pleasant to eyes *Gen 3:6* No beauty.. *Isa 53*
- Forbidden Commanded to eat
- Satan enticed Satan prevents
- Brought Sin and death Life and Salvation *Jn 6:53, 54*
- Turned out of Paradise Enters Paradise

Gen 3:22-24 Post the Guard

22] *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

23] *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

24] *So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

“The Way...” (Acts 9:2; 16:17; 18:25, 26; 19:9 et al.)

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Genesis 4:1-2 Cain and Abel

1] *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.*

Cain (*Qayin*): usually associated with the Hebrew word *qana*, “to acquire” or “to beget.”

2] *And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.*

Abel (*Hebel*): “a keeper”; “a feeder.”

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Genesis 4:3 The Farmer

3] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

“...in process...: Hebrew, “at the end of the days”

→ at the end of the growing season...

“...from the (cursed) ground?”

What did God teach them in *Gen 3:21*?

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Genesis 4: The 1st Prophet

*Therefore also said the wisdom of God,
I will send them prophets and apostles,
and some of them they shall slay and persecute:
That the blood of all the prophets,
which was shed from the foundation of the world,
may be required of this generation;
From the blood of Abel unto the blood of Zacharias,
which perished between the altar and the temple:
verily I say unto you, It shall be required of this generation.
Luke 11:49-51*

Abel was the **first prophet**...

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Genesis 4:4-5 The Shepherd

4] And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5] But unto Cain and to his offering he had not respect. And Cain was very wrath, and his countenance fell.

“...flock”: Heb. sheep or goats (Cf. *Gen 3:21*).

“and of the fat thereof...” Implies ritual training in ordinance (*Lev 3:16*).

Shedding of blood was prophetic of Kinsman-Redeemer on the cross.

How did they know whether their offerings were accepted?

Fire from Heaven?

- Moses & Aaron *Leviticus 9:24*
- Gideon *Judges 6:21*
- Samson’s parents *Judges 13:20*
- Elijah *1 Kings 18:38*
- David *1 Chronicles 21:26*
- Solomon *2 Chronicles 7:1*

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Genesis 4:6-7 Anger Management

6] And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen?

7] If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Gently and patiently God dealt with Cain, seeking to save the rebellious sinner:

He assured him that if he would sincerely repent, he might again lift up his face in happiness and reconciliation.

The merciful YHWH thus held out to Cain the hope of forgiveness and victory as he faced his momentous decision.

YHWH also uttered a stiff warning, urging the sinner to control his temper and beware lest “a crouching beast” (sin) spring upon him and devour him.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire

Matt hew 5:22

Genesis 4: The better sacrifice

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Hebrews 11:4

The difference between them was not their character, but their *offerings* (“be accepted”: or, “have the excellency”).

Cain was not an infidel, but self-righteous;

bloodless...The Way of Cain (*Jude 1*):

Basis of natural man → personal effort and worth

And almost all things are by the law purged with blood; and without shedding of blood is no remission. Hebrews 9:22

Some things were purified by fire and water and some by water only. The exceptions to the general rule were few.

(Exo_ 19:10; Exo_ 32:30.; Lev_ 5:11.; Lev_ 15:5; Lev_ 16:26, Lev_ 16:28; Num_ 16:46.; Num_ 31:22-24., etc.).

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How did they know what was acceptable and what was not ...

Most think ‘clean’ and ‘unclean’, what is acceptable and what is not acceptable, was not explained to man by God until the after the ‘Law’ was detailed following the giving of the 10 Commandments.

But, we find the distinctions between clean and unclean as early as Noah’s day (*Gen 7:2; 8:20*).

In Abraham’s day, the heifer, the goat, the turtle and the pigeon (*Gen 15:9*), and the mention of “commandments, statutes, and laws” (*Gen 26:5*), are known and they are parallel to *Lev 26:46*.

The fuller instructions as detailed in the Law in the Book of Leviticus are simply an expansion of what Adam must have first received Following his fall and when he had to leave Eden.

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Genesis 4:8-9 Let's talk ...

8] And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9] And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

The "Third Murder":

Cain's unbridled anger showed itself instantly.

Cain became an enemy of God and hostile to his brother.

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Wounded pride produced envy and a spirit of revenge.

These brought forth the burning hatred and violence that made murder.

Seemingly, YHWH hoped to elicit a confession of guilt that could prepare the way for mercy and full pardon. Though Cain had willfully sinned, he found himself pursued by a loving God, rich in mercy.

"Am I my brother's keeper?" Shameful response to a question from a loving Father!

Genesis 4:10-12 You did what !?!

10] And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11] And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12] When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Hebrews 12:24: "the blood of sprinkling that speaketh better things than that of Abel."

Ironic curse: the ground will not yield to Cain (a farmer).

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Hebrews 12:24

Genesis 4:13-16 I can't take it ...

13] *And Cain said unto the LORD, My punishment is greater than I can bear.*

14] *Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*

15] *And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.*

16] *And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*

Speculations on the “mark of Cain” are pointless (wiped out in the Flood).

Conjecture: a sign given to Cain, for him to rely on;

“Land of Nod” (“flight” or “exile”); may be idiomatic rather than geographic...

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Genesis 4: Patterns

Representatively

- Both Cain and Abel from same parents (fallen);
- Both outside of Eden (judicially alienated);
- Differing Basis (his own works vs. completed work of Christ);
- Death required (God would provide; *Genesis 22:14*).

All of us are in one the same two categories represented by Cain and Abel: relying on our self-righteousness and works; or, relying on the completed work of Christ, in anticipation by faith.

Abel

A Shepherd
Gave offering
Hated by brother
Slain as enemy
Blood cries out
Firstling of flock
Received witness

Jesus

The Good Shepherd;
John 10:1
John 15:25
Acts 2:23
Mark 12:9
1 Peter 1:19
Centurion, Satan/Judas, et al.

Genesis 4:17-18 Cain carries on

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.

“Where did Cain get his wife?”

Genesis 5:4: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

Estimates: >200,000?

Many millions alive by Noah’s day.

“Enoch”: Heb. *Chanoch*; “Lamech”: Heb. *Lemech*.

Why didn’t God *kill* Cain (*lex talionis*)?

To give him an opportunity to repent.

Why this genealogy?

Note the Name of God (“—El”) in Cain’s offspring.

There is no reason to assume that he was not a repentant believer and raised them accordingly...

Gen 4:19-24 Oops, it was an accident

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.

“I have slain a man in my wound... to my hurt: or, in my hurt”:

traditional sources say the Lamech in Cain’s line inadvertently killed his son Tubal in a hunting accident...if so, *unintentional* homicide put him in no danger, as Cain was.

Gen 4:25-26 The bigger mistake.

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 [by] the name of the LORD.*

“Seth”: Heb. *Sheth* = “Appointed” (important for Chapter 5).

“Enos”: Heb. *Enosh*.

“to call...”: or, “to call themselves by the name of the Lord” (important for Ch 6
this was not out of reverence – man began to consider himself god).

Apostasy Begins

- “Then men began to *profane* the name of the Lord” (*Gen 4:26*);
- “...desisted from praying in the name” (*Targum of Onkelos*);
- “...surnamed their idols in the name” (*Targum of Jonathan*);
Ascribes the origin of idolatry to the days of Enosh

(Kimchi, Rashi, Jerome, et al. Maimonides, *Commentary on the Mishna*, 1168).