



What defines a Family ?

ge·ne·al·o·gy

/jēnē'äləjē, jēnē'äləjē/

noun

1. a line of descent traced continuously from an ancestor.
"combing through the birth records and genealogies"

Similar:

Pedigree; ancestry; descent; lineage; family tree; derivation; origin' heritage; parentage; family;
bloodline; history; background; roots;
o the study and tracing of lines of descent or development.

- Genealogies are used to **prove** who you came from. [Your lineage, your royal lineage.]
- They show us the development that happens **over time**.
- That God uses **real** people in their **real** lives. [Seth (everyday man). Enoch/Noah (outliers).]
- How **one choice** can affect the entirety of who/what comes after you. [Sets a Precedence]
- How God is after us living our normal, everyday lives **for Him**.

Genealogies in Old Testament:

- Define time frames for the stories.
- Introduce important characters in the narrative.
- Define the identity of the Israelites and their relations to the peoples around them.

God created humans to be a part of His plan for creation:

Genesis 1:26-31

²⁶ Then God said, "Let us make manⁱⁿ our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

*²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.*

²⁸ And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." ²⁹ And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Created to be family: Genesis (Beginning, Origin, Generation)

Creation to Abraham. Shows us the focus of God preparing the way for the Messiah.



Genealogies remind us that God has chosen to work through human families.
What has He chosen to do to work through us?
Whether we believe it or not, God still has chosen to work through people.
I am part of His plan. What shows I believe this? What shows I do not?

It begins with the idea of GENEALOGY:

Genesis 2:4

*These are the generations [account, genealogies – toledot].
of the heavens and the earth when they were created,
in the day that the Lord God made the earth and the heavens.*

When Sin changes everything:

Adam and Eve's choices

Genesis 2:15

*The Lord God took the man and put him in the garden of Eden to **work** it and keep it.*

Work = ‘eved same ancient Hebrew word used for worship and the work of the priest.
The priest main role in Israel was to preserve the order of the temple and the worship.

This was part of the original charge from God to Adam:

YOU are my representative on earth. YOU represent Me in all of creation.

Gen 2:15

The Lord God took the man and put him in the Garden of Eden to **work it and **take care** of it.**

- ❖ Work: abad (aw-bad') to work, implied to serve, enslave, bond servant, compel, husbandman, keep, labor, bring to pass, servant, service, be wrought, **worshipper**.
- ❖ Take care: shamar (shaw-mar') to hedge about as with thorns, beware, be circumspect, **guard**, **protect**, attend to, take heed, mark, look narrowly, observe, preserve, regard, save, sure wait, watch.

Royal priesthood

1 Peter 2:9-10

⁹ *But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.* ¹⁰ *Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*

¹¹ *Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.* ¹² *Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.*

- Did Adam and Eve see the fruit of the forbidden tree as a short cut to 1 Peter 2:9-10?



Genesis 3:1-6

Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”⁴ But the serpent said to the woman, “You will not surely die.⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

- Being created to be the LORD’s representative in all creation was not enough.
- They wanted to be like gods themselves. (self aggrandizement)

No short cut. It was a down fall.

Genesis 3:8-24 – The Fall & The Curse

⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴ The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

*¹⁵ I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”*

*¹⁶ To the woman he said, “I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be contrary to^[1] your husband,
but he shall rule over you.”*

*¹⁷ And to Adam he said, “Because you have listened to the voice of your wife
and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of
you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you
shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out
of it you were taken; for you are dust, and to dust you shall return.”*

*²⁰ The man called his wife’s name Eve, because she was the mother of all living.^[2] ²¹ And the Lord God made for
Adam and for his wife garments of skins and clothed them.*

*²² Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach
out his hand and take also of the tree of life and eat, and live forever—²³ therefore the Lord God sent him out from
the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the
garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of
life.*

Now what?



- Genealogies are the outline of God's enacted plan.
- God decided to use humanity to carry out His rescue of man plan.

Romans 5:12-21 Adam and Christ Contrasted

¹² When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned. ¹³ Yes, people sinned even before the law was given. But it was not counted as sin because there was not yet any law to break. ¹⁴ Still, everyone died—from the time of Adam to the time of Moses—even those who did not disobey an explicit commandment of God, as Adam did. Now Adam is a symbol, a representation of Christ, who was yet to come. ¹⁵ But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and his gift of forgiveness to many through this other man, Jesus Christ.¹⁶ And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins. ¹⁷ For the sin of this one man, Adam, caused death to rule over many. But even greater is God's wonderful grace and his gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.

¹⁸ Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone. ¹⁹ Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous.

²⁰ God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful grace became more abundant. ²¹ So just as sin ruled over all people and brought them to death, now God's wonderful grace rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord. NLT

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law.¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord. ESV



Passes down to Cain and Abel

Genesis 4:1

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.”

- “Man” = Ish [not son] This Man would fulfill: **Genesis 2:15**

The Lord God took the man and put him in the garden of Eden to work it and keep it.

Ultimately fulfilling: **Genesis 3:15**

I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel.

It did not turn out as she thought

Cain was not able to provide the Genesis 3:15 answer

(Genesis 4:4-5)

- Sin has affected the broken relationship between humans.
- Sin highlights choosing more sin.
- Sin outlines the broken relationship between humans and their Creator.

WHO is the action figure of Genesis 3:15?

Genesis 5

This is the book of the generations of Adam. When God created man, He made Him in the likeness of God.² Male and female He created them, and He blessed them and named them Man[Adam] when they were created.³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.⁴ The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.⁵ Thus all the days that Adam lived were 930 years, and he died.

⁶ When Seth had lived 105 years, he fathered Enosh. ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died.

⁹ When Enosh had lived 90 years, he fathered Kenan. ¹⁰ Enosh lived after he fathered Kenan 815 years and had other sons and daughters. ¹¹ Thus all the days of Enosh were 905 years, and he died.

¹² When Kenan had lived 70 years, he fathered Mahalalel.¹³ Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴ Thus all the days of Kenan were 910 years, and he died.

¹⁵ When Mahalalel had lived 65 years, he fathered Jared.¹⁶ Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷ Thus all the days of Mahalalel were 895 years, and he died.

¹⁸ When Jared had lived 162 years, he fathered Enoch. ¹⁹ Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰ Thus all the days of Jared were 962 years, and he died.



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²¹ When Enoch had lived 65 years, he fathered **Methuselah**. ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not, for God took him.

²⁵ When Methuselah had lived 187 years, he fathered **Lamech**. ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of Methuselah were 969 years, and he died.

²⁸ When Lamech had lived 182 years, he fathered a son ²⁹ and called his name **Noah**, saying, “Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands.” ³⁰ Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹ Thus all the days of Lamech were 777 years, and he died.

³² After Noah was 500 years old, Noah fathered **Shem**, **Ham**, and **Japheth**.

The Descendants of Adam

⁵ This is the written account of the descendants of Adam. When God created human beings, ⁶ he made them to be like himself. ⁷ He created them male and female, and he blessed them and called them “human.”

⁸ When Adam was 130 years old, he became the father of a son who was just like him—in his very image. He named his son Seth. ⁹ After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ¹⁰ Adam lived 930 years, and then he died.

¹¹ When Seth was 105 years old, he became the father of ¹²Enosh. ¹² After the birth of ¹³Enosh, Seth lived another 807 years, and he had other sons and daughters. ¹⁴ Seth lived 912 years, and then he died.

¹⁵ When Enosh was 90 years old, he became the father of Kenan. ¹⁶ After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹⁷ Enosh lived 905 years, and then he died.

¹⁸ When Kenan was 70 years old, he became the father of Mahalalel. ¹⁹ After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ²⁰ Kenan lived 910 years, and then he died.

²¹ When Mahalalel was 65 years old, he became the father of Jared. ²² After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ²³ Jared lived 895 years, and then he died.

²⁴ When Jared was 162 years old, he became the father of Enoch. ²⁵ After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁶ Jared lived 962 years, and then he died.

²⁷ When Enoch was 65 years old, he became the father of Methuselah. ²⁸ After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²⁹ Enoch lived 365 years, ³⁰ walking in close fellowship with God. Then one day he disappeared, because God took him.

³¹ When Methuselah was 187 years old, he became the father of Lamech. ³² After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ³³ Methuselah lived 969 years, and then he died.

³⁴ When Lamech was 182 years old, he became the father of a son. ³⁵ Lamech named his son Noah, for he said, “May he bring us relief ³⁶ from our work and the painful labor of farming this ground that the Lord has cursed.” ³⁷ After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³⁸ Noah lived 777 years, and then he died.

³⁹ After Noah was 500 years old, he became the father of Shem, Ham, and Japheth. NLT



The Gift of Seth

Meaning: Appointing, Establishing [Why this name?]

3rd Son of Adam and Eve

Genesis 4:25-26

25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." 26 To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

The author concludes the chapter with a pointer to faith: 'At that time men began to call upon the name of the LORD' (4:26), noting the beginnings of patterns of regular worship¹

Establishes the line of the seed of the woman (Gen. 3:15). This line is in opposition to Satan.

Ultimately fulfilling: **Genesis 3:15**

I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel."

Genesis 5:1-8

This is the book of the generations of Adam. When God created man, He made Him in the likeness of God. 2 Male and female He created them, and He blessed them and named them Man[Adam] when they were created. 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. 4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.⁵ Thus all the days that Adam lived were 930 years, and he died.

6 When Seth had lived 105 years, he fathered Enosh. 7 Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died.

Seth is mentioned in subsequent genealogies

1 Chr 1:1 – From Adam to Abraham

Luke 3:38 – Genealogy of Jesus Vs 23-38. Jesus to Adam.

- When you are separated from the LORD, what do you use to define your life?

CAIN: He prospered. His line took the lead in producing cities, music, weapons, agricultural implements—in short, civilization. Such activity may have been their way to cope with life under the curse; it was their only recourse in a bitter life. Being separated from God, Cain's line enhanced their life with these refinements.

Ross, A. P. (1998). *Creation and blessing: a guide to the study and exposition of Genesis* (pp. 164–170). Grand Rapids, MI: Baker Books.

- When you are separated from the LORD, what do you brag about?

Moreover, the seventh from Adam through Seth was Enoch, who walked with God and did not die (Gen. 5:24). The seventh from Adam through Cain (and perhaps contemporary with Enoch) was Lamech, who boasted of killing a young man. In the two lists, speeches are attributed to only two of the people listed—the two Lamechs. Lamech the descendant of Cain sang a taunt song of his prowess in killing the youthful warrior, but Lamech the descendant of Seth named Noah in the hope that he would bring people comfort from the pain of the curse (v. 29). Moses evidently juxtaposed the two genealogies to show the contrast between the way of Cain and the way of Seth.

Ross, A. P. (1998). *Creation and blessing: a guide to the study and exposition of Genesis* (pp. 164–170). Grand Rapids, MI: Baker Books.

¹ Atkinson, D. (1990). *The Message of Genesis 1–11: The Dawn of Creation*. (J. A. Motyer & D. Tidball, Eds.) (p. 100). England: Inter-Varsity Press.



Genesis 4:17-26 The Line of Cain

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. ¹⁹ And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰ Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³ Lamech said to his wives:

"Adah and Zillah, hear my voice;
you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
a young man for striking me.

²⁴ If Cain's revenge is sevenfold,
then Lamech's is seventy-sevenfold."

- Is this above one of the reasons Eve celebrated the new son?

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord

**The distinction between who begat you and who leads you shows in
WHOM YOU FOLLOW.**

Antediluvian Age:

an•te•di•lu•vi•an \,an-ti-də- 'lü-vē-ən, -(,)dī-\ adjective
[ante- + Latin *diluvium* flood—more at DELUGE] 1646²

² Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.



The Gift of Enoch

Meaning: Initiated

Shortest life span of the Sons of Seth @ 365 years

Lamech (2nd shortest) @ 777

Genesis 5:22-24

²²Enoch walked with God [pleased God] after he fathered Methuselah 300 years and had other sons and daughters. ²³Thus all the days of Enoch were 365 years. ²⁴Enoch walked with God, and he was not [was not found], for God took him.

- For the first 65 years of his life, what was Enoch like?
- Power of ancestral influence [Enoch was great-grandfather to Noah].

Noah pleased God **Genesis 6:9**

⁹These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

Described as “blameless”.

Walked with God refers to Adam and Eve walking with God in the cool of the day **Genesis 3:8**.

Hebrews 11:5

By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.

However, elsewhere the phrase “he was not” can refer to death (Job 7:21; Psa 39:13).

- The idea that “God took him” appears throughout the story of Elijah ascending to heaven.

2 Kgs 2:1, 5, 9-10

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal.² And Elijah said to Elisha, “Please stay here, for the Lord has sent me as far as Bethel.” But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.” So they went down to Bethel. ³ And the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the Lord will take away your master from over you?” And he said, “Yes, I know it; keep quiet.” ⁴ Elijah said to him, “Elisha, please stay here, for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho. ⁵ **The sons of the prophets who were at Jericho drew near to Elisha and said to him, “Do you know that today the Lord will take away your master from over you?” And he answered, “Yes, I know it; keep quiet.”**

⁶ Then Elijah said to him, “Please stay here, for the Lord has sent me to the Jordan.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on. ⁷ Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. ⁸ Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

⁹ **When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me.”**¹⁰ And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so.”

¹¹ **And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.**¹² And Elisha saw it and he cried, “My father, my father! The chariots of Israel and its horsemen!” And he saw him no more.



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While Enoch only appears in these four verses, a great deal of later Jewish literature is devoted to Enoch.

- The book of 1 Enoch (also known as The Ethiopic Book of Enoch) contains “The blessing of Enoch ...” (1 Enoch 1:1). The 108 chapters—most likely written sometime between 150–100 BC—are divided into five “books,” which include apocalyptic visions seen by Enoch.
- The Book of Jubilees—also written around 100 BC—explains that Enoch prophesied against the “sons of God” who sinned with the “daughters of men” (see Gen 6:2) and was taken to the garden of Eden (Jubilees 4:16–26). The NT writers seem to be aware of these traditions. In addition to Hebrews, Jude also mentions Enoch, referring to his prophecies and describing him as “the seventh from Adam” (Jude 14; compare 1 Enoch 60:8). The JPS Torah Commentary: Genesis³

MENTION: Jude 14-16: ¹⁴*It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, ¹⁵to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”*¹⁶*These are grumbler, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.*

This is what makes Enoch a hero: Not that God took him, but that for three hundred years Enoch lived in a corrupt society and remained faithful to the Lord. Enoch walked with God *for centuries*. How challenging for us! Our life span is much shorter than Enoch’s, and in Christ, we know God better and even have the support of our brothers and sisters in the Lord. In our few short years, let’s emulate Enoch and walk with God.⁴

I think that all the great truths here in Genesis are germane[relevant&useful to the subject]. In my judgment, this is the picture of what is to come; here is the Rapture of the church. Before the judgment of the Flood, God removes Enoch⁵

³ Mangum, D., Custis, M., & Widder, W. (2012). *Genesis 1–11* (Ge 5:1–32). Bellingham, WA: Lexham Press.

⁴ Richards, L. (1999). *Every man in the Bible* (pp. 146–147). Nashville: T. Nelson.

⁵ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed., Vol. 1, pp. 33–34). Nashville: Thomas Nelson.



The Others:

Women: **Matthew 1:1-6 RAHAB**

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

Rahab

Joshua 2And Joshua the son of Nun sent^[a] two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there. ²And it was told to the king of Jericho, "Behold, men of Israel have come here tonight to search out the land." ³Then the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who entered your house, for they have come to search out all the land." ⁴But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from. ⁵And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them." ⁶But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. ⁷So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out.⁸ Before the men^[b] lay down, she came up to them on the roof^[c] and said to the men, "I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. ¹⁰For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction.^[d] ¹¹And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, he is God in the heavens above and on the earth beneath. ¹²Now then, please swear to me by the Lord that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign ¹³that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death." ¹⁴And the men said to her, "Our life for yours even to death! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you."

¹⁵Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. ¹⁶And she said^[e] to them, "Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way."¹⁷ The men said to her, "We will be guiltless with respect to this oath of yours that you have made us swear. ¹⁸Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father's household. ¹⁹Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. ²⁰But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear." ²¹And she said, "According to your words, so be it." Then she sent them away, and they departed. And she tied the scarlet cord in the window.

²²They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. ²³Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all that had happened to them. ²⁴And they said to Joshua, "Truly the Lord has given all the land into our hands. And also, all the inhabitants of the land melt away because of us."



In the Genealogy of Jesus
Wednesday, December 8th, 202

Women: **Matthew 1:1-6 RUTH**

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

Ruth

- Ruth was a walking Messianic prophecy

Ruth at a Glance

FOCUS	RUTH'S LOVE DEMONSTRATED	RUTH'S LOVE REWARDED
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REFERENCE	1:1	1:19	3:1	4:1
	—	—	—	4:22

DIVISION	RUTH'S DECISION TO STAY WITH NAOMI	RUTH'S DEVOTION TO CARE FOR NAOMI	RUTH'S REQUEST FOR REDEMPTION BY BOAZ	RUTH'S REWARD OF REDEMPTION BY BOAZ
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TOPIC	RUTH AND NAOMI	RUTH AND BOAZ
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DEATH OF FAMILY	RUTH CARES FOR NAOMI	BOAZ CARES FOR RUTH	BIRTH OF FAMILY
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LOCATION	MOAB	FIELDS OF BETHLEHEM	THRESHING FLOOR OF BETHLEHEM	BETHLEHEM
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TIME	c. 12 YEARS⁶
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⁶ Thomas Nelson Publishers. (1996). *Nelson's complete book of Bible maps & charts: Old and New Testaments* (Rev. and updated ed.). Nashville, TN: Thomas Nelson.



Part One: Ruth's Love Is Demonstrated (1:1–2:23)

- I. Ruth's Decision to **Remain with Naomi** 1:1–18
 - A. Ruth's Need to Remain with Naomi 1:1–5
 - B. Ruth's Opportunity to Leave Naomi 1:6–15
 - C. Ruth's Choice to Remain with Naomi 1:16–18
- II. Ruth's Devotion to **Care for Naomi** 1:19–2:23
 - A. Ruth and Naomi Return to Bethlehem 1:19–22
 - B. Ruth Gleans for Food 2:1–23

Part Two: Ruth's Love Is Rewarded (3:1–4:22)

- I. Ruth's Request for Redemption by Boaz 3:1–18 **RUTH OBEDIENT TO NAOMI'S INSTRUCTIONS**
 - A. Naomi Seeks Redemption for Ruth 3:1–5
 - B. Ruth Obeys Naomi 3:6–9
 - C. Boaz Desires to Redeem Ruth 3:10–18
- II. Ruth's Reward of Redemption by Boaz 4:1–22
 - A. Boaz Marries Ruth 4:1–12
 - B. Ruth Bears a Son, Obed 4:13–15
 - C. Naomi Receives a New Family 4:16
 - D. Ruth Is the Great-Grandmother of David 4:17–22

From Outsider to Royal Ancestress

The book of Ruth begins in the land of Moab, a region east of the Dead Sea, where the family of Elimelech had moved to escape famine in their native Judah. The Moabites, descendants of Abraham's nephew Lot, worshiped Chemosh and other pagan gods. Scripture records a number of times when they fought against Israel (Judg. 3:12–30; 1 Sam. 14:47; 2 Sam. 8:11, 12; 2 Kin. 3:4–27). Ruth takes place about two centuries after the first war and about eighty years before the second. With the death of Elimelech and his two sons, his widow Naomi and Ruth, the Moabite widow of one of the sons, returned to Judah to the ancestral home, Bethlehem. There they hoped to reclaim the family property.

The Story of Ruth—A Foreshadow of Redemption

Elimelech and Naomi were of the tribe of Judah and from the city of Bethlehem, where they had rights to ancestral property. But when Naomi's husband and sons died, she was unable to regain the property apart from two legal customs: “**leviratic marriage**” and “**the redemption of the land**.” The “redemption of land” custom obligated the next of kin to buy back the property which had been sold due to foreclosure or poverty so as to keep it in the family (Lev. 25:25–28). The “**leviratic marriage**” custom required the nearest relative of a deceased man to marry his widow (Deut. 25:5–10). Any offspring from this union carried the name and inheritance of the former husband. Since Naomi was beyond childbearing years, her daughter-in-law Ruth became her substitute in marriage and bore a son to perpetuate the family name. Boaz accepted the obligations of both customs: as the redeemer (*goel*) he legally cleared the land of all further claims and as a responsible male relative he married Ruth and fathered a son to continue the family name.

The concept of the kinsman-redeemer or *goel* is an important portrayal of the work of Christ. The *goel* must: [Genesis shadow: priestly call and redemption to our former call]

- (1) be related by blood to those he redeems
(Deut. 25:5, 7–10; John 1:14; Rom. 1:3; Phil. 2:5–8; Heb. 2:14, 15)
- (2) must be able to pay the price of redemption (Ruth 2:1; 1 Pet. 1:18, 19)
- (3) must be willing to redeem (Ruth 3:11; Matt. 20:28; John 10:15, 18; Heb. 10:7).



(1) be related by blood to those he redeems

Deut. 25:5–10. ⁵ "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. ⁶ And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. ⁷ And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.' ⁸ Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' ⁹ then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' ¹⁰ And the name of his house^[a] shall be called in Israel, 'The house of him who had his sandal pulled off.'

John 1:14 ¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son^[a] from the Father, full of grace and truth.

Rom. 1:3 ³ concerning his Son, who was descended from David^[a] according to the flesh

Phil. 2:5–8. ⁵ Have this mind among yourselves, which is yours in Christ Jesus,^[a] ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped,^[b] ⁷ but emptied himself, by taking the form of a servant,^[c] being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Heb. 2:14–15 ¹⁴ Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,

Hebrews 2:16–17

¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

Galatians 4:4–5

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons.

(2) must be able to pay the price of redemption (Ruth 2:1; 1 Pet. 1:18, 19)

Ruth 2:1 Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz.

1 Peter 1:18–19 ¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.

John 19 & 20; Matthew 27 & 28; Mark 15 & 16; Luke 23 & 24

(3) must be willing to redeem (Ruth 3:11; Matt. 20:28; John 10:15, 18; Heb. 10:7).

Ruth 3:11 And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman.

Matthew 20:28 ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

John 10:15–18 ¹⁵ just as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

Hebrews 10:7 ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."



O.T. Qualification

Kinsman-Redeemer

Christ's Fulfillment

1. Blood Relationship
2. Necessary Resources

Gal. 4:4, 5; Heb. 2:16; 17
1 Cor. 6:20; 1 Pet. 1:18, 19

A Distinguished Descendant

The book of Ruth concludes with a ten-name genealogy (4:18–22), which presents the royal ancestry of David. Thus, the book ends with a reminder of redemption by focusing on this vital link in which Jew and Gentile unite to share in the ancestry of King David, through whom came Jesus the Christ (1 Chron. 2:5–15; Matt. 1:1; Luke 3:31–33). **Indeed, the setting of the book of Ruth in Bethlehem of Judah brings to mind the birth of Ruth's descendant, Jesus Christ, in that same city of Bethlehem (Luke 2:7).**⁷

Closing:

- Why list all these genealogies?
"God's preferred method of communication to humans is through human language and culture."
Pg 14

"Our identity today is shaped by the stories of our families past."

- Did the genealogy of the Messiah end with Christ?

US:

1 Corinthians 6:20

for you were bought with a price. So glorify God in your body.

1 Peter 1:18-19

¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.

Did the genealogy of the Messiah end with Christ?

- Genealogies are used to **prove** who you came from. [Your lineage, your royal lineage.]
- They show us the development that happens **over time**.
- That God uses **real** people in their **real** lives. [Seth (everyday man). Enoch/Noah (outliers).]
- How **one choice** can affect the entirety of who/what comes after you. [Sets a Precedence]
- How God is after us living our normal, everyday lives **for Him**.

What habits in my everyday, ordinary life creates God SHAPED spaces?

What in my everyday, ordinary life REVEALS God's plan?

⁷ Thomas Nelson Publishers. (1996). [*Nelson's complete book of Bible maps & charts: Old and New Testaments*](#) (Rev. and updated ed.). Nashville, TN: Thomas Nelson.



And Jesus is the Lord of this

Acts 3:21

¹⁷ “And now, brothers, I know that you acted in ignorance, as did also your rulers. ¹⁸ But what God foretold by the mouth of all the prophets, that His Christ would suffer, He thus fulfilled.¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that He may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of His holy prophets long ago. ²² Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to Him in whatever He tells you. ²³ And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’ ²⁴ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. ²⁵ You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ ²⁶ God, having raised up His servant, sent Him to you first, to bless you by turning every one of you from your wickedness.”

If Acts 3:21 is the “goal” of the genealogies that lead to Jesus, what significance is there of ALL those names? Why list them?

They are U



NOTES:

SETH

4:25 Christ's ancestry is traced back to Seth (Luke 3:38). Since Adam was 130 when Seth was born (Gen. 5:3), the narrative here skips back over the history in order to relate the emergence of the godly line (Gen. 3:16–24). Seth (Heb., lit. “appointing” or “establishing”) establishes the line of the seed of the woman (Gen. 3:15). This line is in opposition to Satan.⁸

SETH, SON OF ADAM (תֵּשֶׁת, *sheth*; Σήθ, *Sēth*). Also rendered as Sheth (1 Chr 1:1). The third son of Adam and Eve. Ancestor of Noah.

Seth was the son born to Adam and Eve after Abel’s death (Gen 4:25). Adam was 130 years old when he became Seth’s father (5:3). Eve named him Seth, saying “God has appointed for me another offspring instead of Abel, for Cain killed him” (Gen 4:25).

Seth is mentioned in subsequent genealogies (1 Chr 1:1; Sirach 49:16; Luke 3:38).⁹

SETH (Hebrew, תֵּשֶׁת; Greek, Σήθ).

—Biblical Data

According to Gen. 4:25, 26 and 5:3–8, Seth was the third son of Adam. He was born after Cain had murdered Abel and when Adam was 130 years old. Seth lived to the age of 912. His eldest son was Enosh, who was born when Seth was 105 years old. In Gen. 5 the line of descent from Adam to Noah is reckoned through Seth. Seth is mentioned also in 1 Chron. 1:1 and in Luke 3:38; but neither passage contains additional information.

E. G. H.

G. A. B.

—In Rabbinical Literature

Nowithstanding the etymology of the name given in Gen. 4:25, the Rabbis consider “Seth” to mean “foundation”—i.e., Seth was the founder of the world (Num. R. xiv. 12; Midrash Agadah to Gen. l.c.). By “God hath appointed me another seed” (Gen. l.c.) Eve alluded to the Messiah, who would descend from Seth through Ruth the Moabite (Gen. R. xxiii. 7). After the expulsion from paradise Seth was the first of Adam’s children who had the face and form of man, Adam’s earlier post-expulsion progeny having had the shapes of demons and apes (*ib.* xxiv. 6; Tan., Bereshit, 26). Seth was one of the seven shepherds whom Micah (5:5) prophesied should rise against the Assyrians (Cant. R. viii. 9).

W. B.

M. SEL.

—Critical View

The account of Seth in Gen. 5 is contained in the P document, being a part of that writer’s list of antediluvian patriarchs. This list, beginning with Cainan and including Lamech, is the same as the list of J

⁸ Thomas Nelson, I. (1995). *The Woman’s Study Bible* (Ge 4:25). Nashville: Thomas Nelson.

⁹ Barry, J. D., Bomar, D., Brown, D. R., Klippenstein, R., Mangum, D., Sinclair Wolcott, C., ... Widder, W. (Eds.). (2016). *Seth, Son of Adam*. In *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.



in Gen. 4 (comp. Harper, "Hebraica," v. 35). Both are transcripts of a Babylonian list preserved in a corrupt form by Berossus (comp. Gunkel, "Genesis," in Nowack, "Handkommentar," p. 121). Since "Enosh" in P's list means "man," as does also "Adam" in J's list, probably "Seth" in the Babylonian list was the name of a deity. Hommel (in "Proc. Soc. Bibl. Arch." xv. 244 *et seq.*) conjectures that "Seth" was originally "Shitti," an epithet of Marduk, who in Berossus' list occupies this place under the name "Adapara."

BIBLIOGRAPHY: Hommel, *The Ten Patriarchs of Berossos*, in *Proc. Soc. Bibl. Arch.* 1893, xv. 243–246; Gunkel, *Genesis*, in Nowack, *Handkommentar*, 1901, pp. 49, 120 *et seq.*; Holzinger, *Genesis*, in K. H. C. pp. 57 *et seq.*
E. G. H.

G. A. B.¹⁰

10

The Beginning of Civilization (Gen. 4:17–26)

The narrative now traces the line of Cain through to its full development. What became of the person who rebelled against God and left the land of blessing in angry defiance of the laws and the sacrifices? **He prospered. His line took the lead in producing cities, music, weapons, agricultural implements—in short, civilization. Such activity may have been their way to cope with life under the curse; it was their only recourse in a bitter life. Being separated from God, Cain's line enhanced their life with these refinements.**

The righteous descendants of Adam do not figure in this discussion. No doubt they used culture, as the later Israelites did, to the glory of God; but the text stresses something else as the predominant theme of their life, for which they would be remembered. Seth, the replacement of Abel, fathered Enosh, and then people began to worship the Lord. As great as all the inventions of civilization were, this step was greater by far.

Theological Ideas

As with the preceding passage, some ideas in this account must be stated negatively, and some may be stated positively. On the negative side, this narrative says a great deal about godless society's disregard for what God had done. The institution of marriage was changed to satisfy human desires, and so we find the first bigamist. In addition, the value of life was disdained as Lamech took the murder by Cain a step further. These negative examples were important for the teaching of the law. God's nation would have to preserve the institution of marriage and protect human life as God had intended it.

On the positive side, we may observe that the retention of the knowledge of the Lord was the most important aspect of life for the righteous. The righteous also built cities and made various implements, but they would also say as the psalmist later said, "Except the LORD build the house, they labor in vain who build it" (Ps. 127:1). But to use culture in the worship and service of the Lord would not be in vain.

Structure and Synthesis

Structure

There are distinct genres in this section of the chapter. One that is immediately noticeable is *genealogy*. Most commentators include Genesis 4:1 to form the complete genealogy of the line of Cain, bringing the number to seven names. Within the genealogy there are a few explanatory comments with regard to the contributions of individuals.

The *taunt song* of verses 23–24 forms another genre within the section. This ancient song of Lamech's indicates the evil side of expanding society.

The last two verses in the chapter form a fitting contrast with the preceding material. Here we find a *report of* the birth of Seth, with a reminder of the murder and a note on the antiquity of true worship. It is interesting to observe that the beginning of this section (v. 25) parallels verse 1 ("Adam knew his wife"), and the end of it (v. 26b) contrasts with the beginning of this passage in verse 17 ("called the name of the city after the name of his son").

¹⁰ Singer, I. (Ed.). (1901–1906). In *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. 12 Volumes* (Vol. 11, p. 207). New York; London: Funk & Wagnalls.



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The narrative thus contains three sections: Cain's family and the building of the city and the growth of culture (vv. 17–22), Lamech's taunt song and exploitation of vengeance (vv. 23–24), and Seth's family and the knowledge of the Lord (vv. 25–26). In the exposition it may be most effective to unite the first two parts to form a contrast with the last.

Summary Message

In contrast to Cain's descendants, who, while altering the institutions of God and disdaining the value of life, produced cities, music, and all kinds of implements for the good life, the descendants of Adam through Seth primarily promoted the worship of the Lord.

Exegetical Outline

- I. The family of Cain altered the institutions of God and disdained the value of life but at the same time produced cities, music, and all types of implements for the good life (17–24).
 - A. Cain fathered Enoch, after whom he named a city and through whom the line developed to Lamech (17–18).
 1. Birth: Cain knew his wife and fathered Enoch (17a).
 2. Memorial: Cain built a city and named it after his son (17b).
 3. Descendants: Enoch continued the line of descendants toward Lamech (18).
 - B. Lamech, who through two wives fathered those who produced all kinds of implements for the enjoyment and convenience of life, exulted over killing a youth (19–24).
 1. Altering God's institution of marriage, Lamech took two wives and fathered those who produced cultural things (19–22).
 2. Disdaining the value of life, Lamech exulted in his prowess of killing a youth and his expectation of greater vengeance than Cain (23–24).
- II. The family of Adam through Seth preserved the worship of the Lord God through birth and proclamation (25–26).
 - A. Birth: Adam knew his wife and fathered a son (25a).
 - B. Memorial: Seth was named to commemorate God's provision of the son (25b).
 - C. Descendants: Seth continued the line to Enosh, at which time people began to proclaim the name of the Lord (26).

Development of the Exposition

I. The world prides itself on its cultural advancements (17–24).

A. *The city becomes the lasting monument (17).*

The society described here is a society away from God, as the preceding section of the chapter so vividly concluded. The story is about the family of the fugitive that attempts to evade the effects of the curse by ingenuity and enterprise. Their prosperity is great, but it is an empty prosperity apart from God.

The building of the city seems to be a defiant act by Cain, for he was condemned to be a ceaseless wanderer in the earth. The naming of the city was an attempt to retain the name of his son in the memory of the descendants (Enoch may mean "dedication"). The psalmist later spoke of the ungodly who give their name to their works and leave all that they have in the inheritance as they pass off the scene (Ps. 49:10–12). If they have nothing else in life, they are like the beasts of the field.

B. *The advances of culture bring enjoyment and convenience (18–22).*

The next section of the narrative is important for two reasons. First, in the line from Lamech there are a number of beginnings: tenting, music, weapons, and implements. This cultural growth brings delight to the families, as is seen by the names using *yûbâl* (note the possible etymological connection to Israel's delightful concept of Jubilee) and the mention of Naamah (*na'ämâ*), a name similar to Naomi. The exegete must be very careful in interpreting such names. We must not make too much out of the meanings of names if there is no convincing evidence. In this passage, however, there may be some etymological connection with words that indicate joy and happiness.

The second important feature of this section concerns the order of the genealogy. It is interesting to compare the lists of descendants through Cain with those through Seth in the next chapter (see chart 10). The line through Cain is a genealogy of seven names, the last-named entry having three sons (and one daughter); the line through Seth is a list of ten names, the last-named entry having three sons. It appears that the lists were arranged selectively to achieve this comparable structure.



Chart 10. Descendants of Cain and Seth	
The Line of Cain	The Line of Seth
Adam	Adam
Cain	Seth
Enoch	Enosh
Irad	Kenan
Mehujael	Mahalalel
Methushael	Jared
Lamech	Enoch
Jabal	Methuselah
Jubal	Lamech
Tubal-Cain	Noah
(Naamah)	Shem
	Ham
	Japheth

Moreover, the seventh from Adam through Seth was Enoch, who walked with God and did not die (Gen. 5:24). The seventh from Adam through Cain (and perhaps contemporary with Enoch) was Lamech, who boasted of killing a young man. In the two lists, speeches are attributed to only two of the people listed—the two Lamechs. Lamech the descendant of Cain sang a taunt song of his prowess in killing the youthful warrior, but Lamech the descendant of Seth named Noah in the hope that he would bring people comfort from the pain of the curse (v. 29). Moses evidently juxtaposed the two genealogies to show the contrast between the way of Cain and the way of Seth.

C. The value of marriage and life are altered by human indulgence (23–24).

At the heart of this narrative about the advances in civilization is the additional information about advancing rebellion against God. First, there was bigamy, a problem that society would face for ages to come. Malachi, though, reminded the people of his age that God originally made man and woman as one, so that there might be a godly seed (2:15). The prophet's message based on Genesis was a warning for the people to put away their foreign wives.

Second, there was disdain for life. Here we have Lamech's taunt song; it seems to be "a demonstration of strength for the benefit of the women" (Coats, *Genesis*, p. 68; see also Gevirtz, *Patterns*). Lamech slew a youth (probably a youthful warrior) who had offended him. Killing, the first sin committed outside the garden, was thus here to stay. After taking vengeance on the lad, Lamech demanded greater leniency in the vengeance that might



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come his way than that afforded to Cain. Lamech's use of *hārag*, "killed," the same word used in the account of Cain's murder, provides the link between the two crimes. But Lamech exploited the divine provision by expecting to be avenged seventy times seven (or seventy-seven times). Perhaps Jesus alluded to this passage when he said that the way of the righteous would be to forgive seventy times seven (Matt. 18:22).

II. The priority of the righteous is to preserve the knowledge of the Lord (25–26).

The chapter ends with a contrast to Cain's family—there were godly people on earth. The text does not say that all the Sethites were righteous and all the Cainites were wicked, nor would such a position harmonize with the account of the flood, in which all but eight people perished. But it can be said that instances of faith were more likely to be found in the family that led to Abram.

A. The faithful commemorate God's provision (25).

In words reminiscent of Genesis 4:1, the birth of Seth is reported. Eve once again displayed her faith with the expression of the sentiment over her son, whom she named Seth (*šēt*): "For God has appointed [*šāt*] me another seed instead of Abel, whom Cain slew." The motivation for the name is at one time a poignant reminder of the murder and a hopeful anticipation of things to come. The name Seth may mean something like "new beginning" or "foundation." On this child their hopes were renewed. With this child they once again enjoyed God's provision.

B. The faithful proclaim God's nature (26).

Seth fathered Enosh, and a new beginning occurs: the faith of the mother is strong, for people (note the indefinite subject for the passive verb) began "to call on the name of the Lord." This expression will require a good deal of study in the exposition of Genesis. The verb *qārā'*, "call," can be used for naming (cf. 4:17, 25), reading, proclaiming, summoning, and praying. Usage of this expression in the Pentateuch supports the idea of proclamation more than praying (cf. Gen. 12:8; Exod. 34:6; Lev. 1:1). The meaning of *šēm*, "name," also requires interpretation, since the word is actually followed by the name itself. The word "name" often refers to characteristics or attributes (see Isa. 9:6). The idea of this line is that people began to make proclamation about the nature of the Lord ("began to make proclamation of the Lord by name").

Benno Jacob says that to "call upon the name of the Lord" is to make an exclamation containing the name "LORD." Jacob adds, "This is a preliminary announcement of the exclamation of the second Lamech at the birth of his son Noah in 5, 29 where the word 'the LORD' reappears. Enosh is still alive at Noah's birth (5, 29)" (*First Book of the Bible*, p. 39). This is the oldest reference to the worship of Yahweh. It shows that the name Yahweh was known by God's people from earliest times.

The narrative thus describes the first affluent society; self-indulgent and self-gratifying, building cities and developing civilization but doing so in defiance of God and his laws. Into the midst of this world God brought his nation Israel, and later the church, as his kingdom of priests (Exod. 19:6 and 1 Peter 2:5) to worship the Lord and proclaim his name.

This record informs the reader that some who traced their lineage to Seth, God's replacement for Abel, began to proclaim their faith. They, as well as Noah, Abram, and others, proclaimed the Lord by their worship and their words. Some people, albeit a remnant, thus were not caught up in the good life but were more concerned about spiritual things. Israel could trace their heritage to Enosh in spiritual matters as well. The people of God have always been able to use the advances of culture for their task, but they have had to learn to keep things in proper perspective. The evidence of this perspective, and the safeguarding of it, lies in the message of the narrative: *In an affluent and self-indulgent society, the righteous must preserve the knowledge of the Lord.* How difficult it was to do so can be seen in the history of Israel and then of the church. As Westermann says,

When J in the same context also associates the beginning of the worship of God with primeval time, he is pointing out that worship is as determinative for the whole history of humankind as is the work of civilization and that its universal aspect should not be lost sight of by way of the partial. [Genesis, vol. 1, p. 344]

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Wilson, R. R. *Genealogy and History in the Biblical World*. New Haven: Yale University Press, 1977.¹¹

ANTEDILUVIANS — the people who lived before the FLOOD. They possessed some skills that compare with modern technology. For example, Cain built cities (Gen. 4:17), Jubal was a musician (Gen. 4:21), and Tubal-Cain was an “instructor of every craftsman in bronze and iron” (Gen. 4:22). Such crafts imply the skills to mine, smelt, and purify brass and iron. That Noah could construct his huge ark is witness to the engineering skills and tools that were available. The antediluvians also lived long lives (Gen. 5:5–31).

Before the Flood, sin was rampant. Life was marked by disobedience, murder, and immorality: “The earth also was corrupt before God, and the earth was filled with violence” (Gen. 6:11). Humanity’s spiritual condition was appalling.

Both Noah and Enoch preached to the antediluvians (2 Pet. 2:5; Jude 14–15). Their preaching, however, was not heeded; and the sinful world was destroyed by the Flood. Noah was the only righteous man whom God could find on the entire earth at the time: “Noah was a just man, perfect in his generations. Noah walked with God” (Gen. 6:9).

In the New Testament, Jesus compared the antediluvians—who were “eating and drinking, marrying and giving in marriage”—to the people who will be living in the end times (Matt. 24:37–41). His words point to the need for watchfulness, for “as it was in the days of Noah, so it will be in the days of the Son of Man” (Luke 17:26).¹²

ANTEDILUVIANS Meaning “before the deluge”; refers to those who lived before the flood described in Gen. 6–8. The early chapters of Genesis affirm that the God of Israel is the God who created the world and who guides all of human history. Those chapters connect the history of all humankind to that of God’s covenant people, and thus to salvation history.

The genealogy in Gen. 4 is framed by two accounts of violence: (1) the murder of Abel by Cain and God’s promise of sevenfold vengeance on anyone who harmed Cain (Gen. 4:8–16), and (2) the war song of Lamech, threatening 77-fold vengeance for any injury (Gen. 4:23–24). In between we are told of the cultural achievements of the antediluvians. Cain is credited with building the first city. The three sons of Lamech are attributed with the origins of cattle raising (Jabal), music (Jubal), and metallurgy (Tubalcain). Since cultural achievements were often attributed to the gods in the ancient Near East, the Scripture wants to emphasize that they are achievements of human beings created by the one God. The text shows an awareness that development of technology was a mixed blessing then and now. Technology both enhances life and is used for evil purposes.

The longevity attributed to the antediluvians in Gen. 5 is the subject of study and debate. The ages of the antediluvians are reported somewhat differently in the Hebrew Bible (Masoretic Text), the Samaritan Pentateuch, and the Greek OT (Septuagint). One traditional view is that these people lived longer because they were closer to the state in which God created human beings. Others say that their more simple life and vegetarianism (Gen. 2:16–17; 3:18b; and Gen. 9:3) allowed for longer life spans. Some consider the numbers symbolic.

The discovery of lists of Sumerian kings who reigned before the flood has thrown light on the theological significance of the text. The Sumerian kings, who were considered gods, were said to have lived for tens of thousands of years. In contrast, the biblical antediluvians were clearly human. Genesis emphasizes the oneness of God and the distinction between the Creator and human beings who were created. See *Flood*.

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¹¹ Ross, A. P. (1998). *Creation and blessing: a guide to the study and exposition of Genesis* (pp. 164–170). Grand Rapids, MI: Baker Books.

¹² Youngblood, R. F., Bruce, F. F., & Harrison, R. K., Thomas Nelson Publishers (Eds.). (1995). In *Nelson’s new illustrated Bible dictionary*. Nashville, TN: Thomas Nelson, Inc.

¹³ Morris, W. W. (2003). *Antediluvians*. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 70–71). Nashville, TN: Holman Bible Publishers.



The Seventh Generation

When we compare the antediluvian list in Genesis 5 with the genealogies in the preceding chapter, we see that in Genesis 5 the line of Adam's third-born son Seth (Gen. 4:25–26) takes precedence over the descendants of Cain the first-born (4:17–24), and that Enoch has been moved from a position in direct sequence to Cain (Kenan) to the significant seventh position. He is also assigned a completely different function. This genealogical material is evidently constructed to convey a message, and in the case of the Adam to Noah list, read in the narrative context of Genesis 1–11, the message is about the origin and spread of moral contagion. Humanity began well with the Sethites, the first to invoke the name of Yahweh, that is, to practise religion (Gen. 4:26). Within six or seven generations, however, moral corruption had set in and the decline had begun. According to *1 Enoch*, the point of entry of true evil into humanity was the descent of the rebellious angels and their union with human women in the generation of Enoch's father Jared (*1 En.* 106:13–14, the account of Noah's miraculous birth). *Jubilees* makes the same point with reference to the name Jared (Hebrew: *yered*) by associating it with the verbal stem *yārad* ('descend'). The linguistic association explains both the genealogical link between Jared and Enoch and the link between the message of the genealogy as a whole and the myth about the superhuman-human marriages in the passage immediately following (Gen. 6:1–4). The same theme, the spread of evil, may also be deduced from Enoch's removal from the scene after 'walking with God', construed as an implicit judgement on his contemporaries.

The seventh antediluvian generation reads as follows:

When Enoch had lived sixty-five years he begot Methuselah.

Enoch walked with God for 300 years after begetting Methuselah and he had (other) sons and daughters.

Enoch's entire life span was 365 years.

Enoch walked with God and was no longer there, for God had taken him away. (Gen. 5:21–24)

In this instance the genealogical formula is disturbed in two places. First, after the birth of his son, Enoch did not just *live* like the others but walked with God for 300 years. Then, in place of the death notice common to all the others, this more religiously intense form of living called 'walking with God' is followed by the notice of Enoch's removal from the scene. An extraordinary life, therefore, and an extraordinary end to it.

The other exceptional feature is the life span, anomalously brief when set over against antediluvian longevity as a whole and, specifically, in contrast to that of his father who would outlive him by 435 years and his son by 669 years. 'Walking with God', understood by the Septuagint translator as living a life pleasing to God, is also said of Noah (Gen. 6:9), and is identical with living in the presence of God, characteristic of Abraham and the other great ancestors and, in the Psalms, of the religiously faithful in general. The wording would permit the conclusion that Enoch's walking with God began only after the birth of his son, and one might then speculate that, up to that time, he had been under the baleful influence of the rebellious angels. It was no doubt this reading of the passage which gave rise to the idea of Enoch as penitent, a characterization first encountered in ben Sira (44:16) and taken up by Philo. However, the phrase 'after begetting Methuselah' simply reproduces the formulaic language throughout the genealogy and need have no further significance.

Commentators frequently observe that this information about Enoch, a figure otherwise absent from the Hebrew Bible with the exception of 1 Chron. 1:3, which is dependent on Genesis 4–5 anyway, is so succinct and so loaded with unanswered questions as to be practically unintelligible. Some commentators have therefore suspected that the notice about Enoch in Genesis 5 is an abridged version of a more ample and informative tradition about this great sage and transmitter of wisdom from primaeval times, a tradition already in circulation in some form at the time of the composition of the biblical text. This raises once again the question of the relation of the Enoch books, especially the 'Book of the Watchers' and the 'Astronomical



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Book' (or 'The Book of the Heavenly Luminaries'), to the list in Genesis 5, the *toledot* book to which the title of the genealogy assigns it, and the additions to it dealing with Enoch in 5:21–24. Certainty is beyond our reach, but the chronological priority of the brief biblical tradition about Enoch in relation to traditions of the kind which eventuated in the Enochian 'Book of the Watchers' (*1 En.* 6–36) can no longer be taken for granted. *1 Enoch* 6–36, dated by most specialists no later than the early to mid-third century BC, is admitted to be composite; for example, there are two leaders of the rebellious angels, Semyaza and Azaz'el, who teach humanity different things. The sources must therefore be older than the text as we have it, and the traditions on which these sources draw would presumably be older still. There is also the possibility, raised earlier, of dating the antediluvian and postdiluvian lists independently of the classical Pentateuchal sources. In short, Gen. 5:21–24 looks much like a summary of a more extensive and complex tradition about this great sage of the archaic period, of the kind preserved in the Ethiopic Enoch cycle.

The Enoch Profile

The task of putting together a profile of Enoch as the dominant figure of the archaic period begins with the remarkable information about him provided in the genealogy. We learn there that he lived on earth for 365 years, that he walked with God, and that instead of dying he was taken away by God and was no longer to be seen. We shall deal with these features of the profile in turn.

The obvious astronomical significance of Enoch's 365-year life span suggests that, like his Mesopotamian counterpart Enmeduranki, he occupies a special place in traditions about those antediluvian sages pre-eminent in the sciences of astronomy or astrology (which were indistinguishable at that time). Writing about the middle of the second century BC, the anonymous author known as Pseudo-Eupolemus asserts that Enoch rather than one or other Egyptian scholar was the founder of astronomy, which was much prized at the time of writing (Holladay 1983: 157–87). He therefore joined the ranks of the primordial sages alongside Seth, Hermes and Zoroaster (Adler 1983). Josephus also comments on the importance of 'the science of the heavenly bodies' in antediluvian times but associates it with Seth and his descendants rather than with Enoch (*Jewish Antiquities I* 69–71). Probably the oldest of the sections of *1 Enoch*, from the third century BC, maybe earlier, is the 'Astronomical Book', sometimes referred to as 'The Book of the Heavenly Luminaries' (*1 En.* 72–82). It contains instructions imparted to Enoch on astronomical matters by the angel Uriel in the course of visions during the years preceding his final 'translation'. These instructions were to be passed on to his son Methuselah (*1 En.* 76:14; 79:1; 82:1). At the end of the vision, experienced in the heavenly sphere, that is, in a state of transformed consciousness, his seven angelic escorts brought him back to earth and set him down in front of his house. Before leaving, they charged him to pass on, orally and in writing, what he had learned to his son and his posterity in general, and he was granted one year to do this before his final disappearance from among them. This mandate implies that his vision ended in his 364th year, corresponding to the length of a solar calendar year, the religious importance of which is inculcated repeatedly throughout the vision (*1 En.* 72:32; 74:12; 75:2; 82:6). The one year's grace period was therefore intended to reconcile Enoch's age with the solar calendar.

Jubilees, composed in the middle decades of the second century BC, is an expansive paraphrase of biblical history from creation to the first Passover in Egypt. In his *relecture* of Gen. 5:18–24 the author of *Jubilees*, who was familiar with the Enochic 'Astronomical Book', presents Enoch as the first sage who wrote an astronomical treatise so that his posterity could observe the festivals at the correct time according to the solar calendar (*Jub.* 4:16–26), which would in due course receive its Mosaic confirmation (*Jub.* 6:32–38). Enoch is also credited with a written account, revealed to him in vision, of the course of history from the beginning to the last judgement (*Jub.* 4:19). As was the case with Enoch in the 'Astronomical Book', who was shown the deeds and destinies of all humanity from beginning to end (*1 En.* 81:1–2), there is a connection between the adoption of the correct calendar and the ability to predict the future course of events or, in other words, between astrology and prediction, even between astrology and eschatology, a connection which remains in evidence to this day. This privileged information was revealed to him by the angels of God during the six jubilees of years (that is, 300 years) following the birth of his son (*Jub.* 4:21), but the author draws no conclusions from this about the 65 years preceding that event.



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Adoption of the 364-day solar year, divisible by 7 into 52 weeks, was of the greatest importance to the sect to which the author of *1 Enoch* 72–82 belonged, and for which presumably he was writing. It was also important for the Qumran sectarians, to judge by the many fragments of *1 Enoch* discovered at Qumran. It appears there were at least four copies of the work in their library. The Psalms scroll from Cave 11 (11QPs^a 27: 4–8) also has calendric significance since it informs us that David composed by divine inspiration 364 sacred songs, which is to say one for each day of the liturgical year. We see in all of this that calendric matters were a subject of contention in the late Second Temple period as they continue to be among historians of the period and commentators to the present. It should not surprise us that questions of this kind concerning liturgical practice carry so much theological weight. In the early history of the Christian church the Quartodeciman controversy—the issue being whether to celebrate Easter on the 14th of Nisan whatever the day of the week—led to excommunications and schisms, and the resolution of conflict on the date of observing Easter at the Council of Whitby in the year AD 664 decided the future of the church in England for centuries.

Enoch's Walk with God and Departure from the Earth

Coming now to the second issue, Enoch's unique relation with God. It was important for early interpreters of Gen. 5:21–24 to know why Enoch walked with God after the birth of Methuselah but, as it seemed, not before. On a critical reading, we would think it likely that the interpolator simply substituted ‘Enoch walked with God’ for ‘Enoch lived’ in a more or less mechanical manner, repeating it at the end and then, instead of ‘he died’, concluding with ‘he was no longer there for God had taken him away’. He could well have done this without even giving a thought to the question whether Enoch walked with God before the birth of his son. This, however, was not obvious to the author of the ‘Astronomical Book’ for whom the visions and revelations took place after the birth of Methuselah. Nor was it clear to the author of *Jubilees* for whom everything happened during six jubilees or 300 years (*Jub.* 4:21). The same reading explains the portrait of Enoch as model penitent in Ben Sira:

Enoch pleased the Lord and was taken up,
an example of penitence to all generations. (Sir 44:16)

Likewise for Philo, Enoch changed from the worse (in the first 65 years) to the better (in the next 300 years) and thus serves as an example of repentance (*On Abraham* 17–18). And for those who concluded from the name of Enoch’s father, Jared, that the transgressive angels came down during his (Jared’s) life time, the first 65 years of Enoch’s life could have been passed under their influence.

The most mysterious, the most resistant to critical enquiry and, at the same time, the most productive of imaginative comment of the three additions is the notice that—translated literally—‘Enoch was not for God had taken him’. Neither Enoch’s disappearance nor the reason for it is self-explanatory. Josephus came up with a convenient solution by supposing that both Enoch and Elijah suddenly became invisible (*Jewish Antiquities* IX 28). The Old Greek (LXX) translation of Gen. 5:24, taken over by Philo (*On the Change of Names* 38), simply states that ‘God transferred him’, while the Palestinian Targums paraphrase ‘he was not’ either as ‘it is not known where he is’ (Neofiti) or ‘he was not with the inhabitants of the earth’ (Pseudo-Jonathan). The targumists may have had in mind the search for Elijah after his disappearance (2 Kgs 2:16–18). Given the extraordinary and mysterious end to the lives of both figures, it was natural that the traditions about Enoch and Elijah would come together. The same verb (*lāqah*) is used for Enoch’s ‘taking up’ as for that of Elijah, but the account of Elijah’s ascent in the fiery chariot in 2 Kings 2, one of the great masterpieces of classical Hebrew prose, is more forthcoming both in the lead-up to the final disappearance and the ascent in the chariot driven by the whirlwind. The Greek translation of the taking up of Elijah then provided a narrative structure or grid for the ascension of Jesus in the first chapter of Acts of the Apostles. The same verb, *analambanō*, is used (Acts 1:2, 11; cf. *analēmpsīs*, Lk. 9:51), and there is the same link between the departure and the giving of the spirit of the master to the disciples. The disciples looking up as



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Jesus departed from them also recalls the promise that the spirit of Elijah will fall on Elisha if he sees him ascending (Acts 1:10–11, cf. 2 Kgs 2:10, 12).

Moses ended his life in an equally mysterious fashion: ‘Then Moses the servant of Yahweh died there in the land of Moab as Yahweh had said. He buried him in the valley, in the land of Moab, opposite Beth-Peor, and to this day no one knows his burial place’ (Deut. 34:5–6). The plain sense is that he was buried by Yahweh, hence there was no doubt about his death; but the fact that no one knows where he is buried left room for alternative explanations and conjectures. Josephus uses the same phrase about Moses as about Enoch, that he returned to the deity, but cannot resist the temptation to add the further detail that a cloud covered him and he disappeared in a ravine (*Jewish Antiquities* III 96; cf. I 84; IV 326), a detail also present in the account of the ascension of Jesus (Acts 1:9).

Metamorphosis by ascent into another sphere at the end of life is a familiar theme in ancient Mesopotamian and classical writings. Utuabzu, one of the antediluvian *apkallu*, is said to have ascended to heaven (Borger 1974). Etana, ruler of the city-state of Kish after the deluge, was likewise taken up riding on an eagle. (Dalley 1989: 189–202). By means of similar conveyance—Zeus in his eagle avatar—Ganymede was transported to Olympus. Aeneas and Romulus, founders of Rome, ended their careers in the same way. But what is remarkable about Enoch is the extent to which this mythic *topos* expanded from the earliest traditions recoverable from Genesis 5 and *1 Enoch* to the vast, baroque accumulation represented by *2 Enoch*, the *Hebrew Apocalypse of Enoch* (*3 Enoch*) and more extensive elaborations in Islam and early Christianity. Out on the furthest reaches of this development in the identification of Enoch with Metatron in *3 Enoch* and Targum Pseudo-Jonathan to Gen. 5:24. *3 Enoch* purports to be a revelation of heavenly matters communicated to the mystic Rabbi Ishmael (early second century AD) by Enoch who is now Metatron, Prince of the Council and heavenly Scribe, the only one of the heavenly hosts who may be seated in the divine presence and may look on the face of the Enthroned One. His entire body transformed into fire after his ascent, Enoch has now taken his place at the right hand of Yahweh. He can even be referred to as ‘the Lesser Yahweh’ (*3 En.* 12:5; 48C:7), probably on account of identification with the angel sent to guide Israel through the wilderness who must be obeyed ‘because my name is in him’ (Exod. 23:21).

The danger to orthodox thinking of this kind of language is illustrated by the Tannaitic scholar and mystic Elisha ben Abuya who, after seeing Metatron in vision, remarked ‘perhaps there are two powers’ (*b.Hag.* 15a). The inference has been drawn that Elisha, known as *’ahēr* (‘the other one’) or, by some, *’āhōr* (‘the recidivist’) on account of his heretical views, had abandoned normative Torah Judaism for a form of dualism, one which may have influenced contemporary Gnostic sects. These associations help to explain the negative attitude to Enoch in the opinion of many of the rabbis. We hear in *Genesis Rabbah* that the mysterious expression ‘he was not’ means that he was not inscribed in the roll of the righteous; that, moreover, he was a hypocrite, sometimes righteous, sometimes wicked; and that rather than being transported into heaven he died like everyone else (*Gen. R.* 25:1). But this negative verdict, a reaction to some aspects of what was made of the Enoch myth, is of minor import measured against the profile of the great sage and scribe of the old world before the catastrophe who walked with God and had access to heavenly tablets by virtue of which he revealed mysteries to humanity (*1 En.* 12:3–4; 81:1–2; *Jub.* 4:17–18; etc.).

In early Christian writings Enoch is a marginal figure. The Epistle to the Hebrews names him, together with Abel and Noah, as a model of faith from the archaic period (Heb. 11:5–6). The Epistle of Jude (14–15) cites *1 En.* 1:9 as a prophecy of the second glorious coming of Jesus in judgement on the world, and some early Christian authors—Athenagoras, Clement of Alexandria and, for a time, Origen—enrolled him among the prophets. The punishment of the rebellious angels and their confinement in Tartarus (*1 En.* 19:1) are mentioned in Jude (6) and 2 Pet. 2:4 and, since Jesus is universal judge, 1 Pet. 3:18–20 represents his descent into Hell and his proclamation to the spirits of the ancients. This somewhat marginal *topos* underwent a rich development in the *Gospel of Nicodemus*, the *Acts of Pilate*, the liturgy of the Eastern Orthodox Church and, eventually, the mediaeval mystery plays featuring the theme of the harrowing of Hell. But by then the memory of Enoch had faded from the Christian imagination with the exception of the Abyssinian Christians of Ethiopia who preserved the Enoch books as part of their scriptural canon.



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Superhuman Males, Human Females, Giant Offspring (Genesis 6:1–4)

We saw earlier how *Jubilees* (5:15) places the descent of the ‘sons of the gods’ (superhuman males) during the lifetime of Jared, Enoch’s father, based on the derivation of his name from the verb *yārad*, ‘descend’. The biblical version of the descent, however, is located at the end of the genealogy and is followed by a more discursive explanation for the imminent catastrophe. It would be natural to conclude that the mating of superhuman males with human females and the birth of offspring, however it found its way into the biblical text, once became an essential element of the explanation for the coming judgement. The episode reads as follows:

When humankind began to increase on the face of the earth, and daughters were born to them, the sons of the gods saw how beautiful human women were, and took for themselves such as pleased them. Yahweh then said, ‘My spirit shall not abide in humankind for ever seeing that they are but flesh. Their life span will be one hundred and twenty years.’

The Nephilim were on the earth at that time, and even later. That was when the sons of the gods had intercourse with human women and children were born to them. These were the heroes of old, men of renown. (Gen. 6:1–4)

To many Jewish and Christian commentators from early times down to the present this passage seems out of place, extraneous, even scandalous and, withal, barely intelligible. It looks like a foreign body which has somehow found its way into the biblical text. On closer inspection, however, we see that it at least fits the narrative structure dictated by the five *toledot* units. We have seen how in each of these units a passage of P origin is followed by one traditionally assigned to the J source which supplements it or comments on it. In this instance the ‘sons of the gods’ episode can be read as a kind of comment on the genealogy preceding it. In the first place, the genealogy gives concrete expression to the demographic increase mandated at the first creation (Gen. 1:28) and to be repeated in the new dispensation (Gen. 9:1, 7), and the incident in 6:1–4 illustrates one effect of this increase not anticipated in the creation account. The genealogy also, and exceptionally, mentions the birth of daughters as well as sons in each generation, and these are the women referred to as ‘the daughters of men’ who attract the attention of ‘the sons of the gods’. Following on this development, Yahweh’s decision, that ‘my spirit shall not abide in human beings for ever’, leads to the reduction in human life span to the more credible maximum of 120 years. This new maximum longevity will be attained by Moses (Deut. 34:7) and surpassed by the three great patriarchs and the priest Aaron—which the author may either simply have overlooked or regarded as exceptions which prove the rule. In spite of what must have been a far lower average life expectancy in antiquity, 120 may have been considered an ideal. Herodotus attributes this age to a king of Tartessus in Spain (*Histories* 1:163) and reports that most Ethiopians attained that age by dint of following a diet of boiled meat and milk (*Histories* 3:23). The drastic reduction of life span not only serves as a comment on the great ages of the antediluvians, not far short of a thousand years, but erects a further barrier against the aspiration to achieve god-like immunity from death first entertained in the garden of Eden (Gen. 3:22–23). The implication is that the union between superhuman males and human females is a further step in the striving to erase the boundary between the divine and the human (Seebass 2007).

This instantiation of a myth well attested in ancient Mesopotamia and Greece about the striving to transcend the limits of humanity, to break through the boundary between the human and the divine, therefore takes its place in the unfolding narrative in Genesis 1–11. The man and the woman in Eden are expelled from the garden to prevent them from living for ever. Cain and Lamech arrogate to themselves the right to take human life and are expelled from the arable land to the wilderness. Nimrod is the first potentate and empire-builder, and the builders of the city and tower of Babel make their own attempt to reach beyond the limitations of the earthly city. We may assume thematic continuity once we are persuaded that Genesis 1–11 is a thematically well integrated narrative, the work of an author who incorporated and arranged sources in a rational way in the process of putting together a coherent and compelling story.

The broadly accepted chronological range for the dating of the Pentateuchal sources has obliged most commentators to conclude that Gen. 6:1–4 must be the point of departure for the vast amount of post-



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biblical narrative material dealing with Enoch, the rebellion in heaven and the descent of the Watchers. The conclusion is understandable, but not to the point of excluding alternatives. One alternative would be that Gen. 6:1–4 is a very succinct version of a narrative tradition, whether oral or written, familiar to the biblical author and his readers at the time of its insertion into the Genesis text. To repeat a point made earlier: Most specialist scholars date the Enochian ‘Book of the Watchers’ (*1 En.* 6–11) to the mid-third century BC. Furthermore, it is agreed that these chapters represent a conflation of two versions which must be older than the finished work, and the traditions behind them older still. We can therefore no longer take for granted that the biblical version is the source and inspiration for the account of the descent of the Watchers in 1 Enoch. In this respect the Enochian version contrasts with the later account of angelic—human unions in *Jub.* 5:1–11 which, for the most part, simply paraphrases the biblical text.

The version in the Book of the Watchers corresponding to Gen. 6:1–4 may be summarized as follows:

As humankind increased, beautiful daughters were born. The angels, sons of heaven, lusted after them and agreed among themselves to take women from among them and beget offspring. Realizing that they were about to commit a great sin, their leader Semyaza bound them with an oath not to abandon their project. The transgressive angels numbered two hundred in all, and were divided into groups of ten whose leaders are named. After descending on Mount Hermon they carried out their plan, had intercourse with the women and taught them magical arts, medicine, incantations and other arcane matters. In the alternative Azaz’el (Asa’el) version, men were taught how to make weapons and women were initiated into the cosmetic arts, alchemy and astrology. This angelic—human union brought forth monstrous hybrids, giants who devastated the earth and its wildlife and, having consumed everything in sight, began to consume each other.

The afflicted earth cried out to heaven in anguish and the cry was heard by the leading angels Michael, Sariel, Raphael and Gabriel. These appealed to the enthroned Deity to intervene against Semyaza, Azaz’el and their followers who had polluted themselves with human women, revealed to them heavenly mysteries and populated the earth with giants who had filled the earth with iniquity and bloodshed. The outcome was the divine decree to bring on the deluge which would exterminate this evil brood while saving Noah as founder of a new creation and new humanity. Michael was to bind Semyaza in anticipation of the final judgement, Raphael was to do the same with Azaz’el, Gabriel was to dispose of the giants and Sariel was to warn Noah about the imminent catastrophic judgement on a corrupted humanity. The judgement was to eventuate in a purified earth and a new humanity, with all peoples united in the worship of the one, true God.

This rendering of the myth relates to the biblical version in two respects. The first is that the action of the ‘sons of the gods’ is considered ‘a great sin’ worthy of the most severe punishment. The biblical version, taken by itself, makes no explicit moral judgement on the ‘sons of the gods’ and certainly none on ‘the daughters of men’. The punishment, if that is what it is, is simply a reduction of human life expectancy to 120 years, which can hardly be considered draconian. This declaration of Yahweh (Gen. 6:3) is sometimes reduced to the status of an insertion (e.g. Westermann 1984: 373–74), but it shares with the judgements on the man, the woman and Cain the element of leniency and even compassion, and nothing similar to the Enochian version is said of the offspring of these unions. They are simply individuals of heroic stature, men of renown.

On the other hand—and this is the second point of comparison and contrast—the emphasis in both versions is on the arbitrary nature of the act. This aspect is less clearly expressed in the biblical version, but it may be deduced from the phrase ‘they took for themselves such as pleased them’. The arbitrary exercise of the sexual function and its destructive effects is a frequent theme in biblical narrative. We come across it in the ‘endangered ancestress’ passages in Genesis (12:10–20; 20:1–18; 26:6–11) and the struggle for the succession to David’s throne (2 Sam. 11–20 + 1 Kgs 1–2) discussed earlier. Read in context, Gen. 6:1–4 relates the descent of the ‘sons of the gods’ to the moral degeneration which led to the judgement of the deluge, a point explicitly made in the Enochian version. This incident, all-too briefly described in the biblical version, cannot be dissociated from the sombre lucubrations of Yahweh which follow, the regret at

having created humanity and the decision to destroy (6:5–8). There is, finally, the reduction of life expectancy, another counter to the attempt to erase the line between humanity and divinity, this time by generation.

Much has been written on the broader horizon of this myth of rebellion on heaven and divine—human mating. Some have found a parallel in *Atrahasis*, in the rebellion of the Igigi against Enlil, lord of Middle Earth. But the Igigi, the lesser gods, weary of digging ditches to irrigate Enlil's realm, engage in a strike rather than a rebellion, and their dispute is resolved without violence by the decision to create an inferior race of beings—the human race—who will take over their task of serving the high gods. A closer parallel is Gilgamesh, a divine—human hybrid having two-thirds of his substance from the goddess Ninsun and one-third from Lugulbanda ruler of Uruk. At the outset he is free with the women of the city, taking for himself such as pleased him, but his heroic struggle to avoid death and transcend humanity is doomed to failure.

Other commentators have looked to a Canaanite or Phoenician background on account of the North-West Semitic origin of the expression ‘sons of the gods’ (*bny'ilm*). This expression occurs in the Ugaritic texts with reference to the 70 members of the Canaanite—Ugaritic pantheon, offspring of El and Asherah. But there is no rebellion in heaven with consequences similar to those of *I Enoch* and Gen. 6:1–4 and, as far as we can tell, no union with human women. The *Phoenician History* of Philo of Byblos has it that the primordial human trinity, Light, Fire and Flame, brought forth children larger than themselves, which is not such an unusual mythic *topos*, or actual situation for that matter. It adds that at that time women consorted freely with anyone who took their fancy, which is not at all the same as the situation described in Gen. 6:1–4 (Attridge and Oden 1981: 40–43).

We may find a closer parallel following the lead of Josephus who, in commenting on Gen. 6:1–4, observes that ‘the deeds that tradition ascribes to them [the lustful angels] resemble the audacious exploits told by the Greeks of the Giants’ (*Jewish Antiquities* I 73). According to Hesiod and Apollodorus, our principal sources, the Titans were begotten of Ouranos and Gaia, Heaven and Earth, and were therefore of divine and human parentage like the biblical giants. Under the leadership of Kronos they rebelled against the high gods, dethroned Ouranos, but were in their turn defeated by Zeus and confined in Tartarus, the lowest region of the underworld. They thus become the ‘old gods’, the predecessors of the Olympians, in that respect not unlike the giants (*'anāqîm*, Anakim) who walked the land in early Israelite lore. As the biblical Nephilim were presumed to have perished in the flood, so the union of gods with human women ended with the catastrophic Trojan War, the great divide in most Greek mythic traditions as the deluge is in Mesopotamian and Hebrew lore, and the point at which Zeus decided to put an end to matings between gods and human women (Bremmer 2004).

Both the mythic dimensions of the incident and its cultural and religious indigenization are in evidence in the biblical version. ‘Sons of the gods’ (*bēnē hā'ělōhîm*) means simply individuals belonging to the category of (lesser) divinities, in the same way that ‘sons of the prophets’ (*bēnē hānnēbî'îm*) means simply ‘prophets’. We met these divine beings earlier taking part in the joyful dedication of the cosmic temple (Job 38:7). They serve as messengers and retainers at the court of the heavenly monarch. A frankly mythological passage in the Deuteronomic ‘Song of Moses’ represents the deity, here designated Elyon, assigning members of the pantheon, the *bēnē 'ělōhîm* or *bēnē 'ěl*, to the nations of the world as patron deities, in which process Israel had the good fortune of having Yahweh assigned to it as its allotted patron:

When the Most High [Elyon] gave the nations their inheritance,
when he divided humanity,
he fixed the bounds of the peoples
according to the number of the sons of God.
Yahweh's share was his own people
Jacob his allotted inheritance. (Deut. 32:8–9)

It was perhaps inevitable that these ‘sons of the gods’ or ‘sons of God’ would be redefined as ‘angels [i.e. messengers] of God’, and that is how the LXX translated Job 38:7 and Deut. 32:8. The mythological basis



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of the rebellion and fall of the angels as we find it in the Enoch cycle (*1 En.* 6–11) and in *Jubilees* (5:1–2) was already familiar in Israel during the biblical period. Job asks how mortals can be righteous with God when he finds fault even with his angels (Job 4:18). The basic pattern is reproduced in a taunting Isaianic poem addressed to a Babylonian king:

How you have fallen from the sky,
Star of the dawning day! (*Isa.* 14:12)

The Hebrew for ‘Star of the dawning day’, *hēlēl ben šāhar*, corresponds to the names of deities known from the Ugaritic texts, and the myth correlates with the rising of the planet Venus in the morning sky and its obliteration at sunrise. The myth lives on in the idea of the fall of Lucifer (‘the light bearer’), corresponding to the Vulgate translation of *hēlēl*. The theme of the rebellion and fall of Satan or Lucifer and his angels is attested in Philo (*On the Giants* 2) and Josephus who understands their rebellion by analogy with that of the Titans of Greek myth (*Jewish Antiquities* I 73). Early Christian writers are also familiar with the idea of sinful angels cast down into the pit awaiting the final judgement (2 Pet. 2:4; Jude 6). They may well have been familiar with some parts of the Enoch cycle; in fact the Epistle of Jude cites a text from *1 Enoch* (*1 En.* 1:9 in Jude 14–15). Thus, Satan in the guise of the snake in the garden of Eden and the rebellious angels in the guise of the ‘sons of the gods’ in Gen. 6:1–4 provided alternative explanations of the supernatural origins of evil in early Christianity, though the former is more in evidence than the latter.

Identification of the ‘sons of God’ with the descendants of Seth and the ‘daughters of men’ with females in the line of Cain was proposed by early Christian writers for whom the idea of angels having carnal knowledge of human women was unacceptable. This idea also seemed to go contrary to the saying of Jesus that angels neither marry nor give in marriage (Mt. 22:30 and parallels). The reverse identification—Cainite ‘sons of God’ and Sethite ‘daughters of men’—is somewhat more to the point since daughters are mentioned in the Seth genealogy and the Cainites are the transgressive and violent ones (Eslinger 1979). But the wording of 6:1–4 implies human women in general not a specific group, and the evident mythic contours of the narrative point unmistakably to the non-human nature of the ‘sons of the gods’. The same objection applies to the rabbinic identification of the ‘sons of God’ with rulers and aristocrats (Alexander 1972).

The statement that the Nephilim, the ‘Old Ones’ (Gen. 6:4), were on the earth at that time looks like an ethnological comment, not entirely different from learned notes about the aboriginal inhabitants of the land in the book of Deuteronomy. Different and sometimes conflicting traditions about these peoples circulated, nourished by curiosity about prehistorical ruins, imposing megalithic structures and strange formations like Og’s bed of gigantic size, probably a fallen megalith which seems to have been something of a tourist attraction (Deut. 3:11). Such curiosity is a common feature of folklore, often expressed in narrative form and in place names; for example, Wayland’s Smithy in England and the Giant’s Causeway in Northern Ireland. The Nephilim who peopled the earth in the antediluvian period could not have been entirely annihilated in the flood since the party sent to reconnoitre the land by Moses reported having seen them—hence the added phrase ‘and even later’ in Gen. 6:4. They were of huge size, like the closely related Anakim (Num. 13:32–33). The natural assumption would be that these Nephilim are the ones referred to as heroes and men of renown, a characterization which, at first sight, would seem to be commendatory or at least not pejorative. But the first of these terms, Hebrew *gibbōr* (here translated ‘hero’), connotes strength in the first instance, and the reference to Nimrod as ‘the first of the *gibbōrīm*’ (Gen 10:8–12), to be discussed at a later point of our study, puts the use of the term in a less positive light. The same for the second designation, ‘men of renown’, literally ‘men of name’ (*’anšē haššēm*), which puts the Nephilim in the same category as the builders of the tower of Babel who went about making a name for themselves in the wrong way (Gen 11:4; Hess 1992; Coxon 1999; Hendel 2004).

The Septuagint, followed by the Vulgate, translates Nephilim as *gigantes* (‘giants’) and uses the same designation for Nimrod the *gibbōr* (Gen. 10:8–9). This usage is consistent with the frequent identification of the aboriginal peoples as gigantic, a not uncommon feature in the folklore of ethnic groups. But more than ethnic folklore is at issue here. In *1 Enoch* 6–11 the offspring of the Watchers are the blindly malignant giants who lay waste the earth and its people and on whom a terrible judgement is passed. The giant myth



seems to have been widely known. In *Jubilees* (5:1–5) the corrupt behaviour of the giants is responsible for the deluge. Sirach refers to the revolt of the ancient giants (Sir. 16:7), and both Wisdom (14:6) and *3 Maccabees* (2:4), perhaps roughly contemporary, are sure that the giants perished in the deluge in spite of the fact that, according to the biblical record, quite a number of them seem to have survived. The Enochic ‘Book of the Watchers’ solved the problem by supposing that their bodies perished in the deluge, but by virtue of their hybrid nature their spirits survived, and will survive until the final judgement, as agents and instigators of evil in the human race (*I En.* 15:8–16:1). The giants therefore are transformed into evil spirits, active agents and instigators in the spiritual realm of the evils experienced and perpetrated by human beings throughout history (Stuckenbruck 1997, 2004).

The Decree Bringing the Old World to an End

The strange story of angelic—human marriages and gigantic offspring is followed by something quite different but not unconnected; not another origins myth but a reflective comment of the author, a momentary insight into the mind and emotions of Yahweh leading to the decree bringing the old world to an end.

When Yahweh saw that the wickedness of humankind had increased on the earth, and that all their inclinations and thoughts tended always towards evil, he regretted that he had made humankind on the earth, and it grieved him bitterly. Yahweh said, ‘I shall blot out humankind which I have created from off the face of the earth, *human beings together with beasts, reptiles and birds of the sky*; I regret that I made them.’ Noah, however, was acceptable in the sight of Yahweh. (Gen 6:5–8)

Unlike the passage immediately preceding, the language and syntax in this brief statement is straightforward: a decision to destroy couched in the first person preceded by the author’s explanation for the decision and followed by a clarification. Many critical commentators have been at pains to point out that two insertions (printed in italics above), which betray the idiom and vocabulary of the priest–scribe, have found their way into this passage assigned to the J writer. This may be correct, and if so it simply provides another example that the final author combined his source material as he thought fit.

The sequence of verbs should be noted: Yahweh sees, he is sorry that he created humankind, he grieves bitterly, then—since verbs of speaking and saying often refer to mental articulation in Hebrew—he mentally formulates the decision to destroy. Yahweh’s seeing is a retrospective on 1,656 years from Adam to Noah culminating in the infiltration of evil from the superhuman world. The retrospective parallels the rebellion of the lesser gods, the Igigi, in *Atrahasis* and, less clearly, the theme of overpopulation, perhaps involving rebellion, in the same mythic narrative. But the Genesis story raised problems of a quite different nature. Since Yahweh’s regretting could easily lead to the scandalous idea that the Creator God failed to foresee the future or, even more scandalous, that creating humankind was a mistake after all, one line of interpretation extracted a different sense from the corresponding Hebrew verb. The verb here translated ‘regret’ (stem: *nhm*) can, in the same theme, also mean ‘take comfort’, ‘be consoled’. This suggested to the author of *Genesis Rabbah* (27:4), followed by Rashi, the curious idea that God consoled himself that he had made humankind on earth rather than in heaven where they could have incited the angels to rebel.

An interpretation which does less violence to the text is that of Rabbi Joshua ben Korha (mid-second century AD). In the course of a conversation with a sceptical Gentile who raised the question of divine foreknowledge apropos of this passage, the rabbi asked him, ‘When your son was born what did you do?’ His interlocutor replied, ‘I rejoiced’. ‘But didn’t you know that one day he would die?’ said the rabbi, to which the Gentile replied, quoting Qoheleth, ‘There is a time to be glad and a time to mourn’. The rabbi answered, ‘Even so is it with the Holy One, blessed be He’.

In speaking of God, more so in looking into the mind of God, all language falls short, and in speaking of a god like the God of the Bible, who is in total engagement with humanity, it is impossible to avoid using the language of temporality and of changing human emotions, make of it what we will. The Hebrew Bible therefore speaks openly and often of God regretting, doing and undoing, saying and unsaying. So, for example, in spite of the prophet Samuel’s statement that God is not like mortals who change their mind (1



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Sam. 15:29), Yahweh regretted making Saul king (1 Sam. 15:11, 35) and brought about his downfall. We hear that the biblical God also changes his mind as a result of prophetic intercession (Exod. 32:9–14; Amos 7:1–6), or in response to repentance and the abandonment of an immoral way of life. The paradigm example is the imminent fate of the people of Nineveh announced to them, in contemptuously brief terms, by Jonah: ‘In forty days Nineveh will be overthrown!’ They repented and, in consequence, so did God: ‘When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity he said he would bring on them, and did not do it’ (Jon. 3:10). In other words, God’s response, whether communicated in *oratio recta*, or through prophetic oracle, or in some other way, fits the situation, and given that human beings are free agents and not automata, situations change in the course of time.

Rabbi Joshua ben Levi (early third century AD) compares the bitter grief of God to that of David over the death of his son Absalom (2 Sam. 19:1–3), and even represents God doing *shiva*, the seven-day ritual mourning, in anticipation of the death of his world (*Gen. R.* 27:4). At this point, the biblical author, and no doubt his readers, are wrestling with this incomprehensible decision to annihilate, and not only human beings but all living creatures listed according to the categories in the P creation account. The problem certainly is about theodicy, the demand that divine justice must not only be done but must be seen to be done. The demand for *distributive* justice is met in Targum Neofiti I (on Gen. 6:8) with the statement that there was no righteous person in the world at that time except Noah. The implausibility of this explanation brings to mind the dialogue between Abraham and Yahweh concerning the fate of Sodom (Gen. 18:22–33). It opens with Abraham’s rhetorical question: ‘Will you sweep away the righteous with the unrighteous?’ (18:23). At this point, the midrash is not content to dispose of the righteous few in the destruction of Sodom and its inhabitants as collateral damage, regrettable but inevitable. The way it deals with the issue, in what must often seem to be intemperate language, reveals the enormous seriousness of sin, individual and collective, and the enormous importance of the issue of divine justice which brings into play the very existence of the providence of God. In one elaboration (*Tanhuma Bereshit*, ‘Vayyera’ par. 10) Abraham puts into the mouths of those not yet born a challenge to the God of traditional religious belief. If justice is not done and seen to be done future generations would say:

This is God’s *métier*, destroying the generations in the measure of cruelty. He destroyed the generation of Enosh, the generation of the deluge, and that of the dispersion of the nations. He never leaves off his trade.

The outcome is that God defends himself, and his defence ends by citing Job’s words to his ‘friends’: ‘Teach me and I will be silent; show me where I have gone wrong’ (Job 6:24).

The author’s lucubration on the ineradicable human inclination towards evil, repeated after the deluge (Gen. 8:21), is matched by sombre reflections along the same lines in Psalms, in late didactic and sapiential writings and in late prophecy. A psalmist muses that there is no one who does good, ‘no, not one’ (Ps. 14:3). The great penitential Psalm 51 traces sin and guilt back to birth, indeed to conception (Ps. 51:5). Jeremiah—if it is he—concludes that the human heart is deceitful above all things and desperately sick; who can fathom it? (Jer 17:9). The Genesis text is the point of departure for the Jewish doctrine of the evil impulse (*yēšer hārā*) present from the moment of birth whereas the countervailing good impulse (*yēšer tōb*) comes into play only at maturity. The evil impulse, closely associated and sometimes identified with Satan, exerts a powerful downward force but does not take away free choice. It differs from the Christian doctrine of original sin in its more explicitly moral implications and by being paired with the impulse towards good.

According to the main lines of the narrative structure of Genesis 1–11, manifested in the *toledot*, this passage (Gen. 6:5–8) concludes the antediluvian history while at the same time forming a transition to the deluge narrative which immediately follows.¹⁴

¹⁴ Blenkinsopp, J. (2011). *Creation, Un-Creation, Re-Creation: A Discursive Commentary on Genesis 1–11* (pp. 114–130). London; New York: t&t clark.



THE THRILLING STORY OF ENOCH

But before he died, Jared had a son by the name of Enoch.

And Enoch lived sixty and five years, and begat Methuselah [Gen. 5:21].

And then did Enoch die? No! He did not die. This is a dark chapter, but here is the bright spot in it.

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

And all the days of Enoch were three hundred sixty and five years:

And Enoch walked with God: and he was not; for God took him [Gen. 5:22–24].

This is one of the most remarkable things, that in the midst of death one man is removed from this earth. It is said of Enoch that he “walked with God.” This is quite remarkable, by the way. Only two men are said to have walked with God. In the next chapter, we find that Noah also walked with God. These were two antediluvians, and they walked with God. There are actually only two men in the Old Testament who did not die. One of them is Enoch, and the other, of course, is Elijah.

Enoch is one of the few before the Flood of whom we have any record at all. We are told that he did not die but that God took him—he was translated. What do we mean by *translation*? Translation is the taking of a word from one language and putting it into another language without changing its meaning. Enoch was removed from this earth; he was translated. He had to get rid of the old body which he had. He had to be a different individual—yet he had to be the same individual, just as the translated word has to be the same. Enoch was taken to heaven.

We read that Enoch lived sixty-five years, and begat Methuselah, and after that he walked with God. I do not know what the first sixty-five years of his life were. I assume that he was like the rest of the crowd—this was a very careless period, moving now into the orbit of the days of Noah. But when that little boy Methuselah was born, Enoch’s walk was changed. That baby turned him to God. My friend, sometimes God puts a baby in a family just for that purpose, and if that baby will not bring you to God, nothing else will. For three hundred years after that he walked with God, and he begat other children, sons and daughters. “And all the days of Enoch were three hundred sixty and five years”—that is how long he was on this earth, but he did not die. It does not say, “And then Enoch died,” but it says, “And Enoch walked with God: and he was not; for God took him.”

The only way I know to describe this is the way a little girl described it to her mother when she came home from Sunday school. She said, “Teacher told us about Enoch and how he walked with God.” Her mother said, “Well, what about Enoch?” And the little girl put it something like this: “It seems that every day God would come by and say to Enoch, ‘Enoch, would you like to walk with Me?’ And Enoch would come out of his house and down to the gate, and he’d go walking with God. He got to the place that he enjoyed it so much that he’d be waiting at the gate of his house every day. And God would come along and say, ‘Enoch, let’s take a walk.’ Then one day God came by and said, ‘Enoch, let’s take a long walk. I have so much to tell you.’ So they were walking and walking, and finally Enoch said, ‘My, it’s getting late in the afternoon. I’d better get back home!’ And God said to him, ‘Enoch, you’re closer to My home than you are to your home; so you come on home with Me.’ And so Enoch went home with God.” I do not know how you can put it any better than that, my friend. That is exactly the story that is here.

I think that all the great truths here in Genesis are germane. In my judgment, this is the picture of what is to come; here is the Rapture of the church. Before the judgment of the Flood, God removes Enoch¹⁵

¹⁵ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed., Vol. 1, pp. 33–34). Nashville: Thomas Nelson.



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