

God of Creation | Genesis Ch. 1-11

Session Seven: Genesis 4:17- 6:8 | Named and Known

Genealogies are important!

God see us as individuals, not as a vague mass of people

Cain's Line

- Cain is building a city, even though he was cursed to be a wanderer
- "Lamech"- brought low
- The text lists Lamech's sons' occupations.
 - God is able to derive glory (like art and beauty) even through people who do not honor his name and will
- Women valued for the way they look in this culture:
 - "Adah"- pleasure, ornament, beauty
 - "Zillah"- shade, a covering of long luxurious hair
 - "Naamah"- loveliness
- First post-fall poem: Lamech celebrating murder, directed to his wives
 - it objectifies women, already showing product of the brokenness of men and women's relationship
 - it is a song of boasting
 - Lamech claims that his protection of himself is far greater than God's protection of Cain

Seth's Line

- A new section is signified by the phrase "This is the book of the generations of Adam."
- "Seth"- appointed, set in place of
- "Enosh"- frail, mortal
- The repeated phrase: "...and he died"
 - God was not a liar, but the serpent was, who claimed "you surely will not die."
- "Kenan"- sorrow
- "Mahalalel"- God be praised
- "Jared"- shall come down
- "Enoch"- dedicated or disciplined (meant to be compared with Lamech)
 - the rhythm was broken, because Enoch "walked with God" and "was not"
 - (*) Hebrews 11:5-6
 - he was the most righteous of all in the line, He somehow pleased God...
 - (*) Jude 14-15
 - he pronounced an impending judgment to a wicked generation
- "Methuselah"- on his death it shall come
 - his name is a prophecy to the flood

- in response to this, his father Enoch was saved
- Lamech
- “Noah”- comfort and rest
 - Shem
 - Ham
 - Japheth

Chapter 6

- “Nephilim”- giants
 - We have just seen two genealogies, a righteous line and an unrighteous line.
 - Then the righteous line intermarries with the unrighteous line, creating a dangerous offspring
- In 6:5-6 we see that mankind’s heart is continually bent on doing evil, and God is regretful
 - This is the opposite of him proclaiming “it is good” on his creation in Genesis 1
 - Now he feels the need to decrease- this is the de-creation story
 - We are horrified by the flood, because we aren’t adequate horrified by sin
 - Sin is our ultimate enemy and every day we are called to put it do death

Compare these to Jesus’ own genealogy in Luke 3

- He cares about names.
- The name He cares about more than any other is His own.
- May we care about it above all others as well!