



Deborah's Messianic Ministries

Teaching - Training - Worship Center

Proclaiming The Way of Messiah

Cain and Abel – The First Murder and Shedding of Human Blood

Genesis/B'reisheet Chapter 4 & 5

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Introduction

4:1–16: The first murder. This story of the LORD's preference for the younger brother and the older brother's resentment and exile looks both back to the episode in the garden of Eden and forward to other stories of mysterious divine preference, sibling rivalry, and exile later in the book of Genesis (chs 21, 27, 37).

3–5: The Torah does not say why the LORD accepted Abel's offering, but not Cain's. Perhaps we are to infer that Abel offered his with greater devotion (*the choicest of the firstlings* as opposed to *the fruit of the soil*). Alternately, the episode may evidence the high regard for shepherds and the pastoral life manifest, for example, in the early life of national heroes such as Joseph, Moses, and David. Like Abel, however, all the latter—and many others chosen by God in the Tanakh (e.g., Isaac, Jacob, and Solomon)—were younger brothers. The story of Cain and Abel thus demonstrates a theme widespread in the Tanakh: the difference between God's will and human conventions.. In this text, the emphasis falls, however, not on the reasons for God's preference, but on Cain's fatal and culpable refusal to reconcile himself to it.

7: The end of the verse is strikingly reminiscent of the words of God to Eve in 3:16, just as Cain's punishment in 4:11–12 recalls Adam's in 3:17–19. It is possible that the story of Cain and Abel itself once served as an account of the primal sin and the expulsion from paradise.

9: The LORD's question to Cain recalls that to Adam in 3:9. In both cases, He asks about more than location. Cain's flippant answer offends against the Torah's ethic of responsibility for one's kinsman and neighbor (e.g., Lev. 19:16; Deut. 21:1–9).

13–15: Although murder is a capital offense in biblical law (e.g., Exod. 21:12), the LORD yields to Cain's plea and protects him from the fate he inflicted on Abel. The irony is pungent: The man who could not tolerate God's inscrutable grace now benefits from it. A midrash sees Cain as the first penitent and attributes his pardon to his repentance (*Gen. Rab. 22.13*).

4:17–26: The growth of culture. This highly compressed passage may be an epitome of well-known legends that have not survived. The emergence of occupations and technologies that it records is reminiscent of the Mesopotamian tradition about the pre-flood sages who founded the basic institutions of civilization. The culminating v. 26 speaks of what is, **in the Jewish view, the most important of these: the proper worship of the true God. This comes not from the line of Cain, but from Adam and Eve's third son, Seth. The poem of Lamech in vv. 23–24 continues the dark theme of violence associated with his ancestor Cain and attests to the increasing evil of the human race.**¹

Rab. Rabbah (book + *Rabbah*, e.g., *Gen. Rab.* = *Genesis Rabbah*)

¹ Berlin, A., Brettler, M. Z., & Fishbane, M., eds. (2004). [*The Jewish Study Bible*](#) (pp. 18–20). Oxford University Press.

(Gen 4:1 TLV) Now the man had relations with Eve his wife and she became pregnant and gave birth to Cain. She said, "I produced a man with Adonai."

(Gen 4:2 TLV) Then she gave birth again, to his brother Abel. **Abel became a shepherd of flocks while Cain became a worker of the ground.**

Some commentaries state that Cain and Abel were twins, with Cain being the firstborn and Abel following. (In the future we see the same with Esau and Jacob who were twins, Esau was a man of the flesh, a hunter, Jacob was a man of the spirit who choose YHWH ELOHIM and the birthright as leader).

Reference to Esau and Jacob – Cain and Esau were both firstborn, Jacob and Abel were second born.

(Gen 25:21 ESV+) And Isaac prayed to the LORD for his wife, because she was barren. And ^{R9}the LORD granted his prayer, and Rebekah his wife conceived.

(Gen 25:22 ESV+) **The children struggled together within her, and she said, "If it is thus, why is this happening to me?"^{N1} So she went ^{R10}to inquire of the LORD.**

(Gen 25:23 ESV+) **And the LORD said to her, ^{R11}"Two nations are in your womb, and two peoples from within you^{N1} shall be divided; ^{R12}the one shall be stronger than the other, ^{R13}the older shall serve the younger."**

(Gen 25:24 ESV+) When her days to give birth were completed, behold, **there were twins in her womb.**

(Gen 25:25 ESV+) The first came out red, ^{R14}all his body like a hairy cloak, so they called his name Esau.

(Gen 25:26 ESV+) Afterward his brother came out with ^{R15}his hand holding Esau's heel, so ^{R16}his name was called Jacob.^{N1} Isaac was sixty years old when she bore them.

(Gen 25:27 ESV+) **When the boys grew up, Esau was ^{R17}a skillful hunter, a man of the field, while Jacob was a quiet man, ^{R18}dwelling in tents.**

(Gen 25:28 ESV+) Isaac loved Esau because ^{R19}he ate of his game, but Rebekah loved Jacob.

Abel was chosen to be one who would lead others to obedience to YHWH ELOHIM but was murdered by Cain due to jealousy. Seth is born latter to take the place of Abel, who would follow YHWH ELOHIM in obedience.

Abel a Shepherd

Examples of Shepherds who were leaders.

Moses- Shepherd of Israel in the Wilderness

(Exo 3:1 TLV) Now Moses was tending the flock of his father-in-law Jethro, the priest of Midian. So he led the flock to the farthest end of the wilderness, coming to the mountain of God, Horeb.

Moses would eventually lead YHWH ELOHIM'S out of Egypt to the Freedom

(Exo 3:7 TLV) Then Adonai said, "I have surely seen the affliction of My people who are in Egypt, and have heard their cry because of their slave masters, for I know their pains.

(Exo 3:8 TLV) So I have come down to deliver them out of the hand of the Egyptians, to bring them up out of that land into a good and large land, a land flowing with milk and honey, into the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

(Exo 3:9 TLV) Now behold, the cry of Bnei-Yisrael has come to Me. Moreover I have seen the oppression that the Egyptians have inflicted on them.

(Exo 3:10 TLV) Come now, I will send you to Pharaoh, so that you may bring My people Bnei-Yisrael out from Egypt.”

Joseph a Shepherd – Saved Israel during the Famine in the area

(Gen 37:1 TLV) Now Jacob dwelled in the land where his father had sojourned, in the land of Canaan.

(Gen 37:2 TLV) These are the genealogies of Jacob. When Joseph was 17 years old (he was a youth), he was shepherding the flocks with his brothers—with the sons of his father’s wives Bilhah and Zilpah. Joseph brought back a bad report about them to their father.

(Gen 37:3 TLV) Now Israel loved Joseph more than all his other sons because he was the son of his old age. So he had made him a long-sleeved tunic.

(Gen 37:4 TLV) When his brothers saw that their father loved him more than all his brothers, they hated him and could not speak to him in shalom.

(Gen 37:5 TLV) Then Joseph dreamed a dream and told his brothers—and they hated him even more.

(Gen 37:6 TLV) He said to them, “Please listen to this dream I dreamed.

(Gen 37:7 TLV) There we were binding sheaves in the middle of the field. All of a sudden, my sheaf arose and stood upright. And behold, your sheaves gathered around and bowed down to my sheaf.”

(Gen 37:8 TLV) Will you truly be a king over us?” his brothers said to him. “Will you really rule over us?” So they hated him even more because of his dreams and because of his words.

(Gen 37:9 TLV) But then he dreamed another dream and told it to his brothers, saying, “I have just dreamed another dream. Suddenly, there was the sun and the moon and the eleven stars bowing down to me!”

(Gen 37:10 TLV) He told it to his father as well as his brothers. Then his father rebuked him and said to him, “What’s this dream you dreamed? Will we really come—your mother and I with your brothers—to bow down to the ground to you?”

(Gen 37:11 TLV) So his brothers were jealous of him, but his father kept the speech in mind.

David – Shepherd of Israel as King

(1Sa 16:1 TLV) Now Adonai said to Samuel, “How long will you grieve over Saul, since I have rejected him as king over Israel? Fill your horn with oil and go. I am sending you to Jesse the Bethlehemite, for I have selected for Myself a king among his sons.”

(1Sa 16:2 TLV) But Samuel replied, “How can I go? If Saul hears of it, he will kill me.” Adonai said, “Take a heifer with you and say: ‘I have come to sacrifice to Adonai.’”

(1Sa 16:3 TLV) Then invite Jesse to the sacrifice, and I will let you know what you are to do. You will anoint for Me whom I tell you.”

(1Sa 16:4 TLV) So Samuel did what Adonai said and went to Beth-lehem. The elders of the town came out to meet him trembling, and asked, “Do you come in shalom?”

(1Sa 16:5 TLV) “In shalom,” he said. “I have come to sacrifice to Adonai. Consecrate yourselves and come with me to the sacrifice.” He also consecrated Jesse and his sons and invited them to the sacrifice.

(1Sa 16:6 TLV) Upon their arrival, he saw Eliab and thought, “Surely, Adonai’s anointed one is before Him.”

(1Sa 16:7 TLV) But Adonai said to Samuel, “Do not look at his appearance or his stature, because I have already refused him. For He does not see a man as man sees, for man looks at the outward appearance, but Adonai looks into the heart.”

(1Sa 16:8 TLV) Then Jesse called Abinadab and made him pass before Samuel. But he said, “Neither has Adonai chosen this one.”

(1Sa 16:9 TLV) Then Jesse made Shammah pass by and again he said, “Neither has Adonai chosen this one.”

(1Sa 16:10 TLV) Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, “Adonai has not chosen any of these.”

(1Sa 16:11 TLV) Then Samuel asked Jesse, “Are these all the boys you have?” “There’s still the youngest,” he replied. But right now, he’s tending the sheep.” “Send and bring him,” Samuel said to Jesse, “for we will not sit down until he comes here.”

(1Sa 16:12 TLV) So he sent word and had him come. Now he was ruddy-cheeked, with beautiful eyes and a handsome appearance. Then Adonai said, “Arise, anoint him, for this is the one.”

(1Sa 16:13 TLV) So Samuel took the horn of oil and anointed him in the midst of his brothers. From that day on Ruach Adonai came mightily upon David. Then Samuel rose up and went to Ramah.

Yeshua – The Good Shepherd Who watches over His Flock

(Joh 10:11 TLV) I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.

(Joh 10:12 TLV) The hired worker is not the shepherd, and the sheep are not his own. He sees the wolf coming and abandons the sheep and flees. Then the wolf snatches and scatters the sheep.

(Joh 10:13 TLV) The man is only a hired hand and does not care about the sheep.

(Joh 10:14 TLV) “I am the Good Shepherd. I know My own and My own know Me,

(Joh 10:15 TLV) just as the Father knows Me and I know the Father. And I lay down My life for the sheep.

(Joh 10:16 TLV) I have other sheep that are not from this fold; those also I must lead, and they will listen to My voice. So there shall be one flock, one Shepherd.

(Joh 10:17 TLV) “For this reason the Father loves Me, because I lay down My life, so that I may take it up again.

(Joh 10:18 TLV) No one takes it away from Me, but I lay it down on My own. I have the authority to lay it down, and I have the authority to take it up again. This command I received from My Father.”

Abel was a man of the Spirit.

Cain a man of the Flesh.

Galatians 5

(Gal 5:19 TLV) Now the deeds of the flesh are clear: sexual immorality, impurity, indecency,

(Gal 5:20 TLV) idolatry, witchcraft, hostility, strife, jealousy, rage, selfish ambition, dissension, factions,

(Gal 5:21 TLV) envy, drunkenness, carousing, and things like these. I am warning you, just as I warned you before, that those who do such things will not inherit God’s kingdom.

(Gal 5:22 TLV) But the fruit of the Ruach is love, joy, peace, patience, kindness, goodness, faithfulness,

(Gal 5:23 TLV) gentleness, and self-control—against such things there is no law.

(Gal 5:24 TLV) Now those who belong to Messiah have crucified the flesh with its passions and desires.

(Gal 5:25 TLV) If we live by the Ruach, let us also walk by the Ruach.

(Gal 5:26 TLV) Let us not become conceited—provoking one another, envying one another.

Genesis 4:2

a [keeper of sheep] Hebrew: ra'ah (H7462), to tend, feed or pasture. It occurs 173 times, translated "feed" (Gen 29:7; Gen 30:31; etc.); "shepherd" (Gen 46:34; Psa 23:1; etc.); "herdman" (Gen 13:7, Gen 13:8; etc.); "pastor" (Jer 10:21; Jer 12:10; etc.); and other ways.

- I. A verb meaning to feed, to tend; to be a shepherd. It means in general to care for, to protect, to graze, to feed flocks and herds (Gen 30:31, Gen 30:36; Gen 37:2; Exo 3:1; 1Sa 17:15). In its participial form rō'eh, it can mean shepherd (Gen 4:2); shepherders (Gen 29:9). Shepherds pasture, lead the sheep, flocks to eat (Job 24:2). It is used figuratively of God as the Shepherd of Jacob and his people (Gen 48:15; Isa 40:11; Hos 4:16). The king of Israel was to shepherd the people for God (2Sa 5:2; 2Sa 7:7; Jer 3:15). The masculine participle refers to the leaders of God's people (Jer 2:8; Jer 22:22; Eze 34:2-3, Eze 34:8, Eze 34:10). God is pictured as the one who shepherds an individual soul, a person (Psa 49:14 [15]). It is used figuratively to describe the lips of the wise as shepherding the people (Pro 10:21). It is used figuratively of the land of Israel, the pastures of the shepherds mourn or dry up (Amo 1:2). It indicates the grazing, feeding of animals, flocks, herds, cattle (Gen 41:2). Fools feed on folly, not wisdom (Pro 15:14).

b [tiller of the ground] See note on Gen 3:23.

Cultivate H5647

עָבַד

ʿābād: A verb meaning to work, to serve. This labor may be focused on things, other people, or God. When it is used in reference to things, that item is usually expressed: to till the ground (Gen 2:5; Gen 3:23; Gen 4:2); to work in a garden (Gen 2:15); or to dress a vineyard (Deu 28:39). Similarly, this term is also applied to artisans and craftsmen, like workers in fine flax (Isa 19:9); and laborers of the city (Eze 48:19). When the focus of the labor is another person, that person is usually expressed: Jacob's service to Laban (Gen 29:15); the Israelites' service for the Egyptians (Exo 1:14); and a people's service to the king (Jdg 9:28; 1Sa 11:1). When the focus of the labor is the Lord, it is a religious service to worship Him. Moreover, in these cases, the word does not have connotations of toilsome labor but instead of a joyful experience of liberation (Exo 3:12; Exo 4:23; Exo 7:16; Jos 24:15, Jos 24:18). Unfortunately, this worship service was often given to false gods (Deu 7:16; 2Ki 10:18-19, 2Ki 10:21-23).

(Gen 4:3 TLV) **So it happened after some time that Cain brought an offering of the fruit of the ground to Adonai,**

(Gen 4:4 TLV) **while Abel—he also brought of the firstborn of his flock and their fat portions. Now Adonai looked favorably upon Abel and his offering,**

Genesis 4:4

the firstlings: [Exo_13:12](#); [Num_18:12](#), [Num_18:17](#); [Pro_3:9](#); [Heb_9:22](#); [1Pe_1:19-20](#); [Rev_13:8](#)

flock: Heb. sheep, or, goats

fat: [Lev_3:16-17](#)

Abel's offering required the shedding of blood of the animal, which, only blood brings atonement, and he brought the first fruit, the best as an offering to Adonai. Also, when YHWH ELOHIM covered Adam and Chavah, an animal died and blood was shed to cover their sin, i.e. nakedness.

(Gen 4:5 TLV) but upon Cain and his offering He did not look favorably. Cain became very angry, and his countenance fell.

[fruit of the ground] A product of the curse couldn't remove the curse. In [Num_18:12-14](#) and [Lev_27:1-34](#) the fruits of the ground were accepted as tithes and offerings to support the ministry, but couldn't picture the atonement at Calvary or be a sin-offering ([Heb_9:22](#)).

Cain brought an offering from the ground, the cursed earth and it was not a first-fruit offering, but a bloodless offering.

(Gen 4:6 TLV) Then Adonai said to Cain, "Why are you angry? And why has your countenance fallen?"

(Gen 4:7 TLV) If you do well, it will lift. But if you do not do well, sin is crouching at the doorway. Its desire is for you, but you must master it."

(Gen 4:8 TLV) Cain spoke to Abel his brother. While they were in the field, Cain rose up against Abel his brother and killed him.

(Gen 4:9 TLV) Then Adonai said to Cain, "Where is Abel, your brother?" **"I don't know," he said. "Am I my brother's keeper?"**

(Gen 4:10 TLV) Then He said, "What have you done? **The voice of your brother's blood is crying out to Me from the ground.**

(Gen 4:11 TLV) So now, cursed are you from the ground which opened its mouth to **receive your brother's blood from your hand.**

(Gen 4:12 TLV) As often as you work the ground, it will not yield its crops to you again. You will be a restless wanderer on the earth."

(Gen 4:13 TLV) Cain said to Adonai, "My iniquity is too great to bear!"

(Gen 4:14 TLV) Since You expelled me today from the face of the ground and I must be hidden from Your presence, then I will be a restless wanderer on the earth—anyone who finds me will kill me!"

(Gen 4:15 TLV) But Adonai said to him, "In that case, anyone who kills Cain is to be avenged seven times over." **So Adonai put a mark on Cain, so that anyone who found him would not strike him down.**

(Gen 4:16 TLV) Then Cain left Adonai's presence and **dwelled in the Land of Wandering, east of Eden.**

Cain

Heb 11:4 **By faith Abel** offered God a better sacrifice than **Cain**. Through faith he was commended as righteous when God approved of his gifts. And through faith he still speaks, although he is dead.

Hebrews 11:4

Whereas Kayin's (Cain's) offering of field crops was rejected, **Hevel's** (Abel's) animal **sacrifice** was accepted, **God giving him this testimony** in Gen 4:3-10, which says that the voice of his blood cries out from the ground. Through Scripture, which mentions this voice, he **continues to speak**. Abel is referred to in the New Testament at Mat 23:35, 1Jn 3:12. In Jewish writings the 6th-century *Tanchuma* (Balak 16) gives Abel second place in a list of "seven righteous men who built seven altars, from Adam to Moses" (Bruce, *The Epistle to the Hebrews*, p. 285).

There are those who accuse God of being unfair to Kayin. How could Kayin have known what to offer? If he didn't know, why did God punish him for it? My answer is that God's nature is such that he always gives those who err an opportunity to repent. This is exactly what he did in Gen 4:6-7. Unfortunately Kayin, instead of rising to the occasion, "rose up against Abel his brother, and slew him" (Gen 4:8). It was for this deliberate murder that he was punished (Gen 4:9-15), not for making the wrong offering.

1Jn 3:12 Do not be like **Cain**, who was from the evil one and murdered his brother. And why did he murder him? Because his deeds were evil, while his brother's were righteous.

Jud 1:11 Woe to them! For they went the way of **Cain**; they were consumed for pay in Balaam's error; and in Korah's rebellion they have been destroyed.

Jude 1:11

The rebellious road of Kayin took him "out from the presence of *Adonai*" (Gen 4:16) because he refused to accept God's advice and did not take advantage of any of the five or six opportunities God gave him to repent (Gen 4:1-16). Cain's road led him to murder his brother Abel, but murder was not the road itself. See Heb 11:4.

They have given themselves over for money to the error of Bil'am (Balaam). See 2Pe 2:15-16.

Numbers 16 reports **the rebellion of Korach** (Korah) against God's appointed leader Moses as a major threat to the community of Israel, eliminated only when God had the earth swallow up Korach and his 250 co-conspirators. Because the false prophets similarly wish to take on themselves the authority in the Body of the Messiah which God has given to others, Y'hudah says they **have been destroyed**.

Abel

Mat 23:35 And so, upon you shall come all the righteous blood shed on earth, from the blood of righteous **Abel** to the blood of Zechariah son of Berechiah, whom you murdered between the Temple and the altar.

Luk 11:51 from the blood of **Abel** to the blood of Zechariah, the one who perished between the altar and the house of God. Yes, I tell you, it will be required from this generation.'

Heb 11:4 By faith **Abel** offered God a better sacrifice than Cain. Through faith he was commended as righteous when God approved of his gifts. And through faith he still speaks, although he is dead.

Heb 12:24 and to Yeshua, the Mediator of a new covenant, and to the sprinkled blood that speaks of something better than the blood of **Abel**.

The mediator of a new covenant, Yeshua. Compare Heb 7:22, Heb 8:6-13.

The sprinkled blood of Yeshua. Compare Heb 9:12-14, Heb 9:19-21; Heb 10:19-21; Heb 13:13-15. **That speaks better things than that of Hevel** (see Heb 11:4). Abel was the first to die (Gen 4:3-10), Yeshua the last (since his death is timeless); Yeshua's blood brings life (Lev 17:11), Abel's brought only death. See 1Pe 1:2.

(Gen 4:17 TLV) Cain was intimate with his wife and she became pregnant and gave birth to Enoch. And he was building a city, and he named the city after the name of his son, Enoch.

(Gen 4:18 TLV) And to Enoch was born Irad. Irad **fathered** Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

(Gen 4:19 TLV) Now Lamech took for himself two wives. The name of the first one was Adah, and the name of the second one was Zillah.

(Gen 4:20 TLV) Adah gave birth to **Jabal—he was the pioneer of tent dwellers with livestock.**

Genesis 4:20

- a **[father]** An idiom for originator of anything new.
- b **[tents]** Houses originated earlier than tents (cp. Gen 4:17). Tents were a special invention for the cattle trade which made it necessary to travel in search of the best grass.
- c **[cattle]** Hebrew: miqneh (H4735), livestock (Exo 34:19; Num 32:16; Ecc 2:7).

(Gen 4:21 TLV) His brother's name was **Jubal—he was the pioneer of all who skillfully handle stringed instruments and wind instruments.**

Genesis 4:21

- a **[father of all such as handle the harp and organ]** Inventor and teacher of musical instruments.
- b **[handle]** Hebrew: taphas (H8610), manipulate, wield, take hold (Jer 2:8; Jer 46:9; Eze 27:29; Eze 38:4).
- c **[harp]** Hebrew: kinnowr (H3658), twang (see Psa 33:2, note).
- d **[organ]** Hebrew: 'uggab (H5748), a breathing or reed instrument (see Psa 150:3, note).

(Gen 4:22 TLV) Now Zillah also gave birth to Tubal-Cain, **the forger of every kind of bronze and iron tools**; Tubal-Cain's sister was Naamah.

Genesis 4:22

- a **[Tubal-cain]** Hebrew: flowing from Cain, showing that Cain had a great reputation or children wouldn't have been named after him.
- b **[instructor]** Hebrew: latash (H3913), to hammer out an edge, sharpen, whet. Translated sharp

(Psa 52:2); sharpen (1Sa 13:20); sharpeneth (Job 16:9); and whet (Psa 7:12).

Ⓒ **[artificer]** Hebrew: choresh (H2794), fabricator, mechanic (1Ch 29:5; 2Ch 34:11; Isa 3:3). Tubal-cain invented and taught metal arts.

(Gen 4:23 TLV) Lamech said to his wives, “Adah and Zillah: Hear my voice! Lamech’s wives: Listen to my speech! For I have killed a man for wounding me, and a boy for bruising me.

(Gen 4:24 TLV) If Cain is to be avenged seven times, then Lamech—77 times!”

(Gen 4:25 TLV) Adam was intimate with his wife again, and **she gave birth to a son and she named him Seth, “For God has appointed me another seed in place of Abel—since Cain killed him.”**

(Gen 4:26 TLV) **To Seth, also was born a son. He named him Enosh. Then people began to call on Adonai’s Name.**

(Gen 5:1 TLV) This is the Book of the Genealogies of Adam: When God created Adam, in the likeness of God He made him.

(Gen 5:2 TLV) Male and female He created them, and He blessed them and called their name “Adam” when He created them.

(Gen 5:3 TLV) **Adam lived 130 years, then fathered a son in his likeness, after his image, and named him Seth.**

(Gen 5:4 TLV) **Then the days of Adam after he fathered Seth were 800 years, and He fathered other sons and daughters.**

(Gen 5:5 TLV) So all Adam’s days that he lived were 930 years, and then he died.

(Gen 5:6 TLV) Seth lived 105 years, then fathered Enosh.

(Gen 5:7 TLV) Seth lived 807 years after he fathered Enosh, and he fathered sons and daughters.

(Gen 5:8 TLV) So all Seth’s days were 912 years, and then he died.

(Gen 5:9 TLV) Enosh lived 90 years, then fathered Kenan.

(Gen 5:10 TLV) Enosh lived 815 years after he fathered Kenan, and he fathered sons and daughters.

(Gen 5:11 TLV) So all of Enosh’s days were 905 years, and then he died.

(Gen 5:12 TLV) Kenan lived 70 years, then fathered Mahalalel.

(Gen 5:13 TLV) Kenan lived 840 years after he fathered Mahalalel, he fathered sons and daughters.

(Gen 5:14 TLV) So all of Kenan’s days were 910 years, and then he died.

(Gen 5:15 TLV) Mahalalel lived 65 years, then fathered Jared.

(Gen 5:16 TLV) Mahalalel lived 830 years after he fathered Jared, and he fathered sons and daughters.

(Gen 5:17 TLV) So all of Mahalalel’s days were 895 years, and then he died.

(Gen 5:18 TLV) Jared lived 162 years, then fathered Enoch.

(Gen 5:19 TLV) Jared lived 800 years after he fathered Enoch, and he fathered sons and daughters.

(Gen 5:20 TLV) So all of Jared’s days were 962 years, and then he died.

(Gen 5:21 TLV) Enoch lived 65 years, then fathered Methuselah.

(Gen 5:22 TLV) Now Enoch walked with God continually for 300 years after he fathered Methuselah, and he fathered sons and daughters.

(Gen 5:23 TLV) So all of Enoch’s days were 365 years.

(Gen 5:24 TLV) And Enoch continually walked with God—then he was not there, because God took him.

Enoch, the man who was taken up to heaven, alive.

Heb 11:5 By faith **Enoch** was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

Jud 1:14 *It was* also about these men *that* **Enoch**, *in the seventh generation from Adam*, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

Jude 1:14-15

Y'hudah quotes 1 Enoch 1:9. **1 Enoch, a compilation of writings by several authors** who lived in the last two centuries B.C.E., is one of the Pseudepigrapha, Jewish books attributed to famous biblical figures, such as **Chanoch** (Enoch, Gen 5:18-24), **in the seventh generation starting with Adam** (Gen 5:1). Such attribution was not deceptive but either honorific or a means of identifying the message of the actual author with the character and activity of the supposed one; compare the writer of an historical novel or documentary who puts words in the mouth of George Washington.

Y'hudah's **quoting a non-canonical book does not make 1 Enoch inspired Scripture, nor does it disqualify Y'hudah's letter**. Sha'ul quoted pagan authors at Act 17:28-29 and Tit 1:12, and no one supposes that their works should be included in Holy Writ or Sha'ul's excluded.

Hebrews 11:5

a [Enoch was translated that he should not see death] Enoch—faith's walk:

1. He walked with God 300 years.
2. He was transported so that he would not experience death in his generation.
3. He could not be found because God had transported him (Gen 5:21-24).
4. He had testimony that he pleased God by being a man of faith (Heb 11:5-6).
5. He has been living in heaven over 5,200 years (see note, Gen 5:23; Zec 4:11-14; Rev 11:4).
6. He will come back and die as one of the two witnesses (Rev 11:3-11, notes). Most believe that the 2 witnesses spoken of in Revelation will be Elijah and Enoch because they did not die. Some interpret Zechariah 4:11-14 as being them.

(Zec 4:11 TLV) Then I responded by asking him, "What are these two olive trees, on the right and on the left of the menorah?"

(Zec 4:12 TLV) Again I asked him, "What are these two olive branches beside the two golden pipes that empty the golden oil out of them?"

(Zec 4:13 TLV) He said to me, "You do not know what these are?" I said, "No, my lord."

(Zec 4:14 TLV) So he said, "These are the two anointed ones, who are standing by the Lord of the whole earth."

Zechariah 4:11

a [Then answered I] Then, after applying the message to Zerubbabel, the angel explained the full meaning of the olive trees. **They represented the two anointed ones (men) who, having been translated without seeing death**, stand before the God of all the earth until the time they are to appear on earth again as the two witnesses of Rev 11:3-11 (Zec 4:14). Dakes Commentary

(Gen 5:25 TLV) Methuselah lived 187 years and fathered Lamech.

(Gen 5:26 TLV) And Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters.

(Gen 5:27 TLV) So all of Methuselah’s days were 969 years, and then he died.

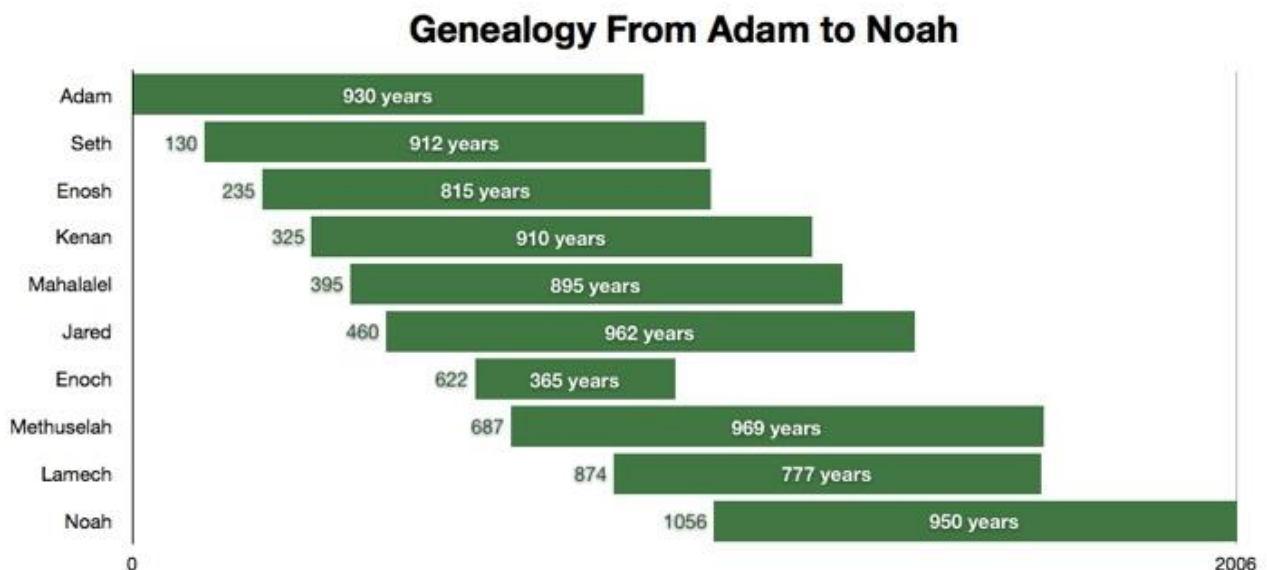
(Gen 5:28 TLV) Lamech lived 182 years and he fathered a son.

(Gen 5:29 TLV) And he named him Noah saying, “This one will comfort us from our work and from the pain of our hands because of the ground which Adonai cursed.”

(Gen 5:30 TLV) Lamech lived 595 years after he fathered Noah, and he fathered sons and daughters.

(Gen 5:31 TLV) So all of Lamech’s days were 777 years, and then he died.

(Gen 5:32 TLV) And Noah was 500 years old when he fathered Shem, Ham and Japheth.



ADAM to NOAH GENESIS 5

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