

Handout 1: Lesson 5

The drama of the Fall describes both the natural and supernatural implications of our first parent's decision—implications that affect the choices of humanity throughout salvation history:

- To choose between two kinds of life: natural and supernatural.
- To choose between two kinds of death: physical and spiritual.
- To choose between two kinds of wisdom: human and divine
- To choose between two kinds of fear: fear of God or fear of the Serpent/ fear of suffering/condemnation of the world.

There are three possible explanations why Abel's sacrifice of the firstlings of his flock was superior to Cain's offering of grain:

1. The quality of the sacrifice
2. The manner of sacrifice
3. The spiritual quality of the worshiper

The Septuagint (Greek translation written circa 250 BC) of Genesis 4:7 differs slightly from the Jewish Masoretic translation (1000 AD) and suggests that it is the manner of sacrifice which is the problem (also see Gen 15:10 and Lev 1:12):

Jewish Masoretic translation Genesis 4:7	Septuagint translation Genesis 4:7
<i>If you do well</i>	<i>If you offered rightly,</i>
<i>Will you not be accepted?</i>	<i>But did not divide rightly,</i>
<i>And if you do not do well,</i>	
<i>Sin is crouching at the door;</i>	<i>Did not sin? Be still;</i>
<i>Its (his) desire is for you,</i>	<i>He shall return to you,</i>
<i>But you must master it (him).</i>	<i>And you shall rule over him.</i>

Hebrews 11:4 refers to the reason for Cain's sin as expressed in the Septuagint translation: *It was because of his faith that Abel offered God a better sacrifice than Cain and for that he was acknowledged as upright when God himself made acknowledgement of his offerings. Though he is dead, he still speaks by faith* (Heb 11:4). Cain did not offer the right manner of sacrifice. The subject of God's rebuke of Cain in Genesis 4:7 is sin. Cain could have bartered his gain for an animal from his brother's flock to atone for his sin, but he did not. Perhaps the reason God rejected Cain's sacrifice is found in all three possibilities. However, the reason why his sacrifice was rejected is not as important as Cain's response to God's rebuke. Cain fails at the altar, and because he fails at the altar he fails at life.

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Handout 2 Lesson 5

There are fourteen such genealogical lists in the Pentateuch, climaxing with the *toledoth* of the twelve tribes of Israel in the Book of Numbers (before and after the forty years of wandering in the wilderness):

1. Gen 4:17-22 (descendants of Cain)
2. Gen 5:1-32 (descendants of Adam)
3. Gen 6:9-12 (sons of Noah)
4. Gen 10:1-32 (descendants of Noah's sons)
5. Gen 11:10-26 (descendants of Noah's son Shem repeated)
6. Gen 11:27-32 (descendants of Terah)
7. Gen 22:20-24 (descendants of Terah's son Nahor)
8. Gen 25:1-6 (Abraham's descendants by Keturah)
9. Gen 25:12-18 (descendants of Abraham's son Ishmael)
10. Gen 35:23-26 (the twelve sons of Jacob)
11. Gen 36:1-43 (Esau's descendants)
12. Ex 6:14-25 (descendants of Ruben, Simeon, and Levi)
13. Num 1:20 – 3:4 (descendants of the twelve sons of Jacob/Israel)
14. Num 26:5-65 (final census of the descendants of the twelve tribes before their entry into the Promised Land)

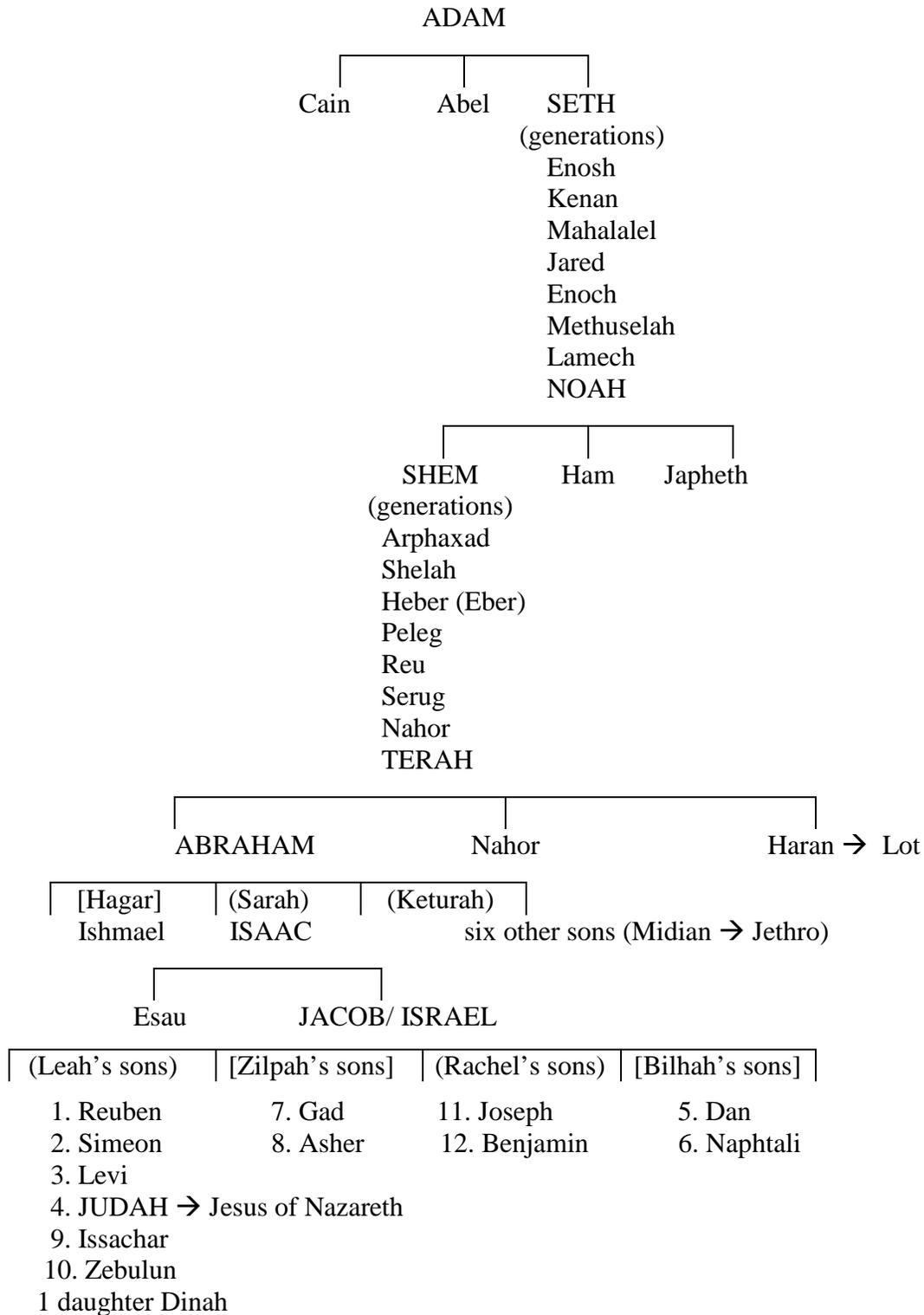
Ten generations are listed from Adam to Noah. It is the line of the “promised seed,” the covenant line that descended through Adam's third son, Seth.

Father	Age of father when son was born	Son	Age at death
Adam	130	Seth	930
Seth	105	Enosh	912
Enosh	90	Kenan	905
Kenan	70	Mahalalel	910
Mahalalel	65	Jared	895
Jared	162	Enoch	962
Enoch	65	Methuselah	365
Methuselah	187	Lamech	969
Lamech	182	Noah	777
Noah	500	Shem	950

It is significant that the literal Hebrew of Genesis 6:2 reads that the men identified as “sons of gods/God,” “saw” the women were “good” and “took” as many as they wanted as wives. The language of the Hebrew text links the actions of these men to Adam and Eve's fall from grace when then “took” that which was forbidden because they “saw” it was “good.” The sin of the men in 6:1-4 repeats the pattern of the first sin in Genesis 3:6:

Genesis 3:6	Genesis 6:2 (Interlineal Hebrew-English translation)
<i>The woman saw that the tree was good to eat and pleasing to the eye and that it was enticing for the wisdom it could give. So she took some of its fruit and ate it.</i>	<i>The sons of gods/God saw the daughters of men, that they were good. And they took wives for themselves from all those whom they chose.</i>

THE LINE OF THE PROMISED SEED



() = wife; [] = concubine; capital letters = continuation of the line of the Promised Seed
 → = significant descendant; Jacob's sons are numbered according to birth order