

Awakening in the Word

By Glenn McWilliams of TK Torah Keepers

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THE OVERVIEW

Our Torah portion begins with the declaration “This is the book of the generations of Adam.” What obviously follows is a lengthy genealogy of the descendants of Adam through his son Seth. Normally, when we reach these lengthy lists of unfamiliar names we begin to skim the text, looking for something we can pronounce. In the longer Torah portion “Bereshit” in the rabbinic yearly Torah cycle we would race through these verses like Paul Harvey looking for “The Rest of the Story.” But in the shorter portion of the triennial Torah cycle, this genealogical list of peculiar names *is* the story! Therefore, we will focus on this list and unfold its significance in understanding the events about to unfold in the book of Bereshit. This portion is more than just a mere transition between the story of creation and the story of the flood. There is a great deal of significant information given in this list, its pattern, and its exceptions. By comparing and contrasting this genealogy with the genealogy in our previous study, we will gain significant insight into the final verses of our portion.

THE OUTLINE

The outline for this portion is very simple.

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| Bereshit 5:1-2 | Brief recap of the creation of man |
| Bereshit 5:3-24 | Genealogy from Adam to Enoch |
| Bereshit 5:25-31 | Genealogy from Enoch to Noah |
| Bereshit 5:32 | The birth of Shem, Ham, Japheth |
| Bereshit 6:1-2 | The mixing of the seed |
| Bereshit 6:3 | The Creator's decree |
| Bereshit 6:4-5 | The fruit of mixed seed |
| Bereshit 6:6-7 | The Creator's judgment |
| Bereshit 6:8 | Grace extended to Noah |

SUGGESTED STUDY QUESTIONS

1. Why does this genealogy begin with a recap of creation?
2. Why does the genealogy begin with Seth and not with Cain, the firstborn?
3. Why is no mention made of Cain or Abel?
4. What is the significance of the patterns within the genealogy?
5. What is learned from comparing this genealogy with that of Cain?
6. Where is Enoch?
7. How does the genealogy declare judgment?
8. How does the genealogy declare hope?
9. What is the significance of the use of the name YHWH in this portion?
10. Who are the sons of Elohim? Who are the daughters of men?
11. What is meant by the 120 years?
12. Who are the giants?
13. What is the condition of man?
14. What is the Creator's solution?

THE TEXT Genesis 5:1-6:8

Genesis 5:1 ¶ This *is* the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him; ² Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: ⁴ And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: ⁵ And all the days that Adam lived were nine hundred and thirty years: and he died. ⁶ ¶ And Seth lived an hundred and five years, and begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸ And all the days of Seth were nine hundred and twelve years: and he died. ⁹ ¶ And Enos lived ninety years, and begat Cainan: ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹ And all the days of Enos were nine hundred and five years: and he died. ¹² ¶ And Cainan lived seventy years, and begat Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died. ¹⁵ ¶ And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died. ¹⁸ ¶ And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died. ²¹ ¶ And Enoch lived sixty and five years, and begat Methuselah: ²² And Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And Enoch walked with Elohim: and he was not; for Elohim took him. ²⁵ ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died. ²⁸ ¶ And Lamech lived an hundred eighty and two years, and begat a son: ²⁹ And he called

his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which YHWH hath cursed.³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.³² ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6:1 ¶ And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,² That the sons of Elohim saw the daughters of men that they *were* fair; and they took them wives of all which they chose.³ And YHWH said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.⁴ There were giants in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.⁵ ¶ And ELOHIM saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.⁶ And it repented YHWH that he had made man on the earth, and it grieved him at his heart.⁷ And YHWH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.⁸ But Noah found grace in the eyes of YHWH.

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While genealogies often serve as literary bridges between the larger sections of pertinent narratives, this does not mean that they are without any other merit. Let us therefore look carefully at this genealogy which spans the gap between the narrative of creation and the narrative of the flood. Covered in this list are all the generations between Adam, the first man, and Noah and his sons. There are many significant lessons to be learned from the study of this genealogy.

First, we should take careful note that this genealogy does not begin with Adam, but with the Creator.

Genesis 5:1 *This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made He him;² male and female created He them; and blessed them, and called their name Adam, in the day when they were created.*

We are also reminded of the very purpose and calling of man, who is to be the image of Elohim in the world. Clearly Adam, the first man – which include Chava, his wife and rib – was created in the image of the Creator. Let us remember from our earlier portions that Adam was to be the image of Elohim – not in the manner of his appearance, but in the manner in which he exercised dominion over the animal realm.

Genesis 1:26-28 *And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So Elohim created man in His own image, in the image of Elohim created He him; male and female created He them. ²⁸And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Adam was created to live in a particular created order. The Spirit Creator would communicate with the spirit of Adam, which would then inform Adam's soul how to think about, feel about, and see the world around him. Adam's soul would then inform his flesh how to interact with the creation around him. In this proper order Adam's flesh was submitted to his soul; his soul was submitted to his spirit; and his spirit was submitted to the very word of Elohim. In this proper order, submitted to the will and word of the Creator, Adam lived as and manifested the image of Elohim in the world.

Adam was to have dominion over the animal realm, which included his own animal nature. We may recall here that the animals were brought to Adam so that he could give them names. By naming the animals Adam demonstrated his dominion over them. In our portion this week we should note the fact that it was the Creator who named Adam.

Genesis 5:2 *Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.*

By giving them a name, YHWH was exercising His dominion over man. Clearly man was to be in submission to the Creator. This submission to the exclusive will and word of YHWH is described as eating from the Tree of Life. The words of the Creator are living and they are life.

Deuteronomy 32:46-47 *And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.*

John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

Hebrews 4:12 *For the word of Elohim is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

But there was another tree in the garden – the Tree of Knowledge of Good and Evil. This tree of mixed fruit, mixed seed, and mixed word was forbidden to Adam and Chava.

Genesis 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

This tree represented living by a mixture of YHWH'S word (good) AND man's own word (evil). The promise of the serpent to Chava was that by eating the fruit of this forbidden tree, her eyes would be opened and she would be like elohim.

Genesis 3:5 *For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as elohim, knowing good and evil.*

The choice that Adam and Chava faced at that moment was a choice between living exclusively by the will and word of YHWH, or living by their own reason and senses. Failing to exercise dominion over their animal nature, Adam and Chava fell into temptation, disobeyed YHWH, and ate of the forbidden fruit. Now that their eyes were opened, Adam and Chava were indeed like "elohim."

Here we may question what is meant by the word "elohim." Remember that the word "elohim" is a title more than a name. The word "elohim," while used as a title for the Creator, simply means "authority." We may ask, therefore, whether the serpent said that Adam and Chava would become like the Creator Elohim, or whether he only meant to imply that they would become "authorities" in their own right. I believe that the answer to this question is found in the phrase "knowing good and evil." Since the Creator is good and evil has no part in Him, the knowledge of good and evil would not make one like the Creator. Therefore we should understand that the serpent was stating that once Adam and Chava had their eyes opened and began learning from their senses, they would gain in knowledge of good and evil and become "authorities" able to judge right and wrong – good and evil – for themselves, without having to depend on the Spirit Creator.

So Adam and Chava began living in the mixture of Spirit revelation and sensual knowledge. It was this mixture that brought about the death of "Adam, the image of Elohim." By adding his own feelings, understandings, and reason to the revelation knowledge of YHWH, Adam now manifested his own mixed nature instead of the exclusive image of Elohim. So it is that we note in the beginning of our genealogy a peculiar statement.

Genesis 5:3 *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.*

Having just affirmed the fact that Adam was created in the image of Elohim, we should expect to hear that like everything else in the garden that brought forth after its kind, Adam would beget a son in the likeness of Elohim. But this is not what we read. Instead, we read that Adam brought forth a son in his own likeness and image. In other words, Seth was not born in the image of the Creator; but rather in the image of his father, Adam. We must be careful here not to imply that Seth was not capable of

manifesting the image of the Creator, only that the mixture of spiritual knowledge and sensual knowledge would be evident in all the descendents of Adam. We will visit this issue of mixture again a little later in our study. For now, however, it is enough to note that this mixture is evident in the genealogy of Adam after the fall. The evidence of this is made clear in a pattern throughout the genealogy.

We should remember that there were two very important promises made in the garden.

Genesis 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Genesis 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

The first text promises a negative consequence – death – for disobedience to the prohibition to eat from the Tree of Knowledge of Good and Evil. In the second text there is the promise of one coming who will suffer the bite of the serpent but will ultimately subdue its power and authority, thus freeing man from his bondage. Here we may remember the hope and joy expressed by Chava at the birth of her firstborn son.

Genesis 4:1 *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from YHWH.*

With the birth of each son there was a hope and expectation that the child would be the one to reverse the effects of Adam and Chava's choice, thus freeing them from bondage to the consequence of their disobedience. Within our portion we see the repeated pattern of death continuing to reign over man. With each new generation, however, there was the hope that the next child would be the one who would fulfill the promise.

But against this background of universal death, the power of life was still more conspicuous. For the man did not die till he had propagated life, so that in the midst of the death of the individuals the life of the race was preserved, and the hope of the seed sustained, by which the author of death should be overcome.¹

Eight times in this portion we read the sad decree "and he died." The fact that man was no longer in the image of the living Elohim is emphasized in the pattern and presence of death in man's life. But this is not to say that man was left without hope. The pattern of the genealogy is in itself a sign of the Creator's mercy and a message of hope. We must take careful note that there was always another potential redeemer born before the previous, hoped for deliverer died. Thus the genealogy follows the following pattern:

And (father's name) lived (number of years), and begat (son's name). And (father's name) lived after he begat (son's name) (number of years), and begat sons and daughters: and all the days of (father's name) were (number of years): and he died.²

We should note that there are three exceptions to this pattern:

Genesis 5:3-5 *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:⁴ and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:⁵ and all the days that Adam lived were nine hundred and thirty years: and he died.*

Genesis 5:21-24 *And Enoch lived sixty and five years, and begat Methuselah:²² and Enoch walked with Elohim after he begat Methuselah three hundred years, and begat*

¹ Keil & Delitzsch Commentary on the Old Testament, Pentateuch, Hendrickson Publishers, Pg. 79

² Ibid.

sons and daughters:²³ and all the days of Enoch were three hundred sixty and five years:²⁴ and Enoch walked with Elohim: and he was not; for Elohim took him.

Genesis 5:28-31 And Lamech lived an hundred eighty and two years, and begat a son:²⁹ and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which YHWH hath cursed. ³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:³¹ and all the days of Lamech were seven hundred seventy and seven years: and he died.

In these three sections we witness variations to the normal pattern. Each variation has within it specific information that draws our attention to Seth, Enoch, and Noah as being somehow different than the rest. Seth, in many ways, was the beginning of a new, righteous line that replaced the line of Abel, who apparently died fruitless. We may recall that in the story of the murder of Abel, the Hebrew word for “the blood” which cried out from the ground is written in the plural. The word “bloods” is used to indicate that it was not only the life of Abel that cried out, but also the lives of his potential descendants. The name “Seth” can mean “compensation,” “substitute,” or “sprout”; thus we may say that the line of Seth was a replacement for the righteous line of Abel. In many ways Seth was the “sprouting” of a line of righteous seed. It is as though the Torah is telling us that the hope for deliverance would indeed come from the line or seed of Seth.

Enoch, we are told, walked with Elohim. Enoch was eventually taken by Elohim, apparently without tasting death. We witness a similar event with Elijah.

2 Kings 2:1-12 And it came to pass, when YHWH would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. ² And Elijah said unto Elisha, Tarry here, I pray thee; for YHWH hath sent me to Bethel. And Elisha said unto him, As YHWH liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. ³ And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that YHWH will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. ⁴ And Elijah said unto him, Elisha, tarry here, I pray thee; for YHWH hath sent me to Jericho. And he said, As YHWH liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. ⁵ And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that YHWH will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. ⁶ And Elijah said unto him, Tarry, I pray thee, here; for YHWH hath sent me to Jordan. And he said, As YHWH liveth, and as thy soul liveth, I will not leave thee. And they two went on. ⁷ And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. ⁸ And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. ⁹ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. ¹⁰ And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. ¹¹ And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. ¹² And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

It is the translation of these two righteous men into the heavenly or spiritual realm that has led to a strong belief that Enoch and Elijah may be the two witnesses mentioned in the book of Revelation.

Revelation 11:3-11 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. ⁴ These are the two olive trees, and the two candlesticks standing before the Elohim of the earth.

⁵And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. ⁶These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. ⁷And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. ⁸And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. ⁹And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. ¹⁰And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. ¹¹And after three days and an half the Spirit of life from Elohim entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Supporting this possibility are the following texts:

Romans 5:12-15 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³(for until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Elohim, and the gift by grace, which is by one man, Yeshua Messiah, hath abounded unto many.

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment.

Here we see the possibility that since Enoch and Elijah were translated without death, their time of death may still come in the future; for the two witnesses will be killed. We should understand that their translation did not mean that they were without sin, but rather that the judgment of death was delayed until a future time. These questions are, however, outside the realm of this particular study. Let us now therefore return to our genealogy and its third exception to the pattern.

Lamech clearly indicates that his hope is that Noah is the one who will free man from the curse resulting from the disobedience of Adam and Chava. We should take note of the direct reference to the "work and toil" due to the "curse" upon the ground that was spoken to Adam shortly after the fall.

Genesis 3:17-19 And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹in **the sweat of thy face** shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Within the lives of these three men the line of Seth is clearly defined as being a righteous line. This we may contrast with the previous line of Cain. There is indeed much to be learned by contrasting the genealogy of Cain with the genealogy of Seth.

Genesis 4:17-24 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. ¹⁹And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹And his brother's name was Jubal: he was the father of all such as handle the harp and organ. ²²And Zillah, she also bare

Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. ²³And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Genesis 5:6-32 *And Seth lived an hundred and five years, and begat Enos: ⁷and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸and all the days of Seth were nine hundred and twelve years: and he died. ⁹And Enos lived ninety years, and begat Cainan: ¹⁰and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹and all the days of Enos were nine hundred and five years: and he died. ¹²And Cainan lived seventy years, and begat Mahalaleel: ¹³and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴and all the days of Cainan were nine hundred and ten years: and he died. ¹⁵And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷and all the days of Mahalaleel were eight hundred ninety and five years: and he died. ¹⁸And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰and all the days of Jared were nine hundred sixty and two years: and he died. ²¹And Enoch lived sixty and five years, and begat Methuselah: ²²and Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters: ²³and all the days of Enoch were three hundred sixty and five years: ²⁴and Enoch walked with Elohim: and he was not; for Elohim took him. ²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷and all the days of Methuselah were nine hundred sixty and nine years: and he died. ²⁸And Lamech lived an hundred eighty and two years, and begat a son: ²⁹and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which YHWH hath cursed. ³⁰And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹and all the days of Lamech were seven hundred seventy and seven years: and he died. ³²And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.*

There are a number of similarities and differences in these two genealogies. First, we may note the similarity of several of the names in each of the two lists.

- | | |
|-------------|------------|
| • Cain | Cainan |
| • Enoch | Enoch |
| • Irad | Jared |
| • Mehujael | Mahalaleel |
| • Methusael | Methuselah |
| • Lamech | Lamech |

This similarity of names has caused some scholars to suggest that the lists come from two separate traditions and have been adapted by later redactors of the Scriptures. Both lists contain ten names, but only Seth's genealogy actually contains ten generations. Cain's genealogy contains only six generations. These numbers are significant. The Number "six" is the number of man; man was created on the sixth day. The number "seven" is the number of spiritual completion. The creation was completed in six days, and on the seventh day the Creator rested. So we see that Cain's line is associated with man in his incompleteness, while Seth is connected to spiritual completeness.

It should also strike us as peculiar that our portion begins with the phrase "This is the book of the generations of Adam," but does not make mention of either murdered Abel or the murderer Cain, both of whom were descendents of Adam. It is as though Seth is a completely separate line from that of Cain. We should also note that Seth's genealogy begins with Elohim and Adam and ends with Noah and his

sons. In contrast, Cain's genealogy begins with Cain and ends with a great-great-great-great-granddaughter. The character of these two lines is made evident by the character of the seventh son from Adam. In Cain's line the seventh from Adam is Lamech.

Genesis 4:23 *And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

In the line of Seth, the seventh from Adam is Enoch.

Genesis 5:23 *And all the days of Enoch were three hundred sixty and five years: ²⁴and Enoch walked with Elohim: and he was not; for Elohim took him.*

Clearly the Torah is describing for us two completely separate lines. We may understand these lines as the fruit of two completely different seeds. In other words, what the Torah is teaching us is the reality that because of Adam and Chava eating from the tree of mixed fruit/seed, it is possible that the same parents can bring forth two completely different seed. In the one line are those who are spiritually minded and motivated and live in communion with the Creator, submitting themselves to the righteous revelation of the Creator's will and word. In the other line are those descended from the same parents who are sensually motivated and drawn to the things of the flesh. These children are strong-willed and independent minded, lording over their own lives and demanding that others submit to their reason, convictions, ideals, and ideas. So we witness the contrast between the two seeds and lines of men.

Understanding the dichotomy drawn between these two lines is essential to understanding the next section of our portion.

Genesis 6:1 *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose. ³And YHWH said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ⁴There were giants in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. ⁵And ELOHIM saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And it repented YHWH that He had made man on the earth, and it grieved Him at His heart. ⁷And YHWH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. ⁸But Noah found grace in the eyes of YHWH.*

These verses have been the source of a great deal of controversy over the years. Many people teach and believe that these verses describe part of a great cosmic battle that includes the fall of angels from heaven and the corruption of human genetics, which brought forth a race of giants upon the earth. I adamantly disagree with this view and believe it to be a great corruption of the Scriptures. The teaching that the "sons of Elohim" are angels while the "daughters of men" are human women comes not from the Scriptures but from the pseudepigraphical³ book of 1 Enoch. While claiming to be authored by the Enoch listed in the genealogy of Seth, this book was not written until somewhere between the second century BCE and the first century CE. There are several versions of the book of Enoch, but the Ethiopic 1 Enoch is by far the oldest and most complete version. We may note that there was a copy of this book found among the Dead Sea manuscripts. James Charlesworth speaks of the historical significance of the manuscript in this fashion:

³ "Pseudepigraphical" describes a body of texts written between 200 B.C. and A.D. 200, and spuriously ascribed to various prophets and kings of Hebrew Scriptures.

1 Enoch reflects the historical events immediately preceding and following the Maccabean revolt. More important, however, is the light it throws upon early Essene theology and upon earliest Christianity.⁴

It was used by the authors of Jubilees, the Testament of the Twelve Patriarchs, The Assumption of Moses, 2 Baruch, and 4 Ezra. Some New Testament authors seem to have been acquainted with the work, and were influenced by it, including Jude, who quotes it explicitly (1:14f).⁵

It should be evident from what has been said above that 1 Enoch is as dependant upon the Old Testament as it is influential upon the New Testament and later extracanonical literature. During the exilic and post-exilic periods, apocalyptic became a major trend in Jewish thought. It was inherited by Christianity and remains an element in it to the present.⁶

The book of Enoch may be broken down into five major sections.

- | | |
|--------------------------------------|-----------------|
| 1. The Book of Watchers | Chapters 1-36 |
| 2. The Book of the Similitudes | Chapters 37-71 |
| 3. The Book of Astronomical Writings | Chapters 72-82 |
| 4. The Book of Dream Visions | Chapters 83-90 |
| 5. The Book of the Epistle of Enoch | Chapters 91-107 |

It is in the first section, The Book of Watchers, that we encounter this version of the events of Genesis chapter 6.

1EN 6:1 *And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. ²And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' ³And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' ⁴And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' ⁵Then sware they all together and bound themselves by mutual imprecations upon it. ⁶And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.*

The idea that the “sons of Elohim” are angels is clearly an “extra-biblical” concept. This “angelic” understanding is a foreign concept brought from outside the Scriptures and applied to the text. So far, in all that we have studied, there has been absolutely no mention of angels; nor is there anything in this text that requires such an understanding. As we have already stated above, this is the story of two seeds or two lines. We have already demonstrated that the righteous line of Seth begins with Elohim and the creation of Adam. This makes Elohim the father of Adam and his line (I warn against the idea of a biological fathering; Adam was created, not begotten). However, metaphorically, the line of Seth begins with Elohim as its beginning point. The genealogy contains all “sons” as its focus. This would seem to indicate that the line of Seth is in fact the “sons of Elohim.” Many point to the use of this title elsewhere and claim it applies to angels. Let us therefore look at the other biblical uses of this title and determine whether indeed this is the proper understanding.

⁴ The Old Testament Pseudepigrapha, Volume 1, James H. Charlesworth, Doubleday, Pg. 8

⁵ Ibid.

⁶ Ibid.

The first time the title “sons of Elohim” is used outside of our portion is in the book of Job.

Job 1:6-7 Now there was a day when the **sons of Elohim** came to present themselves before YHWH, and Satan came also among them. ⁷And YHWH said unto Satan, Whence comest thou? Then Satan answered YHWH, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:1-2 Again there was a day when the **sons of Elohim** came to present themselves before YHWH, and Satan came also among them to present himself before YHWH. ²And YHWH said unto Satan, From whence comest thou? And Satan answered YHWH, and said, From going to and fro in the earth, and from walking up and down in it.

Job 38:7 When the morning stars sang together, and all the **sons of Elohim** shouted for joy?

Three times we see reference to the title “sons of Elohim” used in these passages. These passages have also been twisted to say that this scene takes place somewhere in heaven where all the angels gathered; as well as the chief of the fallen angels, Satan himself. But I would suggest that there is nothing in these texts that teaches this. We know from the Torah that there were three pilgrim feasts where all the men of the children of Israel were to go up to Jerusalem and appear before their Creator, Deliverer, and Redeemer, bringing their first fruits, tithes, and offerings.

Exodus 23:14-17 Three times thou shalt keep a feast unto Me in the year. ¹⁵Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty:) ¹⁶and the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. ¹⁷Three times in the year all thy males shall appear before YHWH ELOHIM.

Deuteronomy 16:16 Three times in a year shall all thy males appear before YHWH thy Elohim in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHWH empty.

We should note that these three feasts are connected to the agricultural life of the children of Israel. Thus in the story of Job, I would suggest that what we are witnessing is not some heavenly pow-wow, but the very earthly, cultic practice of keeping the three pilgrim feasts. If this is so, then the “sons of Elohim” are simply the righteous men who obediently keep the feasts. Satan, on the other hand, is not a name, but a description. The Hebrew word *satan* (*sin, ten, nun*) simply means “adversary,” and is even applied to the angel of YHWH.

Numbers 22:22 And Elohim's anger was kindled because he went: and the angel of YHWH stood in the way for an **adversary (satan)** against him. Now he was riding upon his ass, and his two servants were with him.

Numbers 22:32 And the angel of YHWH said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to **withstand (satan)** thee, because thy way is perverse before me.

These are the only appearances of the term *satan* in the Torah.

It is interesting that in the book of Job, when YHWH asks the adversary where he has been, the adversary describes himself as a vagabond going to and fro throughout the earth. Could this be a descendant of Abel's adversary, Cain, the vagabond?

Genesis 4:14 *Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*

We should remember that the earth would not produce for Cain or his descendants, and thus they were forced to roam. Some would contend that this was the beginning of nomadic life. What we witness in the book of Job is the contrast between the children of Elohim, who three times a year bring of the produce of their land; and the descendants of Cain, who in opposition to the righteous seed, wander about looking for every opportunity to oppose the line of Seth.

We may also note that in the Messianic Scriptures this title is used exclusively for those who have put their faith in Yeshua the Messiah and are led by the Spirit of Elohim.

John 1:12 *But as many as received him, to them gave he power to become the **sons of Elohim**, even to them that believe on his name.*

Romans 8:14 *For as many as are led by the Spirit of Elohim, they are the **sons of Elohim**.*

Romans 8:19 *For the earnest expectation of the creature waiteth for the manifestation of the **sons of Elohim**.*

Romans 9:8 *That is, They which are the children of the flesh, these are not the **children of Elohim**: but the children of the promise are counted for the seed.*

Galatians 3:26 *For ye are all the **children of Elohim** by faith in Messiah Yeshua.*

Philippians 2:15 *That ye may be blameless and harmless, the **sons of Elohim**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

1 John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of Elohim**: therefore the world knoweth us not, because it knew him not. ²Beloved, now are we the **sons of Elohim**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

Matthew 5:9 *Blessed are the peacemakers: for they shall be called the **children of Elohim**.*

The title “sons of Elohim,” therefore, does not belong to angels, but to spiritual man. This is consistent with all that we have studied so far in the Torah.

The title “daughters of men,” on the other hand, belongs to the genealogy of Cain. With its six generations, which begin not with Elohim, but with Cain, and end with a daughter, there should be no difficulty understanding that the title “daughters of men” is a clear reference to the line of Cain. What the Torah is teaching us in this story is the sad reality of the further mixing of the seed. Cain was no longer considered among the generations of Adam; thus, the line of Seth was a brand new line. The leaven of murderous and carnal Cain had been purged from the line, but not from the world. The tares and the wheat would grow together in the world, and in this case, even cross-pollinate. The righteous line failed to keep itself holy and separate. Instead of seeking righteous wives from among the daughters of the line of Seth, these righteous men became unequally yoked with sensual women from the line of Cain and vice versa. The point of this story is the righteous line’s failure to make distinctions. This failure on the part of the righteous resulted in the corruption of the line of Seth. Without a pure line there was little hope for the

restoration of the image of YHWH or His creation. We witness Elohim's judgment on such failures elsewhere in the Scriptures.

Isaiah 5:20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

Ezekiel 22:26 *Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them.*

This failure on the part of the righteous to protect their sanctity would again be their downfall later in the Torah.

Numbers 25:1-3 *And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. ²And they called the people unto the sacrifices of their elohim: and the people did eat, and bowed down to their elohim. ³And Israel joined himself unto Baalpeor: and the anger of YHWH was kindled against Israel.*

As for the giants, we should note that the Torah states clearly that these "giants" were already in the land in those days. There is absolutely nothing in the text that states that these "giants" were the result of an unholy coupling of angels and humans. We may also note that the word "giants" is a translation of the Hebrew word *nephil* (*nun, fey, yud, lamed*), the plural of which is *nephilim*. This word comes from the root word *naphal* (*nun, fey, lamed*), which means "to fall upon." The concept of this word *nephil* or *nephilim* is that of one who falls or pounces upon another. It is the word used to describe a person who exploits others, such as a tyrant. These tyrants are further described as being mighty men of "renoun." The Hebrew states that these tyrants were men of "name." Since these men were tyrants, we may better understand them to be infamous. Thus the passage does not describe great heroes, but great and infamous tyrants. This translation of the passage is consistent with the rest of the text that follows.

Genesis 6:4-6 *There were TYRANTS in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of INFAMY. ⁵And ELOHIM saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And it repented YHWH that He had made man on the earth, and it grieved Him at His heart.*

As long as there was a distinct and righteous line in the world there was light in the darkness; there was hope of one who would come and deliver all humanity from the bondage that resulted from Adam and Chava's sin. As long as there was a distinct and righteous line in the world, the image of Elohim, though diminished, was still seen. But when this righteous line was corrupted, the world sunk into a great and wicked darkness. So corrupted was the wheat that there was little distinction between the wheat and the tares; therefore YHWH cast His judgment upon the face of the earth.

We should note that even in this sad judgment, YHWH still demonstrates His attribute of mercy. It is interesting to note that the name YHWH does not appear in this story until the announcement of the birth of Noah. In the person of Noah YHWH demonstrates His attributes of grace, mercy, and deliverance. The destruction of creation would not be an utter destruction, only a purging. None other than Noah and his family would survive the flood. No tyrants, no infamous men – none of the line of Cain would survive the flood.

We also see YHWH's mercy in His extending the time of man before the flood by an additional 120 years. During this time Noah would become a preacher of righteousness.

2 Peter 2:5 *And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the unrighteous.*

We can only imagine what Noah preached, or what might have happened had man cared enough to listen and repent. We can only assume that the words of Noah fell upon deaf ears. Man's heart had become so corrupt that there was little desire to commune with the Creator. Thus all who were motivated by the flesh ignored the revelation knowledge being shared with them, and sadly perished in the flood.

We should learn well from this lesson. We too are descendants of Adam, Seth, and Noah. We too have a physical, sensual, animal nature, as well as a spiritual nature. We must guard ourselves against the temptation to let the animal nature have its own way. It is simple physics: things that are already on the ground don't fall. Only those things that are above the ground can fall. In other words, it is easier for the spiritual man to fall to the level of the animal nature than it is for the animal nature to be lifted up to the level of the spiritual nature. Therefore we must take extra care how we walk. We have been called in Messiah to be a light to the nations. We must therefore be careful not to yoke ourselves to the culture, nature, and darkness of the nation unto which we are to be a light.

We are fortunate to have the Torah to help us learn to make the right distinctions in our lives so that we might learn to walk with Elohim and restore the image of YHWH in the world.

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