

# The Primeval History

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## Lesson Guide

LESSON  
THREE

## A WORLD OF VIOLENCE



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## HOW TO USE THIS LESSON GUIDE

This lesson guide is designed for use in conjunction with the associated video. If you do not have access to the video, the lesson guide will also work with the audio and/or text versions of the lesson. Additionally, the video and lesson guide are intended to be used in a learning community, but they also can be used for individual study if necessary.

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- **Before you watch the lesson**
  - **Prepare** — Complete any recommended readings.
  - **Schedule viewing** — The Notes section of the lesson guide has been divided into segments that correspond to the video. Using the time codes found in parentheses beside each major division, determine where to begin and end your viewing session. IIM lessons are densely packed with information, so you may also want to schedule breaks. Breaks should be scheduled at major divisions.
- **While you are watching the lesson**
  - **Take notes** — The Notes section of the lesson guide contains a basic outline of the lesson, including the time codes for the beginning of each segment and key notes to guide you through the information. Many of the main ideas are already summarized, but make sure to supplement these with your own notes. You should also add supporting details that will help you to remember, describe, and defend the main ideas.
  - **Record comments and questions** — As you watch the video, you may have comments and/or questions on what you are learning. Use the margins to record your comments and questions so that you can share these with the group following the viewing session.
  - **Pause/replay portions of the lesson** — You may find it helpful to pause or replay the video at certain points in order to write additional notes, review difficult concepts, or discuss points of interest.
- **After you watch the lesson**
  - **Complete Review Questions** — Review Questions are based on the basic content of the lesson. You should answer Review Questions in the space provided. These questions should be completed individually rather than in a group.
  - **Answer/discuss Application Questions** — Application Questions are questions relating the content of the lesson to Christian living, theology, and ministry. Application questions are appropriate for written assignments or as topics for group discussions. For written assignments, it is recommended that answers not exceed one page in length.

## Preparation

- Read Genesis 4:1–6:8.

## Notes

### I. Introduction (0:25)

### II. Literary Structure (2:13)

This portion of Genesis is a carefully crafted literary work with a unified purpose.

#### A. Early Violence and Hope (3:12)

Genesis chapters 4 and 5 divide into four parts, forming two parallel sets of narratives and genealogies.

##### 1. Narratives (3:59)

Genesis 4:1-16 deals with sinful Cain in five dramatic steps.

- Cain is alone, banished.
  
- Distinction between sacrifices.
  
- Cain murdered his brother Abel.

- The curse.
  
- The protection.

The second narrative turns attention away from sinful Cain to Adam's third son, righteous Seth. The report of Righteous Seth divides into three short steps:

- Birth of Seth
  
- Birth of Enosh
  
- Men began to call on the name of the Lord

## 2. **Genealogies (7:35)**

- First genealogy: Cain's Sinful Lineage (Gen. 4:17-24).
  
- Second genealogy: Seth's Righteous Lineage (Gen. 5:1-32).

Both Cain's genealogy and the lineage of Seth contain the names Enoch and Lamech. Moses explicitly contrasted these men with each other.

Enoch:

- sinful Enoch exalted himself
- righteous Enoch walked with God

Lamech:

- sinful Lamech was a murderer
- righteous Lamech hoped in God's redemption

## **B. Later Violence and Hope (11:06)**

The two main steps of these verses describe a series of threatening events and reveal how God reacted to these events.

**1. Sons of God (12:05)**

Three reasonable identifications have been suggested:

- Sethites
  
- angels
  
- kings or noblemen

The violence exemplified earlier in the exploits of Cain and his descendants reached another area of life: the violation of women.

**2. Nephilim (15:31)**

- Probably not “giants”
  
- Most likely “strong warriors or warlords”

With the appearance of the Nephilim, sin utterly dominated humanity.

### **3. Afterword (18:04)**

The destruction of violent, sinful humanity through the flood would actually result in deliverance for future generations.

God would bring deliverance through the one special son of Seth, the man named Noah.

## **III. Original Meaning (19:20)**

### **A. Connections (19:59)**

The violence of early human history closely resembled the violence Israel had endured.

## 1. **Early Violence and Hope (20:55)**

Moses wanted his readers to associate:

- Cain and his family with the Egyptians.
- Righteous Abel, Seth, and the Sethites with Israel as the people of God.

### a. **Sinful Cain, Genesis 4:1-16**

Moses focused on five concerns that allowed the Israelites to connect this passage to their own day:

- Occupations
- Sacrifices
  - God rejected Cain's sacrifice but was pleased with Abel's sacrifice.
  - Moses first approached Pharaoh to ask for the release of Israel because he wanted to offer sacrifices to Yahweh.

- Murder
- Location
- Protection

**b. Righteous Seth, Genesis 4:25-26**

Seth's use of the divine name "Yahweh" associated him with Israel.

- The name "Yahweh" was used from the time of Seth.
- During the time of Moses, this name became the principal name used for God.

The Israelites should have associated themselves with Seth through the theme of prayer.



- Lamech's claim to increased protection.
- Cultural sophistication of Cain's line.

**d. Seth's Righteous Lineage, Genesis 5:1-32**

This association was built on at least four factors:

- The nation of Israel descended from the line of Seth.
- Repeated focus on the righteousness of Seth's descendants.
- Moses' emphasized the numbers of Sethites.
- Moses stressed the long lives that many Sethites enjoyed.

Moses wrote about early violence and hope of deliverance in the primeval history in order to draw firm associations with his contemporary world.

## **2. Later Violence and Hope (42:08)**

Moses said that the Nephilim existed on the earth in primeval days “and also afterward.”

Moses wanted his Israelite readers to associate the primeval Nephilim of Genesis chapter 6 with the terrifying Nephilim warriors of Canaan.

## **B. Implications (44:42)**

Genesis 6:8 mentions Noah to indicate that God intended to deliver the Israelites from these threats as well.

**IV. Modern Application (46:35)****A. Inauguration (47:34)**

The inauguration of the kingdom in Christ's first coming recalls the world of violence in the primeval history in at least two ways:

**1. Violence (48:02)**

The New Testament compares Jesus' death on the cross to the violence of the death of Abel (Heb. 12:23-24).

**2. Deliverance (50:25)**

Jesus brought the hope of deliverance to the world.

Through his death and resurrection, Jesus accomplished the deliverance he announced.

**B. Continuation (53:03)**

The New Testament applies this portion of primeval history to the continuation of the kingdom, the time between the first and second comings of Christ.

**1. Continuing Violence (53:54)**

Jesus taught that his followers would suffer hatred and persecution from the world.

Jesus said that the violence to come against his followers would continue the pattern of violence that reached back to the blood of righteous Abel.

**2. Continuing Faith (55:06)**

Followers of Christ throughout the ages must follow the example of faithful Abel (Heb. 11:4).

**C. Consummation (56:26)**

At the return of Christ we will see an end of violence against the people of God. We will experience a final deliverance to a world of everlasting blessing.

**1. End of Violence (56:52)**

The end of violence is a central aspect of the New Testament portrait of the consummation.

**2. Final Deliverance (57:45)**

Christ will grant endless blessings of life and peace to his people. Our deliverance will be full and final.

When Christ returns:

- All who have trusted him will see an end to violence.
- They will inherit a full and glorious deliverance into an eternal world of salvation.

**V. Conclusion (59:25)**









## Application Questions

1. Moses contrasted the lives of Cain and Abel. Which character is most like you? Why? What was Moses hoping to accomplish by contrasting various characters?
2. In Genesis 6:3, God reacted to the violence of mankind by saying that he would wait 120 years before judging mankind. What does this tell you about the longsuffering nature of God toward the sinfulness of mankind?
3. Despite the corruption and violence of mankind, a thread of hope can be traced throughout God's relationship with us. What thread of hope is found in the primeval history. How should this give you hope today?
4. Explain how the pattern of God's deliverance remained the same from the primeval history, to the contemporary world of the Israelites, to the New Testament. How does God's deliverance in the modern world compare to these earlier stages?
5. How is Christ' atoning work on the cross prefigured in the violence and hope of Genesis 4:1–6:8?
6. Describe the deliverance at the consummation of the kingdom. How does it make you feel that at the consummation of the kingdom our deliverance will be full and final?
7. What is the most significant insight you have learned from this study? Why?

## Glossary

**Abel** – Son of Adam and Eve who was murdered by his brother Cain

**atonement** – A sacrifice made to remove the guilt of sin and reconcile the sinner with God

**Cain** – Son of Adam and Eve who murdered his brother Abel

**consummation** – Third and final stage of inaugurated eschatology when Christ will return and fulfill God's ultimate purpose for all of history

**continuation** – Second or middle stage of inaugurated eschatology; the period of the kingdom of God after Christ's first advent but before the final victory

**Enoch** – Name of both a son of Cain and a descendant of Seth; the son of Cain was proud and boastful, but the descendant of Seth "walked with God"

**Enosh** – Son of Seth; a righteous man who called on the name of the Lord

**genealogy** – A record or list of the descendants of a person or family group

**inauguration** – First stage in inaugurated eschatology; refers to Christ's first coming and the ministries of his apostles and prophets

**Jabal** – Son of Lamech; father of those who lived in tents and raised livestock

**Jubal** – Son of Lamech; father of all who played the harp and the flute

**Lamech** – Evil descendant of Cain who boasted of killing a young man that had wounded him

**narrative** – Literature that tells a story

**Nephilim** – Strong warriors known for their violence and exploitation

**Seth** – Third son of Adam and Eve

**Shem** – Son of Noah chosen to continue the family line

**Tubal-Cain** – Son of Lamech who forged tools out of bronze and iron

**Yahweh** – Hebrew name for God that comes from the phrase, "I am that I am"; often translated "LORD"