

Genesis 4:26

Authorized King James Version (KJV)

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Analysis

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call u... This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

Historical Context

The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. What theological truths about Cain and Abel emerge from this passage?

2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

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|-------------|----------|--------|---------------------|---------------|---------------|-------------|
| וְלֵשׁ ת | גַּם | הוּא | יֵלֵד | בֶּן | לְקָרָא | אֶת |
| And to Seth | H1571 | to him | also there was born | a son | and he called | H853 |
| H8352 | | H1931 | H3205 | H1121 | H7121 | |
| בְּשֵׁם | אֶנּוֹשׁ | אָז | הוּמָּל | לְקָרָא | בְּשֵׁם | יְהוָה: |
| his name | Enos | H227 | then began men | and he called | his name | of the LORD |
| H8034 | H583 | | H2490 | H7121 | H8034 | H3068 |

Additional Cross-References

Psalms 116:17 (References Lord): I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Joel 2:32 (References Lord): And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

1 Kings 18:24 (References Lord): And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Zephaniah 3:9 (References Lord): For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Genesis 12:8 (References Lord): And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Genesis 26:25 (References Lord): And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Isaiah 48:1 (References Lord): Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

Isaiah 44:5 (References Lord): One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

Jeremiah 33:16 (References Lord): In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

Luke 3:38 (Parallel theme): Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.