

Genesis: The Book of Beginnings

| Focus | Four Great Events | | | | | | | | Four Great Persons | | | | |
|------------------|---------------------------------------|---|-------------|---|--------------|---|------------------------|----|---|--------------|--------------|---------------|----|
| Divisions | 1 | 2 | 3 | 4 | 5 | 9 | 10 | 11 | 12 | 25:19 | 27 | 37:2b | 50 |
| | Creation | | Fall | | Flood | | Nations (Babel) | | Abraham | Isaac | Jacob | Joseph | |
| Topics | Primeval History of Humanity | | | | | | | | Patriarchal History of Israel | | | | |
| | Beginning of the Human Race | | | | | | | | Beginning of the Hebrew Race | | | | |
| Locations | East (Eden to Ur) | | | | | | | | West (Canaan to Egypt) | | | | |
| Time | 2,000 + years (20% of Genesis) | | | | | | | | About 286 years (80% of Genesis) | | | | |

Author: Moses

Date written: after 1445 BC

Theme: Israel's Origin & Early Years

Purposes: 1) to present the beginning of everything but God
 2) to record God's choice of Israel & His covenant plan for the nation
 3) to show how the sin of man is met by the redemption of God

Genesis 3 – The Fall

v1-7 The Account

The Application: How Temptation Works
(see James 1:13-15)

v8-21 The Consequences

v8-13 - The Investigation

v14-19 The Indictment

**v14-15 – Curse pronounced on the Serpent /
The Devil (Rev 12:9; 2Cor 11:3; 1Tim 2:14)**

v16 – Curse pronounced on the Woman

v17-19 – Curse pronounced on Adam

The Aftermath: v20-24

(possession) (breath)

Genesis 4 – Cain and Abel

v1-15 Cain Murders Abel

The Account (v1-8)

The Investigation (v9)

The Indictment (v10-15)

v16-24 Cain's Descendants

Cain + his wife → Enoch → Irad → Mehujael

(dedicated) (fleet) (Smitten by God)

→ **Methushael** (who is of God) → **Lamech** (powerful)

father of those who dwell in tents & have livestock

Lamech + Adah (ornament) → **Jabal** (stream of water)

and **Jubal** (stream) father of all those who play the lyre
and pipe

Forger of all bronze & iron implements

Lamech + Zillah (shade) → **Tubal-Cain** (Thou will be
brought of Cain), and **Naamah** (loveliness)

v25-26 Abel's Replacement

Adam + Eve → Seth (compensation) → **Enosh** (man)

**“Then men began to call on
the name of the LORD”**

Genesis 5 – The Generations of Adam

v1-5 Adam, 930 years & he died

(red) 130+800, had sons & daughters

v6-8 Seth, 912 years, & he died

(compensation) 105+807,

had sons & daughters

v9-11 Enosh, 905 years, & he died

(mortal man), 90+815,

had sons & daughters

v12-14 Kenan, 910 years, & he died

(possession), 70+840,

had sons & daughters

v15-17 Mahalel, 895 years, & he died

(praise of God), 65+830,

had sons & daughters

v18-20 Jared, 962 years, & he died

(descent), 162+800,

had sons & daughters

v21-24 Enoch, 365 years, & he was

not, for God took him (s. Jude 14-15)

(dedicated), 65+300,

had sons & daughters

v25-27 Methuselah, 969 years, & he

died (man of the dart/when he dies, there

shall be an emission), 187+782,

had sons & daughters

v28-31 Lamech, 777 years, & he died

(powerful), 182+595,

had sons & daughters

v32 Noah was 500 years old,

(rest), 500+100+350=950, and he died

(Gen 9:28-29)

& he became the father of Shem,

Ham & Japheth

(name)

(hot) (opened)



Introduction



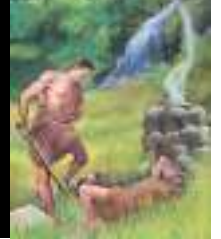
Cain is the first person born into the world. And so with the birth Cain come a number of firsts; the first birth, which therefore constituted the first family; the first sibling follows soon after with the birth of Abel. Some even believe that they were twins, although that can't be verified in the text.

In Genesis 4, we have, in the story of Cain, the first recorded act of worship after the fall, the first sacrifice, the first expression of hypocrisy, the first occasion of false religion, the first act of self-righteousness, the first crime and the first opportunity for vengeance, and the introduction of common grace.

The story of Cain also reveals to us the establishment of society, and shows us the flow of sin into human history. But the main theme in the story of Cain is to introduce us to the first reprobate, the first unbeliever. **Cain then is the prototype of the doomed person, the lost sinner. And God always has clear purposes when He records for us stories in the text of scripture. And the account of Cain is given here in some detail in order that we might get a complete characterization of the typical unbeliever.**



Introduction



The story of Cain is the story of an impenitent man, the rejecter of God's gracious salvation. The New Testament comments on this account. In **Jude 11**, "Woe to them! For they have gone the way of Cain." Jude is associating false teachers who are under divine judgment with Cain. In **1 John 3: 12**, "Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous." So Cain is associated with the false teachers in Jude and Satan in 1 John.

Review: at the end of Genesis 3, Adam and Eve came to repentance as they believed the promise of God, and were justified. So was Abel. Abel is called "righteous" (1Jn 3: 12). Abel was a believer. "By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks." (Hebrews 11:4)

Cain is the subject of Genesis 4:1-17, because his name is repeated 14 times. This is the story of the reprobate Cain.

Genesis 4:1-16 – Cain and Abel



1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with *the help of the LORD.*"

Genesis 4:1-2 – The Birth of Cain and Abel

1. Unbelievers have hopeful beginnings.

"Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, 'I have gotten a man-child with *the help of the Lord.*'" "Had relations", is "yada" in Hebrew and means "to know", a euphemism for sexual relations; to know (in an intimate way). It is also used in verse 17: "And Cain had relations with his wife"; and in verse 25, "And Adam knew his wife again, and she gave birth to a son" (Seth).

It is also used metaphorically of intimate relationships. For example, in **Amos 3:2**, God says: "Israel only have I known." What He means is that they were the people with whom He has an intimate covenant relationship. In John 10:14-15, Jesus said: "I am the good shepherd; and I know My own, and My own know Me, even as the Father knows Me and I know the Father." Again, the Lord speaks not in terms of awareness, but in terms of an intimate relationship with believers and with His Father.

Genesis 4:1-2 – The Birth of Cain and Abel











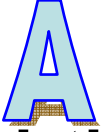
The word "Cain," "qayin" in the Hebrew, carries the idea of a craftsman, a smith. A smith is usually associated with someone who works with metal - in ancient times, bronze or iron; someone who is a refiner of bronze or iron, or even a refiner of gold and silver could be a "qayin," referring to a craftsman. But it also can refer to "what is made by a craftsman". So "qayin" can also mean a formed thing, a thing formed by a craftsman, like a spear or like a sword; literally, a formed thing, a made thing.

It is interesting that one of Cain's descendants down in verse 22 is Tubal-Cain who was the original metal worker, the forger of all implements of bronze and iron. This is a hopeful beginning.

She said: "I have gotten a man-child with *the help of* the Lord." Some suggest that the Hebrew could actually better be translated "I have created a man or made a man with the Lord". In either case, Eve, the mother of all living, knew the child was born by the power of God operating in her and in that child. The verb "gotten", "qanah," used about 80 times or more in the OT, means "to acquire something, to possess something". Some commentators even say that Eve believed she had birthed the Messiah!

Genesis 4:1-16 – Cain and Abel



1  Now the man had relations with his wife Eve, and she
     and she
conceived and gave birth to Cain,  and she said, "I have
 gotten a manchild with *the help* of the LORD."  2 And
 
again, she gave birth to his brother Abel.

Genesis 4:1-2 – The Birth of Cain and Abel





And in the goodness of the Lord, she gave birth to his brother Abel. It's interesting that Cain was named that "formed thing" that she and God had formed together, but Abel, Hebrew "*hebel*" means "a mere breath". It expresses the brevity of life.

This is particularly true of Abel for he was the first one have his life cut short by violence. Some rabbis suggest that Abel was killed when Adam was 130 years old and that Seth was born soon after the death of Abel.

Imagine the joy of Adam and Eve when Cain and Abel and many other brothers and sisters were born (**Gen 5:4 - he had *other sons and daughters***). This was a fulfillment to Adam and Eve that God was still going to bless them; that He would cause Eve to be the "mother of all living"; that He had not obviated that original command to multiply and replenish the earth; that God had given Eve to Adam, that he might reproduce and raise a generation of those who would know and love God and be blessed by Him.

Genesis 4:1-16 – Cain and Abel



1  Now the man had relations with his wife Eve, and she conceived and gave birth to Cain,  and she said, "I have gotten a manchild with *the help* of the LORD."  2 And again, she gave birth to his brother Abel. And Abel was  a keeper of flocks, but Cain was a tiller of the ground.

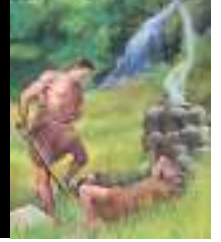
Genesis 4:1-2 – The Vocations of Cain and Abel


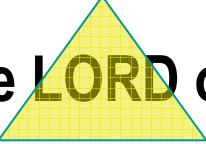



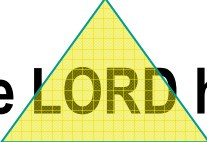


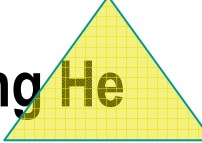
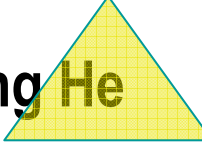
"Abel was a keeper of flocks, but Cain was a tiller of the ground" (v2). They both had very noble professions - taking care of flocks and taking care of crops. That was how life was lived in those days. You either took care of the animals, or you took care of the crops.

The character of both Cain and Abel were soon to be revealed and interestingly enough, the revelation of their character was manifest in an occasion of worship. It's when you get into the environment of religion, the environment of belief systems and faith, that the manifestation of character really comes clear. We find both Cain and Abel in a place of worship. And we find that Abel's worship was acceptable, and Cain's was seriously flawed.

- 1. Unbelievers have a hopeful beginning (Gen 4:1-2)**
- 2. Unbelievers offer unacceptable worship (Gen 4:3-5)**

Genesis 4:1-16 – Cain and Abel



3 **So** it came about in the course of  time that Cain brought an offering to the  **LORD** of the fruit of the ground. 4 And  Abel, on his  part also brought of the firstlings of  his flock and of their fat portions. And the  **LORD** had regard for  Abel and for his  offering; 5 ~~but~~ for Cain and for his  offering  He had no regard. **So** Cain became very angry and his countenance fell.

Genesis 4:3-5a – The Worship of Cain and Abel

2. Unbelievers offer unacceptable worship.

One characteristic of apostates or the impenitent unbeliever is not that they are irreligious, but that they offer unacceptable worship. And unbelievers, generally speaking throughout the history of the world, have been religious. In fact, the whole of the human race is incurably religious. You can go to the darkest corners of the world through human history, and you will find people worshipping something: the sun, the moon, the stars, animals, reptiles, insects, a rock, a tree, a waterfall, a river, a lake, a mountain, an image of their own making, or even worshipping themselves. Man is incurably religious. And Cain was a worshipper. Cain was religious.

"It came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground" (v3). Enough time has elapsed for Cain to have a wife (one of his sisters), which means that both he and Abel were mature men who are capable of making their decisions about God and life.

Adam and Eve would have spoken to them about the Garden and their relationship with God as well as their sin. They would also have taught them how to approach God appropriately.

Genesis 4:3-5a – The Worship of Cain and Abel

And so Cain and Abel brought an offering each as an act of worship to the LORD. The word "offering" is "**minchah**" in the Hebrew, and was later used in Leviticus to refer to the offerings that the Lord instituted in the Mosaic law. Such offerings became a regular part of the Levitical system of offerings. You can read about even grain offerings, offerings from the crops in Leviticus Chapter 2.

Because God had told them he wanted sacrifices, there had been an altar built, and to that altar comes Cain and the fruit of the ground. Remember, they would have been making sacrifices for several years, and here Cain decides to do something different, instead of asking Abel his brother for a lamb. There had already been a demonstration of **the need for substitutionary death** to cover the sinner back in Genesis 3:21, when the Lord God had to slay an animal to make garments of skin for Adam and his wife and clothe them. God instituted the substitutionary death principle.

So here, you have **Cain giving no recognition that he is a sinner**. In fact, **his offering is a self-righteous one**. He is bringing what he has produced out of the ground. It appears to have been an offering of self-righteous human achievement, or "works of the flesh"

Genesis 4:3-5a – The Worship of Cain and Abel

There are only two ways you can approach God. You approach God offering Him what you have achieved, or you approach God realizing that you deserve death, and you recognize that by offering a sacrifice in death as a symbol of the need for a substitute who can die in your place, by which your sin can be covered.

Apparently, Cain didn't have any recognition of his sin and he didn't think he needed the death of an innocent substitute on his behalf. So here is the first example of false religion, the religion of human achievement - where somebody gives to God what they've produced with no recognition of the necessity of atonement by substitution and death.

Then the account turns from evil, wicked, self-righteous Cain, to righteous Abel. "And Abel on his part brought of the firstlings of his flock and of their fat portions" (v4). Abel's offering was the firstlings of the flock and their fat portions. His was a sacrifice that recognizes sin and death, and the need for a substitute. Abel did what was right.

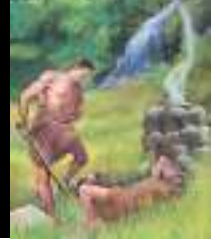
Genesis 4:3-5a – The Worship of Cain and Abel

"The Lord had regard for Abel and for his offering." which means that He accepted it. He had regard for two realities: **"for Abel, and for his offering."** That means "for his heart, for his spirit, his attitude; the man, his faith." That's the inside. "The Lord had regard ... for his offering." That's the outside, the animals; the fact that he offered what God required. 1 John 3:12 says his behavior was "righteous." Both elements were necessary for an acceptable offering. The heart of Abel was right - "God had regard for Abel", and the sacrifice of Abel was right - God had regard "for his offering."

"But for Cain and for his offering, He had no regard." Again, you have the same two realities: God had no regard for Cain (the inside: the man, his heart) and He had no regard for his offering either (the outside: his own works). Cain's heart was evil and that is clearly seen by his next action. Cain is the prototype of the doomed who is religious, who offers God his own works as the payment for his salvation, his ticket to heaven.

On the other hand, there is Abel, a true worshipper, who comes realizing he's a sinner and worthy of death, and accepting his need of an innocent substitute to die in his place, to cover his sin.

Genesis 4:1-16 – Cain and Abel



5b **So** Cain became very angry and his countenance fell.

6 **Then** the **LORD** said to Cain, "Why are you angry? And why has your countenance fallen? 7 **If** you do well, will not *your countenance* be lifted up? And **if** you do not do well, ~~sin~~ is crouching at the door; and ~~its~~ desire is for you, ~~but~~ you must master it."

Genesis 4:5b-7 – The Anger of Cain

3. Unbelievers resent the true worshippers.

This is pretty typical. The world hates true believers. They resent the fact that we say this is the truth, and everything else isn't. They resent our righteousness, our goodness and the blessing of God on our lives. They love their sin and the righteous are a living rebuke to them. Like Darwin who said: "I don't reject the idea of God; I just reject the God of the Bible."

"So Cain became very angry and his countenance fell" (v5). Cain is stubbornly self-righteous. He's not sorry about his disobedience and gets angry with his brother and, ultimately, with God. If he was a true believer who loved God, he would have repented when his sacrifice was rejected, and been devastated and sorrowful over God's displeasure. But he wasn't. He got angry at God and his anger found a focus in Abel.

The Hebrew implies the idea of inward heat rising up into his face. He's getting furious. He's the prototype of the unbeliever who is angry at true believers.

Genesis 4:5b-7 – The Anger of Cain

4. Unbelievers Reject the Word of God.

This is direct revelation from God where He speaks pointedly and specifically to Cain, a one-on-one conversation. God speaks to him with crystal clarity and counsels him to do the right thing and make the right choice. God is literally offering the sinner the opportunity to be delivered from his sin.

Learn from this how believers are to deal with sin in their lives. Notice that it is God's Word that will keep a person from sin. The Holy Spirit will bring to our remembrance a specific scripture that pertains to the temptation of the moment and remind us what God expects of us.

Psalm 119:9,11 - 9 How can a young man keep his way pure?

By keeping *it* according to Thy word.

11 Thy word I have treasured in my heart,
That I may not sin against Thee.

"The Lord said to Cain, 'Why are you angry? Why is your countenance fallen?'" God is not seeking information because He never needs to. He knows all. God is initiating a conversation and prompting dialogue. He wants Cain to take an honest look at his own heart, his brooding rage against his brother and God.

Genesis 4:5b-7 – The Anger of Cain

James 1:13-15 - 13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

"If you do well, will not your countenance been lifted up?" Here is God saying: "You can repent; you can do purify your heart (James 4:8) and then offer an acceptable sacrifice from a clean heart. And if you do that, your face will be lifted up. You don't have to continue to brood over the incident. Once you do what is right in My eyes, your anger will go away, because I'll forgive you."

"If you do not do well, sin is crouching at the door." Sin is depicted as a rapacious lion waiting to pounce on you. **"And its desire is for you, and you must master it."** God says: "You have a choice. You can do what's right or you can choose to do what is wrong. **1 Peter 5:8** **Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.**" If Cain doesn't repent, his self-righteous, impenitent, disobedient response will make him vulnerable to the deadly power of sin.

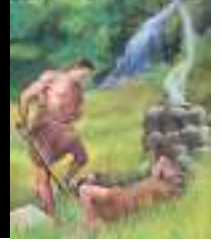
Genesis 4:5b-7 – The Anger of Cain

Cain's choice is the same for all of us. We can choose to come to God and have our sins forgiven through faith in Christ's death on the cross, and be delivered out of that realm of sin into the world of righteousness, or we can choose to spend our whole life in a losing war, trying to master this lion that wants to chew us up and spit us out.

For the believer, the war has been won, but we must still battle on a daily basis with the flesh. **Romans 6:12-14** - 12 Therefore do not let sin reign in your mortal body that you should obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law, but under grace.

We were all born sinners as Cain, but we always have a choice. Even though sin is inherited and actual, it can be defeated but only as we come to God on His terms, embracing Christ's sacrifice for us with no hope of self-righteousness. That was what God offered Cain. God was the first Evangelist. God gave the sinner two choices but this sinner rejected the word of God, just like all unbelievers do.

Gen 4:8 – The Murder of Abel



8 And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

The Hebrew is an incomplete sentence and could mean that Cain talked with or spoke with his brother and that the conversation either occurred in the field or he set up a meeting with Abel in the field. The basic thing is that they had a conversation.

"His brother" is emphatic in the Hebrew, emphasizing the closeness, the intimacy. It would have been very easy, of course, for him to lure his brother. Then Cain murdered Abel. Cain had already decided that he didn't want God or forgiveness. He wanted to deal with matters his own way.

Our Lord Himself said, "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed" (John 3:19-20).

Genesis 4:8 – The Murder of Abel

Here were two sons, two seeds: one on the side of God, one on the side of Satan. Poor Eve! When that first son was born, she thought he might be her seed who would "bruise the serpent's head" and it turned out that Cain was actually the seed of the serpent himself!

The word "killed," is a common word in the OT for intentional murder; not manslaughter. This was a murder done out of envy, jealousy and hatred. Cain felt inferior to righteous Abel whose righteousness became intolerable to him.

We should not be surprised that throughout the history of the world, God's people have been killed, and persecuted **"for righteousness' sake"** (Matt 5:10). Today there are more Christians being martyred than at any time in history.

So here's the doomed unbeliever. He had a hopeful beginning, but soon offers unacceptable worship in his self-styled religion. And when he's rejected by God, he resents those that are truly righteous, and he gets mad at them and gets furious with God. Then on top of that, he rejects the very word of God, who comes to him in a gracious way and offers him forgiveness. This is how it is with these apostates.

Genesis 4:9-12 – The Judgment of Cain



9 Then the LORD said to Cain, "Where is Abel your brother?"

And he said, "I do not know. Am I my brother's keeper?"

10 And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. 11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 When you cultivate the ground, it shall no longer yield its strength to you; you shall be a vagrant and a wanderer on the earth."

“It is not said here blood in the singular, but bloods in the plural, that is, his own blood and the blood of his seed. Man was created single in order to show that to him who kills a single individual it shall be reckoned that he has slain the whole race, but to him who preserves the life of a single individual it is counted that he hath preserved the whole race.” Mishnah Sanhedrin, 4:5

Genesis 4:9-12

The Judgment of Cain

5. Unbelievers try to hide their sin or hide from their sin.

Unbelievers, even when confronted with the truth, refuse to admit their sin. They will not accept responsibility for their sin. This is characteristic of doomed people. A frightening trend today has crept into Christendom through “Christian psychology” and other means, whereby churched people are trained to deny responsibility for their sins and blame it on a “spirit”. The current trend where people go for “inner healing” and for “deliverance” is encouraging people to not take responsibility for their actions or deal with actual hurts biblically.

"Then the Lord said to Cain, 'Where is Abel your brother?'" God is coming as Judge and is not asking for information, because He already knows (see v10). This must have occurred some time later, because Cain was no longer near the body. It seems that Cain had run away. Again, here's a picture of the sinner who, after committing his sin, flees the scene. He pretends to be upright and noble, and carries on the ruse of his self-righteousness and said, **"I do not know."** He won't even acknowledge his sin and lies. Then he says: **"Am I my brother's keeper?"** What he is saying to God is: “Your questions aren't even appropriate. Why should I know where he is? Am I supposed to be taking care of him?”

Genesis 4:9-12

The Judgment of Cain

See the terrible progress of sin since the fall. When Adam and Eve sinned, there was a sort of a timid hiding in the garden. And now here's this bold-faced, blatant lie. Sin had pounced on Cain and turned him into a murderer, and a liar. His denial, of course, is absolutely useless. But it is the desperate attempt to silence the voice of God with a lie, and that is no defense at all.

The more you think about Cain's sin, the more heinous it becomes. The murder wasn't motivated by sudden passion, it was carefully premeditated. Cain didn't kill a stranger in defense, he murdered his own brother out of envy and hatred. Worse still, Cain did it after being at the altar to worship God and in spite of God's warning and promise. Finally, once the evil deed was done, Cain took it very lightly and tried to lie his way out of it.

The sinner can deny his sin all he wants. God sees it all and knows it all. The sinner may even reclassify it as a personal expression of individual freedom. That's what it seems to be today. Sin is no more sin, but it has been reclassified as freedom; it's the new morality – doing what you feel is right! Man is now the "noble savage" who acts in freedom to do whatever he feels he wants to do, and that's the nobility of his freedom. How tragic when in Christ Jesus, the solution for sin had already come.

Genesis 4:9-12

The Judgment of Cain

6. Unbelievers are eventually indicted by God.

Eventually, they all wind up at the bar of God. In v10, we have God as the interrogator who says: "What have you done? The voice of your brother's blood is crying to Me from the ground." Really an important sentence in the Bible. Every crime committed rises to God and cries to God. That's why David in Psalm 51:4 says: "Against Thee, Thee only, I have sinned, And done what is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge." He knew that every sin reaches God. The blood of dead Abel obviously couldn't actually speak. But the fact that there was blood on the ground spoke volumes to God. It cried out to God before His heavenly throne demanding divine vengeance. And Cain is blood guilty before God.

God moves from being the interrogator to being the investigator, then, to being the prosecutor. There are no more questions. There's only judgment. "And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand". The very ground from which he had drawn his self-congratulatory offerings, and yielded the crop which was such a delight to him, that ground will be reluctant to yield its bounty to you from now on. You will never be able to survive as a farmer.

Genesis 4:9-12

The Judgment of Cain

“You are cursed from the ground.” This is a direct commentary on the offering of Cain. God would see that he never ever was able again to make another offering of the fruit of the ground - no more hypocritical offerings. **“When you cultivate the ground, it will no longer yield its strength to you.”** You will never produce anything out of the ground again. If you try, you’ll get absolutely nothing. At the point of your cherished pride in your work, you will not succeed.

Question: Why didn't God just kill him? Isn't God for capital punishment? Why doesn't he just slay him on the spot?

Answer: (1) grace. God is, by nature, gracious. Though He had pronounced a curse on Cain, He extended some grace to him.

(2) government. The right of capital punishment belongs to a duly constituted government and is never, ever to be an act of personal, private vengeance. God didn't establish an illustration of personal vengeance either. He could have told Adam to kill him, but He didn't. There was no government at this point. God designed capital punishment to be carried out by society, not as a matter of personal vengeance. But at the time, there were no established courts and since there was no court to sentence him to death, God graciously allowed him to live.

Genesis 4:9-12

The Judgment of Cain

(3) Example. If God had killed him, then no one would know what an ungodly life is like. Sincer there were so few people in the world at this time, God wanted to make it very clear to the rest that were to be born after that, the distinction between the life of the righteous and the life of the unrighteous.

Now He says, "**You will be a vagrant and a wanderer on the earth.**" This is what they call a hendiadys (a figure of speech in which 2 nouns joined by "and" are used instead of a noun and a modifier), i.e., you'll be a wandering wanderer, or a roaming roamer. You will never be able to do anything but wander just to eke out survival. Again, here is the pattern for the unbeliever, for the lost person - meandering, purposelessly, meaninglessly through the world under divine judgment. Nothing they ever touch has any eternal value or any lasting meaning. They cannot draw anything out of life that matters eternally.

Genesis 4:13-14

The Outcry of Cain



13 And Cain said to the LORD, "My punishment is too great to bear! 14 Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me."

Genesis 4:13-14

The Outcry of Cain

7. Unbelievers protest their judgment.

They have hopeful beginnings. They offer unacceptable worship. They resent God and God's people. They reject God's word. They hide their sin. They are ultimately indicted by God and under judgment. And inevitably, they protest divine judgment. The sinner resents what God says.

Cain said, **"My punishment is too great to bear!"** "You're unfair. This is more than I should have to bear." He didn't say, "Oh, God, I'm sorry, forgive me, I can't bear this curse." He just said "You're not fair." There's no repentance, no contrition and no longing for forgiveness. He still loves his sin. He will hold on to that sin even if it means he has to live an unfulfilled life of a wanderer under a divine death sentence. This is the sinner's obstinate rebelliousness. **"My punishment is too great to bear!"**

to reinforce his resentment, he recites the curse, **"Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden and I shall be a vagrant and a wanderer on the earth."** Perhaps, he's hoping that God will somehow reconsider. It's possible to translate: "And from Thy face I will seek to hide". Casuto, the Hebrew commentator, translates it that way. "So, God, I can't get anything out of the ground; you've cursed me and I'm going out and I'm going to hide from Your presence. This is what You're doing to me. And I'm just going to wander all over the place all my life as a vagrant and a wanderer in the earth."

Genesis 4:13-14

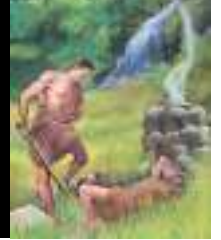
The Outcry of Cain

He also adds this: **"It will come about that whoever finds me will kill me."** It's reasonable to assume that the population was growing and developing. Cain was going to live a long time and more people would be born. They would grow and they would have children, and they would all know about Cain, the killer of Abel, because they were all relatives. He's afraid of their vengeance.

Can you imagine how tough it would be for Cain to live under his curse? He's been thrown out. Where would he get food since he can't grow anything? Perhaps it's significant to note that it was from Cain's line that cities are developed. He doesn't have any animals and he's going to have to kill something here or there, or grab fruit growing off a tree, to eke out some kind of survival. As the years develop and as people populate the world, they're all going to know his story; they're going to hate him because of what he did, and Cain thinks they're going to seek to kill him. So he's saying: "I'm not only going to have to hide from you, I'm going to have to hide from everybody else." That opens us up to another mark of an apostate, mark of a doomed man.

Genesis 4:15-16

The Sign of Cain



8. Unbelievers fail to appreciate common grace.

15 **So** the **LORD** said to him, "**Therefore** whoever kills Cain, vengeance will be taken on him sevenfold." And the **LORD** appointed a sign for Cain, lest anyone finding him should slay him.

God says, "I'm going to bring the full strength of divine law on anybody who acts in personal retribution on Cain." God doesn't want to establish personal retribution or vengeance as a means of dealing with criminals.

Historically, however, many Christians have interpreted the Biblical passages so that the "mark" is thought to be part of the "curse". In 18th century America and Europe, it was commonly assumed that Cain's "mark" was black skin, and that Cain's descendants were black and still under Cain's curse. Accepting the theory that God had cursed black people, racists have used the curse as a Biblical justification for racism. These racial and ethnic interpretations of the curse and the mark have been largely abandoned even by the most conservative theologians since the mid-20th century, although the theory still has some following among white supremacists and an older generation of whites, as well as a very small minority of Christian churches.

Genesis 4:15-16

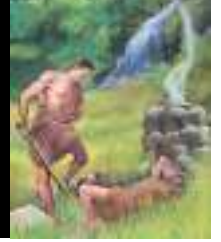
The Sign of Cain

Throughout the Bible, God says, **"Vengeance is Mine, I will repay"** (Rom 12:19; Heb 10:30). God is the avenger. God places that vengeance in the hands of a duly constituted government, court, but He doesn't allow blood revenge or personal vengeance. In fact, He becomes the protector of the killer, here, it's Cain. This is the providential, common grace of God. God doesn't have to do this. He could have killed him but He let him live. Not only that, He protects him by marking him with a sign, some visible mark on Cain so that everybody would know that's the mark of God and, if you kill him, you will receive the vengeance of God. This is God being gracious to a wicked, reprobate man.

Why does God do that? **Romans 2:4 says: "Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?"** God had already pleaded with him to make a right choice. God had given him a curse and yet, protected him from death, which would have given him an opportunity to say, "I'm sorry, I repent. If you're going to let me live, then I repent." Cain doesn't do that.

Genesis 4:15-16

The Sign of Cain



16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

9. Unbelievers settle defiantly outside the presence of God.

No comment on God's sparing his life and giving him space to repent; no comment on God becoming his protector. Is that not amazing? God is the protector who makes sure that even the worst wicked reprobate sinner is given time, is given life, so that there may be an opportunity to repent. But that doomed sinner settles defiantly outside of God's presence. He chooses to live apart from God. That is his settled conclusion to the matter. He settles "in the land of Nod, east of Eden." It's a picture of the sinner settling in the world. He loved the world, so the love of God was not in him (1 John 2:15). Nod is an unknown place, but it symbolizes the place where God is not revered. It's out of His presence.

Genesis 4:15-16

The Sign of Cain

So here is the prototype of the unbeliever, the doomed. He pictures for us the path to damnation.

Here it is: The doomed have a hopeful beginning, but offer unacceptable, hypocritical, self-righteous worship; they resent God and His people; they reject God's word and refuse to obey it; they hide their sin by denial or redefinition; they are obstinate when confronted by the divine Judge or His Word; and when being delivered from immediate death, they refuse to repent; they protest only God's judgment and refuse to be broken under it; they fail to appropriate and appreciate God's common grace, which lets them live and enjoy His wonderful world; and lastly, they settle defiantly into the world, the system of Satan. Such are the children of Cain.

BREAK TIME

- BREAK TIME

Genesis 4:17-24 Cain's Descendants

17 And Cain ^{= possession} had relations with his wife and she conceived, and gave birth to Enoch; and he ^{= dedicated} built a city, and called the name of the city Enoch, after the name of his son.

Cain's wife—who was she?

by Don Batten (editor), Ken Ham, Jonathan Sarfati, and Carl Wieland

http://www.answersingenesis.org/home/area/tools/cains_wife.asp#r11

Skeptics have used Cain's wife time and again to try to discredit the book of Genesis as a true historical record. Sadly, most Christians have not been able to give an adequate answer to this question. **As a result, the world thinks Christians cannot defend the authority of Scripture and, thus, the Christian faith.**

For instance, at the historic Scopes trial in Tennessee in 1925, William Jennings Bryan, the prosecutor who stood for the Christian faith, failed to answer the question about Cain's wife posed by the outspokenly anti-Christian ACLU [3](#) lawyer Clarence Darrow.[4](#)

The world's press was focused on this trial, and what they heard has affected Christianity to this day - Christians are seen as unable to defend the Biblical record. And skeptics then make the logically fallacious jump of concluding that the Biblical record is indefensible!

The atheist Carl Sagan used this same question in his book *Contact*[5](#) (which was on *The New York Times* best-seller list), and the movie *Contact*, which was based on Sagan's book, also used it.... Sagan cleverly used common questions - such as 'Who was Cain's wife?' - questions that are often directed at Christians in an attempt to prove the Bible cannot be defended.

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Why is it important?

Many skeptics have claimed that, for Cain to find a wife, there must have been other 'races' of people on the Earth who were not descendants of Adam and Eve.

To many people, this question is a stumbling block to accepting the creation account in Genesis and its record of only one man and woman at the beginning of history—a record on which many Old and New Testament doctrines depend.

Defenders of the gospel must be able to show that all human beings are descendants of one man and one woman (Adam and Eve) - as only those people who are descendants of Adam and Eve can be saved. Thus, believers need to be able to account for Cain's wife and show clearly that she was a descendant of Adam and Eve. (The relevant Bible passage is [Genesis 4:1–5:5](#).)

Before we answer this question, we will first show how important it is to the meaning of the gospel.

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The first man

‘Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned ([Romans 5:12](#)).’

We read in [1 Corinthians 15:45](#) that Adam was ‘the first man.’ God did not start by making a whole group of men.

The Bible makes it clear that *only* the descendants of Adam can be saved. [Romans 5](#) teaches that we sin because Adam sinned. The death penalty, which Adam received as judgment for his sin of rebellion, also passed on to all his descendants.

Since Adam was the head of the human race when he ‘fell,’ we who were in the loins of Adam ‘fell’ also. Thus, we are all separated from God. The final consequence of sin would be separation from God in our sinful state forever. However, the good news is that there is a way for us to return to God!

Because a man brought sin and death into the world, all the descendants of Adam need a sinless Man to pay the penalty for sin and the resulting judgment of death. However, the Bible teaches that ‘all have sinned’ ([Romans 3:23](#)). What is the solution?

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The last Adam

God provided the solution - a way to deliver man from his wretched state. Paul explains in [1 Corinthians 15](#) that God provided another Adam! The Son of God took on a human nature in addition to His full divinity, becoming a perfect God-man - Jesus Christ. In His humanity He was a descendant of Adam (through Noah, Abraham and David) - He thus became our relation! He is called 'the last Adam' ([1 Corinthians 15:45](#)), because he took the place of the first Adam. He became the new head and, because he was sinless, He was able to pay the penalty for sin:

'For since by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive ([1 Corinthians 15:21–22](#)).'⁸

Christ suffered death (the penalty for sin) on the cross, shedding his blood ('without shedding of blood is no forgiveness' [Hebrews 9:22](#)) so that those who repent of their sin of rebellion and put their trust in His work on the cross can be reconciled to God.

Since the Bible describes *all* human beings as sinners, except the God-Man Jesus, and we are *all* related ('And He has made all nations of men of one blood to dwell on all the face of the Earth' [Acts 17:26](#)), the gospel makes sense only on the basis that all humans alive and all who have ever lived are descendants of the first man Adam.⁹ If this were not so, then the gospel could not be explained or defended.

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The Book of Hebrews amplifies how Jesus took upon himself the nature of a man to save mankind ([Hebrews 2:11–18](#)). Seven centuries before this happened, the Prophet Isaiah spoke of Him as literally the ‘Kinsman-Redeemer,’ i.e. one who is related by blood to those he redeems ([Isaiah 59:20](#), uses the same Hebrew word *goel* as used to describe Boaz in relation to Ruth).

Thus, only descendants of the first man Adam can be saved.

All related

Thus, there was only *one* man at the beginning - made from the dust of the Earth ([Genesis 2:7](#)).

This also means that Cain's wife was a descendant of Adam. She could not have come from another 'race' of people and must be one of Adam's descendants.

The first woman

In [Genesis 3:20](#) we read, ‘And Adam called his wife's name Eve; because she was the mother of all living.’¹⁰ In other words, all people are descendants of Adam and Eve - she was the first woman.

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Eve was made from Adam's rib (or side, Hebrew *tsela*, [Genesis 2:21–24](#)) - this was a unique event. Jesus ([Matthew 19:4–6](#)) and Paul ([Ephesians 5:31](#)) use this historical and one-time event as the doctrinal foundation for the marriage of one man to one woman.

Also, in [Genesis 2:20](#), we are told that when Adam looked at the animals, he could not find a mate - there was no one of his kind.

All this makes it obvious that there was only *one* woman, Adam's wife, at the beginning. There were never any other women around who were not Eve's descendants.

If Christians cannot defend that all humans (including Cain's wife) can trace their ancestry ultimately to Adam and Eve, then how can they understand and explain the gospel? How can they justify sending missionaries to every tribe and nation? Therefore, one needs to be able to answer the question about Cain's wife, to illustrate that Christians can defend the gospel and all that it teaches.

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Cain's brothers and sisters

Cain was the first child of Adam and Eve recorded in Scripture ([Genesis 4:1](#)). His brothers, Abel ([Genesis 4:2](#)) and Seth ([Genesis 4:25](#)), were part of the *first* generation of children ever born on this Earth.

Even though only these three males are mentioned by name, Adam and Eve had other children. In [Genesis 5:4](#) a statement sums up the life of Adam and Eve - 'And the days of Adam after he had fathered Seth were eight hundred years. And he fathered sons and daughters.' This does not say *when* they were born. Many could have been born in the 130 years ([Genesis 5:3](#)) before Seth was born.

During their lives, Adam and Eve had a number of male and female children. The Jewish historian Josephus wrote that, 'The number of Adam's children, as says the old tradition, was thirty-three sons and twenty-three daughters.'¹¹

The Bible does not tell us how many children were born to Adam and Eve. However, considering their long life spans (Adam lived for 930 years - [Genesis 5:5](#)), it would seem reasonable to suggest there were many! Remember, they were commanded to 'Be fruitful, and multiply' ([Genesis 1:28](#)).

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The wife

If we now work totally from Scripture, without any personal prejudices or other extra-Biblical ideas, then back at the beginning, when there was only the first generation, brothers would have had to have married sisters or there would be no more generations!

We are not told when Cain married or any of the details of other marriages and children, but we can say for certain that some brothers had to marry their sisters at the beginning of human history.

Objections

God's laws

Many people immediately reject the conclusion that Adam and Eve's sons and daughters married each other by appealing to the law against brother-sister intermarriage. Some say that you cannot marry your relation.

Actually, if you don't marry your relation, you don't marry a human! A wife is related to her husband even before they marry because all people are descendants of Adam and Eve - all are of 'one blood.' The law forbidding marriage between close relatives was not given until the time of Moses (Leviticus 18–20). Provided marriage was one man to one woman for life (based on Genesis 1 and 2), there was no disobedience to God's law originally when close relatives (even brothers and sisters) married each other.

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Remember that Abraham married his half-sister ([Genesis 20:12](#)). God blessed this union to produce the Hebrew people through Isaac and Jacob. It was not until some 400 years later that God gave Moses laws that forbade such marriages.

Biological deformities

Today, brothers and sisters (and half-brothers and half-sisters, etc.) are not permitted by law to marry because their children have an unacceptably high risk of being deformed. The more closely the parents are related, the more likely it is that any offspring will be deformed.

There is a very sound genetic reason for such laws that is easy to understand. Every person has two sets of genes that specify how a person is put together and functions. Each person inherits one gene of each pair from each parent. Unfortunately, **genes today contain many mistakes (because of sin and the Curse)**, and these mistakes show up in a variety of ways. For instance, some people let their hair grow over their ears to hide the fact that one ear is lower than the other—or perhaps someone's nose is not quite in the middle of his or her face, or someone's jaw is a little out of shape - and so on. Let's face it, the main reason we call each other normal is because of our common agreement to do so!

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The more distantly related parents are, the more likely it is that they will have *different* mistakes in their genes. Children, inheriting one set of genes from each parent, are likely to end up with pairs of genes containing a maximum of one bad gene in each pair. The good gene tends to override the bad so that a deformity (a serious one, anyway) does not occur. Instead of having totally deformed ears, for instance, a person may only have crooked ones! (Overall, though, the human race is slowly degenerating as mistakes accumulate, generation after generation.)

However, the more closely related two people are, the more likely it is that they will have similar mistakes in their genes, since these have been inherited from the same parents. Therefore, a brother and a sister are more likely to have similar mistakes in their genes. A child of a union between such siblings could inherit the same bad gene on the same gene pair from both, resulting in two bad copies of the gene and serious defects.

However, Adam and Eve did not have accumulated genetic mistakes. When the first two people were created, they were physically perfect. Everything God made was 'very good' ([Genesis 1:31](#)), so their genes were perfect - no mistakes! But, when sin entered the world (because of Adam—[Genesis 3:6ff](#), [Romans 5:12](#)), God cursed the world so that the perfect creation then began to degenerate, that is, suffer death and decay ([Romans 8:22](#)). Over thousands of years, this degeneration has produced all sorts of genetic mistakes in living things.

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Cain was in the first generation of children ever born. He (as well as his brothers and sisters) would have received virtually no imperfect genes from Adam or Eve, since the effects of sin and the Curse would have been minimal to start with (it takes time for these copying errors to accumulate). In that situation, brother and sister could have married with God's approval, without any potential to produce deformed offspring.

By the time of Moses (a few thousand years later), degenerative mistakes would have built up in the human race to such an extent that it was necessary for God to forbid brother-sister (and close relative) marriage ([Leviticus 18–20](#)).¹² (Also, there were plenty of people on the Earth by now, and there was no reason for close relations to marry.)

Cain and the land of Nod

Some claim that the passage in [Genesis 4:16–17](#) means that Cain went to the land of Nod and found a wife. Thus, they can conclude there must have been another race of people on the Earth, who were not descendants of Adam, who produced Cain's wife.

'And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and he called the name of the city, after the name of his son, Enoch.'

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From what has been stated previously, it is clear that *all* humans, Cain's wife included, are descendants of Adam. However, this passage does *not* say that Cain went to the land of Nod and found a wife. John Calvin, commenting on these verses, states:

‘From the context we may gather that Cain, before he slew his brother, had married a wife; otherwise Moses would now have related something respecting his marriage.’[13](#)

Cain was married *before* he went to the land of Nod. He didn't find a wife there, but 'knew' (had sexual relations with) his wife.[14](#)

Others have argued that because Cain built a 'city' in the land of Nod, there must have been a lot of people there. However, the Hebrew word translated as 'city' need not mean what we might imagine from the connotations of 'city' today. The word meant a 'walled town' or a protected encampment.[15](#) Even a hundred people would be plenty for such a 'city.' Nevertheless, there could have been many descendants of Adam on the Earth by the time of Abel's death (see below).

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Who was Cain fearful of? ([Genesis 4:14](#))

Some claim that there had to be lots of people on Earth other than Adam and Eve's descendants, otherwise Cain would not have been fearful of people wanting to slay him for killing Abel.

First of all, in the days before civil government was instituted to punish murderers ([Genesis 9:6](#)), someone would want to harm Cain for killing Abel only if they were closely related to Abel! Strangers could hardly have cared. So the people Cain was afraid of could not have been another race of people.

Second, Cain and Abel were born quite some time before Abel's death. Genesis 4:3 states:

'And in the course of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord.'

Note the phrase '*in the course of time.*' We know that Seth was born when Adam was 130 years old ([Genesis 5:3](#)), and Eve saw him as a 'replacement' for Abel ([Genesis 4:25](#)). Therefore, **the period from Cain's birth to Abel's death may have been 100 years or more - allowing plenty of time for other children of Adam and Eve to marry and have children and grandchildren. By the time Abel was killed, there could well have been a considerable number of descendants of Adam and Eve, involving several generations.**

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Where did the technology come from?

Some claim that for Cain to go to the land of Nod and build a city he would have required a lot of technology that must have already been in that land, presumably developed by other 'races.'

However, Adam and Eve's descendants were very intelligent people. Jubal made musical instruments such as the harp and organ ([Genesis 4:21](#)), and Tubal-Cain worked with brass and iron ([Genesis 4:22](#)).

Because of intense evolutionary indoctrination, many people today think that our generation is the most intelligent that has ever lived on this planet. But just because we have jet airplanes and computers, it does not mean that we are the most intelligent. Modern technology results from the accumulation of knowledge. We stand on the shoulders of those who have gone before us.

Our brains have suffered from 6,000 years (since Adam) of the Curse. We are greatly degenerated compared with people many generations ago. We may be nowhere near as intelligent or inventive as Adam and Eve's children. Scripture gives us a glimpse of what appears to be great inventiveness from the beginning.[16](#)

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Conclusion

Many Christians cannot answer the question about Cain's wife because they focus on today's world (and the problems associated with close relations marrying), and do not understand the clear historical record God has given to us.

They try to interpret Genesis from our present situation, rather than understand the true Biblical history of the world and the changes that have occurred because of sin. Because they are not building their worldview on Scripture, but taking a secular way of thinking to the Bible, they are blinded to the simple answers.

Genesis is the record of the God who was there as history happened. It is the word of One who knows everything, and who is a reliable witness from the past. Thus, when we use Genesis as a basis for understanding history, we can make sense of questions that would otherwise be a mystery.

Genesis 4:17-24 Cain's Descendants

17 And Cain ^{= possession} had relations with his wife and she conceived, and gave birth to Enoch; and he ^{= dedicated} built a city, and called the name of the city Enoch, after the name of his son.

Genesis 4:17-24 Cain's Descendants

- 18 Now to Enoch ^{= dedicated} was born Irad; and Irad ^{= fleet} became the father of Mehujael; ^{= smitten by God} and Mehujael became the father of Methushael; and Methushael ^{= who is of God} became the father of Lamech. ^{= powerful}
- 19 And Lamech took to himself two wives: the name of the one was ^{= ornament} Adah, and the name of the other, ^{= shade} Zillah.
- 20 And Adah gave birth to ^{= stream of water} Jabal; he was the father of those who dwell in tents and *have* livestock.
- 21 And his brother's name was ^{= stream} Jubal; he was the father of all those who play the lyre and pipe. ^{= thou will be brought of Cain}
- 22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was ^{= loveliness} Naamah.

In Enoch, the City built by Cain

- **The people in the city of Enoch had varied occupations. Some followed Jabal and took care of livestock (v20). Others learned from Jabal's brother Jubal and devoted themselves to making and playing musical instruments (v21). The followers of Tubal-cain were metal-workers (v22), which suggests the manufacture of farm implements, building tools, and personal weapons. Cain lived in a society that was rich in culture as well as in industry and food production. In the city of Enoch, they had everything but God.**

Genesis 4:17-24 Cain's Descendants

23 And ^{= powerful}Lamech said to his wives,
^{= ornament} "Adah and ^{= shade}Zillah,

Listen to my voice,

You wives of Lamech,

Give heed to my speech,

For I have killed a man for wounding me;

And a boy for striking me;
24 ^{= possession}If Cain is avenged sevenfold,

Then Lamech seventy-sevenfold."

Legends of the Jews

<http://classiclit.about.com/library/bl-etexts/lginzberg/bl-lginzberg-legends-1-3e.htm>

THE DESCENDANTS OF CAIN

Cain knew only too well that his blood-guiltiness would be visited upon him in the seventh generation. Thus had God decreed against him. He endeavored, therefore, to immortalize his name by means of monuments, and he became a builder of cities. The first of them he called Enoch, after his son, because it was at the birth of Enoch that he began to enjoy a measure of rest and peace. Besides, he founded six other cities. This building of cities was a godless deed, for he surrounded them with a wall, forcing his family to remain within. All his other doings were equally impious. **The punishment God had ordained for him did not effect any improvement.** He sinned in order to secure his own pleasure, though his neighbors suffered injury thereby. He augmented his household substance by rapine and violence; he excited his acquaintances to procure pleasures and spoils by robbery, and he became a great leader of men into wicked courses. He also introduced a change in the ways of simplicity wherein men had lived before, and he was the author of measures and weights. And whereas men lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness.

Legends of the Jews

<http://classiclit.about.com/library/bl-etexts/lginzberg/bl-lginzberg-legends-1-3e.htm>

Like unto Cain were all his descendants, impious and godless, wherefore God resolved to destroy them.

The end of Cain overtook him in the seventh generation of men, and it was inflicted upon him by the hand of his great-grandson Lamech. This Lamech was blind, and when he went a-hunting, he was led by his young son, who would apprise his father when game came in sight, and Lamech would then shoot at it with his bow and arrow. Once upon a time he and his son went on the chase, and the lad discerned something horned in the distance. He naturally took it to be a beast of one kind or another, and he told the blind Lamech to let his arrow fly. The aim was good, and the quarry dropped to the ground. When they came close to the victim, the lad exclaimed: "Father, thou hast killed something that resembles a human being in all respects, except it carries a horn on its forehead!" Lamech knew at once what had happened - he had killed his ancestor Cain, who had been marked by God with a horn. In despair he smote his hands together, inadvertently killing his son as he clasped them. Misfortune still followed upon misfortune. The earth opened her mouth and swallowed up the four generations sprung from Cain - Enoch, Irad, Mehujael, and Methushael.

Legends of the Jews

<http://classiclit.about.com/library/bl-etexts/lginzberg/bl-lginzberg-legends-1-3e.htm>

Lamech, sightless as he was, could not go home; he had to remain by the side of Cain's corpse and his son's. Toward evening, his wives, seeking him, found him there. When they heard what he had done, they wanted to separate from him, all the more as they knew that whoever was descended from Cain was doomed to annihilation. But Lamech argued, "If Cain, who committed murder of malice aforethought, was punished only in the seventh generation, then I, who had no intention of killing a human being, may hope that retribution will be averted for seventy and seven generations." With his wives, Lamech repaired to Adam, who heard both parties, and decided the case in favor of Lamech.

The corruptness of the times, and especially the depravity of Cain's stock, appears in the fact that Lamech, as well as all the men in the generation of the deluge, married two wives, one with the purpose of rearing children, the other in order to pursue carnal indulgences, for which reason the latter was rendered sterile by artificial means. As the men of the time were intent upon pleasure rather than desirous of doing their duty to the human race, they gave all their love and attention to the barren women, while their other wives spent their days like widows, joyless and in gloom.

Legends of the Jews

<http://classiclit.about.com/library/bl-etexts/lginzberg/bl-lginzberg-legends-1-3e.htm>

The two wives of Lamech, Adah and Zillah, bore him each two children, Adah two sons, Jabal and Jubal, and Zillah a son, Tubal-cain, and a daughter, Naamah. Jabal was the first among men to erect temples to idols, and Jubal invented the music sung and played therein. Tubal-cain was rightly named, for he completed the work of his ancestor Cain. Cain committed murder, and Tubal-cain, the first who knew how to sharpen iron and copper, furnished the instruments used in wars and combats. Naamah, "the lovely," earned her name from the sweet sounds which she drew from her cymbals when she called the worshippers to pay homage to idols.

http://en.wikipedia.org/wiki/Genealogies_of_Genesis

Genealogies of Cain and Seth

Three of Adam and Eve's children are named. The main genealogy is via Seth, who was born after Cain, the firstborn son, slew his brother Abel. A genealogy for Cain is also given (in chapter 4), with some names similar to those for Seth's descendants. No years are provided, so the following table simply lines the descendants up by generation.

| Cain's line | Seth's line |
|--|-------------------|
| Adam and Eve | |
| <u>Cain</u> | <u>Seth</u> |
| <u>Enoch</u> | <u>Enos</u> |
| <u>Irada</u> | <u>Cainan</u> |
| <u>Mehujael</u> | <u>Mahalaleel</u> |
| <u>Methushael</u> | <u>Jared</u> |
| <u>Lamech</u> | <u>Enoch</u> |
| <u>Jabal</u> , <u>Jubal</u> , and <u>Tubal-Cain</u> | <u>Methuselah</u> |
| | Lamech |
| | <u>Noah</u> |

http://en.wikipedia.org/wiki/Genealogies_of_Genesis

- Although Cain's line is taken no further, one possible implication is that it continues beyond that by suggesting that the terminal sons were the ancestors of those who practice various trades. In Genesis 4, Cain's line also provides the names of Lamech's two wives, [Adah](#) and [Zillah](#). Jabal and Jubal were the sons of Adah. Jabal was the father of nomads and Jubal of musicians. Tubal-Cain was the son of Zillah and the father of blacksmiths. A daughter of Zillah, [Naamah](#), is also mentioned. An analysis of the relationship between the lines of descent, of Cain and of Seth, reveals that inter-marriage may have taken place between the descendants of Cain and Seth. For example, **Lamech's daughter Naamah married her patrilineal parallel cousin Methuselah, and named her first-born son Lamech, after her father. A definite implication is that these various trades were flourishing prior to the Flood. Therefore, cultures of nomads, musicians and metal workers would have been destroyed by the Flood.**

Warren Wiersbe – The Bible Exposition Commentary, p 39

What does this similarity in names mean? **Perhaps it's God's way of telling us that the godless line of Cain...does its best to imitate the godly line of Seth.** After all, Satan is the counterfeiter. He can imitate the names of true believers, *but he can't produce the believers.* There's an Enoch in both genealogies, but Cain's Enoch didn't walk with God and one day disappear and go to heaven! (v.24) "What's in a name?" Nothing, if you don't know and belong to the Lord!

But the tragedy is that **these two lines – the ungodly line of Cain and the godly line of Seth – came together and merged...** The wall of separation came down, and this eventually created the wicked society whose sins brought on the judgment of the Flood. Lamech's brand of violence spread (vv.5, 11-12), and by the time of the Flood, only 8 people believed God's warning and acted upon it by faith. The rest were destroyed.

Cain's family tree ends with the family of Lamech (4:19-24), an arrogant murderer whose three sons manufactured things for this world. Seth's line ends with Noah ("rest") whose three sons gave the world a new beginning after the Flood. The world of that day probably admired Cain's achievements; God wiped them off the face of the earth.



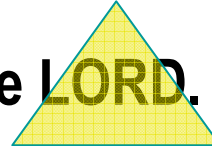
"And the world is passing away, and the lust of it; but he who does the will of God abides forever" (1 John 2:17, NKJV).

Genesis 4:25-26 – Seth in place of Abel

25 And Adam had relations with his wife again; and she gave birth to a son, and named him Seth, **for**, she said, "God has appointed me another offspring in place of Abel; **for** Cain killed him."

 = red  = compensation     = possession

26 And to Seth, to him also a son was born; and he called his name Enosh. **Then** men began to call upon the name of the LORD.

 = man  

- Enosh also means “mortal, frail, or miserable”. It is from the root *anash*, to be incurable, used of a wound, grief, woe, sickness, or wickedness.

Bible Chronology

<http://www.betterdaysarecoming.com/chron/chronology.html#40cb>

40th CENTURY BCE (3999–3900)

- **Synopsis:** Some of the events following the creation of Adam that are listed in the forty-first century BCE, such as when Eve was created; when the sixth creative day came to an end and God's seventh day of rest began; when Adam and Eve fell into sin; and when Cain and Abel were born, *may* have occurred in this fortieth century BCE. Also some of the events listed in the thirty-ninth century BCE, such as the murder of Abel and the banishment of Cain, *may* have occurred in this century. There is no way of knowing any of this at the present time because the Bible does not give us any way of arriving at these dates.

Bible Chronology

<http://www.betterdaysarecoming.com/chron/chronology.html#40cb>

39th CENTURY BCE (3899–3800)

- **Synopsis:** During this thirty-ninth century BCE, Seth is born to Adam and Eve. Other sons and daughters of Adam and Eve are also born, but the Bible does not give their names or the times of their births. Seth is the only son of Adam whose year of birth can be determined.
- **Pre-Flood developments** in this century and the following centuries until the Flood include agriculture (Cain), animal husbandry (Abel, Jabal), tent-making (Jabal), urbanization or city-building (Cain), and metallurgy - tools are forged from copper and iron (Tubal-cain) many centuries before secular history records the use of these metals in Greece and China. Fire, needed for forging iron, is known. There is also the making and "handling" of musical instruments - harps and pipes or flutes (Jubal). Alcoholic beverages are known. Bitumen is used for waterproofing, and considerable architectural ability is shown (Noah and the Ark). Perhaps alphabetic writing is known.
- *Genesis 4:2–4,17–22; 6:14–16; Matthew 24:38; g60 3/8 12;*
- *Insight ABEL 1; CAIN; COPPER; HARP; IRON; JABAL; JUBAL; MUSIC; NOAH (NOAH'S INTOXICATION); PIPE; SHEPHERD; TENT; TUBAL-CAIN; WRITING; w02 3/1 5–6; w65 3/15 191.*

Bible Chronology

<http://www.betterdaysarecoming.com/chron/chronology.html#40cb>

Before 3896 BCE

- Cain and Abel offer sacrifices. Because Abel is righteous, Cain slays him, thus making Abel the first martyr and object of religious persecution. Cain is cursed by Jehovah and banished from the ground to the "land of Fugitiveness" ("Nod"), to the east of Eden. Cain later builds a city (perhaps a fortified village) that he names *Enoch*, after one of his sons.
- *Genesis 4:3–17; Hebrews 11:4; 1 John 3:12; Insight ABEL 1; CAIN; ENOCH 1; ENOCH 3; FUGITIVENESS, LAND OF; w74 11/1 665.*

3896 BCE

- Adam becomes father to Seth at age 130. Although Adam and Eve have other sons and daughters - and perhaps some children other than Cain and Abel are born before Seth - it is Seth who is noteworthy because he is the line from Adam to Noah and is therefore in the common ancestral line of all mankind born after the Flood. Seth is the only son of Adam and Eve whose birth year can be determined. He will live 912 years, until 2984 BCE, which is after Enoch is "transferred" in 3039 BCE.
- *Genesis 5:3–8;*
- *Insight SETH.*

Bible Chronology

<http://www.betterdaysarecoming.com/chron/chronology.html#40cb>

38th CENTURY BCE (3799–3700)

- **Synopsis:** During this thirty-eighth century BCE, Enosh and Kenan, third and fourth generation in the line from Adam, are born. **During the lifetime of Enosh, either sometime in this century or in the following nine centuries,** people begin using God's name in a profane way, either by applying Jehovah's name to themselves or to other men whom they use to pretend approach to God in worship, or by applying his name to idols.*
- *w01 9/15 29.*

3791 BCE

- Seth becomes father to Enosh at age 105. Enosh is the third generation in the line from Adam to Noah. He will live 905 years, until 2886 BCE. **During the days of Enosh "a start was made of calling on the name of Jehovah,"** or according to the Jerusalem Targum, "they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord."
- *Genesis 4:26; Genesis 5:6, 9–11; Insight APPROACH TO GOD (Through Faith, Right Works, and Sacrifices); ENOSH; IDOL, IDOLATRY; SETH.*

<http://lists.ibiblio.org/pipermail/b-hebrew/2007-January/031370.html>

- * Yigal Levin <leviny1@mail.biu.ac.il> wrote: Tory, the Stone edition is actually a terrible choice if you wish to understand the Hebrew literally. It's so-called translation is actually a compendium of various interpretations taken from different sources. In this case, SOME of the commentators, such as the midrash Genesis Rabba, followed by Rashi, understood the Hebrew "huxal" as being derived from "xol" - "profane", and understood Enosh's generation as the first to call idols divine. Other commentators, such as Ibn-Ezra and Seforno, oppose this interpretation, and prefer "then people began to call in the name of the Lord" - they began to pray to God.

http://www.shiluv.org/en/parasha_breshit.htm

The Midrash understands the name "Seth" as meaning "foundation", for humanity's foundation is from Seth, because Abel and Cain were removed from the world. (Num. R. 14, 12)

Not only is Seth important as the bearer of humanity, but Seth's offspring, Enosh, begins something new. In Hebrew, "az huhal likro beshem adonai", which JPS translates "began to invoke the Lord by name." What does this mean? Did people not invoke the Lord before Enosh? Or, did they invoke God by other names?

The tradition of our translation sees the word "huhal" as meaning "to begin" from the Hebrew root hll. In this same vein Rashbam interprets the verse to mean that humans began to pray to God at that time because "troubles were renewed". The implication is that something happened that created an atmosphere of trouble, perhaps of terror, and then people began to turn to God in prayer.

We know that there was a growing amount of violence and iniquity in human society, because after a few more generations God decides to wipe out humans and begin again. If the phenomenon of evil began to be felt in Enosh's generation, and people turned to God in prayer, it did not seem to be too effective in the long run.

http://www.shiluv.org/en/parasha_breshit.htm

There is **another tradition of interpretation** for our verses. **This tradition views the Hebrew root of "huhal" as hly, sickness or malady, and interprets the word to mean "rebellion". The verse would translate "[people] began to rebel against God's name".**

Rabbi Simon identifies three verses where this usage occurs. One is our verse, the second is at the end of our parasha: ""When men **began** ("heiheil") to increase on earth and daughters were born to them." (Gen. 6, 1). He understands **"began" to mean rebel against God**, and indeed this verse is the key to God's anger that brings about the decision to flood the world. The third verse has to do with a further rebellion against God, the Tower of Babel (Gen. 11, 6 "hahilam"), which is connected with Nimrod, whose name implies rebellion. (Gen. 10, 8 where the same word, "heiheil" occurs). (Gen. R. (Theodore-Albeck) 23, 26)

Seth – A New Beginning (4:25-26)

<http://www.idolphin.org/falsemess.html>

The Line of Promise to Messiah

The birth of Seth renewed the Messianic hope. Though Seth was not himself the promised seed of the woman who would bruise the head of the serpent, he was the legitimate heir as were his sons who came after him:

Seth

Enosh

Kenan

Mahalalel

Jared

Enoch

Methuselah

Lamech

Noah

26 And to Seth, to him also a son was born; and he called his name Enosh. **Then** *men* began to call upon the name of the LORD.