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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Genesis 4.

(2016)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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Genesis 4.

NOTE: this chapter is divided into the following topics and six sections: -

1. Adam and Eve give birth to Cain and Abel. (Gen 4:1-2).

2. The offering of Cain and Abel. (Gen 4:3-7).

Cain's anger and his fallen countenance.

Sin is crouching at the door, and its desire is for you.

3. Cain murders his brother Abel. (Gen 4:8-14).

Cain will be a fugitive and a wanderer on the earth.

4. If anyone kills Cain, vengeance shall be taken on him sevenfold. (Gen 4:15-22).

The LORD put a mark on Cain.

Cain went away from the presence of the LORD.

The sons of Cain.

5. If Cain's revenge is sevenfold, Lamech's is seventy-sevenfold. (Gen 4:23-25).

Adam and Eve give birth to Seth.

6. Seth and his wife give birth to Enosh. (Gen 4:26).

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The Previous Chapter.

In chapter three the focus was upon the serpents' deception of Eve and Adams disobedience. The highlight of chapter three is the prophetic words, "God will put enmity between the serpents' seed and the woman's seed," (v15) since these words present a prophetic message that takes the reader from the time of Adam and Eve to the time of Jesus and the Jewish chief priests, Pharisees and scribes, and to the return of Christ in glory it is a chapter that I am confident will reward whoever reads it.

Section 1

Adam and Eve Give Birth to Cain and Abel.

Genesis 4:1-2 ----- ¹Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." ²And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.

The focus is now upon the beginning of the first family and the history of fallen man. The first husband and wife now become a father and a mother. This new family relationship must have been interesting to both, but especially to Eve. It is most likely Eve believed that this birth of Cain would be the beginning of the fulfilment of God's promise that her seed was to bruise the serpent's head (Gen 3:14-16) the creature that had caused them so much pain by his subtlety.

It appears as though her feelings concerning this promise are at some level manifested in the name she gave to her son and in here words, "I have gained a man from the LORD."

Cain: (the name of the first child of Adam and Eve) comes from the Hebrew word (Qayin) and in its original sense carries the idea of provoking to jealousy and of a lance or spear striking fast. It also embraces the idea of creating and erecting and to own especially by purchase. After murdering Abel, Cain fled to the land of Nod and there he built a city and became the ancestor of a line which included: -

- Jabal the forefather of tent-dwellers and cattle-keepers.
- Jubal the forefather of musicians.
- Tubal-cain the forefather of smiths (forger of all instruments of bronze and iron).
- Lamech the first man recorded to take two wives and kill a man in self-defence.

Abel: (the name of the second child of Adam and Eve comes from the Hebrew word (Hebel and Habal) and means emptiness or vain. Figuratively it carries the idea of something fleeting, brief, short-lived and unsatisfactory and to be made vain (i.e., ineffective and unproductive). It is easy to see that Adam and Eve were divinely guided in naming Cain and Abel.

Adam knew his wife: this expression is a common euphemism and modest expression used throughout the Bible to reference the act of coition (sexual intercourse, between a man and a woman) sometimes referenced with the words, "had known." Eve gave birth to Cain in the ordinary way and manner as women have throughout all time going the same time in her pregnancy as all women do. Eve had faith in God, and acknowledged Him to be the author of the precious gift she has received.

When Cain was born, Eve said, "I have gotten a man from the LORD. Perhaps she thought that this was the promised seed that should bruise the serpent's head (Gen. 3:14-15) if so she was woefully disappointed since Cain not only murdered his brother Abel, but he was driven away from his family and the LORD'S face to be a fugitive and a wanderer on the earth (Gen. 4:14).

Some are of the opinion that Eve gave birth to Cain and Abel while in the Garden of Eden, but if Adam had begotten children prior to their fall and while still in a state of innocence they would have been free from sin, and not tainted with the corruption of nature. It is far more likely Cain and Abel were born a considerable time after their parents banishment from the Garden of Eden. It is also most likely that Adam and Eve gave birth, too many more sons and daughters but Cain and Abel were the firstborn. It would have been from these many other sons and daughter that Cain and Abel took their wives.

Cain, Abel and Incest.

For Cain and Abel to marry their sisters or any other close relation was not harmful as it is today. There would be few if any genetic disorders at this time. However as time went by the human race accumulated more and more genetic defects, so by the time of Moses the laws against incest, as given in (Lev 18:1) were necessary. These laws helped prevent deformed children. For further information concerning Cain's wife, see the title: -

- Who was Cains Wife? In, Articles (ON WEBSITE MENU).

Abel was a keeper of sheep: (v2) Moses and David also kept sheep it would be safe for us to suppose that in their solitude on the hills and in the fields they all meditated, prayed and conversed with God.

Cain was a worker of the ground: (v2) he followed in the occupation of his father Adam and became a tiller of the ground and a grower of crops (the first occupation of mankind). The line of Cain added music to their lives and had a command over the resources of nature since they increased in the knowledge and uses of copper and iron which would have diminished the curse of labour by making their lives a little easier and far more luxurious. (Gen. 4:22).

The Offering of Cain and Abel.

Genesis 4:3-5 ----- ³In the course of time Cain brought to the LORD an offering of the fruit of the ground, ⁴and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, ⁵but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

In the course of time (v3) meaning after many years when they were both grown up to be considered men in their own right (it is certain Adam and Eve had many other sons and daughters by now). Though Cain and Abel are giving their offerings to the LORD the practical outworking of this would be for them to bring it before their father Adam since prior to any priesthood being established the father was considered the priest of the family.

Adam being the priest of the family would have made these offering on behalf of his family, but it maybe that this present celebration is the first time that Cain and Abel come forward on their own account with their first offerings to the LORD. Though it is not mentioned we would be on safe ground to suppose that God had established with Adam a divine time for such offerings to be made and that it is at this appointed time Cain and Abel are bringing their offerings. Perhaps this appointed time was: -

- A celebration of the anniversary of Adam and Eve's creation.
- At the return of the set time then appointed for giving a solemn offering of praise and thanksgiving to God.
- At the end of the year, when there might be now, as there was afterward among the Jews, more solemn worship and sacrifices.
- On Saturday, the seventh day and last day of the week which was the Sabbath Day because God blessed it and made it holy and rested from all his work that he had done in creation on this very day. (Gen. 2:3).
- After the harvest when the fruits of the earth were gathered in since in latter times to come this was established as a proper time to bring an offering to the LORD in gratitude for the good things they had been favoured with.

Cain brought to the LORD an offering of the fruit of the ground: (v3) it is possible the LORD rejected Cains offering because it was an offering of the produce of the work of his hands, but this is unlikely since later it became a law for Israel to offer the firstfruits of their harvest to the LORD. It is more likely that the LORD rejected Cains offering because he lacked faith and instead of giving the best and the first fruits of his produce he gave a scanty portion of it (i.e., the leftovers).

Abel also brought of the firstborn of his flock and of their fat portions (v4) in contrast to Cain Abel not only gave his offering to the LORD by faith (Heb. 11:4), but also gave the firstborn of his flock and their fat portions (meaning the best part) showing that Abel unlike Cain was devoted to God. The words, "The LORD had respect unto Abel," (v4) signify in Hebrew that the LORD looked at Abel's offering with a keen earnest glance of approval.

John in the New Testament thousands of years later wrote: -

- We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. (1 John 3:12).

This verse shows that Cain was of the evil one (i.e., of the seed of the serpent) and his works were evil, while the works of his younger brother was righteous.

- By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. (Heb. 11:4).

This verse tells us God not only accepted Abel's offering because he offered it in faith, but also that his faith still speaks to us today. It is safe to suppose that God's silence on Cain's faith was because Cain did not give his offering in faith, but most likely from a sense of duty or to appease his father. Since both these verses are founded on Cain and Abel's offering it is clear that faith and a righteous character, determines the acceptableness of worship and the acceptableness of the gift.

Cain's character was evil before God and his offering had no sense of faith attached to it so it had no sweet odour for God. Unlike Cain who it appears was giving his offering from a sense of duty and not from a grateful and devoted heart or from faith Abel's offering was given from a good character and a devoted heart of faith and was, therefore a pleasing odour to the LORD and a natural joy to Him.

In all ages there have been two sorts of worshippers, such as Cain and Abel: -

- 1 Those who live indifferent to God and contrary to his ways and who come before God trusting in their own self-effort and works and in ways of their own devising.
- 2 Humble faithful believers who draw near to Him in faith and in the way he has revealed.

It is interesting to notice that religious worship of God is no new invention, but has always been from the beginning.

NOTE: Abel's sacrifice shows that sometime after Adam and Eve had been banished from the Garden of Eden and the rich abundance of Paradise was over the meat of animals was most likely eaten for food. Had animals only been killed for their skins for clothing and not for food there would be little value in the sacrifice of the firstfruits and the best of the flock if their bodies were simply cast aside to decay.

Abel's faith speaks to us today: (Heb. 11:4) this is because it is through the blood of the innocent Lamb of God without blemish that was slain on the bloodstained cross of Calvary that we are all saved today and the only way to approach God is through faith in his life and his death.

Cains Anger and His Fallen Countenance.

Genesis 4:6-7 -----⁶The LORD said to Cain, "Why are you angry, and why has your face fallen? (Countenance fallen in KJV) ⁷If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

Cain harboured an evil spirit of discontent and rebellion against God and indulged in vindictive anger against Abel. God's, question, "Why has your countenance fallen, if you do well, will you not be accepted" (v6-7) shines a light on the truth that the cause of Cains rejection is that he was not doing what was right before God, since God will never reject anyone who is doing the right thing.

The LORD spoke to Cain in that he might bring him to conviction repentance, and the knowledge of his sin which was the cause of God rejecting his sacrifice and to show him that he had no good cause to be angry either with God or with his brother for the different treatment of him and his offering since the fault lay in himself and not in Abel or God so he only had himself to blame.

This is a common fault in many today. Rather than acknowledge their own sins they play the blame game forever shifting blame onto others and by doing so never face their own faults and because of this continue in life acting and behaving in the way they always have.

Following are two great lessons we can learn from Cain's sin.

1. Deliberate and unconfessed sin separates us from our heavenly Father. When we do not acknowledge our sin before God and to ourselves we will never be motivated to change our behaviour and will therefore always be separated from God and our emotional and spiritual growth will be stunted.

2. If we do not accept God's chastisement as signs of God's love it will build a solid wall of darkness between God and us. For believers today God's chastisement is spiritual and comes in the form of a guilty conscience, the loss of joy, the loss of contentment and a loss of peace. The faithful whose hearts are surrendered in love to God will have a clear conscience (not because they are without sin, but because they trust in the cleansing power of Christ blood and in God's grace).

Added to a clear conscience they will have a quiet inner joy and a sense of contentment and peace. In contrast to this those who deny their sin separate themselves from God since without acknowledging (confessing) our sin there can be no repentance and no change and because of this disconnect with God they will lack these inner qualities and seek to find them in the temporary things of this world and in riches and material possessions or in finding a partner who can fill the emptiness and lack and need their heart and mind craves.

NOTE: this does not mean that faithful men and women who are surrendered to the love of God will not desire a partner to share their life with, it simply means they are not driven by a deep emptiness in their own life that drives them to find someone to fill what they lack, but desire a partner to give love to and share their life with in contrast to looking for someone to fill what is lacking in their own life.

Sin is Crouching at the Door, and its Desire is for You.

The LORD does not give up on Cain. In great mercy He puts a question to Cain that implies there is no just cause for his feelings of jealousy, envy and anger toward his younger brother Abel because his offering has been accepted or any just reason for feeling anger in himself, because his own offering has not been accepted. This is because Cain's feelings of jealousy, envy and anger cannot be blamed upon Abel or the LORD, but stem from his own evil heart.

Any form of jealousy and anger toward others is grossly wrong in the presence of God, who searches the heart. Had Cain been humble enough to take some time to do an honest self-examination of the attitude of his heart and made the appropriate corrections God would have welcomed him with great joy and open arms into His presence.

This truth can be seen in Gods question, ""If thou do well, shalt thou not be accepted?" If Cain had heeded the LORDS words and humbly and honestly retraced his steps and considered his ways to find out where he had gone wrong and then corrected his attitude accordingly he would have been accepted as a beloved child of God. Cain instead of standing his ground in hardness of heart should have considered the following two the truths: -

1. He stands before God (as we all do) as a guilty sinner, whose eternal life is forfeited because of sin.
2. God's hand of mercy is held out to him (as it is to all of us) and invites Cain (and all of us) to take His hand by putting faith in His way of salvation and trusting in His grace in contrast to trusting in our own self effort and works.

Though Cain has not given expression to either of these truths in the nature of his offering the LORD does not immediately reject him, but with longsuffering and patience directs Cains attention to his lack of humbleness and gratitude so that he may correct it. Should he make such corrections the LORD holds out to him the clear and certain hope of acceptance, but should he refuse sin is crouching at the door with the desire to devour him (v7).

The words, "Sin is crouching at the door. Its desire is for you," (v7) give a visual picture of sin desiring to rule as king over us and patiently waiting at the door of the heart and the mind for an opportunity to take us as its victim to be a slave to do the bidding of his master. The following two sections personify sin as serpent and as a wild beast.

1. Sin personified as a serpent could be seen as a viper that crouches in ambush always ready to spring and devour its intended victim. Once this serpent of temptation sinks its teeth into its victim its seductive and enticing venom races

through the body and the evil deed takes place. The flesh (self, ego, pride and greed etc.,) is rewarded in some way, if it wasn't this serpent of temptation and sin would have no power to tempt us. A wise preacher of years gone by once said, "If sin was not pleasurable in some way there would be no temptation."

2. Sin personified as a wild beast would be pictured as a ravenous beast patiently standing at the door of our hearts with destructive longing seeking to fascinate and tempt us to make us its prey! When we sin our wrong doing is given a kind of horrible life of its own and it sits beside us ready to take us even deeper into its destructive web and repeat the sin until it becomes a habit.

Now here is the interesting thing: Peter thousands of years later in the New Testament wrote: -

- Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. (1 Peter 5:8).

In the Old Testament sin is personified as some kind of evil creature waiting to devour its victim (Gen. 4:7) and in the New Testament the devil is personified as a roaring lion seeking a victim to devour (1 Peter 5:8). In these two verses sin and the devil are personifications of the same thing which is the evil that dwells in the human heart. Supporting this idea is the following words of Jesus: -

- For out of the heart and from within come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. (Matt. 15:19) (Mark 7:21).

The Old Testament picture of sin is the same as the New Testament picture of the devil they both refer to evil that dwells within our fallen corrupted human nature. Man is made from the dust of the earth and the breath of God we are both clay and spirit the Bible refers to the clay of the earth that we are made from as the flesh while the secular world refers to it as the lower nature. The Bible refers to the breath of God that gave our bodies of clay life the spirit.

The secular world refers to the spirit as the higher nature of man (i.e., goodness, kindness, compassion, love, forgiveness and such like things). In contrast to the spirit of human nature (the higher nature) it is also right, proper and biblical in certain contexts to refer to the lower nature of man as sin in the heart or as the devil within.

For further information concerning this, see the title: -

- Devil in, Satan and his Family (ON WEBSITE MENU).

God's told Cain, "Sin is crouching at the door its desire is for you, but you must rule over it" (Gen. 4:7). These words of the LORD show that even the unseen lion that springs with a roar and serpent that entices and inflicts grievous wounds may be brought under our control. This warning to Cain is a standing lesson written for the learning of all mankind. There is not an angry, envious, jealous or fretful look that escapes the observing eye of God. Let those who are in the wrong withdraw at once, and return to God with humble acknowledgment of their own guilt because there can be no help or hope of eternal life to those who chose to persevere in wrong-doing and live a lifestyle of sin.

Section 3

Cain Murders his Brother Abel.

Genesis 4:8-11 ----- ⁸Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" ¹⁰And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. ¹¹And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

In the fewness of the words, "Cain rose up against his brother, and slew him," the deadly fruit of hate is taught to us and we see that instead of Cain ruling over his jealousy and anger the sin that was crouching within his heart (Gen. 4:7) has now attacked like a ravenous beast and the devil like a roaring lion has devoured its prey (1 Peter 5:8). The peak of malice in the heart ends in murder by Cain's hands. He slew Abel, his own brother, his own mother's son, whom he ought to have loved; his younger brother, whom he ought to have protected; a good brother, who had never done him any wrong.

What fatal effects were these of our first parents' sin, and how must their hearts have been filled with anguish! Cain's defiant answer, "Am I my brother's keeper?" Teaches us how a man hardens himself against God's voice. It also shows us how intensely selfish all sin is, and how feeble its excuses are. It is sin which tears relationships apart and makes people deny the very idea that they have responsibilities to all mankind. Cain's self-condemning excuse is but a specimen of the shallow pleas by which the forgetfulness of duties we owe to all mankind, and all sins, are defended.

Blood calls for Blood.

God's stern sentence is pronounced. The innocent blood of Abel is personified as having a voice which pierces the heavens. This teaches in the most forcible way the truth that even when meek sufferers are silent God knows the crimes done by man's inhumanity to man. The voice of Abel crying out from the ground speaks of God's tender regard for the faithful, whose life is precious in His sight; and it teaches that He will surely bring justice upon the guilty.

Here is the beauty of Scripture: the innocent blood of Christ shed on the cross of Calvary like Abel's also cries out from the ground, but unlike the blood of Abel it is not crying for vengeance, but pleading through the earth and the skies and into the throne room of heaven for pardon and mercy.

The author of Hebrews wrote: -

- Through Abel's faith, though he died, he still speaks. (Heb. 11:4).

This verse teaches us the following three things: -

1. Persecution will come upon the righteous.
2. The wicked will not go unpunished (we must stifle the first risings of anger or any other attitude that would seek to inflict harm on others).
3. It is by faith and a good character that God accepts us and pardons us.

Concerning Abel's blood the author of Hebrews also said: -

- The blood of Jesus, the mediator of a new covenant speaks a better word than the blood of Abel. (Heb. 12:24).

Both Abel and Jesus were innocent men of faith and both were in a right standing with God and both were murdered. So why does Jesus' blood speak a better word than Abel's? The difference between the blood of Abel and the blood of Christ is that it is supposed that Abel's blood cried out to God for vengeance, whereas the blood of Jesus cries out for mercy. Even while Christ in great agony pain and grief hung on the bloodstained cross of Calvary he looked at the Roman soldiers casting lots over his garments and prayed: -

- Father, forgive them, for they know not what they do. (Luke 23:34).

Truly Jesus is the perfect reflection of the love of his heavenly Father. Concerning the murder of Abel John wrote: -

- We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. (1 John 3:12).

Cain slew his brother because his own heart, behaviour and actions were evil and his brother's righteous. This extreme difference between the evil heart of Cain and the righteous heart of Abel shines a brilliant spotlight on the consequence of the enmity put between the seed of the woman and the seed of the serpent (Gen. 3:14-15). The beginning of the war broke out with the murder of Abel and this war between the seed of the woman and the seed of the serpent has been waged ever since.

- Jesus said, "Whoever is not with me is against me, and whoever does not gather with me scatters" (Matt. 12:30) (Luke 11:23).

Which means that we are all involved in this spiritual war no one is able to avoid it we are either for Christ or against him, we are either of the seed of the woman or the seed of the serpent. (Gen. 3:14-15).

Cain will be a Fugitive and a Wanderer on the Earth.

Genesis 4:12-14 ----- ¹²When you work the ground it, shall no longer yield you its strength. You shall be a fugitive and a wanderer on the earth." ¹³Cain said to the LORD, "My punishment is greater than I can bear. ¹⁴Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."

Each son had a calling Cains was to tend to the ground while Abel's was to tend to the sheep. It is the will of God for everyone to have some form of work to do in this world. We should all teach our children that the importance of their calling in life before God flows in the following order: -

1. They should love God with all their heart, mind and strength. (Mark 12:30).
2. They should love their neighbour as themselves. (Mark 12:31).

Concerning these two commandments Jesus said, "There is no other commandment greater than these" (Mark 12:31). Love your neighbour as yourself means do-good to others and not harm and of course includes loving and protecting your family. Paul wrote, "Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Rom. 13:10). Next in the line of importance is: -

- 3 Work, this of course includes school and education and any other form of learning and honest work that will eventually provide an income that will support us.

After these three is serving the Lord in whatever way we are able, this maybe in some form of ministry (i.e., singing in a church choir, teaching Sunday school, preaching and teaching the Bible or being the head of a church), but for most it will simply involve being a good testimony to the Lord and sharing their faith as they go about their daily duties of life.

The gross wickedness of Cain brought a curse upon all he did and all he had. Cain adds to his crime of murder by showing great hardness of heart. He is not complaining to the LORD concerning his evil act upon Abel, but because of his punishment, he is more concerned about his own sufferings than the death of Abel and the extreme hurt this would bring upon his parents Adam and Eve.

The apostle Paul wrote:

- For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death. (2 Cor. 7:10).

Godly sorrow is having sorrow for the hurt and pain caused to another person and the desire to correct it whereas worldly sorrow is being sorry because of the punishment one is going to suffer, there is no thought for the other person's pain, hurt and suffering, the sorrow is for self, it is about what self is going to suffer. Godly repentance that leads to salvation embraces two things, firstly repentance over the fact that we have offended God in some manner and secondly, repentance over the fact that we have caused others hurt.

This kind of grief leads to a change of attitude in the heart. This is why it is called godly grief, the sorrow is not about self, but stems from offending God and from hurting others this kind of sorrow leads to salvation, because it is honest repentance from the heart and truly sorry before God. Following are three reasons Paul states that this kind of repentance is, without regret.

1. It allows God and those who have been hurt to forgive.
2. It unites the repentant person to God.
3. It saves those who repent to eternal life.

Worldly grief produces death: (v10) worldly grief and repentance is in absolute contrast to, godly grief' and repentance since, worldly grief refers to a person who is full of tears of sorrow, but only because they have been caught and are going to suffer some form of punishment. This kind of repentance does not bring about a change of attitude in the heart since its only focus is caring about self. This is the reason it is called worldly grief and worldly sorrow and the reason it leads to death (separation from God and death eternal) since this kind of repentance and grief has nothing to do with God neither does it care about the hurt it may have caused others, added to this it does not bring about an honest change in the heart and a genuine and permanent change in behaviour.

The curse which now fell on Cain: was in some sense retributive, as it sprang from the soil which had received his brother's blood. Following are the specifics of Cains curse.

- To be removed from the fertile ground and banished to a less productive part of the earth.
- To no longer live as a settled dweller in the presence of God, but to live a life of wandering and uncertainty.
- To live with an accusing conscience and be condemned to perpetual exile as a degraded outcast.
- To live as a vagabond banished from his own land and kindred, and father's house and from the whole society of the faithful.
- The ground that he would cultivate would not yield much profit and increase to him or bring forth much fruit

The curse on Cain came in two parts, the curse of bitter and hard toil, and a life of homeless wandering. The murderer is hunted from place to place, by the victim and by the law of justice. There is no place of rest. Guilt laid upon the conscience drives a person through dry places, seeking rest, and finding none. All sin makes us spiritual wanderers. There is but one home for the heart and one place of rest for the mind and the conscience and that place of rest, is in the heart of God, the secret place of the Most High.

Those who choose to live a lifestyle of sin do not enter into this secret and spiritual place, but are left to wander in a spiritual salt land not inhabited, by God. All who deny God and chose to live a lifestyle of wrong-doing are like Cain spiritual fugitives. It is true that the faithful who love God are still wanderers in this world, but not as fugitives and vagabonds, but as pilgrims and sojourners with God their creator and heavenly Father and as citizens of heaven looking forward with great joy to the heavenly city that has foundations, whose designer and builder is God (Hebrews. 11:10).

NOTICE: the pride, unbelief, and lack of sorrow of Cain. He denies the crime, as if he could conceal it from God. He tries to cover a deliberate murder with a deliberate lie. His protest completes the tragic picture. We see in it despair without shame and anguish without repentance. He has no word of remorse. If he had accepted his punishment and learned by it his sin, all his hatred and bitterness would have passed away.

But rather than acknowledge (confess) his sin and repent he squirms in selfish agony not over the horror he had committed, but because of the future punishment that he now knows he will suffer. God did not forbid Cain to enter into His presence, but the Holiness of God cannot allow anyone with un-repentant sin on their conscience, and murmurings of evil in their heart into His Kingdom. Added to this no one who is unrepentant and denies the wrong-doing of their sin would wish to draw close to God.

Section 4

If anyone Kills Cain, Vengeance shall be Taken on Him Sevenfold.

Genesis 4:15 ----- 15 Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.

God had warned Cain against persisting in unrepentant silence and unremorseful anger so that he would not become even more deeply involved in sin, but, instead of heeding God's warning Cain proceeded to slay his brother, in a fit of jealousy and, blatantly and falsely denied all knowledge of him and all obligations to be his protector. Cains first sin began from jealousy and envy, then from self-will grew and increased to resentment and eventually intensified to the murder of his brother and then to defiant lies of denial.

All this horror and corruption was not only the beginning of the corrupted fruits of Adams disobedience in the Garden of Eden, but also the beginning of all the corruptions we now see manifested against mankind worldwide. By not punishing Cain with immediate death God formed a way of mercy toward all mankind (even for the murderer) so that all would have a long day of grace and an opportunity to reflect, repent and return to God. The sentence of death from heaven already hung over Cain (as it does over all of us). This slow execution of all mankind can be viewed as the long day of death and as the long day of grace which gives us all an opportunity to reflect, repent and return to God.

Sevenfold: Cain stands aghast at the sentence of banishment from his family and from the divine presence and trembles at the thought that whoever meets him may kill him as he had murdered his brother. God relieves Cain from his fear of a violent death by making every one aware that vengeance will be taken upon whoever kills Cain sevenfold so that those who might seek to avenge Abel would fear doing so since they know they themselves would be put to death.

Since seven is the number of completeness, sevenfold in this context most likely carries the idea that whoever kills Cain will be put to death themselves their punishment will be complete, unlike Cain who was given time to consider the horror of what he had done and repent. Cain would be fully avenged (i.e., seven-fold) meaning the full punishment of justice would fall upon his murderer.

The LORD put a Mark on Cain.

Added to warning everyone that should they kill Cain they themselves would be put to death, the LORD put a mark on Cain, lest any who found him should attack him (v15). There has been much speculation concerning the mark set upon Cain. Following are just a few of these assumptions that difference scholars have over the years made concerning Cain's mark: -

- It was not a visible mark or brand on Cain's forehead, but a sign that no one finding him should slay him. In a similar way that God appointed the rainbow as a sign unto Noah that mankind should never again be destroyed by a flood. Those who believe this theory suspect the sign given to Cain was some regular recurring natural phenomenon that would assure Cain of his security and so pacify his fears.
- It was a shaking or trembling of Cain's limbs, or a ghastliness of his physical appearance or a visible scar upon his body.

- It was a horn on Cain's forehead, leprosy in his face, a wild ghastly look or the colour of his skin.
- It was an earthquake wherever Cain stepped.
- It was the dog that guarded Abel's flock given to Cain to accompany him in his travels and act as a sign by which it would be known that he was not to be attacked.
- It was a letter imprinted on Cain's forehead, either taken out of the great and glorious name of God or out of his own name.
- It was a miracle the LORD did before Cain to assure him, that whoever found him should not kill him, so that it was not a mark or sign to others, but a sign or miracle to confirm to Cain that no one would kill him.
- It was a wild ferocity of Cain's character that rendered him an object of universal horror, fear and avoidance.

Since the Bible does not tell us what the mark or sign was that was set upon Cain the only thing we can be absolutely sure of is that all these speculations are simply that speculations and assumptions. It is in vain to inquire what the mark or sign set upon Cain to satisfy and calm him from the fear of an immediate bodily death and distinguish him from the rest of mankind was since God has not told us: therefore the speculations of men are unproductive and worthless.

It is enough to know that the LORD showed Cain great mercy forgiveness and kindness by giving him some kind of mark (or sign) to protect him from being killed by others seeking vengeance for Abel's murder.

Even though Cain deserved to die, it was God's will that he should not die immediately, but live a long life, perhaps so that Cain's life might be a terror and warning to others not to commit the same crime and to give Cain a long space of time (as we are all given) to meditate upon his crime and repent.

Cain went Away from the Presence of the LORD.

Genesis 4:16 ----- 16 Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

It is very likely that Adam and his family worshipped with their faces towards the Garden of Eden since it had been the place of their innocent and good fellowship with the LORD and at its entrance cherubim were stationed to guard the tree of life.

Cain was banished from: -

- The place where the LORD was talking with him and some visible token of God's presence showed that the LORD was there.
- The place of his parents' affection, his home associations and the society of his father.
- The only religious centre God had upon earth where Adam and his family worshipped.

Being cast away from all these must have been accompanied with many deep and unuttered pains of regret and remorse, but Cain has repeatedly and grossly transgressed and must bear the consequence. Clearly many similar acts of cruelty and bloodshed could be recorded as time progressed, but it is the manner of Scripture to note the first example and then to pass over in silence its successive repetitions, unless a particular event has an important bearing on the ways God deals with Israel and all mankind.

The Scriptures do not tell us if over the long space of time given to Cain he came to repentance and returned again to the presence of the LORD.

Nod: comes from the Hebrew word (Nowd) and means vagrancy it carries the idea of being exiled and wandering, the exact location is unknown. It was not called Nod before Cain went there, but because of his wandering up and down in it.

The story of Cain and Abel: teaches us that as is the heart, so is the sacrifice. There is plenty of worship today that is no better than Cains worship. Many reputable professing Christians bring just such sacrifices. The prayers of such believers never reach higher than the church ceiling. It should be noted that the lesson of the story is not that a believer must be pure before their sacrifice is accepted, but that when the faintest cry of trust is heard and a contrite heart is seen from the sinful their prayer is always welcome.

The story shines a spotlight on the truth that our acts of worship must have our hearts in them and that it is vain to pray while we love and wilfully live a lifestyle of sin. Cain and Able so near in blood, yet so separate in spirit head the two classes into which Scripture decisively parts men and show that the line between the righteous and the wicked; believers and unbelievers; sheep and goats is faith toward God and behaviour that treats others with decency and respect. Jesus summed this up in his command, "Love your neighbour as yourself," (Mark 12:28-31) (James 2:8) meaning do-good to others and not harm.

Following were the three steps that lead up to the terrible climax of Cain's sin: -

1. Selfishness led to jealousy and envy.
2. Jealousy and envy led to hatred.
3. Hatred (left to work) led to bitterness, resentment and at its peak to murder.

The heart is the source of all evil and selfishness Jesus said: -

- Out of the heart of man come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander all these evils come from within. (Matt. 15:19) (Mark 7:21).

The heart is the lifeblood out of which all sorts of sin grow. Guard the thoughts and keep self-centeredness down and the deeds will take care of themselves. We are not told how God spoke to Cain, but it was obviously in some fashion suited to his understanding. Concerning wrong-doing today God speaks to us through conscience no sooner is the rush of passion over, and the bad deed done, than revulsion comes. What we call conscience asks the question in stern tones, "What have you done" and guilt comes. Some have silenced this voice within, but, for most it speaks immediately after we have gratified our sinful inclinations.

Conscience: could be likened to an alarm that protects a house. Sin desires to enter the house, but when it sets off the alarm that protects the house to give its owners notice that thieves are breaking in with evil intent. Likewise, as soon as we step beyond the protected line that God has measured for our safety the sleeping conscience awakes and gives us warning. It is sadly true that for many the conscience has become so desensitised that it has become like a house alarm with a flat battery.

The first sin of Adam and Eve was solely against God; the second sin, Cain's murder of Abel was twofold, it was against God and against man. The first sin corrupted human love, but it did not destroy it whereas the second sin kindled the flames of internal jealousy, envy and hatred, and resulted in the first flow of the torrents of human blood that have soaked the earth from that time onward.

The story of Cain and Abel.

The story of Cain and Abel could be called the beginning of the fatal workings of sin on human society. The first recorded act of worship resulted in the first murder. Today we see oceans of bloodshed in the name of religion a striking proof of the subtle power of sin to corrupt. In this story is the first triumph of sin in that it poisons the very springs of worship, and makes what should be the great uniter of men in sweet and holy bonds their great separator. No malice is so venomous, no hate so fierce, no cruelty so, evil as those that are fed and fanned by the bitter hatred which springs up on so-called religious grounds!

The Sons of Cain

Genesis 4:17-22 ----- ¹⁷Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. ¹⁹And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

1. **Adam:** fathered Cain and Abel.
 2. **Cain:** fathered Enoch (and named the city Enoch).
 3. **Enoch:** fathered Irad.
 4. **Irada:** fathered Mehujael.
 5. **Mehujael:** fathered Methushael.
 6. **Methushael:** fathered Lamech.
 7. **Lamech:** had two wives Adah and Zillah.
- **Adah:** bore Jabal and Jubal.
 - **Jabal:** fathered those who dwell in tents and have livestock.
 - **Jubal:** fathered those who play the lyre and pipe (i.e., music).
 - **Zillah:** bore Tubal-cain; he was the forger of all instruments of bronze and iron.
 - **Tubal-cain:** sister was Naamah.

Cain knew his wife and she conceived Enoch: (v17) since the book of Leviticus states that it is forbidden for a man to have sexual intercourse with a female relative or a sister (Lev. 18:6-18), the question is often asked, "if Adam and Eve were the first people on this planet, then how did the population become what it is without Cain violating this law. Since this is a topic in itself, the simplest and briefest way to answer it is to point out that this law was not given until thousands of years after the first man and woman were created so it cannot be applied to the first family. Added to this the apostle Paul wrote: -

- The law brings wrath, but where there is no law there is no transgression. (Rom. 4:15).
- Sin indeed was in the world before the law was given, but sin is not counted where there is no law. (Rom. 5:13).

These verses shine a brilliant light on the truth that there can be no violation against a law that does not exist. Neither would there be any genetic misprints, because mankind at that time was so close to human perfection so such a marriage would not pose the health risks that may endanger the offspring of such a union today therefore it was safe for Cain to marry the daughter or granddaughter of Adam and Eve.

This would have been in full harmony with God's approval and original intention for the expansion of the human race at that time especially since Adam and Eve were created on the sixth day and commanded to "go forth and multiply." The Amplified Old Testament describes Cain's wife simply as one of Adam's offspring. Whoever Cain married the following two facts remain: -

- His wife was a descendant of Eve born on an unknown date who may have been his sister or niece or great-niece, etc.

- For Cain to marry the daughter or granddaughter of Adam and Eve would have been in full harmony with God's approval and original intention for the expansion of the human race at that time and since the law against intermarriage was not given until thousands of years later, there was no prohibition against such marriages at the time of Cain so there is no biblical or theological problem with Cain marrying his sister.

For further information see the title: -

- Who was Cains Wife? In, Articles (ON WEBSITE MENU).

Enoch: comes from the Hebrew word (Chanowk) and means initiated and narrow. Figuratively it carries the idea of being dedicated, disciplined and train up. It can refer to being trained up in the true faith and godliness as Seth was or being trained up in the practices of ungodliness and wickedness as Enoch was.

Cain most likely named the city (v17) he built after the name of his son Enoch for the following four reasons: -

1. His own name was loathsome, abhorrent and infamous.
2. To show his affection toward his son.
3. So that his sons name might be continued in ages to come.
4. It would be safer for Cain to have the city in the name of his son than his own.

The first city on earth: (v17) when Cain was banished from his family he took his wife and soon a son was born to him and he began building a city for a settlement for his family and offspring, for security against enemies and to keep his people together so they might form a powerful community. This was the first city that was built, that we read of. Some think that Cain never finished this city because there was not a big enough population yet for a city, but in ancient times cities were not cities as we think of a city today. During these early years a city was more like an, enclosed fort with a wall for the defence of all who dwelled within.

In the building of this city we see: -

- The beginnings of human fear amongst a society
- A new beginning of social existence.

It has been in cities that the human race made the greatest social progress and Cain's descendants were no exception. From their race came music and inventions of bronze and weapons of iron. All inventions that, are not only able to entertain and make merry, but also able to make a society very rich, mighty and powerful. Cities symbolise materialism, consumerism, greed and secularism. Mankind is now divided into two branches, those who still abide in the presence of God, and those who have fled from him. Truly the line of the seed of the serpent and the line of the seed of the woman as prophesied in (Genesis 3:14-15) is now very distinct.

Section 5

If Cain's Revenge is Sevenfold, then Lamech's is Seventy-Sevenfold.

Genesis 4:23-24 ----- ²³Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. ²⁴If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

Lamech is of the line of Cain's race and the first man recorded as having broken the law of marriage. Up to now one man had one wife at a time, but Lamech took two. As far as the recorded records reveal Lamech was the first poet. His song expresses every feature of Hebrew poetry (i.e., parallelism, poetic diction, etc.) This song of Lamech's has been interpreted in many various ways.

NOTE: to put this in perspective it helps to pause for a moment and consider that during these days the populations of the early world were not seeing rape, murder and wars, everyday as we do. These things were very rare during the growth of the first communities of mankind.

For those who think this was not so notice all who Lamech is speaking these words to is obviously fully aware of what God had said to Cain otherwise Lamech's words would have no meaning to them and this is about one-hundred and thirty years later. This gives us some idea of how rare murder was at this time (it no-doubt had a great shock impact on the minds of these early communities).

It appears that Lamech unlike Cain was acting in self-defence since we are told that the reason he killed this man was because the man struck (attacked) him first. Should this be the case then Lamech is right in saying anyone who kills him would be punished much more than a man who took vengeance on Cain and murdered him because Cain was guilty of killing an innocent and godly man whereas Lamech is only guilty of killing a man who obviously meant to do him harm so anyone who murdered Lamech would be held far more accountable before a judge than Cains murderer because Lamech was justified in slaying his attacker, whereas Cain has no justification for his murder of Abel an innocent and godly man.

In this utterance Lamech is reciting to his two wives (Adah and Zillah) that he had slain a man in self-defence and appears to be speaking in hyperboles (extreme exaggeration) what he would do should he be attacked. His motivation seems to be threefold: -

1. To put fear into any man who might think to kill him as an act of revenge for the man he has slain.
2. To comfort and assure his wives that if God said Cain's murderer would be avenged sevenfold, he the manslayer in self-defence would be avenged seventy and seven-fold so neither he nor they should fear any danger from the vengeance of God or from the vengeance of men.
3. Lamech, having already killed a man who attempted to murder him, is now claiming immunity on the ground that he acted in self-defence; thus, he logically asserts that his act will receive at the court of justice a seventy-times-seven acquittal over Cain's cold-blooded murder of Abel.

Some might wonder how a punishment can be greater than death. What more punishment can you afflict upon a dead person? If we take a moment to think of our modern age and the Mafia it immediately becomes very clear how there are punishments that are greater than death.

When someone betrays the Mafia they don't just kill that person they murder his entire family. So the expression "vengeance will be seventy-sevenfold" carries the idea that many would suffer not just the guilty party. Very much like war today, because of the terror of a few, many innocent men, women and children suffer the retribution (i.e., the payback).

It should be mentioned: up to this point the line of Cain is traced only to the seventh generation from Adam so there is not much in the recorded conduct as yet of the race of Cain to condemn them. With the exception of the attack upon Lamech which resulted in him killing his attacker and the fact Lamech took two wives we have no solid ground for concluding that the descendants of Cain were as yet an entirely and exclusively ungodly race.

The purpose of tracing Cains line to the seventh generation from Adam seems to be to point out the origin of music and the arts of life, the origins of inventions of bronze and iron and the first instances of bigamy and murder in self-defence.

Adam and Eve give Birth to Seth.

Genesis 4:25-26 ----- ²⁵And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring (seed in KJV) instead of Abel, for Cain killed him."

The words, "Adam knew his wife again, and she bore a son and called his name Seth (Gen. 4:25) show that Eve named Seth, but the following verse shows that Adam named Seth, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth (Gen. 5:3) this of course is perfectly natural since both parents have a part in naming their children.

Seth: (the third recorded son of Adam) comes from the Hebrew word (shiyth)) and means put or to place. It carries the idea of a substitute. Truly Adam and Eve were divinely inspired when naming Seth especially when it is realised that Seth was not only a substitute for Abel and entered the Ark during the flood, but that from his seed mankind would continue to the end of time and from him the Messiah would descend.

The place of the firstborn is given to Seth who was marked out to be the son who was to be the head over Adam's family. The descendants of Seth earned the name, "the sons of God" in contrast to this the ungodly are called, "the seed of the serpent," because they are of the serpents spirit, whereas the godly are of God's Spirit. Seth can be seen as the beginning and foundation of true religion and true faith.

This is the first mention of Adam in the story of this chapter. Obviously the murder of Abel, and the banishment of Cain, were a very great grief to Adam and Eve and even more so as time passes because they see the results of their own disobedience, but now in their sorrow and affliction comes relief in that God has given them another seed to replace Abel. There is no-doubt Adam and Eve will be overjoyed on the glorious day of resurrection when they see that the following prophetic promises pass through the line of their faithful son Seth: -

- The promised seed to come from the woman of (Genesis 3:14-15).
- The prophet and deliver Moses said was to come like him.
- The promised seed of Abraham.
- The promised seed of David.
- The Messiah the Christ and Saviour to come.

Seth walked in the steps of his martyred brother Abel; he was a partaker of like precious faith in the righteousness of God and as such became a fresh witness of the goodness of God. God through Seth gave Adam and Eve to see the revival of religion in their family. The worshippers of God began once again to do more in true faith, openly proclaiming the God of Adam and Eve and protesting against the wickedness of the world around them.

Section 6

Seth and his Wife give Birth to Enosh.

Genesis 4:26 ----- ²⁶To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

Enosh: (a son of Seth) (also called Enos) comes from the Hebrew word ('Enowsh) and means mortal man.

When Seth (the third recorded son of Eve) was an hundred and five years old he fathered a son and named him Enosh (Gen. 5:6) about two-hundred and forty years after the creation of Adam. From this line there was a succession of true and faithful worshippers of God and from this line came the promised seed of the woman of (Genesis 3:14-15) the Messiah the King and Saviour the Lord Jesus Christ.

Men began to call upon the LORD: the essence of these words does not lie in the name "Yahweh," as some believe clearly it would be a very strange thing if the calling upon the name of the LORD should only begin two-hundred and forty years

after the creation of man. Added to this it is certain Adam, Eve and all good men and their families would have continued worshiping during this time. Calling on the name "Yahweh," is not new as it was used by Eve at the birth of Cain. Yahweh has always been the name employed to denote the true God since it speaks of the Self-existent One, the Author of all existing things, and in particular the Self-Manifest the Most High God.

Men began to call upon the name of the LORD, carries the following ideas: -

- The faithful began worshipping and calling on the name of the true God the God of creation and of Adam and Eve in contrast to the ungodly calling on other gods and idolatry through superstition.
- Worshippers of God began to do more in religion than they had done. Not more than had been done at first, but more than had been done since the murder of Abel and banishment of Cain.
- People began to worship God, not only in their closets and families, but in public and solemn assemblies.
- Those called by the name of God began to distinguish themselves from those who denied God.
- Worshippers openly called themselves sons of God in contrast to those who denied God calling themselves the sons of men.
- The holy race has passed beyond its infancy and learned to speak with God in the language of faith.
- The families of good men being larger and more numerous now joined together in social and public assemblies of worship.

Two-hundred and thirty-five years had elapsed between the birth of Cain and the birth of Enosh and men and women in great numbers had learned that the God their first parents worshipped was the true God. It is unlikely they had any exact or set doctrinal views about God's nature and character, but they knew enough to know that the God of our first earthly parents was the true God.

For further information concerning Cain's wife, see the title: -

- Who was Cains Wife?

In, Articles (ON WEBSITE MENU).

End.