

Pentwater Bible Church

The Lines of Cain & Seth

Genesis Message Nineteen



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Review:

THE BIRTH OF THE TWO SONS:

Genesis 4: 1 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with (the help of) Jehovah (ASV).

Hebrew Reads Right to Left 

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר
and she said Cain and begat conceived woman Chavah knew and the man

קָנִיתִי אִישׁ אֶת-יְהוָה:
Jehovah (God) a man acquired

Adam knew Chavah (Eve) a woman and she conceived and begat Cain. Because the word knew is past tense it is quite probable that the intercourse and pregnancy occurred prior to sin entering the world. The Jewish rabbis believe that both Cain and Abel were born before the sin of their parents. Because of the fact that Eve delineates a man as the child she must have had other children and some of those had to be females. We will see in our next session that Cain had a wife (Genesis 4: 17). The most interesting aspect of this verse is the fact that our translators found it necessary to insert the words “*with the help of*” into the text. It is not there in the original Hebrew text. The Hebrew text simply reads, “She acquired a MAN GOD.” Word for word translations will insert the non-Hebrew words into the verses to smooth the text for the English language readers. They have included the words “*the help of*” in italics or in parenthesis so as to separate out the Hebrew literal text from what has been added. However, the word “*with*” is not in the Hebrew either even though translators include it in the Hebrew text. If it were in the Hebrew we would see the Hebrew letter bet ב. Hebrew uses this letter at the beginning of words to denote, in, on and with. We can see that the Bible translators thought that they should insert the word with into the English text because they thought the verse meant “she had gotten a man with the help of the Lord.” Even though our translations and versions are mostly accurate the translators are not theologians and miss some minor details.

The detail in this instance is important to glean the proper response that Eve had regarding the birth of Cain.

She and Adam knew the Lord's Words to the serpent.

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

The seed of the woman is the coming Messiah who would be God incarnate. Jesus of course fulfilled this. With the plain text of the Hebrew we read, "She acquired a *man-God*." Either she thought that God was fulfilling the seed of the woman prophecy in her lifetime or she realized that this was the first male child who would be in the line leading to the Messiah. In any event the Hebrew makes it quite clear that the seed of the woman would be God coming in human flesh at some time in the history of mankind to redeem the world from the sin that Adam and Eve brought into the world. Interestingly, orthodox Jewish commentaries on Genesis clearly state this but then backtrack because they say to make a man God is heretical so it must not mean that. They not believing in Jesus the Messiah who is the God-man, look for other explanations. They realize though what the clear plain text says.

Abel in Hebrew is *Hevel*, which means *vanity* or *transitory* in English (Job 7: 16; Psalm 144: 4). This literally means transitory or of a short term indicating the fact that humans would not live forever after the fall. Eve probably began to realize that Cain was not the God-man and that the human condition was such now that life would be transitory or short-term.

Each of these men had different occupations. Abel was a shepherd. Sheep were now used for sacrifice as well as clothing. They were still vegetarians so they did not legally within God's commandments have the authorization to eat meat. Cain followed after Adam's efforts to till the ground so he became a farmer. Both of these professions were appropriate in the eyes of God.

At some specific time in human history as the Hebrew reads "at the end of days" there was an offering due to God. Sacrifices were introduced in the Garden of Eden (Genesis 3: 21). The shedding of blood is the only acceptable sacrifice to God. Both of these men knew this since they were born early in the history of the human family and this was probably not their first sacrifice. They knew what God required. The issue here is one of conviction of and obedience toward God's requirements. Cain knew what God required and he chose not to provide it. Able knew too and he chose to give God a sacrifice that was proper. In fact the text adds further detail to Abel's offering that it was of the firstlings and had the fat included. Both of these requirements would be instituted into the Mosaic Law (Exodus 23: 18 etc.). The New Testament tells us that *by faith* Abel offered a better sacrifice than Cain (Hebrews 11:4). It also says that Christ's

sacrifice was better than that of Abel (Hebrews 12:24). Both of these men knew what God required and only one met those requirements and he even added fat to it. The other simply went through the motions, submitted an inferior offering, which did not meet God's requirements. God made it quite clear to them which offering he respected and which He did not. Cain became extremely angry in retaliation to God's reaction to the two offerings. It appears that Cain became jealous because he thought his inferior offering should have met God's requirements. It did not. It is never correct to second-guess God's commandments and try and wiggle out of accountability to them. This is the nature of rebellious mankind. God calls Cain's meager efforts evil (I John 3:12). Therefore it is EVIL to rebel against God's commandment.

God then approached Cain and asked why he was angry. God who knows everything was well aware of Cain's reasons for the poor evil driven sacrifice. He was trying to get Cain to accept personal responsibility for what he had done and repent of his actions and turn from them. God also asked him if he did well would not his countenance be lifted? Meaning his human spirit, which is reflected in the facial expressions called countenance. He further told him that if he did not do well sin was waiting to pounce on him the way a hungry beast wants to seek vulnerable prey to devour. God says that sin is always waiting to consume us. We must master sin in our lives because Satan and his evil ways are lying in wait to consume us. The Bible affirms this imagery as the roaring of a lion as one to devour (Job 4: 10; Psalm 22:13; Proverbs 28: 15; 19: 12; 20: 2 Isaiah 5: 29; 31:4; Ezekiel 22: 25). The apostle Peter gives us the insight of this imagery with Satan's wiles to destroy us (I Peter 5:8). We must be aware of this when we get exceedingly angry over God's commandments and our failure to keep them. It is Satan's doing to drag down and separate us from God.

THE WORLD'S FIRST MURDER:

Cain seems to have related the admonishment of God to Abel for his own paltry insufficient offering. The essence of these words seem to suggest as the Jewish rabbi's interpret this that Cain lured Abel out into the field away from the public's eye. Cain decided to take to offer of the Devil to allow the sin to take control of him. Since the Devil is a great deceiver we can surmise that Cain being led by the Devil and not following God planned and the carried out the murder of his brother. This is the first homicide and fratricide in the Bible. It is nothing short of first-degree premeditated homicide. The Devil was soon successful after the Fall in implementing the first murder. After all he is a murderer. Jesus when arguing with the Pharisees told them that their father was Satan who was the father of lies and a murderer from the beginning (John 8:44).

God in His divine providence knowing what had happened call Cain to account for what he had done. His response mirrors his father Adam's response to God after the initial sin. First a denial, when Cain says, "I don't know where my brother is." Then he adds in essence his absolution of any responsibility for his brother's well being. Adam at least admitted his sin. Cain did not do that. This first mention of blood in the Bible is a prototype of all whose blood would be shed in all of human history until Christ returns to set up His Kingdom. Adam and Eve did not know the Great Deceiver would do this to them when he assured them that they would be as God. This murder cries out for vindication. God then not hearing any answer and knowing there would be none commences with the Divine retribution.

God cursed the ground that Cain would be working because it opened to drink up Abel's blood. Scripture teaches that the ground has opened up for other sinful situations (Numbers 16: 30-35; Deuteronomy 11:6; Psalm 106: 17; Isaiah 5: 14). Cain is told that his livelihood of farming would now be even more difficult that it had been. It was already difficult since God told Adam that the produce would be sowed and reaped with thorns and thistles due to his sin of violating God's Word (Genesis 3: 18). Now with the second curse the ground would not yield anything, which forced Cain to become a nomadic wanderer. He was to flee from God's presence, which meant that he was a fugitive. He was forbidden to live in one place. There was no death penalty yet so God did not kill Cain. That would not be implemented until Genesis 9: 6 as a component of the Noachic Covenant.

THE MARK OF CAIN

Cain did not like his punishment. Just like he did not confess his sin he seemed to deny that the punishment was justified so he complains. Adam didn't complain realizing and admitting his sin. Cain was a greater sinner since he would not admit his sin. He seems to have a notion that he did something wrong by using the term punishment, which in Hebrew is *iniquity*. Internally he fully realized what he had done. He didn't seem to care until his punishment was meted out. He would henceforth not be able to work the ground nor have fellowship with the Lord. He became concerned that others would do to him what he did to Abel. There were obviously other people on the earth at this time and Cain knowing his sin realized that others would be out there to do the same thing. Thus murder would become commonplace on the earth. God had mercy on Cain and gave him a visible sign of protection. It would warn any person attempting to take his life that there would be Divine retribution seven times greater than the murder of Cain if he were killed. Later we will see that God's command that he be a vagabond was violated because he founded the city of Nod (Genesis 4: 17) and dwelt there.

Today's Message:

Genesis 4: 16-24 And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael; and Methushael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. And Zillah, she also bare Tubal-Cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-Cain was Naamah. And Lamech said unto his wives: Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech: For I have slain a man for wounding me, And a young man for bruising me: If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold (ASV).

Cain is now seen after the murder of his brother and his banishment from God and from his home region, which was near Eden. Eden was in Southeast Iraq near ancient Babylon or about forty miles southeast of Baghdad on the Euphrates River northwest of the Persian Gulf. Cain's leaving God was only a departure of the physical presence of God in time and space, The Shekinah Glory. One cannot get away from God since He is omnipresent. This refers to the moving flame at the east end of the Garden of Eden. At the famous Scopes Monkey Trial in 1925 with evolution vs. creationism the real subject on trial, the question of where Cain's wife came from was brought up. People who did not know the Bible but believed it could not adequately answer the question for the jury. The facts are that Cain had sisters and even offspring as well as nieces whom he could have had as a wife. Because the gene pool was not yet fully corrupt as decay settled into the creation after the fall there was no prohibition against marrying a close relative. Later under the Mosaic Law, God would implement such regulations, (Leviticus 18: 6-18) which are intact today in Christianity (I Corinthians 5: 1 etc.). Unbelievers trying to provide some validation of their unbelief that the Bible is not true usually raise issues like this.

Cain is seen as only wandering so far and then beginning to have a family and attempt to defy God's decree for him to be a vagabond. However he settles in a geographic region known then as Nod (Hebrew for the land of wandering). With Cain settled in Nod he had a son Enoch with his wife and this

son became the founder of a city by his same name. This was a prohibition of God that Cain violated. Cain was supposed to be a nomad. In violating God's Word Cain set the stage for a satanic world system where humanity would be organized around the principles of greed, selfishness, ambition, force and pleasure. We are commanded to not love this system in the New Testament (I John 2: 15-17). This city was destroyed with the Flood but the principles returned with the Babylonians after the Flood.

Cain and his wife had Enoch. Four generations down from him is Lamech who introduces polygamy and bigamy into the human family. He takes two wives. From the two wives Zillah and Adah there are three sons and a daughter mentioned. The three sons are the progenitors of two crafts, music, and metallurgy and the nomadic lifestyle. The daughter's contribution must have been significant due to her inclusion but it is not delineated. Those alive at the time and for the next several centuries probably knew of her exploits.

Adam then records a song in poetic form by Lamech. This type of Hebrew poetry is parallelism or one line repeating another with slightly different text. Lamech slew a youthful warrior who wounded him and demanded greater leniency in any vengeance that might come his way than that afforded to Cain (4:24). Lamech boasted about the murder. Here is a picture of a selfish society defying God and His laws, seeking pleasure and self-indulgence. Lamech was proud that he killed another person. He bragged about his prowess in the vengeful murder. Lamech then boasts of his self-centered security. Cain asked God for protection. Lamech now very far from God believes in himself and his own capabilities.

It must be pointed out that there seven generations highlighted in this passage moving down from Adam. Adam died in the seventh generation. It is important to see the developments in this time period of human history (930 years from Creation). Humanism and sin became entrenched with murder, lying, and self-pity becoming commonplace as well as seeking worldly security instead of God's offer. All false religions follow the way of Cain.

Genesis 4: 25-26 And Adam knew his wife again; and she bare a son, and called his name Seth. For, said she, God hath appointed me another seed instead of Abel; for Cain slew him. And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

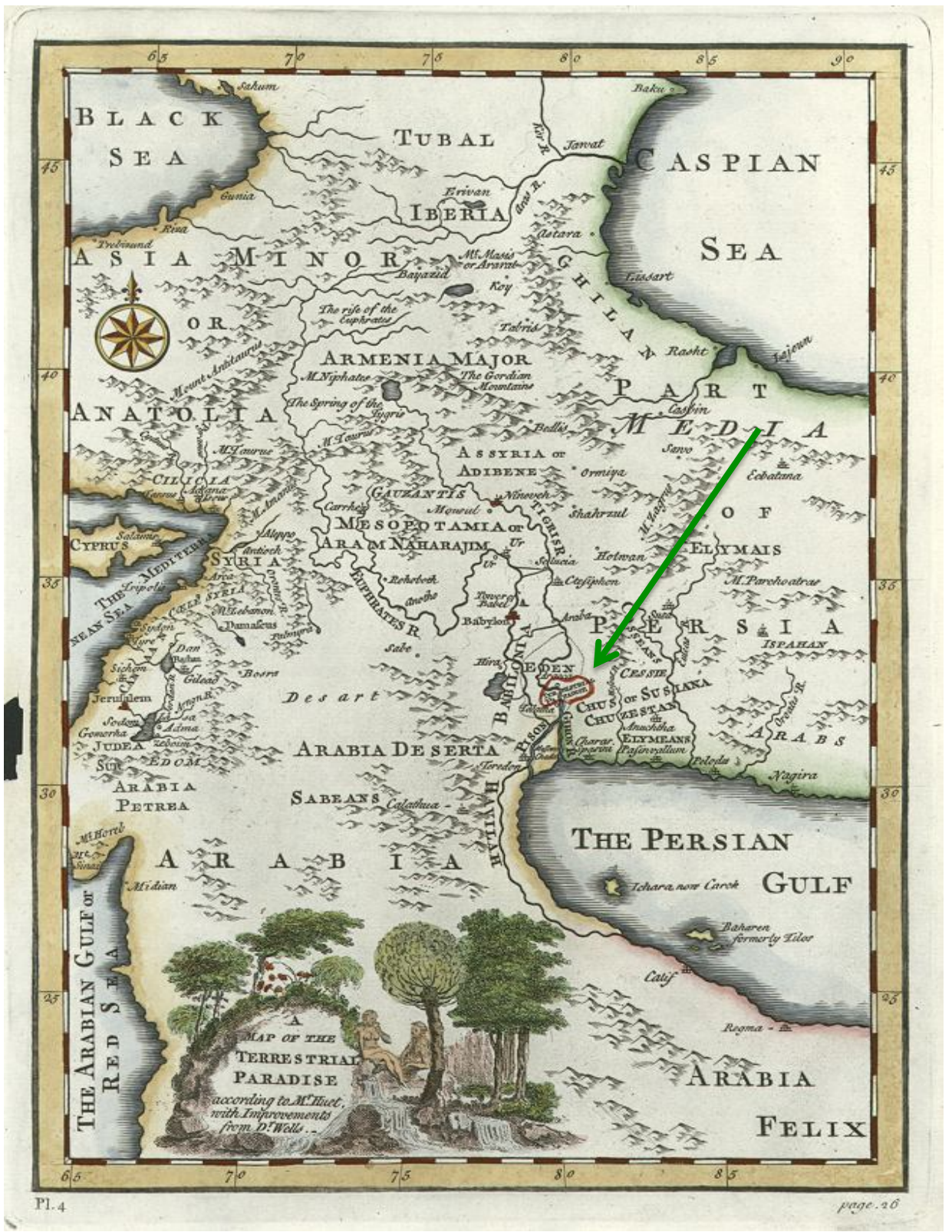
The text now changes to focus on the line of Seth, which will be further developed in chapter five. Adam's wife Chavah (Eve) comments that God has appointed her another son to replace the God centered Abel. His name is Seth and in keeping with the Hebrews having meaning for their names. Seth means, "appointed." Seth was appointed to take the role of Abel and bring the Messiah.

This is the seed line of the woman we saw in Genesis 3: 15. Christ would come through this line as the text in Luke 3: 23-38 clearly chart. Eve did the naming of Seth exerting her authority over her child. Seth had a son shown here. It was Enosh and his name means “frail man.” Then men began to call upon the name of the Lord.

This is a Hebrew expression stating public worship. So this is the beginning of open public worship of God in opposition to the way of Cain, which is world and self-centered. In strong contrast with Cain’s godless society was the righteous, those who called on God in acknowledgement. In the line from Seth there was belief. Seth himself was a provision from God, according to Eve’s statement of faith. In the days of Enosh, Seth’s son, men began to call on (“proclaim”) the name of the LORD (*Yahweh*).

NEXT WEEK: GENEALOGY OF THE SEED LINE

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Adam & Eve's Three Known Sons

