

Genesis

Chapter 4



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In Genesis 3 we have the *root* of sin and in Genesis 4 the *fruit* of sin. How bad is sin? Well, in this chapter, we find that man was not just suffering from ptomaine poisoning because of having eaten the fruit of the tree of knowledge of good and evil. Chapter 4 reveals how much had really happened to the man. By his disbelief and his disobedience, he had turned away from God and had sinned in such a way that he brought upon himself and his race His judgment, because you and I are given this same kind of nature. We have the same nature that our father had, and Adam has given all of us a pretty bad nature. All this is revealed in the story of the two sons of Adam and Eve. They had more children than this, but we are given the record of only these two at this time.¹

There is a very close connection between Genesis 3 and 4. In the former we see the beginning of sin in man, in the latter we read of its progress and fruits; in the one it was sin in the individual, in the other, sin in the family. Like leprosy, sin contaminates, spreads and issues in death. In Genesis 3 the sin was against God, in Genesis 4 it is against a fellowman. The order here is ever the same; the one who has no fear of God his eyes, has no genuine respect for the rights of his neighbor. Again, in Genesis 4 we see the *local* fulfillment of Genesis 3:15—the *enmity* between the two seeds—the wicked and the righteous, Cain and Abel. Further; we are shown, even more clearly than by the coats of skins in the previous chapter, that the guilty sinner can only approach God by means of a sacrifice.²

Genesis 4:1

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

[**Cain**] The name **Cain** is related to a word meaning “craftsman” or “metalworker,” but it also sounds like the Hebrew word translated I have acquired. At times in Genesis, the meaning for a name is taken directly from it (for example, Ishmael in 16:11); at other times the meaning is based on a pun—a word that sounds similar to the name itself.

Kayin, Hebrew for Cain, meant “acquired from God”. It appears that Kayin was probably Adam and Eve’s first child. And, because it was a male child, and because of the name Eve gave to him, it appears that Havah, Eve, made this connection that we read about a little earlier concerning how Eve’s seed would bruise the head of the Serpent’s seed. She must have logically concluded that this was the man that would deal with Satan.

Cain is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin or need of atonement. This religious type is described in 2 Pet 2. Seven things are said of him: he (1) worships in self-will; (2) is angry with God; (3) refuses to bring a sin offering; (4) murders his brother; (5) lies to God; (6) becomes a wanderer; and (7) is, nevertheless, the object of the divine solicitude.

¹McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

²Pink, A. W. (2005). *Gleanings in Genesis* (56). Bellingham, WA: Logos Research Systems, Inc.

[gotten a man] A thought for consideration is that daughters were perhaps born before this; hence, special emphasis upon getting a man-child this time. Cp. Genesis 6:1.

EDLS Starting with the last word, and counting from left to right every 144th word taking the first letter of each word, spells Jehovah. This may allude to the 144,000 in the book of Revelation.

Rashi: “When He created me and my husband He created us by Himself, but in the case of this one we are co-partners with him.”

Ramban: “This son will be for me an acquisition for the Eternal, for when we shall die he will exist in our stead to worship his Creator.” Now she [Eve] called one son by a name indicating “acquisition,” and the second one she called Abel, denoting “vanity” because man’s acquisition is likened to vanity.

Genesis 4:2

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

[Abel] We have no explanation of the name **Abel** as we have with Cain (v. 1). Perhaps after Abel was murdered (v. 8), the parents looked back with sadness on the brevity of his life and called him Abel (meaning “vapor”) because his life was over so quickly.

Next to be born was *Hevel*, Hebrew for Abel; *Hevel* was a shepherd. There is some disagreement as to what the significance of the name Abel is: some scholars say we can deduce no meaning from it. However, Hebrew scholars say that Abel is taken from the Hebrew word “hebel”, which means “breath” or “vapor”..... it carries with it a sense of being transitory....here for a moment, then gone. We are told precious little about either brother, but we do know that there was a time at which they were summoned by God to present a sacrifice, an offering, to Him. As there was no sense of surprise or unexpectedness assigned to verse 3, bringing a sacrifice to the Lord was probably a regular event; at the least this was NOT the first time a sacrifice for the Lord had taken place. Likely, the altar where the sacrifice took place would have occurred at the entry to the Garden of Eden because they would not have been allowed into it; and God would not have come to them, because He would not set foot on anything but Holy Ground..... Which, at this time, on earth, was ONLY the Garden of Eden.

Abel (*exhalation or that which ascends*) is a type of the spiritual man. His sacrifice, in which atoning blood was shed (Heb 9:22), was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute (Heb 11:4).

Literally, She added to bear (*vattoseph ladedeth*) his brother. From the very face of this account it appears evident that Cain and Abel were twins. In most cases where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in

reference to each child; here it is not said that she conceived and brought forth Abel, but simply she added to bring forth Abel his brother; that is, as I understand it, Cain was the first-born, Abel, his twin brother, came next.³

Jewish tradition Yeshua by Rambsel pg 13, There was only one conception, so we must conclude that Cain and Abel were twins.⁴

[keeper of sheep] Hebrew: *ra'ah* (H7462), to tend, feed or pasture. It occurs 173 times, translated "feed" (Genesis 29:7; Genesis 30:31; etc.); "shepherd" (Genesis 46:34; Psalm 23:1; etc.); "herdman" (Genesis 13:7,8; etc.); "pastor" (Jeremiah 10:21; Jeremiah 12:10; etc.); and other ways.

Adam was originally a gardener, Abel a shepherd, and Cain an agriculturist or farmer. These were the three primitive employments, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Able was also a prophet:

(Luke 11:50-51) *⁵⁰That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.*

Genesis 4:3

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

[fruit of the ground] A product of the curse couldn't remove the curse. In Numbers 18:12-14 and Leviticus 27 the fruits of the ground were accepted as tithes and offerings to support the ministry, but couldn't picture the atonement at Calvary or be a sin-offering (Hebrews 9:22).

“Cain brought”—the idea of “brought” means to an appointed place. They are bringing an offering to God to an appointed place to worship. All this would indicate that they are doing it by revelation. I *know* that they are, for when we turn to Hebrews 11:4, we read: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” How could Abel offer it “by faith”? “So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). God had to have given His Word about this, or this boy Abel could never have come by faith, and that is the way he came. The other boy did not come that way. “Cain brought of the fruit of the ground.”

³ Adam Clarks commentary on the Old Testament

⁴ Yeshua by Rambsel pg 13

There is nothing wrong with the fruit. Don't think that he brought the leftovers—his attitude is not that of giving old clothes to the mission. I think that the fruit he brought would have won the blue ribbon in any county or state fair in the country. He brought the best of his beautiful, delicious fruit, and he brought it as an offering to the Lord.⁵

Rashi: He brought from the poorest crops. The Midrash says that it was flax seed. (An alternative explanation: from whatever fruit came to hand neither good nor choice).⁶

Mizrachi: One is forced to conclude that he brought the poorest of his crops, otherwise it is difficult to understand why God rejected the offering.⁷

Sifset Chachamim: Rashi brings the Midrash that Kayin's offering was flax seed because he is troubled why the verse says "fruit of the land" rather than the more simple expression, "he brought an offering from the land." The term "fruit" of the earth implies that it was a fruit similar to the land. The only species which could be termed both "fruit" and "of the land" is flax, because: a) The Talmud teaches that any species whose stem does not disintegrate in the winter (such as flax) is termed "of the earth" b) it is also referred to as a fruit in the verse, "and she hid them in the stalks of flax" where flax is referred to as an *eit* (fruit tree).⁸

Genesis 4:4

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

[**respect**] *sha`ah*, (H8159), *shaw-aw'*; a primitive root; to *gaze* at or about (properly for help); by implication to *inspect, consider, compassionate, be nonplussed* (as looking around in amazement) or *bewildered* :- depart, be dim, be dismayed, look (away), regard, have respect, spare, turn. looked : *yishah* "to look with compassion". It is also another way of spelling Yeshua. We can see by this insight that Yeshua was the type played by Abel and the Lamb. Cain's killing of his brother, Abel, gives us a picture of the killing of Yeshua by His own brethren.

[**had respect unto Abel and to his offering**] Abel's offerings were accepted by fire (Leviticus 9:24; Judges 6:21; 1 Kings 18:38; 1 Chron. 21:26; 2 Chron. 7:1). They were accepted because of faith and the right kind of sacrifice (Hebrews 11:4).

(Heb 11:4) *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*

⁵ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

⁶ The Chumash, the Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

⁷ The Chumash, the Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

⁸ The Chumash, the Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

Let's remember that at this time, man was only to eat plants.... not animals. Therefore, the purpose for Sheep in this era was NOT for meat: rather it was for sacrifice and clothing. The animals *Hevel* was producing could have served no other purpose than as a service to God.....except for the wool or skins for clothing and perhaps tents. So, we could further combine these two purposes for the Sheep under one title: covering. Do you see this? The Sheep, the Lamb, was to provide covering (clothing) for man's physical nakedness, and it was to provide covering (its own innocent blood) for man's spiritual nakedness, his sin. But NOT for nourishment.

Ephrem the Syrian: Abel was very discerning in his choice of offerings, whereas Cain showed no such discernment. Abel selected and offered the choicest of his first born and of his fat ones, while Cain either offered young grains or certain fruits that are found at the same time as the young grains. Even if his offering had been smaller than that of his brother, it would have been as acceptable as the offering of his brother, had he not brought it with such carelessness. They made their offerings alternately; one offered a lamb of his flock, the other the fruits of the earth. But because Cain had taken such little regard for the first offering that he offered, God refused to accept it in order to teach Cain how he was to make an offering.⁹

Genesis 4:5

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

[had not respect] Cain brought the wrong sacrifice in self-will and unbelief. There was no acknowledgment of guilt or faith in the atonement (Hebrews 9:22; Hebrews 11:4).

How would Cain have known these offering laws? They are Levitical laws. God does not give the laws regarding sacrifice until Leviticus. Many scholars feel that God had talked with Adam, Cain, and Abel about the sacrificial laws and they knew about these matters.

[Cain was very wroth] The first instance of man's wrath was over religion.

McGee says: Someone may say, "I don't see anything *wrong* in the thing Cain did." In the eleventh verse of his epistle, speaking of apostates in the last days, Jude says, "... They have gone in the way of Cain ...". What is the way of Cain? When Cain brought an offering to God, he did not come by faith—he came on his own. And the offering that he brought denied that human nature is evil. God said, "Bring that little blood sacrifice which will point to the Redeemer who is coming into the world. Come on that basis, and don't come by bringing the works of your own hands."

Cain's offering also denied that man was separated from God. He acted like everything was all right. This is what liberalism does today in talking about the universal fatherhood of God and the universal brotherhood of man. My friend, things are *not* all right with us

⁹ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

today. We are *not* born children of God. We have to be born *again* to be children of God. Man is separated from God. Cain refused to recognize that, and multitudes today refuse to do so.

The third thing that Cain's offering denied was that man cannot offer works to God—Cain felt he could. Scripture says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The difference between Cain and Abel was not a character difference at all, but the difference was in the offerings which they brought. These two boys had the same background. They had the same heredity. They had the same environment. There was not that difference between them. Don't tell me that Cain got his bad disposition from an alcoholic grandfather on his father's side—he didn't have a grandfather. And don't say that Abel got his good disposition from a very fine grandmother on his mother's side. They just didn't have grandparents. They had the same heredity and the same environment. The difference was in the offerings.

That offering makes a difference in men today. No Christian takes the position that he is better than anyone else. The thing that makes him a Christian is that he recognizes that he is a sinner like everyone else and that he needs an offering, he needs a sacrifice, and he needs Someone to take his place and to die for him. Paul says of Christ: "Whom God hath set forth to be a propitiation through faith in his blood ..." (Rom. 3:25). Therefore Paul could further write: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). That is the picture of multitudes of people today. They are attempting through religion, through joining a church and doing something, to make themselves acceptable to God. God's righteousness can only come to you—because it must be a *perfect* righteousness—through Christ's providing it for you. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). That is, He was raised for our righteousness. He was the One who took our place. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). Paul says in Philippians 3:8–9, "... That I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ" The righteousness of Cain was his own righteousness. The righteousness of Abel was faith in a sacrifice that looked forward to Christ's sacrifice.

We have seen that Cain and Abel had come together to worship God. These two boys were identical. Some expositors actually believe they were twins—I think that was the position of the late Dr. Harry Rimmer. But I believe they were even closer than twins because of the fact they had no blood stream which reached way back on both sides that might cause a difference. They were the sons of Adam and Eve. However, there is a great divergence between Cain and Abel which is not necessarily a character divergence. One was accepted because of the sacrifice which he brought by faith; the other, Cain, brought his offering without any recognition from God at all.¹⁰

The Book of Jasher: Jasher 1:12-16

¹⁰ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

12 And the Lord God drove them that day from the garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters.

13 And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14 And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of sheep.

15 And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16 And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.¹¹

Genesis 4:6

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

[Why are thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?] Questions 6-8. Next question is in Genesis 4:9. Cain's wrath was without excuse, because God still offered to accept the right sacrifice.

Genesis 4:7

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

[**sin**] Hebrew: *chata'* (H2398), sin offering (Exodus 30:10; Leviticus 4:3; Leviticus 6:25; Leviticus 8:2; Psalm 40:6). It was at the door of the tabernacle. Cain was told to offer it as Abel did and he would be accepted.

Genesis does not explain how the practice of sacrificial worship began. The first readers of the book understood it well, because they had been instructed in full by God through Moses (see Leviticus). Some people assume that Cain's sacrifice of fruit was deficient because it did not involve the shedding of blood, which God required for forgiveness of sins (see Heb. 9:22). But nothing in ch. 4 indicates that Cain and Abel came to God for forgiveness: their sacrifices were acts of worship. In the later sacrificial system of Israel, God blessed the presentation of grain offerings alongside the sacrifices of animals (see

¹¹ The Book of Jasher, Published by J.H. Perry & Company , 1887

Lev. 6:14–23). A farmer presented a portion of his produce just as a herdsman presented a sample of his flock. Cain’s sacrifice was deficient because Cain did not “do well” (v. 7), not because the sacrifice was the “fruit of the ground.”

Genesis 4:8

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

[talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him] Religion has always been the greatest cause of wars and bloodshed (Matthew 23:35; Jude 1:11; 1 John 3:12; Rev. 17:6; Rev. 18:24).

[slew him] The first murder took place in the open field and in private, showing that it was premeditated.

The murder was stunning in its lack of precedent, its suddenness, and its finality. Jesus spoke of this ghastly event as a historical fact (Matt. 23:35).

So, here we have Cain and Abel, sons of Adam and Eve. And, we have the first recorded murder (though, by now there apparently were many inhabitants on earth, so this may not have been the first killing of a human). But, before that event, we are witness to God accepting one sacrifice, an animal, but not another, food from the earth.... plants. Once again God reinforces the fundamental that only innocent blood is suitable for atonement.

Origen: In the case of Cain his wickedness did not begin when he killed his brother. For even before that God, who knows the heart, had no regard for Cain and his sacrifice. But his baseness was made evident when he killed Abel.¹²

Ephrem: After the murder God questions Cain with solicitude so that he might repent, but Cain shows no repentance.¹³

Ephrem the Syrian: God appeared to Cain with kindness, so that if he repented, the sin of murder that his fingers had committed might be effaced by the compunction on his lips. If he did not repent, however, there would be decreed on him a bitter punishment in proportion to his evil folly. But Cain was filled with wrath instead of compunction. To him who knows all, who asked him about his brother in order to win him back. Cain retorted angrily.¹⁴

Book of Jsaher: 1:17-29

¹² Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

¹³ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

¹⁴ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

17 And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account. 18 And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land? 19 And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool? 20 And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said? 21 And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me? 22 And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23 And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day. 24 And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing. 25 And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock. 26 And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly. 27 And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it. 28 And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee? 29 And Cain dissembled, and said, I do not know, am I my brother's keeper? And the Lord said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.¹⁵

Genesis 4:9

And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

[And the LORD said unto Cain] Perhaps the same day.

¹⁵ The Book of Jasher, Published by J.H. Perry & Company , 1887

[Where is Abel thy brother? ... Am I my brother's keeper? ... What hast thou done?]
Questions 9-11. Next question is in Genesis 12:18.

This is practically an impudent answer. He frankly had little regard for either his brother or for his God. He is trying to cover his action, but the Scriptures say, "... there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26). That is something to think over if you have any secret sins. You had better deal with them down here because they are all going to come out in God's presence someday anyway. He already knows about them—you might just as well tell Him about them. This fellow Cain tries to say that he is not guilty. "Am I my brother's keeper?"—what an impudent answer!¹⁶

Genesis 4:10

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

[the voice of your brother's blood] *kol d'mai achkah* (EDLS) gives us an insight to whom the Lord was ultimately referring to. Starting with the letter mem in the blood, *d'mai*, counting every seventh letter from left to right spells *Mashiach em'met* which means, "Messiah the Truth".

John 14:6 - I am the Way the **Truth** and the life

John 18:37-38 - I should bear witness unto the **Truth**... What is **Truth**?

[the voice of thy brother's blood crieth unto me from the ground] Matthew 23:35; Hebrews 11:4; Hebrews 12:24.

[blood] Hebrew: *dam* (H1818), drops of blood. Could this refer to Abel's posterity which was cut off forever by his death? In murder, one not only sins against God and the man he kills (Genesis 9:6), but also against the murdered man's posterity for eternal generations.

[crieth] Hebrew: *tsa'aq* (H6817), to shriek, cry out in anguish and fear (Genesis 27:34; Genesis 41:55; Exodus 5:15; Exodus 8:12; Exodus 14:10,15; Exodus 15:25; Exodus 17:4; Exodus 22:27; Psalm 107:6). Unsuspecting Abel may have cried out thus to God and to Cain. God had compassion; Cain showed no concern (Genesis 4:9).

The writer to the Hebrews uses this in Hebrews 12:24: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Abel's blood spoke of murder committed. The blood of Christ speaks of redemption; it speaks of salvation.¹⁷

¹⁶ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

¹⁷ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Salvain the Presbyter: Cain Thinks He May Cover His Crime. Cain was at once the most wicked and foolish of men in believing that for committing the greatest of crimes it would be sufficient if he avoided other human witnesses. In fact God was the primary witness to his fratricide. Because of this, I think he then shared the opinion held by many today: that God pays no attention to earthly affairs; neither does he see those done by wicked men. There is no doubt that Cain, when summoned by the word of God after his misdeed, answered that he knew nothing of his brother's murder. He believed God was so ignorant of what had been done that he thought this most deadly crime could be covered by a lie. But it turned out otherwise than he thought. When God condemned him, he realized that God, whom he thought had not seen his crime of murder, had seen him.¹⁸

Genesis 4:11

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

[**cursed**] There was no death penalty here, because there was no law against murder yet (Romans 7:7-25; Galatians 3:19-25); the first was in Genesis 9:6. A further curse seems to have been placed on the ground (Genesis 4:12) and Cain's occupation became harder (Genesis 4:2).

Cain was the third to be **cursed** of God; first was the serpent (3:14) and second was the ground (3:17).

Genesis 4:12

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

[**When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth**] The 4th prophecy in Genesis (Genesis 4:12). Next prophecy is in Genesis 6:3.

[**fugitive**] Hebrew: *nuwa'* (H5128), to waver, go to and fro. Translated "fugitive" in Genesis 4:12,14, but elsewhere "reel" (Isaiah 24:20); "wander" (Numbers 32:13; Psalm 59:15; Jeremiah 4:10; Lament. 4:14-15; Amos 4:8; Amos 8:12); and "vagabonds" (Psalm 109:10).

[**vagabond**] Hebrew: *nuwd* (H5110), to flee, wander. Translated elsewhere "flee" (Psalm 11:1); "shaken" (1 Kings 14:15); "wandering" (Proverbs 26:2).

¹⁸ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

Ramban: He did not curse the ground because of him as He did in the case of his father, rather He said that he be cursed through the ground. The explanation of the curse is that the earth shall not continue to give him its strength, and that he be a fugitive and a wanderer in it. He was to say you will sow much and harvest little.¹⁹

Genesis 4:13

And Cain said unto the LORD, My punishment is greater than I can bear.

[**punishment**] Hebrew: *‘avon* (H5771), perverseness, wrung out of course. Many translate it, "Is mine iniquity too great to be forgiven?"

The Chumash: Kayin was the first person to do *teshuvah* (return; repentance). Thus, God set him as an example for all future penitents. Kayin’s repentance consisted of three practical phases:

1. **Confession.** Kain declared to God, “My sin is too great to bear”. The torah then states that “Kayin left God’s presence” on which the Midrash comments that Kayin was rejoicing that his confession had been accepted by God.
2. **Exile.** Rambam writes that one of the routes of *teshuvah* (repentance) is for a person to send himself into exile, for this generates a spirit of humility within a person. Thus we find that Kayin “dwelt in the land of the wanderers”.
3. **Rebound into Positive Action.** There is a tremendous temptation for the Ba’al Teshuvah to remain low-spirited for the rest of his days. The mere thought of his past deeds, which cannot be erased from his mind, is sufficient to give him feelings of inferiority. Obviously in the midst of such a mood he will find it difficult to be active within the world, being plagued by the eternal question, “Who am I to carry out a holy activity like this?”

Consequently, the challenge of the Ba’al Teshuvah is that, when his teshuvah is complete, he must propel himself “outwards” into the world. He must free himself from his feelings of inferiority, and start to contribute constructively to the world in the most expansive manner possible.

Thus, we find that after doing teshuvah, Kayin propelled himself back into the world:

- He fathered a son
- He built a city – an ambitious project aimed at repairing the world that he had changed
- “He named the city after his son’s name, *Chanoch*”

Not only did he free himself from feelings of inferiority, he actually went to the opposite extreme and publicized his achievements boldly to the entire world.²⁰

Genesis 4:14

¹⁹ Ramban, Nachmanides, Commentary on the Torah, Book of Genesis

²⁰ The Chumash, the Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that every one that findeth me shall slay me.*

[**every one**] By now Adam had been on earth about 130 years (Genesis 4:25; Genesis 5:3). At a moderate rate of increase there could have been 500,000 people by this time. Cain himself built a city, requiring many people (Genesis 4:17). Every man had sons and daughters and started branches of the race (Genesis 4:15-24; Genesis 5:1-32; Genesis 6:1-2).

Ramban: The sense thereof is that he never stood before Him any more, as he meant when he said, and from thy face shall I be hid.

Genesis 4:15

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

[**mark**] Hebrew: *'owth* (H226), token, sign. Translated "mark" only here; "token" (Genesis 9:12-17; Genesis 17:11; Exodus 3:12; Exodus 12:13; Exodus 13:16; Numbers 17:10; Deut. 22:15-20; Joshua 2:12; Job 21:29; Psalm 65:8; Psalm 86:17; Psalm 135:9; Isaiah 44:25); "sign" and "signs" (Genesis 1:14; Exodus 4:8-9,17,28,30; Exodus 7:3; Exodus 8:23; Exodus 10:1-2; Exodus 13:9; Exodus 31:13). God gave him a pledge that vengeance would be taken sevenfold on anyone who became his murderer. It was not a physical mark or a change of color from white to black. The black race did not begin with Cain whose line perished in the flood (Genesis 6:8,18; Genesis 7:1). All races as we know them now began after Noah (Genesis 10).

By the way, concerning the sign that God put on Kayin to indicate "no one" was to harm him, there is some interesting commentary from the ancient Sages: 1st, the word usually translated as "no one" or "anyone" in the Hebrew is Kol. Kol CAN mean anyone, but it just as often can mean whatsoever, anything, or all things. So, what exactly Kayin was being protected from is not necessarily men. Some of the commentaries say that the animals might have been his greatest worry.....but it is primarily those commentators who say that other than for Adam and Eve, Cain and Able, and probably an unmentioned sister or two, there WERE no other people yet. That is a pretty big stretch. There is little doubt that there were many people by now. You'll notice that we go quite a time before there is mention of another female other than Havah. This is simply because of the patriarchal nature of the Bible.....it is male oriented. And, because ALL genealogy and family ties were according to their relation to the father, the listing of generations only rarely includes a female name. But, then, as now, there were undoubtedly more women than men.

Another interesting take by some of the ancient Rabbis concerning this verse is that it wasn't that a sign was put *onto* Kayin, it was that HE was a sign; he was a sign for all to see that anyone who committed "blood" (in this case murder) would be banished from the

land and forced to go away to sanctuary. In fact, this concept that the Israelites adopted when they entered Canaan, of providing a place of sanctuary for the person who killed someone.....usually the result of a justifiable or accidental killing.....is said to have been modeled after what happened to Kayin.

Ambrose: Indeed, it was not without reason that the mark was set upon Cain, that no one might kill him. Thus it was indicated that evil is not destroyed or removed from the earth. Cain was afraid that he might be killed, because he did not know how to flee.²¹

The Book of Jasher: Jasher 1:17-32

17 And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account.

18 And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land?

19 And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool?

20 And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said?

21 And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me?

22 And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23 And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day.

24 And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing.

25 And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.

26 And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27 And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28 And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee?

²¹ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

29 And Cain dissembled, and said, I do not know, am I my brother's keeper? And the Lord said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.

30 For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions.

31 But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32 And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.²²

Chrysostom: Someone may say, “Behold he has confessed, and confessed with great precision”, but all to no avail, dearly beloved; the confession comes too late. You see, he should have done this at the right time when he was in a position to find mercy from the judge.²³

Genesis 4:16

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

[presence of the LORD] Evidently God already had a place of meeting with men where He blessed worshipers (cp. 2 Kings 13:23; 2 Kings 24:20; Job 1:12; Job 2:7; Psalm 51:11; Psalm 96:6-8).

[Nod] *nowd* (H5112), wandering. Named for Cain's wanderings.

Supposed by some to be ancient Tartary (eastern Europe and western Asia), or China.

I know a lot of folk who dwell in “the land of nod” when they are in church, but frankly, I do not know where the land of Nod really is. I have often wondered just where it is, and again, there is speculation about this. But we are told that Cain went out and dwelt in that area.²⁴

Athanasius: By means of righteousness we come into God’s presence, as Moses did when he entered the thick cloud where God was. On the other had, by the practice of evil a person leaves the presence of the Lord. For example, Cain, when he killed his brother, left the Lord’s presence as far as his will was concerned.²⁵

²² The Book of Jasher, Published by J.H. Perry & Company , 1887

²³ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

²⁴ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

²⁵ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

Clement of Alexandria: Nod means “disturbance”, Eden, “the good life.” The good life from which the transgressor was expelled consisted in faith, knowledge, and peace. Those wise in their own eyes... are happy to transfer to the disturbance of a tossing sea. They drop from the knowledge of the One who knows no birth to the realm of birth and death. Their opinions are constantly changing.²⁶

Ramban: The sense thereof is that Cain did not traverse the entire world, but he dwelt in that land, perpetually wandering therein and not resting at all in any one place thereof, and so it was forever called “the land of Nod (wandering)”.²⁷

The Last Word: We can learn from all the above the extent to which *hiddur* (enhancement of a) *mitzvah* is important. Despite the fact that Kayin brought an offering from a highly regarded species, nevertheless, since he did not take care to bring the best flax available (a *hiddur* within a *hiddur*) his actions were considered sinful.²⁸

Genesis 4:17

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.

Cain most likely acquired a **wife** from among his other siblings (see v. 14). *his wife*. Obviously a daughter of Adam (cf. 5:4). She may have been Cain’s sister, niece, or even grandniece. Since Adam’s and Eve’s genetic systems had no mutant genes in them, such a marriage would not be dangerous as it is today. *Enoch* means “consecration” or “initiation,” a new beginning for Cain. *city*. Lit., a permanent settlement, perhaps an attempt on Cain’s part to neutralize God’s curse on him (v. 12). This was not necessarily the first city or settlement.

[knew] A Hebrew idiom for cohabitation (Genesis 4:1; Genesis 38:26; 1 Samuel 1:19; 1 Kings 1:4; Matthew 1:25).

[city] The first city on earth since the destruction of the pre-Adamites (*Jeremiah 4:23-26, notes). These people built fortified cities; invented musical instruments; made songs; danced; forged weapons from brass and iron; set boundaries around lands; and invented weights and measures. However, they also lived wicked, licentious lives until judgment had to come. Cain's leadership as "mayor" of the first city reveals the wickedness of the times (1 John 3:12; Jude 1:11).

[Enoch] Not the Enoch of Seth's line who was the seventh from Adam (Genesis 5:18-24; Jude 1:14). This Enoch was third from Adam in Cain's line.

²⁶ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

²⁷ Ramban, Nachmanides, Commentary on the Torah, Book of Genesis

²⁸ The Chumash, the Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

Genesis 4:18

And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

In quick succession, six generations from Cain to Lamech are mentioned. The verse indicates a rapidly expanding population, for the listing of each of these sons includes corresponding wives.

The Book of Jasher: Jasher 1:33-36

33 And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him.

34 And Cain knew his wife in those days, and she conceived and bare a son, and he called his name Enoch, saying, In that time the Lord began to give him rest and quiet in the earth.

35 And at that time Cain also began to build a city: and he built the city and he called the name of the city Enoch, according to the name of his son; for in those days the Lord had given him rest upon the earth, and he did not move about and wander as in the beginning.

36 And Irad was born to Enoch, and Irad begat Mechuyael and Mechuyael begat Methusael.²⁹

Genesis 4:19

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

[Lamech took unto him two wives] The seventh from Adam in Cain's line became the first polygamist and the second murderer (Genesis 4:23).

Here, the story of **Lamech**'s most celebrated descendants is given. Lamech represents skill and strength, as well as arrogance and vengeance. This Lamech is not the same as Lamech, the son of Methuselah (5:28–31).

[two wives] This notable act suggests a deliberate attempt by Lamech to subvert the original pattern of God of one man and one woman (2:24; see also the words of Jesus on the subject, Matt. 19:4–6).

[Adah] means pleasure or adornment

[Zillah] means to hide

Only rarely in these accounts are the names of women mentioned.

²⁹ ²⁹ The Book of Jasher, Published by J.H. Perry & Company , 1887

Genesis 4:20

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

[**father**] An idiom for originator of anything new.

[**tents**] Houses originated earlier than tents (cp. Genesis 4:17). Tents were a special invention for the cattle trade which made it necessary to travel in search of the best grass.

[**cattle**] Hebrew: *miqneh* (H4735), livestock (Exodus 34:19; Numbers 32:16; Eccles. 2:7).

Genesis 4:21

And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

[**father of all such as handle the harp and organ**] Inventor and teacher of musical instruments.

[**handle**] *taphas* (H8610), manipulate, wield, take hold (Jeremiah 2:8; Jeremiah 46:9; Ezekiel 27:29; Ezekiel 38:4).

[**harp**] *kinnowr* (H3658), twang (see *Psalm 33:2, note).

[**organ**] *'uggab* (H5748), a breathing or reed instrument (see *Psalm 150:3, note).

Genesis 4:22

And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

[**Tubal-cain**] Hebrew: flowing from Cain, showing that Cain had a great reputation or children wouldn't have been named after him.

[**instructor**] Hebrew: *latish* (H3913), to hammer out an edge, sharpen, whet. Translated sharp (Psalm 52:2); sharpen (1 Samuel 13:20); sharpeneth (Job 16:9); and whet (Psalm 7:12).

[**artificer**] Hebrew: *choresh* (H2794), fabricator, mechanic (1 Chron. 29:5; 2 Chron. 34:11; Isaiah 3:3). Tubal-cain invented and taught metal arts.

Some suggest that **iron** was not known during the time of **Tubal-Cain**, and this verse means that later metal workers who did work with iron could look back to Tubal-Cain as the “father” of metallurgy in general. **Naamah**: Even more rare than the names of mothers in these accounts (v. 19) is the listing of the names of daughters and sisters.

Genesis 4:23

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 to my wounding, and a young man to my hurt.

[**hearken**] First of 153 occurrences of hearken. These two verses are thought to be an antediluvian song. If so, it is the first on record.

[**I have slain a man to my wounding, and a young man to my hurt**] Literally, I have slain a man who wounded me, and a young man who hurt me. If God protected Cain by a sevenfold pledge who committed willful and premeditated murder, He will protect me seventy-sevenfold when I have slain a man in self-defense.

Genesis 4:24

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

This is a boastful taunt song that captures the violent spirit of **Lamech**. The words of Lamech are poetic, making the passage memorable and powerful (see 12:1). **I have killed a man:** In this boast, Lamech indicates that he has followed in the worst pattern of his ancestor Cain. In his wicked braggadocio, he taunted God by his words **seventy-sevenfold**. Whereas the Lord would bring vengeance on the slayer of Cain “sevenfold” (v. 15), Lamech boasted that by himself he would greatly magnify the vengeance on anyone who attacked him. This is another example (although in wickedness) of the inflation of numbers for effect (see Num. 1:46).

Lamech says, “If Cain got by with it, I can get by with it. After all, Cain did not slay in self-defense, but I have.” I do not know whether he did or not, but he says that he slew in self-defense. And I do not know whether or not his two wives entered into this, or whether or not he was defending one of them. We are not told how it happened. Lamech feels that he will be *avenged* seventy and sevenfold, but our Lord told Simon Peter that he ought to *forgive* his enemy that many times.³⁰

Basil the Great: But I, having before my eyes the man groaning and trembling and also the greatness of the anger of God, was not brought to my senses by the example. Therefore I deserve to pay four hundred and ninety penalties.³¹

Genesis 4:25

³⁰ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981

³¹ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

and Adam knew his wife again: These words recall the opening words of the section (4:1) and bring the section to its conclusion. After the long, sad digression about Cain and his descendants, we return to Adam and Eve and their new progeny. With the death of Abel (v. 8) and the expulsion of Cain (vv. 11, 12), Adam and Eve had no son to carry on their line for good and for the promise of the Messiah. Hence the importance of the birth of **Seth**. His name is related to a Hebrew verb meaning “to place” or “to set” for he was **appointed** to take the *place* of the murdered son in the plan of God.

[appointed me another seed]

Twelve Examples of Choosing the Younger

1. Abel (Genesis 4:1-7)
2. Seth (Genesis 4:25)
3. Shem (Genesis 9:24-27)
4. Abraham (Genesis 11:26)
5. Isaac (Genesis 17:15-19)
6. Jacob (Genesis 25:23; Malachi 1:12; Romans 9:9-13)
7. Joseph (Genesis 37:5-11; Genesis 45:8; Genesis 50:20)
8. Ephraim (Genesis 48:20)
9. Moses (Exodus 7:7)
10. Gideon (Judges 6:15)
11. David (1 Samuel 16:1-13)
12. Solomon (1 Kings 1-2)

Augustine: It is quite possible that when Adam was divinely inspired to say, after Seth was born “God has given me another seed, for Abel whom Cain slew,” there is no implication here that Seth was the next born in the order of time but only that he was destined to be a fit heir in the order of holiness.³²

Genesis 4:26

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

[Seth] Seth means substituted.

[Enos] Enos means mortal, frail.

[then began men to call upon the name of the LORD] Profane the name of the Lord.

Augustine: This is as far as the line of descent from Cain is carried. There are eight generations in all, including Adam. The seventh is that of Lamech, who was the husband

³² Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

of two wives; the eighth is that of his children, among whom is the woman who is mentioned by name.³³

The Book of Jasher: Jasher 3:26-36

26 And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.

27 And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.

28 And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.

29 And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken.

30 And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31 And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33 And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34 And Lamech came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36 And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their father Adam, but they bore no children to him from that time, knowing that God's anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.³⁴

Ephrem the Syrian: Lamech, therefore, moved by zeal, killed Cain together with his one son whom he had begotten and who resembled him, lest through this one one who resembled him the memory of his shame continue through their generations.

Augustine: Seth means “resurrection,” and the name of his son Enosh means “man.” The name Adam also means “man,” but in Hebrew it can be used for any human person, either male or female; as one can see from the text: “He created them male and female; and blessed them and called their name Adam.” It was different with the name Enosh.

³³ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

³⁴ The Book of Jasher, Published by J.H. Perry & Company, 1887

This means “man” Hebrew scholars tell us, in the sense of a man as distinguished from a woman. Thus Enosh was a “son” of “resurrection.”³⁵

The Book of Jasher: Jasher 2:1-9

1 And it was in the hundred and thirtieth year of the life of Adam upon the earth, that he again knew Eve his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Seth, saying, Because God has appointed me another seed in the place of Abel, for Cain has slain him.

2 And Seth lived one hundred and five years, and he begat a son; and Seth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against God.

3 And it was in the days of Enosh that the sons of men continued to rebel and transgress against God, to increase the anger of the Lord against the sons of men.

4 And the sons of men went and they served other gods, and they forgot the Lord who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

5 And every man made his god and they bowed down to them, and the sons of men forsook the Lord all the days of Enosh and his children; and the anger of the Lord was kindled on account of their works and abominations which they did in the earth.

6 And the Lord caused the waters of the river Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of the Lord.

7 And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days.

8 And the seed which they sowed in those days in the ground became thorns, thistles and briars; for from the days of Adam was this declaration concerning the earth, of the curse of God, which he cursed the earth, on account of the sin which Adam sinned before the Lord.

9 And it was when men continued to rebel and transgress against God, and to corrupt their ways, that the earth also became corrupt.³⁶

Rambam: How Did People Come to Worship Idols?

In the days of Enosh, people made a serious mistake, and the counsel of the wise people degenerated into foolishness... their mistaken reasoning was that since God created the skies and spheres as part of nature, and placed them on high, giving them dignity, and since they (the skies & spheres) are servants who serve Him, it would be appropriate to laud, glorify and honor them. [They argued that] it is the will of the almighty for man to make great and to dignify those who make God great and honor Him, in the same way that a king wants to honor the servants who serve him – such is the

³⁵ Ancient Christian Commentary on Scripture, Genesis 1-11, Thomas C. Oden

³⁶ The Book of Jasher, Published by J.H. Perry & Company , 1887

honor of a king... This is the fundamental basis of idolatry... However they did not deny the existence of God by saying that only such-and-such a star exists...

After some time prophets of falsehood arose, and said that the Almighty had commanded them to serve such and such a star to bring sacrifices to it, to offer "drink sacrifices" to it and to build a temple containing its form, in order that all people – including women, children and ignoramuses- will be able to bow down to it. Each of these prophets made known a form which he had invented himself, and claimed that it was the form of such-and-such a star which had been made known to him in a prophecy. In this manner, people started to make figures in the temples, under trees and on the tops of mountains and hills, and they congregated and bowed down to them. The prophets said that it was a form which brought good and evil, and that it was fitting to serve and fear it. The prophets said that through this service one will multiply and be successful, and issued instructions concerning what may and may not be done. Other prophets of falsehood began to make themselves known, and said that the star itself, or a sphere or angel, had spoken to them about how to be served, and what may or may not be done. This matter, namely the worship of forms in different manners, the offering of sacrifices to them and the bowing down to them, became propagated throughout the entire world. Due to the passage of time the honored and fear-inducing Name was forgotten by all of nature, and was not recognized. Everybody, women and children included, knew only their forms of wood and stone, and the temples of stone, to which, from childhood, they had been educated to bow down, worship and take the name of for oaths. The wise people amongst them, such as the priests, imagined that there is no God, but only the stars and spheres, because of which they made representative figures. But as for the Creator, there was not a single person who recognized Him, except for various individuals, such a Chanoch, Mesushalach, Noach, Sheim and Aiver. Things continued in this manner until Avraham Avinu, pillar of the world was born.

The Line of Seth

It is generally believed there were only two branches of the race: a godly line through Seth and an ungodly line through Cain. However, this is contrary to both Scripture and history. All the sons and daughters of Adam and others throughout the antediluvian period started branches of the race. There were also giants, the offspring of the sons of God and daughters of men (see Giants and the Sons of God).

There were millions of people during this period. It would be impossible to divide the race into only two families. Cain's line is mentioned only to the seventh generation (Genesis 4:16-24). Seth's is the only entire line given in this period, the purpose being to record the line of the Messiah from Adam to Christ (Genesis 4:25-5:32; Luke 3:23-38).

Seth's line was just as ungodly as all others. Abel, Enoch and Noah were the only godly people mentioned in this period. Apostasy began in Seth's line with his firstborn. Genesis 4:26 literally reads, "then men began to call themselves by the name of Jehovah," or "call upon their gods (idols) by the name of Jehovah." If true worship began here then what

kind of worship was that of Adam, Abel, Seth and others up to this time (Genesis 3:21; Genesis 4:1-15; Hebrews 11:4)? Seth's line and others were so ungodly at the time of Enoch that he prophesied their destruction (Jude 1:14). He also foretold the flood, because he called his son Methuselah meaning, "when he is dead it (the flood) shall come." Where were all the many so-called "sons of God" from Seth's line during those last six hundred years? God told Noah that he was the only righteous one in the earth (Genesis 7:1). All flesh was corrupt, hence, the judgment upon all flesh except eight persons. If Seth's line hadn't failed, God wouldn't have destroyed them along with the ungodly. Even Noah's family wasn't saved because they were godly, but because they were pure Adamite stock (see pt. (7) under pt. 6 of Giants and the Sons of God.

[call upon the name of the LORD]

A more accurate translation would be "Then men began to **profane** the name of the Lord" (Gen 4:26). "Call **something** by the name of the Lord..."

- Targum of Onkelos: "...desisted from praying in the name..."
- Targum of Jonathan: "Surnamed their idols in the name..."
- Kimchi, Rashi, & other ancient Jewish commentators agree Jerome indicated this opinion of many Jews of his day.
- Maimonides, *Commentary on the Mishna* (a constituent part of the Talmud), AD 1168, ascribes the origin of idolatry to the days of Enos.

Four Hebrew words for "Man":

Adam "origin" the "dust of the adamah" (ground)

Ish "sex" a male

Geber "strength" a mighty man

Enosh "infirmities" a physically mortal character, incurable (over 500X)

Enos = frail, weak, sickly, **incurable**:

The Book of Enoch: Prophecy of the Animals

85.2 And Enoch raised his voice and said to his son Methuselah: "To you I speak, my son. Hear my words, and incline your ear to the dream vision of your father.

85.3 Before I took your mother, Edna, I saw a vision on my bed: - and behold - a bull came out of the earth, and that bull was white. (*Adam*)

And, after it, a heifer came out, and with the heifer came two bullocks, and one of them was black and the other red. (*Eve*) (*Cain and Able*)

85.4 And that black bullock struck the red one, and pursued it over the earth, and from then on I could not see that red bullock.

85.5 But that black bullock grew, and a heifer went with it; and I saw that many bulls came out from it, which were like it, and followed behind it.

85.6 And that cow, that first one, came from the presence of that first bull, seeking that red bullock, but did not find it. And then it moaned bitterly and continued to seek it.

- 85.7 And I looked until that first bull came to it, and calmed it, and from that time it did not cry out.
- 85.8 And after this, she bore another white bull, and after this she bore many black bulls and cows. (*Seth*)
- 85.9 And I saw, in my sleep, that white bull, how it likewise grew and became a large white bull. And from it came many white bulls, and they were like it.
- 85.10 And they began to beget many white bulls that were like them - one following another.

490 Years

Abraham to the Exodus

Promise	Gen 12:4	75 years	
	Gal. 3:17	<u>+430</u>	505
Ishmael,	Gen 16:16; 21:5		<u>-15</u>
			490 years

Exodus to the Temple

Begun:	1 Ki. 6 - 8	594	
Completed:	1 Ki 6:38	<u>+7</u>	601
Servitudes:	Judges	Deliverer:	
	Mesopotamia 3:8	Othaniel	8
	Moabites 3:12-14	Ehud	18
	Canaanites 4:2,3	Deborah	20

Midianites	6:1	Gideon	7	
Ammonites	10:7,8	Jephthah	18	
Philistines	13:1	Sampson	40	<u>-111</u>
				490 yrs

The Temple to the Edict of Artaxerxes

1 Ki 8:1-66	1005 B.C.		
Neh. 2:1	445 B.C.	560	
Babylonian Captivity		<u>-70</u>	
			490 yrs

Artaxerxes to the Second Coming

Artaxerxes to the 1st Advent			
"The Sixty-Nine Weeks"	483		
[Church interval]		?	
The Seventieth Week"	<u>+7</u>		490 years

King's Chapel: "Satan had beguiled Eve, which is to say, he totally, seduced her. That is why the Apostle Paul would say in his second letter to the Corinthians, that he had espoused them (the church) to one husband, and he wanted to present them as chaste virgins to Christ. But he was fearful that they would become "spiritually" seduced, even as Eve was "physically" seduced by the serpent. You see, Eve was a chaste virgin before Satan seduced her."

In reference to Gen 3:15: they say "You will also find later on in verse 15 that God will put enmity between Satan's seed and Eve's seed, meaning their offspring, ie Satan's children and Eve's children. That which has transpired here is explained in simplicity by the greatest teacher of all time, the Lord Jesus Christ."

(Matt 13:38) *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;*

They add that “Cain is not listed in Adam’s genealogy in Chapt 5 of Gen, to support their claim that Cain was fathered by Satan.

Gen 4:1 “*Adam knew Eve his wife and she conceived, and bare Cain.. And said I have gotten a man from the Lord.*”

Gen 4:2 “*And she again bare his brother Abel..*”

Gen 3:15 “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.*”

Gen 3:13 “*The serpent beguiled me, and I did eat.*”

nasha', Hebrew 5377, Strong’s *naw-shaw'*; a primitive root; to *lead astray*, i.e. (mentally) to *delude*, or (morally) to *seduce* :- beguile, deceive, × greatly, × utterly.

(Not a sexual connotation here with nasha'.)

(2 Cor 11:2-3) ²*For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* ³*But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.*

exapatao, Greek 1818, Strong’s *ex-ap-at-ah'-o*; from Greek 1537 (ek) and Greek 538 (apatao); to *seduce wholly* :- beguile, deceive.

Chaste virgin = not talking about sexual virginity – but a spiritual virginity

[so your minds should be corrupted from the simplicity that is in Christ] Here Paul fears for his own converts that they may be turned away from Christ, as Eve was beguiled by Satan to turn away from God.

Pure blood line from Gen 6 – Noah genealogy not contaminated.