

Genesis 4

Sections:

- I. Intro to Cain and Abel Genesis 4:1-2
 - II. In verses 3-5 we see the offerings
 - a. Verse 3 is Cain's offering
 - b. Verse 4 is Abel's offering
 - c. Verse 5 is God's response
 - III. In verses 6-8 we see God's warning to Cain and Cain's crime.
 - IV. In verses 9-15 we see God's *immediate* judgment on Cain and God's protection of him.
 - a. In verses 9-10 we see God approach Cain.
 - b. In verses 11-12 we see God's judgment.
 - c. In verses 13-14 we see Cain's response and concern.
 - d. In verse 15 we see the Lord's protection.
 - V. In verses 16-24 we see Cain's descendants.
 - a. Verse 16 is where Cain settled.
 - b. Verses 17-18 we see Enoch. **THIS IS NOT THE SAME ENOCH AS GENESIS 5:19.**
 - c. Verses 19-22 is Lamech. He had 2 wives: Adah and Zillah.
 - i. Verse 20: Adah gave birth to Jabal and Jubal. Jabal is the father of those who dwell in tents.
 - ii. Verse 21 is Jubal: the father of all who play the pipe and lyre.
 - iii. Verse 22: Zillah: she gave birth to Tubal-cain: he forged all implements of bronze and iron. **He had a sister Naamah.**
 - d. verses 23-24: Lamech speaks to his wives after committing murder.
 - VI. Verses 25-26: we see Seth born to Adam and Eve and Seth has a son named Enosh. People call upon the name of the Lord.
-

The Chronicles of Narnia: The Voyage of the Dawn Treader is a film version of C. S. Lewis' book by the same name. In this scene, the children who have once again been summoned to Narnia—Lucy, Edmund, and Edmund—team-up with King Caspian aboard the royal ship, The Dawn Treader.

During their journey, Lucy, the youngest of the children, encounters a book titled The Book of Incantations. This mysterious book boldly promises to provide "an infallible spell to make you the beauty you've always wanted to be." Despite her vibrant faith in Aslan (who represents Christ), Lucy has always struggled with a deep wound: she feels inferior to and jealous of her beautiful older sister Susan. Tempted by her desire to become more beautiful, Lucy speaks forth the spell. Suddenly, a mirror appears on the page directly across from the spell. As Lucy looks into the mirror, she realizes that her face has been transformed into the face of her sister. She decides to tear out the page and hide it.

Later, in a dream, Lucy pulls out the page of the mirror and recites the words at the top, "Make me she, whom I'd agree, holds more beauty over me." Suddenly, in the dream, the spell works to

transform Lucy into her sister Susan. However, by being transformed into her sister, Lucy discovers that she never existed.

As Lucy stands before the mirror, horrified, Aslan appears, and the film has the following conversation:

"Lucy," says Aslan.

"Aslan," she replies.

"What have you done, child?"

"I don't know. That was awful."

"But you chose it, Lucy," he tells her.

"I didn't mean to choose all that," Lucy answers. "I just wanted to be beautiful like Susan. That's all."

Aslan tells her, "You wished yourself away, and with it much more. Your brothers and sister wouldn't know about Narnia without you, Lucy. You discovered it first—remember?"

"I'm so sorry," Lucy says sadly.

"You doubt your value," says Aslan. "Don't run from who you are."¹

We are going to look at jealousy today. Cain jealousy kills Abel.

In Genesis 3 we have the devil slithering around as a serpent, talking, tempting and distorting the Truth and Adam and Eve fall into sin. Then we come to Genesis 4 and we have a description of sin as an animal crouching at the door with a desire to overtake an individual, what an image.

In Genesis 3 we have the “why.” Why do these bad things happen, why sin? In Genesis 4 we have the “what.” What is happening that is sinful. Chapter 3 gives the cause and chapter 4 the effect.

In Genesis 4 we have this picture of sin wanting to overtake Cain, like a snake, a lion, a bear crouching, ready to pounce.

In Chuck Swindoll’s book, *Fascinating Stories of Forgotten Lives* he writes this to introduce Cain:

¹ [*The Voyage of the Dawn Treader*](#) (Fox 2000 Pictures, 2010), directed by Michael Apted, chapter 13; 0:50:19—0:51:12; submitted by Van Morris, Mt. Washington, Kentucky

A person can have no greater negative impact than when he or she takes the life of another. And to the shame of humanity, our historical paths are littered with acts of murder. **Here's a chilling thought: as I write these words, somewhere, someone is planning to kill another. And as you read these words, the intended victim of that insidious scheme will soon die.** I am continually amazed by the sheer number of murders, especially mass killing sprees. I'll spare you the bloody details—my desire is to illustrate, not shock—but here is just a small sample:

- On September 6, 1949, in only twelve minutes, thirteen people were fatally shot in Camden, New Jersey. Howard Unruh, the murderer, said later, "I'd have killed a thousand if I had had enough bullets."
- On July 14, 1966, eight student nurses were stabbed and/or strangled in a Chicago dormitory by Richard Speck, age twenty-four.
- Not many days after that, on August 1, 1966, Charles Whitman climbed to the top of a tower on the University of Texas campus with his loaded, high-powered rifle. He ended the lives of sixteen people before the police were able to kill the sniper.
- On Easter Sunday in 1975, **eleven people, including eight children**, were killed at a family gathering in Hamilton, Ohio. James Ruppert was convicted of two of the murders but found not guilty by reason of insanity for the other nine. (I have no idea how that works!)
- On September 25, 1982, George Banks shot and killed thirteen people, including five children, children, in a township in Pennsylvania.
- On February 19, 1983, Willie Mak and Benjamin Ng shot thirteen people in the head, killing all of them, during the robbery of a gambling club in Seattle.
- On Palm Sunday in 1984, **Christopher Thomas ended the lives of ten people, including eight children**, in an apartment in Brooklyn, New York. The judge cited "extreme emotional disturbance" in the man.
- On July 18, 1984, James Oliver Huberty entered a McDonald's restaurant in San Ysidro, California, with a gun and randomly killed twenty-one people before a police sharpshooter ended the nightmare.
- On December 7, 1987, David Burke, an airline employee, bypassed security with his credentials—and a pistol—and boarded Pacific Southwest Airlines (PSA) flight 1771. At twenty-nine-thousand feet, he killed the pilots, pilots, then himself. The plane crashed, killing all forty-four passengers and crew.
- On January 17, 1989, **Patrick Edward Purdy went back to the elementary school he attended as a child and shot thirty-five people, killing five children.** Then he killed himself.
- On May 1, 1992, Eric Houston returned to his former high school, shooting fourteen people, killing four. He said it was retribution for the failing grade he received in history class four years earlier.
- On December 7, 1994, Colin Ferguson methodically shot twenty-five people aboard a Long Island train, killing six of them. He had to stop and reload twice.
- **On March 24, 1998, two boys, ages thirteen and eleven, shot sixteen people in Jonesboro, Arkansas, killing four girls and a teacher.**
- On April 20, 1999, Eric Harris and Dylan Klebold killed twelve fellow students and a teacher at Columbine High School near Littleton, Colorado, before killing themselves.

And, of course, during that same fifty-year period, serial killers stalked and killed hundreds of victims. The FBI claims that during the 1980s alone, roughly thirty-five serial murderers were active. I could have continued the list to include those after 1999 to the time of this writing, but, frankly, I couldn't stand much more of this research. And I limited my examples to my own country, the United States. Extending the study to include other countries made the task too depressing to handle. As I pushed the research back beyond 1900, I found that the prevalence of multiple murder, mass murder, spree killing, and serial murder was about the same as now.

Today, the reporting is more instantaneous and detailed because of modern technology, but not much else has changed. Chuck Colson's research shows fairly well that even with technology, prosperity, a strong government, and an ethical system of belief, murder has been, and will continue to be a problem:

We incarcerate more people per capita than any nation on earth, yet our murder rate is 2.6 to 9 times higher than that of other industrialized countries. A comparison of murder rates of other nations reveals that Americans between fifteen and twenty-four years of age are being killed seventy-four times more often than Australians in that age group and seventy-three times more often than Japanese.²

I. Intro to Cain and Abel Genesis 4:1-2

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

- a. This starts with mercy
- b. They are out of the garden but they are still here.
- c. They still can have sexual, marital intimacy
- d. They can still keep the ground and have vegetation even in a cursed land. God is not a territorial god.
- e. Adam and Eve have a son and name him Cain.
- f. Adam and Eve have another son and name him Abel. There is no mention of a time lapse so it is possible that these two boys are twins. I imagine, though I cannot prove this, that they grow up together. I imagine that they work together. I imagine that they played games together, wrestle, share a tent or bedroom. I mean, we do not know what it was like back then, but I imagine that as brothers they were together a lot. Now, later on we read that Adam and Eve had many other children (Genesis 5:3), so they had other people to hang out with, we also know that when Cain is banished in Genesis 4:13-14 Cain is concerned about the other people killing him, so we know there were many others. Still, I imagine these two boys are brothers and

² Charles W. Colson, Faith on the Line (Colorado Springs: Victor Books, a division of Cook Communications, 1985), 24–25. Used by permission.

Swindoll, Charles R.. Fascinating Stories of Forgotten Lives (Great Lives Series) . Thomas Nelson. Kindle Edition.

there might have been a bond when they were young. It seems like they were also the first two boys of Adam and Eve. It seems like they were the first two children of creation.

- g. Swindoll shares: *Remember, this was the very first birth of a child ever. Eve took part in a miracle that only God had performed before: the creation of a human life. This had to have been an overwhelming thought, so she gave him a name that would forever remind her of that miracle. Adam and Eve then produced another son. The biblical text offers a small hint that he might have been a twin. At any rate, he is given the name Abel, which is the Hebrew word for breath, vapor, or futility. Eve didn't comment on his name, so we can only speculate as to why she chose it. Perhaps she meant that he was slight or fragile . . . maybe he was sickly.*³
- h. *The word brother is used six times in verses 9 to 11 of this story as if to punctuate the seriousness of the crime. The first couple had marital relations, and Eve became pregnant, ultimately giving birth to their first son, whom they named Cain, or Qayin in the Hebrew. His name is most likely a wordplay on the Hebrew term Qanah, because of Eve's statement in verse 1. Qanah has two possible meanings: to acquire or to create. Many translations opt for the former, but I think the second meaning makes better sense, which would make Eve's statement, "I have created a man just as the LORD did" (NET). Frankly, that's not a bad way of looking at it from a mother's point of view.*⁴
- i. *Abel's name means "futile," and he cared for sheep. Cain's name is associated with the Hebrew phrase Qaniti, "I created," yet he toiled to coax life from sin-cursed ground. Next, we're told that these adult brothers bought their offerings to the Lord. Notice how Scripture describes the sacrifice each man offered. Give special attention to the comparison: At the designated time Cain brought some of the fruit of the ground for an offering to the Lord. But Abel brought some of the firstborn of his flock—even the fattest of them. And the LORD was pleased with Abel and his offering, but with Cain and his offering he was not pleased.*⁵
- j. **Another Swindoll quote:** *Second, faith demands action. If you really believe God, you will do what He says, when He says it, and how He wants it. Cain came in his own way. Abel came God's way. The manner in which both men approached God revealed the authenticity of their faith. Later in the Bible, the author of Hebrews explains it this way: By faith Abel offered God a greater sacrifice than Cain, and through his faith he was commended as righteous, because God commended him for his offerings. And through his faith he still speaks, though he is dead.*⁶
- k. There is an important truth here and it is that God controls the womb.

II. In verses 3-5 we see the offerings

³ Swindoll, Charles R.. Fascinating Stories of Forgotten Lives (Great Lives Series) . Thomas Nelson. Kindle Edition.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

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

- a. Verse 3 is Cain's offering
- b. Verse 4 is Abel's offering
- c. Verse 5 is God's response
- d. Abel was a shepherd.
- e. Cain was a farmer.
- f. These were common professions. I read, "Both professions were known in early society; shepherding and agriculture provided an occasion for a natural rivalry. The Sumerian tale of *Dumuzi and Enkimdu* depicts a rivalry between the shepherd god and the farmer god over marriage to a woman, but it ends in a peaceful resolution."
- g. In Genesis 46:32; 47:3 the Israelites were shepherds.
- h. In Genesis 4:3-5 we see their sacrifice and how it worked out and did not work out.
- i. Cain brought a sacrifice of the ground. Abel brought a blood sacrifice.
- j. Later on there were grain sacrifices by Israelite law, so that was not a wrong thing that Cain did.
- k. We read here that Abel brought of the first fruits of his flock. I think this is key. Abel did not pick the animal that was lame, or the smaller one; no, the sacrifice was one of the first born. It was as if Abel was saying, "God, I love you so much, I am making this sacrifice."
- l. Cain and Abel knew immediately God's pleasure and displeasure with the sacrifice. That is interesting. How did they know? I read maybe there was fire that came down out of Heaven and consumed Abel's sacrifice. That did happen in the Old Testament.
- m. ESV Study Note: *Although Cain and Abel have contrasting occupations and present different types of offerings to God, the present episode is not designed to elevate herdsmen over farmers, or animal offerings over plant offerings. One way to explain why God **had regard for Abel and his offering**, but not for Cain, is to posit that Abel's offering, being of the **firstborn of his flock**, is a more costly offering, expressing greater devotion. Another way to explain the difference is first to observe that both offerings are recognizable parts of the later Levitical system: for Cain's offering of **the fruit of the ground** (v. 3), cf. Deut. 26:2 (an offering expressing consecration), and for Abel's offering of the firstborn of his flock, cf. Deut. 15:19–23 (a kind of peace offering, a meal in God's presence). But at no point does the Bible suggest that offerings work automatically, as if the worshiper's faith and contrition did not matter; and Cain's fundamentally bad heart can be seen in his resentment toward his brother and in his uncooperative answers to God in the rest of the passage. Several NT texts derive legitimate inferences from this narrative, namely, that Cain demonstrated an evil heart by his evil deeds, while Abel demonstrated a pious heart*

by his righteous deeds (1 John 3:12); and that Abel offered his sacrifice by faith and was commended as righteous for that reason (Heb. 11:4).⁷

- n. They make the sacrifice and Cain was mad that God did not show pleasure in his sacrifice. Cain's face changed. He was angry. I see this in verse 5.
- o. God is in charge and this is how Cain reacts.
- p. →Additionally: Was Cain offended?
- q. →Was Cain hurt?
- r. →Was their additional instructions for offerings that Cain disregarded?
- s. And his face fell." The idiom means that the inner anger is reflected in Cain's facial expression. The fallen or downcast face expresses anger, dejection, or depression. Conversely, in Num 6 the high priestly blessing speaks of the LORD lifting up his face and giving peace.⁸
- t. In the next few verses God speaks to Cain.
- u. That is where we have the illustration of sin crouching at the door and the desire of sin is to overtake you.
- v. Cain ignores this and kills his brother.
- w. Abel gave an acceptable sacrifice and that begs the question, what is acceptable today?
- x. Don't go slaughtering your pet. Jesus is the only sacrifice.
- y. All of our sacrifices missed and that is why Jesus came and died for us.
- z. However, we must respond and we must not respond to Jesus out of duty but love and devotion to Him.
- aa. These must all fall under one major application of religious versus righteous.
- bb. The religious person goes to God and serves God out of pure duty.
- cc. The righteous person goes to God and serves Him out of love.
- dd. The religious person thinks that he/she can earn Heaven by duty.
- ee. The righteous person accepts Christ's righteousness, surrendering to Him.
- ff. Abel seemed to have an attitude that was not only duty but faith in loving God. I must have an attitude of faith in loving and committing to God. I must ask God to take away my constant drive to make my relationship with Him simple duty and not relationship.
- gg. Hebrews 12:24: The blood of Abel was a temporary sacrifice. Jesus' sacrifice is forever. I must trust Jesus.

III. In verses 6-8 we see God's warning to Cain and Cain's crime.

⁶ The LORD said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

⁷ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 57.

⁸ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Ge 4:5-6.

⁸ *Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.*

- a. How do people do such evil?
- b. *The 20th century was the bloodiest in human history. In Humanity: A Moral History of the 20th Century, Jonathan Glover estimates that 86,000,000 people died in wars fought from 1900 to 1989. That means 2,500 people every day, or 100 people every hour, for 90 years.*
- c. *In addition to those killed in war, government-sponsored genocide and mass murder killed approximately 120,000,000 people in the 20th century—perhaps more than 80,000,000 in the two Communist countries of China and the Soviet Union alone, according to R. J. Rummel's Statistics of Democide.⁹*
- d. The Lord notices Cain's anger. Obviously, the Lord knows everything.
- e. The Lord is speaking to him.
- f. Cain's expression has changed.
- g. Verse 7: the Lord gives Cain the choices.
- h. Do well and his countenance will be lifted up, but if he does not do well sin is crouching at the door...
- i. Sin's desire is to "rule" over him, what a picture. Desire as in desire to rule, same Hebrew as Gen 3:16
- j. God tells Cain that he must master it which must mean that he can master it.
- k. Remember that we can also master sin. 1 Cor 10:13
- l. Verse 8 shows Cain's reaction: first it says that he told Abel his brother.
- m. Did Cain tell Abel that he has these jealous desires? Did Cain tell Abel that God spoke with him?
- n. He rises up against his brother and kills him.

IV. In verses 9-15 we see God's *immediate* judgment on Cain and God's protection of him.

⁹ *Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"* ¹⁰ *And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground."* ¹¹ *And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.* ¹² *When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."* ¹³ *Cain said to the LORD, "My punishment is greater than I can bear."* ¹⁴ *Behold, 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."* ¹⁵ *Then the LORD said to him, "Not so! If anyone kills Cain, whoever finds me will kill me."*

⁹ Excerpted from our sister publication [Christianity Today](#), © 2007 Christianity Today International. For more articles like this, visit ChristianityToday.com/ct

Ron Sider, "Courageous Nonviolence," [Christianity Today](#) (December 2007)

vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.

- a. In verses 9-10 we see God approach Cain.
- b. In verse 9 we see the Lord coming down to Cain’s way of thinking.
- c. Does the Lord know where Abel is?
- d. Abel is actually likely with the Lord at this point in the narrative.
- e. Look at Cain’s sarcastic, teenager excuse. I think I was able to use that type of excuse with my dad one time, and then I was spanked.
- f. Notice the Lord’s patience.
- g. Russell Moore: Cain is living out the way of the serpent. He is repeating the sin of his parents. He hides the body of Abel and deflects responsibility.
- h. play on words... “Am I my brother’s keeper” as Abel was the keeper of flocks...
- i. Further from Dr Russell Moore:
- j. Abel is spoken about in Scripture as the first of the martyrs...
- k. Hebrews tells us that Jesus speaks a better word than that of Abel
- l. Jesus’ sacrifice is infinitely greater.
- m. Jesus will be the offering of the sacrifice and the injustice against Himself in the same Person.
- n. Jesus said, “No one takes His life, I lay it down...”
- o. Jesus’ death was the plan of God...
- p. Jesus will redefine the meaning of the brotherhood.
- q. Cain says “Am I my brother’s keeper...”
- r. Jesus will be the Good Shepherd....
- s. Jesus is disguised as the gardener with Mary...
- t. Genesis 4 starts and ends with a picture of grace and mercy.
- u. God could have taken his life, but he does not. Just like God gave his parents grace and mercy God gives Cain grace and mercy.¹⁰
- v. Verse 10 we see that the Lord responds.
- w. Picturesque language: the voice of Abel’s blood is crying out to God.
- x. Think about that with every murder.
- y. One source, The New American Commentary shares:
- z. The second question, “What have you done?” is reminiscent of [3:13](#) where the Lord asks the same of the woman. As in a criminal trial, God presents condemning testimony against Cain: “your brother’s blood” refutes Cain’s protestations. Our passage depicts Abel’s postmortem call for vindication by this eerie personification: “The *voice* of your brother’s blood cries out.” Adam also hears the “voice” (“sound”) of God and is called to account for his actions ([3:8](#)).¹¹

Extra information for those that want it:

¹⁰ Russell Moore podcast on 06.23.2020

¹¹ K. A. Mathews, [Genesis 1-11:26](#), vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 275.

God's response to Cain's sin parallels His response to the sin of Cain's parents in the previous chapter. This underscores by implication the point noted above (on vv. 6–7) that God viewed Cain as His child (i.e., as a believer) who was in need of correction (i.e., chastisement) so that he might attain the best that His divine Father intended for him. Just as with Cain's parents, God commenced His response with specific **Where?** and **What?** questions (vv. 9–10), designed to bring the sinning child face to face with his sin and hopefully to the point of confession. At this point, however, a notable difference emerged. Whereas Cain's parents did confess, though in an imperfect manner, Cain did not. Yet this is not evidence that Cain was a "lost cause," that is, an example of one who is "beyond redemption." God's reaction to Cain's absence of confession was not to condemn Cain to death, which was in fact the required penalty for murder under the Mosaic law and even under the more general punitive principle revealed by God to Noah in 9:6. Instead God consigned Cain to the life of a nomad [the connotation of idleness in the oft-used **vagrant** is misplaced here] **and a wanderer** (vv. 12, 14). In effect, his punishment was to deter him from further sin by his taking the profession of his brother Abel and becoming a shepherd, which by definition entails a nomadic life (thus Cain's descendants become the "fathers" of nomadic shepherding; 4:20). God showed Cain preemptive mercy by withholding from him, despite his lack of remorse, the full penalty his sin deserved. This is precisely what it took to crack Cain's hardened shell of unrepentance and to bring him to his knees, pouring out one of the most heart-rending expressions of remorse and confession in Scripture. (In this respect it is important to note that the negative NT references to Cain [Heb 11:4; 1Jn 3:12; Jd 11] apply specifically to his depravity as described in vv. 3–12, not explicitly to the portion thereafter, let alone to his life as a whole).¹²

- aa. In verses 11-12 we see God's judgment.
- bb. He is cursed to the ground just like the ground that opened up to receive his brother's blood.
- cc. Cultivating ground will be more difficult.
- dd. He will be a wanderer.
- ee. One source points out: *Like the serpent, Cain is placed under a curse; this is the first occasion in Scripture where a human is cursed. This curse indicates the gravity of his crime against God and creation. Cain's culpability is emphasized by the direct accusation "from your [own] hand." The language "you are under a curse" is the same as the oracle delivered against the serpent: "Cursed are you above [min] all the livestock" (3:14) is parallel to "cursed are you from [min] the ground" (4:11). This*

vv. verses
 i.e. that is
 i.e. that is
 vv. verses
 vv. verses
 NT New Testament
 vv. verses

¹² Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 51–52.

linkage shows that like father like “seed,” both the serpent and Cain are murderers who receive the same retribution. Because Cain has polluted the ground with innocent blood, he is “driven” from it as his parents were from the garden (3:24).¹³

- ff. In verses 13-14 we see Cain’s response and concern.
- gg. Cain is concerned.
- hh. He thinks his punishment is too great.
- ii. In verse 14 Cain is concerned about being killed.
- jj. Adam and Eve had other sons and daughters and I am sure that they are concerned to bring vengeance on Abels life.
- kk. Notice that the author is selective. It appears that there were others, though the author has only written about Cain and Abel.
- ll. Interesting that the Moody Bible Commentary makes the case that Cain was a believer and that he was repentant. They make a strong argument looking at Cain’s repentance in verse 14. If you want more information about their reasoning see me later.
- mm. God does not kill Cain right away, in fact God protects Cain.
- nn. Verse 14 shows that instead of Cain continuing as a farmer he will be a wanderer, wandering the earth.
- oo. In Verse 15, God places a mark on Cain to keep people from killing him. Much has been written about this mark and we cannot know for sure what it is.
- pp. In verse 15 we see the Lord’s protection.
- V. In verses 16-24 we see Cain’s descendants.

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

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

²³ Lamech 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,*

¹³ K. A. Mathews, [Genesis 1-11:26](#), vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 275.

a young man for striking me.
²⁴ If Cain's revenge is sevenfold,
then Lamech's is seventy-sevenfold."

- a. Verse 16 is where Cain settled.
- b. This land is east of Eden.
- c. Notice it says that Cain went out, left, the presence of the Lord. There is a lot to be thought about with that phrase.
- d. We have the presence of the Lord with us (John 15).
- e. Verses 17-18 we see Enoch. **THIS IS NOT THE SAME ENOCH AS GENESIS 5:19.**
- f. Cain has relations with his wife and she conceives.
- g. Cain builds a city named after his son.
- h. Cain wanted to be remembered by the city.
- i. Verse 18 gives more family tree.
- j. Verses 19-22 is Lamech. He had 2 wives: Adah and Zillah.
 - i. Verse 20: Adah gave birth to Jabal and Jubal. Jabal is the father of those who dwell in tents.
 - ii. Verse 21 is Jubal: the father of all who play the pipe and lyre.
 - iii. Verse 22: Zillah: she gave birth to Tubal-cain: he forged all implements of bronze and iron. **He had a sister Naamah.**
- k. **Here we see polygamy begin.**
- l. verses 23-24: Lamech speaks to his wives after committing murder.
- m. Lamech is an example of fallenness.
- n. We are not to take vengeance (Deut 19:15-21).
- o. Lamech is saying that he is going to be much much worse than God is with vengeance.

Extra info from the Moody Bible Commentary:

*In this second episode of "crime and punishment" the crime consists of a young man causing an unspecified physical injury, described by **Lamech** in his poetic declaration as a strike and a wound. Though these were not life-threatening injuries, Lamech responded with his own act of judgment by killing the offender, an excessive penalty, far more than the crime deserved. By comparison with the previous episode involving Cain, the contrast that emerged and the conclusion to draw is clear: God's response to sin, consistent with His nature, is characterized by the fullest possible expression of mercy, by definition, less than the sin deserves (the just penalty for Cain's sin being "life for life"; cf. Lv 24:17). On the other hand man's response to sin, consistent with his nature (here exemplified by Lamech), is characterized by severe injustice, by definition, more than the sin deserves (the just penalty for the young man's sin being literally "bruise for bruise;" cf. Ex 21:25). Thus the *lex talionis* (the "equal measure" principle of "life for life") is not God's ideal (i.e., what He Himself would do), but rather a compromise that God graciously legislated to ensure that depraved humanity would not exceed the bare standard of*

cf. compare or consult

cf. compare or consult

i.e. that is

*the requirements of justice. That God desires humanity to show mercy restricts Him from legislating mercy as man's response to sin—for in legislating mercy the response would cease to be mercy, but would simply be the imposing of the legal standard. For mercy to truly be mercy it must be a willing decision by the victim or judge to impose on the offender less than the legal standard requires. Thus, this chapter is an important prologue to the later Mosaic law, indicating by example that the *lex talionis* ("eye for eye," etc.) rule is not the required penalty, but is in fact the "limit" that man is not to exceed. The real challenge, whether for the Israelites who first received this or for believers today, is to take up this example of the *imitatio Dei* (the obligation to imitate God; cf. Lv 19:2; Eph 5:1) and in reacting to those who have offended them, to "be merciful just as your Father is merciful" (Lk 6:36).¹⁴*

VI. Verses 25-26: we see Seth born to Adam and Eve and Seth has a son named Enosh. People call upon the name of the Lord.

²⁵ And 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 instead of Abel, for Cain killed him." ²⁶ To 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.

a. Moody:

b. *Though the specific genealogical details of **Enosh** are given in 5:6–11, the brief mention here of his being **born** to **Seth** serves (1) to provide an apt literary segue to the extended genealogy commencing in 5:1, and (2) to set up the important concluding thought of this section as expressed in the second part of the verse. It shows that as children continue to be born and the population consequently increases, so too does the presence, realization, and aftermath of depravity, with the result that **the name of the LORD** (a synecdoche for the Lord Himself) is increasingly invoked.¹⁵*

c. *The purpose of this invoking or "calling on" "the name of the LORD" would therefore be to seek His aid in deliverance from death or distress, as is consistent with the use of this expression elsewhere in Scripture (cf. 2Kg 5:11; Ps 116:4; Jl 3:5). Also invoking "the name of the LORD" as an act of worship in response to His acts of deliverance and sovereign self-revelation (cf. 1Kg 18:39; Ps 105:1; Zph 3:9). The use of this expression thus serves to bring this section to thematic-theological closure, implying not only the increasing depravity of humanity—consistent with the overall theme of 1:1–11:26—but also on the positive side God's continuing concern for the welfare of*

etc. and so forth

cf. compare or consult

¹⁴ Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 53.

¹⁵ Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 53.

cf. compare or consult

cf. compare or consult

*humankind and His increasing glorification by means of the worshipful response of those who receive and recognize His attentive care.*¹⁶

¹⁶ Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 53–54.