

Genesis 04 - Murder of Abel; Cain Cursed by God; Line of Cain; Line of Seth

I. Prologue: Primeval history (Gen 1:1–11:9)

- (3) The terrible progress of sin (Gen 4:1–11:9)
 - (A) Two lines of human descent (Gen 4:1–5:32)
 - (a) The first murder (4:1-15)
 - (i) Births of Cain and Abel (4:1-2)
 - (ii) Murder of Abel (4:3-8)
 - (iii) Punishment of Cain (4:9-15)
 - (b) The ungodly line of Cain (4:16-24)
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Genesis 4

- (3) The terrible progress of sin (Gen 4:1–11:9)
 - (A) Two lines of human descent (Gen 4:1–5:32)
 - (a) The first murder (4:1-15)
 - (i) Births of Cain and Abel (4:1-2)

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

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

1 Later, Adam had sexual relations with his wife Eve. She became pregnant and gave birth to Cain. She said, "I have given birth to a male child—the LORD."

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

- "...the man" - Adam
- "...had relations" - to know experientially; sexual intercourse
- "...she conceived" - a fulfillment of 3:16
- "...Cain" - *Qayin*, usually associated with the Hebrew word *qana*, "to acquire," "to beget," or "gotten"

- "...*the help of* " - added by the translators to smooth over the English translation; Hebrew (and Greek) are very precise languages, English is not, so the translators often insert English words to make the translation easier to read and place them in italics in the text.
- Most of the time, translators do an excellent job but in this case their addition of "the help of" obscures the true meaning. If you remove the insertion, the text reads: "I have gotten a manchild, the LORD."
- It is important to retain exactly what the Hebrew reads, because the Hebrew shows that Eve's understanding of 3:15 was that the Redeemer Who would come of the Seed of the Woman was to be a God-Man: "I have gotten a man: Jehovah."
- This shows clearly that Eve completely understood the prophecy of 3:15. What she didn't understand was the *timing* of the God-Man's birth.
- This is why you see very excited parents throughout early Genesis, who think that their child is the Messiah (Cf. 5:29)
- In fact, she hadn't given birth to the Messiah, but instead to history's first murderer

Understanding the context and proper interpretation of this verse helps us understand other passages in the Bible, such as:

Dan 11:37: He will show no regard for the gods of his fathers or for **the desire of women**, nor will he show regard for any *other* god; for he will magnify himself above *them* all.

- "...the desire of women" - there are many crazy interpretations of this verse, that the Antichrist will be gay or be transgender, because he will "show no regard...for the desire of women."
- However, when you understand the mindset (desire) of women in early Genesis, you learn that "the desire of women" is a synonym for the Messiah, not his sexual orientation
- It means that the Antichrist will hate the Messiah, he will show no regard for the One whom women (of early Genesis) desire
- This is why Mary is called "favored" by Gabriel in early Luke, because this was the desire of women throughout Jewish history

2 And again, she gave birth to his brother **Abel**. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground.

2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

2 And she did it again, giving birth to his brother Abel. Abel shepherded flocks and Cain became a farmer.

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

- "...Abel" - *Hevel*, "vanity" or "a breath," emphasizing the brevity of human life (Cf. Job 7:16; Ps 144:4; Eccl 1:2; James 4:14)
- The meaning of his name forebodes a very short life
- By the time of Abel's birth, the effects of the Fall began to be felt in the lives of Adam and Eve
- The birth of Abel came during a time of a sense of vanity, and the hope of Cain had failed (he was not the promised God-Man)
- Abel is held out as a hero throughout Scripture; he is referred to as the first prophet by Jesus Himself (Matt 23:35; Luke 11:49-51); he is included in the Hall of Faith (Heb 11:4)
- Abel's occupation was a shepherd. Since animals were not food, sheep were used for milk (sheep includes goats); both were used for clothing purposes, such as wool. Sheep were also raised for sacrifices.
- Cain was a farmer to raise vegetarian food; he followed his father's profession as this was true before (2:15) and after (3:24) the Fall

(ii) Murder of Abel (4:3-8)

3 So it came about **in the course of time** that Cain brought an offering to the LORD from the fruit **of the ground**.

3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

3 Later, after a while, Cain brought an offering to the LORD from the fruit that he had harvested,

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

- "...in the course of time" - "at the end of days" or "at a specific appointed time"

— This points to a fixed time in which offerings (sacrifices) were to be offered

— This means that this time was prescribed (by God), and that this wasn't the first time sacrifices were offered, or even the first time that Cain offered a sacrifice

— It's likely, based on their occupations, that Cain (farmer) had to purchase a sheep from Abel (shepherd), in order to have a blood sacrifice

- For his sacrifice this time, Cain evidently did not purchase a sheep from his brother, but instead his offering was "brought of the fruit of the ground"

— There are two problems with this offering:

(1) It was bloodless (3:21)

(2) It was from the cursed ground (result of the Adamic Covenant, 3:17)

— This was an example of an act of religion, but apart from faith. He was going through the motions in trying to discharge his duty.

— Later, God accepted grain offerings, but even those came in contact with blood

- There is no indication that his offering was of the best quality, or the firstfruits
- 4 Abel, on his part also brought *an offering*, from the firstborn of his flock and from their **fat portions**. And the LORD had regard for Abel and his offering;
- 4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;
- 4 while Abel brought the best parts of some of the firstborn from his flock. The LORD looked favorably upon Abel and his offering,
- 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:
 - Abel's offering was different than Cain's in two ways:
 1. It was a firstborn, a first fruit
 2. It was a blood sacrifice
 - Cain brought to the LORD what came from the ground; Abel brought to the LORD an offering from his flock
 - At the end of Gen 3, God was very clear in His instructions to Adam & Eve that you will come into His presence only through the blood of an innocent scapegoat or you won't come at all.
 - Gen 3:7 won't get the job done; only Gen 3:21 will get the job done. Cain's sacrifice was from Gen 3:7; Abel's was from Gen 3:21 (Cf. Heb 9:22)
 - Cain did not come to God in the manner that God ordained, so his sacrifice was rejected; Abel's sacrifice matched God's instructions, thus it was accepted
 - God is sovereign, and thus can make immutable laws in regard to man's relationship with Him. One of the immutable laws that He has created is that man can only come to Him based on the shed blood of His Son, Jesus Christ.
 - You may not like that law, you may have issues with it, but that in no way changes the law itself. If you can't deal with it, you can go sit in the corner with Cain (Cf. Matt 7:13-14; John 14:6; Acts 4:12; 1 Tim 2:5).
 - The very thought that you can have a relationship with God outside of the shed blood of Jesus Christ is a serious affront and insult to God Himself. If we had any other option to get to God other than through the sacrifice of Jesus Christ, then the torture and death of Jesus Christ was irrelevant (Cf. Gal 2:21).
 - "...fat portions" - viewed as the best part (Lev 3:16); implies ritual training in ordinance
 - Popular theology tries to claim that the whole thing was an issue of attitude, that Cain had the wrong attitude and Abel had the right one. There is no textual evidence of such a judgment by God, and the thrust of Scripture is that the problem was the lack of blood (Heb 11:4; 12:24).

- Abel manifested faith through the recognition of an obligation: Cain offered vegetables, the fruit of his labor, but by faith Abel offered a blood sacrifice, which is what God demanded.
- Cain is an example of someone who believes he can choose his way to God; Abel is an example of one who chooses God's way to approach Him.
- The blood sacrifice did not make Abel righteous: what made Abel righteous was his faith and the integrity of his heart, and the evidence of his faith was that he offered the type of sacrifice God required.
- Both Cain and Abel were sinners; both were born after the Fall and outside the Garden of Eden; both had the same parents, the same upbringing, the same environment, and the same knowledge. However, Cain's offering was not of faith, while Abel's offering was an act of faith in response to revelation and knowledge.
- God's response to Abel's offering was one of respect and favor
- It's not clear in the text how God showed His favor of Abel's offering, but possible He sent fire from heaven to consume it (Lev 9:24)

5 but for Cain and his offering He had no regard. So **Cain became very angry and his face was gloomy.**

5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

5 but he did not look favorably upon Cain and his offering. When Cain became very upset and depressed,

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

- God's response to Cain's offering was unfavorable and rejection

- Why did the LORD have no regard for Cain's offering? Because Cain came through "religion" (Cf. 3:7). Religion is trying to fix our relationship problem with God through our good works.

— It's a system of works whereby man tries to earn his way into God's presence based on his own "righteous" deeds

— Cain had no faith, and his lack of faith showed in the type of offering he offered

— God had no respect for Cain's offering because it was not the first fruits, and there was no blood involved

— It's likely that Cain's offering was attractive, pleasing to the eyes, and took a good amount of human effort to put together. But despite the energy that Cain put into his offering, it was rejected by God.

- "...Cain became very angry and his face was gloomy" - Cain became angry and his outlook changed after God rejected his offering from the ground

- Cain was so angry that he began to ruminate on thoughts that he should not have been thinking about, such as the murder of his own brother
- Jude 11 mentions the “way of Cain,” which is rejecting God’s way and becoming angry when God does not accept one’s own way to God
- Further defined, it is seeking one’s own way to God in place of the way God has pre-ordained (through Christ). All false religions follow the Way of Cain.

6 Then the LORD said to Cain, “Why are you angry? And why is your face gloomy?

6 Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen?

6 the LORD asked Cain, “Why are you so upset? Why are you depressed?

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

- God graciously gives Cain the opportunity to humble himself and seek mercy

7 If you **dowell**, will *your face* not be cheerful? And if you do not do well, **sin** is lurking at the door; and its **desire** is for you, but **you must master it.**”

7 If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

7 If you do what is appropriate, you’ll be accepted, won’t you? But if you don’t do what is appropriate, sin is crouching near your doorway, turning toward you. Now as for you, will you take dominion over it?”

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.

- Gently and patiently God dealt with Cain, seeking to save the rebellious sinner: He assured him that if he would sincerely repent, he might again lift up his face in happiness and reconciliation

— The merciful YHWH thus held out to Cain the hope of forgiveness and victory as he faced his momentous decision

— Close upon that heartening promise, *YHWH* uttered a stiff warning, urging the sinner to control his temper and beware lest “a crouching beast” (sin) spring upon him and devour him

- “...do well” - means offering an appropriate sacrifice, to obey God’s Word

- “...lifted up” - could be his countenance or his offering

- “...sin” - first use of the word

— Sin is pictured as a crouching lion ready to spring forth; same imagery found in 49:9

- “...desire” - *teshuqah*, to control (Cf. 3:16 [see notes there]; Cain’s sin nature is personified as wanting to control Cain just as a wife desires to control her husband

- Sin is personified here as wanting to control Cain. God warns Cain that he better get this desire of sin under control because if Cain doesn't master it (sin), it will master (enslave) him.
- There is a power struggle going on for Cain's mind...if Cain doesn't control his anger (because his anger is trying to control him), he will end up doing something that he doesn't want to do. Satan would use his anger to become the "seed of the serpent" whom Satan would use in an attempt to stop the birth of the Messiah.
- Verses on anger: Matt 5:22; Eph 4:26
- Verses on controlling our thoughts: 2 Cor 10:5; Prov 4:23; Ps 1:3; Joshua 1:8

You can stop the birds from flying over your head, but you certainly can prevent them from building a nest in your hair.
- "...you must master it" - God tells Cain that he must master his anger, otherwise his anger was going to master him
- A summary of this verse: "If you do well, you will stand upright. If you do not well and continue to sin, this sin will be the burden that will cause you to crouch upon the ground."
- Because 3:16 and 4:7 are laid out in the same way semantically, this explains the difficulty in marriage between a husband a wife. The wife desires to control her husband (feminism), and the husband reacts negatively and resents his wife and tramples down his wife and doesn't treat her as the fragile vase that she deserves (chauvinism).
- Paul describes the solution to this issue in Eph 5:22-33, which is the only formula found anywhere to overcome our natural tendencies toward feminism or chauvinism

- 8 Cain talked to his brother Abel; and it happened that when they were in the field Cain rose up against his brother Abel and **killed** him.
- 8 Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.
- 8 Instead, Cain told his brother Abel, "Let's go out to the wilderness." When they were outside in the fields, Cain attacked his brother Abel and killed him.
- 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.
- Cain lured Abel into the wilderness, out of the public eye
- "...killed" - *sphazo*, "slew" is also used in 1 John 3:12 and implies that Cain used a sacrificial knife to slay Abel
- Clear 1st degree (premeditated) murder. Cain had both the *mens rea* (mental state) and the *actus reus* (that act accompanying the mental state)
- Wounded pride produced envy and a spirit of revenge. These brought forth the burning hatred and violence that made murder.

- 1 John 3:12 notes that Cain is an example of one who did not love his brother; he murdered Abel because his own deeds were evil
- But what is really going on here behind the scenes is the outworking of Gen 3:15...Satan would eventually be crushed, but in the process he would be allowed to "bruise the heel." This is what Cain just got used for.
- Because Cain yielded to his anger, he became an unwitting tool in the hands of Satan in his attempt to disrupt the birth of the Messiah. Satan used Cain for his own satanic agenda that Cain likely didn't even understand the extent of.
- See Stratagems of Satan for a list of Satan's strategies. However, because God is sovereign and all-powerful, every attempt by Satan to stop the birth of the Messiah, God gets around it somehow. In this case, Seth (Adam & Eve's third son) will continue the messianic line.
- Religion will always persecute grace (Cain vs Abel; Ishmael vs Isaac [21:8-10; Cf. Gal 4:28-30; John 16:2; Jude 11])



Renald Showers

What on Earth is God Doing: Satan's Conflict with God (Bellmawr, NJ: Friends of Israel, 2003), 225.



“SATAN WAS PRESENT IN EDEN TO hear God’s first promise of the coming Redeemer. He realized that it would be fatal for him and his cause if the Redeemer were to come. Thus Satan’s primary goal throughout Old Testament history became the prevention of the Redeemer’s coming. Sometime after Adam and Eve gave birth to Cain and Abel, it became evident that one son was godly in attitude and that the other was ungodly. Evidently Abel’s godly attitude convinced Satan that Abel was either the Redeemer or the one through whose line of descent the Redeemer would come.”



Renald Showers

What on Earth is God Doing: Satan's Conflict with God (Bellmawr, NJ: Friends of Israel, 2003), 225.



“Thus it became imperative to Satan to get rid of Abel. Inasmuch as Cain already was controlled by a rebellious, angry attitude, it didn’t take much to prompt him to kill his brother (Gen. 4:1–8). That Satan was involved in Cain’s slaying of his brother was made evident in 1 John 3:10–12. Because of Satan’s involvement Christ stated that the devil ‘was a murderer from the beginning’ (Jn. 8:44). Thus the first murder in history was committed because of Satan’s goal to prevent the Redeemer’s coming.”

(iii) Punishment of Cain (4:9-15)

9 Then the LORD said to Cain, “Where is Abel your brother?” And he said, **“I do not know. Am I my brother’s keeper?”**

9 Then the LORD said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?”

9 Later, the LORD asked Cain, “Where’s your brother Abel?” “I don’t know,” he answered. “Am I my brother’s guardian?”

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

- Similarly to God’s questioning of Adam and the Eve after the Fall, God questions Cain in order to elicit a confession of guilt that could prepare the way for mercy and full pardon

— Though Cain had willfully sinned, he found himself pursued by a loving God, rich in mercy

- “...I do not know” - the first human lie

- “...Am I my brother’s keeper?” - the Lord did not ask Cain these questions to illicit information...God fully knew what happened, even more so than Cain did. God asked these

questions to illicit a confession from Cain because God would go easier on Cain if he confessed to what he did rather than hide/lie about it.

— God did the same thing with Adam & Eve in the Garden, after the Fall (Cf. 3:11-13). These are rhetorical questions, posed for the benefit of the one(s) who are being asked.

10 Then He said, "**What have you done?** The **voice of your brother's blood** is crying out to Me from the ground.

10 He said, "What have you done? The voice of your brother's blood is crying to Me from the ground.

10 "What did you do?" God asked. "Your brother's blood cries out to me from the ground.

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

— "...What have you done?" — God takes on the role of a prosecutor, asking Cain an accusatory question

— "...voice of your brother's blood" — The blood of Abel is personified as crying out to God for justice

— Abel's blood is referred to by Jesus (Matt 23:35; Luke 11:51), which became understood as a type for the persecution and martyrdom of believers

— The blood of Abel is a type of the Messiah's blood (Heb 12:24)

— When God finally brings judgment against the unbelieving world, there is a list of sins that cause Him to bring wrath upon the unbelieving world. One of those sins is murder (Cf. Rev 9:20-21).

11 Now **you are cursed from the ground**, which **has opened** its mouth to receive your brother's blood from your hand.

11 Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

11 Now you're more cursed than the ground, which has opened to receive your brother's blood from your hand.

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

— "...you are cursed from the ground" — not sure exactly what this means, but likely that the curse that God had already given to the ground would be focused, and get worse, for Cain — God tells Cain here that since you rebelled against Me, the ground/earth itself will now rebel against you. If you like rebellion so much, you're going to experience it every day for the rest of your life (Cf. 3:17-19a)

— The cursing is of the ground from which Cain made his living; the ground is now cursed further than it was in the Adamic Covenant (3:16)

- We can pick our sin, but we can't pick the consequence. Consequences follow sin like night follows day.
- Satan is very good at getting our eyes on some type of short-term benefit or pleasure that we will obtain from sin, and completely blinding us to the long-term, harmful consequences that will eventually come from it.
- How many people do you know, or possibly even yourself, who are dealing with long-term consequences of sin that was committed a long time ago
- "...has opened" - the picture of the earth opening its mouth is found several times: Num 16:30-35, the earth opened its mouth and swallowed Korah; Deut 11:6; Ps 106:17, the earth opened its mouth swallowing Dathan and Abiram; Is 5:14, Sheol opens its mouth.
- Now the earth opens its mouth to swallow the blood of Abel

12 When you cultivate the ground, it will no longer yield its strength to you; you will be a wanderer and a drifter on the earth."

12 When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."

12 Whenever you work the ground, it will no longer yield its produce to you, and you'll wander throughout the earth as a fugitive."

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.

- Because Abel's blood cries out for vindication, God gives Cain this punishment: He loses his "green thumb"; Cain's curse will come from the ground, and he will become a vagabond, an aimless wanderer, rootless and detached.

— Cain was not punished by execution since the death penalty was not instituted until 9:6

13 Cain said to the LORD, "My **punishment** is too great to endure!"

13 Cain said to the LORD, "My punishment is too great to bear!"

13 "My punishment is too great to bear," Cain told the LORD.

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

- "...punishment" - iniquity

— Cain is really upset about the consequence/punishment meted out by God, but doesn't seem to have much remorse for what he did to Abel

— This is a classic outworking of our sin nature...we have a very hard time loving our neighbors as we love ourselves

— Adam did not protest his expulsion from the Garden, but Cain, whose sin was greater, objects to his

— He declared his iniquity too great to be forgiven; he now recognizes his sin and its punishment

14 Behold, You have driven me this day from the face of the ground; and I will be hidden from Your face, and I will be a wanderer and a drifter on the earth, and **whoever finds me will kill me.**"

14 Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

14 "You're driving me from the soil today. I'll be hidden from you, and I'll wander throughout the earth as a fugitive. In the future, whoever finds me will kill me."

14 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.

- Cain lists for us his four-fold punishment:

1. He lost his farming ability
2. He lost his fellowship with God
3. He would become a vagabond and nomad
4. He would be available to be killed by anyone

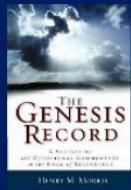
— The last is an ironic complaint, since he was the world's first murderer. Cain is worried about vigilantism; he's worried that when people learn that he was the world's first murderer, and he killed his brother, that they would be inclined to kill him.

— Remember, the institution of human government had not yet been created by God (Noahic Covenant, Gen 9), whose purpose is to protect the innocent. Man was currently governed by conscience (Cf. 3:22; Rom 2:14-15).

— Cain is worried that people he runs across will not listen to their conscience and instead kill him for what he did

- "...whoever finds me" - a seemingly innocent statement in context, but many have run across this and asked, "where did all these other people come from" if there was only Adam, Eve, and Cain at this point?

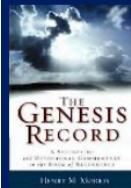
— This is an easy question to answer by looking at 5:4. Adam had Seth at 130-years-old, then went on to live another 800 years from that point, "and he fathered *other* sons and daughters"



Dr. Henry M. Morris

The Genesis Record, 143

“Although we have no exact figures, it is possible to make a reasonable guess as to how rapidly the total human population developed. Since, according to the record in Genesis 5, each named patriarch lived many hundreds of years and ‘begat sons and daughters,’ it is reasonable and very conservative to assume that each family had, on the average, at least six children—three sons and three daughters.”



Dr. Henry M. Morris

The Genesis Record, 143

"If it is further assumed that, on the average, these children grew to maturity, married, and began to have children of their own by the time their parents were eighty years old, and that the parents lived through an average of five such 'generations,' or four hundred years, then it can easily be calculated that the earth had acquired within its first eight hundred years (presumably approximately the lifetime of Cain, as a minimum) a population of at least one hundred and twenty thousand. It is probable that the figure was much more than this, since people lived to greater ages than assumed and probably had many more children than assumed."

15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him seven times as much." And the LORD placed a **mark** on Cain, so that no one finding him would kill him.

15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, so that no one finding him would slay him.

15 The LORD told him, "This won't happen, because whoever kills you will suffer seven times the vengeance." Then the LORD placed a sign on Cain so that no one finding him would kill him.

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.

- Note that God is making provision for a guilty murderer

— The first provision God gives to Cain is divine vengeance. Whomever decides to disobey their conscience and kill Cain, God will take retribution on them sevenfold

- This divine provision will eventually lead into the Cities of Refuge, six cities that God ordained after the Israelites entered the Promised Land. These cities provided protection/refuge from a vigilante mob who accused you of doing something wrong until your guilt could be proven beyond a reasonable doubt (Cf. Joshua 2:3).
- Notice that individuals, even criminals, have certain rights even before the institution of human government was implemented by God. Government doesn't exist at this point in time, but all human beings, even criminals, have rights.
- God did not create the institution of human government to grant rights to citizens; God created human government to protect the rights that He has given to every human being created in the image of God.
- God created the institution of human government because of 6:11: Now the earth was corrupt in the sight of God, and the earth was filled with violence. If you don't have an institution to protect the rights that God has given to mankind, then you end up with a world just like the one prior to the Flood.
- The rights of people existed, but they weren't being protected, and chaos ensued. So God put a system in place (government) to protect the rights that already existed.
- "...mark" - the "mark of Cain"; the exact nature of the sign is unknown, but it was obviously visible (Cf. Ex 12:13,23; Joshua 2:18). However, this "mark" was widely-known for many generations; Lamech makes reference to it in 4:24 (Cf. Ezek 9:6).

(b) The ungodly line of Cain (4:16-24)

This section is one of the few places in Scripture that give us a picture of the ante-diluvian (pre-Flood) world. Gen 6 doesn't give us a lot of detail of the pre-Flood world other than show us how evil society became. This picture is given to us through a description of the ungodly descendants of Cain.

What this passage shows us that very early on in human history, people who did not trust in God and instead relied on their sin nature were very evil human beings. It also shows us how much things have not changed over the millennia, from this time until today.

16 Then Cain left the presence of the LORD, and settled in the land of **Nod**, east of Eden.

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

16 After this, Cain left the presence of the LORD and settled in the land of Nod, east of Eden.

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

- Cain left the presence of the Shechinah Glory, not God's omnipresence

- "...Nod" - Heb. "wandering"; this fits the punishment/consequence that God put on Cain for his murder of Abel

— Used by some to conclude that there must have been another race of people on earth who were not descendants of Adam, which is where Cain got his wife. There is no evidence, Biblical or otherwise, to support this conclusion.

Representatively...

- Both Cain and Abel from same parents (fallen)
- Both outside of Eden (judicially alienated)
- Differing Basis (his own works vs. completed work of Christ)
- Death required (God would provide; Gen 22:14)

All of us are in one the same two categories represented by Cain and Abel: relying on our self-righteousness and works, or relying on the completed work of Christ, in anticipation by faith.

Typologically

<u>Abel</u>	<u>Jesus</u>
A Shepherd	The Good Shepherd
Gave offering	John 10:1
Hated by brother	John 15:25
Slain as enemy	Acts 2:23
Blood cries out	Mark 12:9
Firstling of flock	1 Peter 1:19
Received witness	Centurion, Satan/Judas, et al

Similarities Between Gen 3 & 4		
ITEM	Gen 3	Gen 4
Sin	3:6-8	4:8
“Where are you?”	3:9	4:9
Divine curses	3:14-19	4:11-12
Curse on the land	3:17-19	4:11
Divine protection	3:21	4:15
Transgressor’s lack remorse	3:12-13	4:9
Transgressors leave God’s presence	3:24	4:16

Wenham, Genesis 1-15, p99-100

Even with these similarities, it's apparent that sin (the human condition) gets worse in Gen 4 than it was in Gen 3:

Dissimilarities Between Gen 3 & 4		
ITEM	Gen 3	Gen 4
Sin present at the outset		4:5
Absence of persuasion to sin	3:1-5	4:6-7
Murder		4:3-8
Protestation over judgment	3:14-20	4:14
Driven further from the presence of God	3:23-24	4:16

Wenham, Genesis 1-15, p99-100

Sin will take you farther than you want to go, keep you longer than you want to stay, and will cost you more than you're willing to pay.

The deception that Satan sows in everyone, especially young people, is that we're deceived into thinking that moving into sin when we're a teenager or young adult allows us

to be sensitive to the things of God at a later date. But this is not the nature of sin, which is by its very nature deceitful. By its very nature sin creates a calloused heart. The more we're involved in sin, the more difficult it is to hear the convicting voice of the Holy Spirit.

17 Cain had relations **with his wife** and she conceived, and gave birth to **Enoch**; and *Cain built a city*, and named the city Enoch, after the name of his son.

17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

17 Later, Cain had sexual relations with his wife. She became pregnant and gave birth to Enoch. Cain founded a city and named it after his son Enoch.

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.

- "...with his wife" - where did Cain get his wife? A favorite question posed by skeptics to question the accuracy and authenticity of the Bible. However, it's an easy question to answer: he married his sister.

- Adam & Eve lived long (Gen 5:5) and had many children (Gen 1:28; 5:4). The first generation was genetically pure (Gen 1:31; 20:12). If the first generation from Adam & Eve did not have sexual relations between brother/sister, there would have been no future generations.

- Roughly 2000 years after Cain, Abraham married his half-sister Sarah (Gen 20:12). The Mosaic Law, where God outlawed incest (Lev 18-20), was not given for another 2600 years.

- "...Enoch" - "dedication"; he was likely given this name because a city was built and "dedicated" to him

- "...he built a city" - Cain was building the city, or at least started it; Enoch may have finished it since Cain may have gone out to wander again

- The fact that Cain built a city demonstrates the manifestation of the sin nature. God told him he would be a wanderer and vagabond for the rest of his life. But Cain rebelled against God's judgment and built a city instead.

Where Did Cain Get His Wife?

Gen 5:4: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

During their lives, Adam and Eve had a number of male and female children. In fact, the Jewish historian Josephus wrote, "The number of Adam's children, as says the old tradition, was thirty-three sons and twenty-three daughters." [F. Josephus, *The Complete Works of Josephus*, translated by W. Whiston, Kregel Publications, Grand Rapids, Michigan, 1981, 27.]

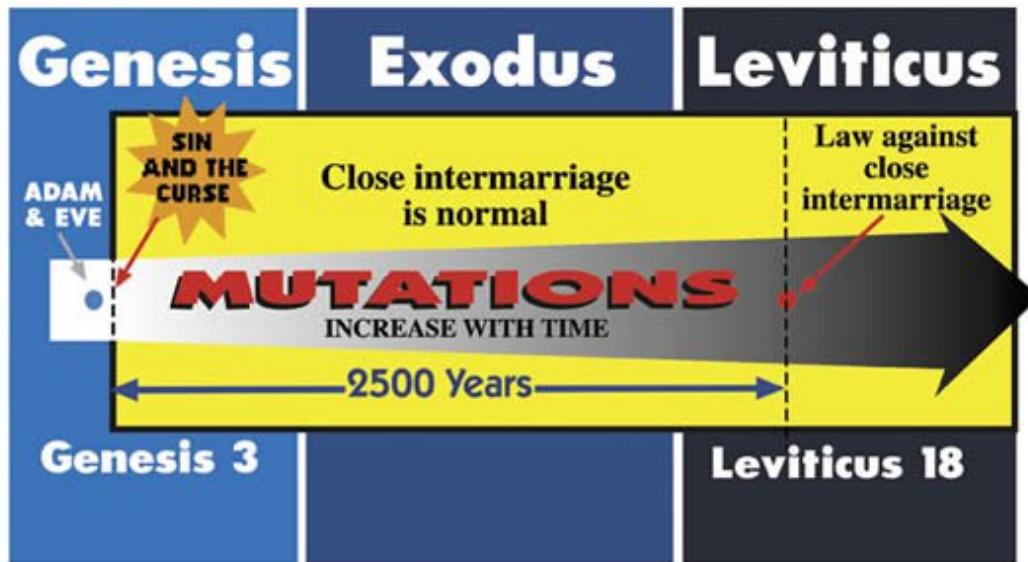
Scripture doesn't tell us how many children were born to Adam and Eve, but considering their long life spans (Adam lived for 930 years (Gen 5:5), it would seem logical to suggest there were many. Remember, they were commanded to "be fruitful, and multiply" (Gen 1:28).

We're not told when Cain married or many of the details of other marriages and children, but it's clear that Cain's wife was either his sister or a close relative. The notion of incest was unknown in those days. For instance, Abraham married his half-sister Sarah (Gen 20:12), Rebekah was Isaac's niece (Gen 22:20-23), and two of Jacob's wives were his cousins as well as being each others' sisters (Gen 29:10,16).

Today, brothers and sisters (and half-brothers and half-sisters, etc.) are not currently permitted by law to marry and have children.

Now it is true that children produced in a union between brother and sister have a greater chance to be deformed. As a matter of fact, the closer the couple are in relationship, the *more* likely it is that any offspring will be deformed because brother and sister are likely to have similar mistakes in their genetic material. If there were to be a union between these two that produces offspring, children would inherit one set of genes from each of their parents. Because the genes probably have similar mistakes, the mistakes pair together and result in deformities in the children. Conversely, the further away the parents are in relationship to each other, the more likely it is that they will have different mistakes in their genes.

However, this fact of present-day life did not apply to Adam and Eve. When the first two people were created, they were perfect. Everything God made was "very good" (Gen 1:31). That means their genes were perfect—no mistakes. But when sin entered the world because of Adam (Gen 3:6), God cursed the world so that the perfect creation then began to degenerate, that is, suffer death and decay (Rom 8:22). Over a long period of time, this degeneration would have resulted in all sorts of mistakes occurring in the genetic material of living things.



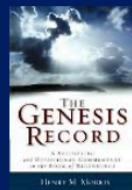
Since Cain was in the first generation of children ever born, he, along with his brothers and sisters, would have received virtually no imperfect genes from Adam or Eve, since the effects of sin and the Curse would have been minimal to start with. In that situation, brother and sister could have married without any potential to produce deformed offspring.

By the time of Moses (about 2,500 years later), degenerative mistakes would have accumulated to such an extent in the human race that it would have been necessary for God to bring in the laws forbidding brother-sister (and close relative) marriage (Lev 18-20). (Also, there were plenty of people on the earth by now, and there was no reason for close relations to marry.)

Why didn't God kill Cain (*lex talionis*)? — To give him an opportunity to repent.

Why this genealogy? Note: the Name of God ("—El") in Cain's offspring

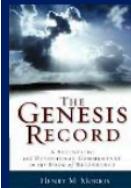
There is no reason not to assume that he was a repentant believer and raised them accordingly...



Dr. Henry M. Morris

The Genesis Record, 144

“The ancient quibble about ‘Cain’s wife’ is thus seen to be quite trivial. Long before Cain died, there was a large population in the earth. By the time of the Deluge, 1,656 years after Creation by the Ussher chronology, even using the above conservative assumptions, the world population would have been at least seven billion people!”



Dr. Henry M. Morris

The Genesis Record, 143-44

“In order to get this process of multiplication started, of course, at least one of Adam’s sons had to marry one of Adam’s daughters. Probably, in that first generation, all marriages were brother-sister marriages. In that early time, there were no mutant genes in the genetic systems of any of these children, so that no genetic harm could have resulted from close marriages. Many, many generations later, during the time of Moses, such mutations had accumulated to the point where such unions were genetically dangerous, so that incest was thenceforth prohibited in the Mosaic laws.”

So we see now the beginning of Cain's line, with the birth of Enoch. Note: there are more than one Enoch and more than one Lamech in the Genesis account. It's important to keep them straight. The Enoch and Lamech described here are in the ungodly line of Cain.

Adam	
Cain	Seth
Enoch	Enosh
Irad	Kenan
Mehujael	Mahalalel
Methushael	Jared
Lamech	Enoch
Jubal, Tubal-cain	Methuselah
	Lamech
	Noah
	Shem, Ham, Japheth

18 Now to Enoch was born **Irad**, and Irad fathered Mehujael, and **Mehujael** fathered Methushael, and **Methushael** fathered **Lamech**.

18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

18 Irad was born to Enoch. Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

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

- The further development of the ungodly line of Cain (see chart above). This line is not the line that would eventually give birth to the Messiah.

- "...Irad" - "city man"

- "...Mehujael" - "God makes me live"; this shows that even in Cain's line, there apparently were some believers

- "...Methusael" - "man of God" or "man of prayer"; again, indicating there were believer's in Cain's line

- "...Lamech" - *Lemech*, "warrior," "conqueror" or "strong youth." This generation was the seventh from Adam.

19 Lamech took **twowives** for himself: the name of the one was **Adah**, and the name of the other, **Zillah**.

19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

19 Later, Lamech married two wives. One was named Adah and the other was named Zillah.

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

- The reason why Cain's line could not be the messianic line is because they were wicked/evil (v19-24). They were sexually immoral (v19), not spiritual (v20-22), and violent (v24). This is why God had to raise up an independent line through Seth.

- "...two wives" - by indulging in polygamy, Lamech is in disobedience to God's command in 1:27-28; 2:24

- "...Adah" - "ornament"

- "...Zillah" - "shade"

— Since both names refer to physical appearance, some believe that Lamech was driven by lust in his desire for both women

20 Adah gave birth to **Jabal**; he was the father of those who live in tents and *have* livestock.

20 Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock.

20 Adah gave birth to Jabal, who became the ancestor of those who live in tents and herd livestock.

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

- "...Jabal" - "wanderer" a fitting name meaning for someone who owns/raises livestock. He was the originator of the "tent dwellers."

— Previously, this line built and moved into cities; this generation moved out of the city.

— He was also the father of those who "have cattle," meaning he was also the originator of the pastoral life (included camels and donkeys, along with sheep and goats)

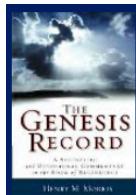
21 His brother's name was **Jubal**; he was the father of all those who play the lyre and flute.

21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

21 His brother was named Jubal; he became the ancestor of all those who play the lyre and the flute.

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

- "...Jubal" - "producer"; the same basic word as "jubilee." He was the originator of musical instruments, string and wind.



Dr. Henry M. Morris

The Genesis Record, 147-48

"Musical instruments, another important aspect of modern culture, were also an early development. All of these things, in addition, confirm the necessary coexistence of a written language for formal communications. This is further intimated by use of the word 'book' in Genesis 5:1. More and more modern archaeological discoveries today are verifying the high degree of technology possessed by the earliest men, thus indirectly validating this Biblical testimony."

22 As for **Zillah**, she also gave birth to **Tubal-cain**, the forger of all implements of **bronze and iron**; and the sister of Tubal-cain was **Naamah**.

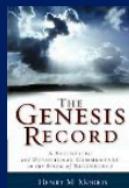
22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

22 Zillah gave birth to Tubal-cain, who became a forger of bronze and iron work. Tubal-cain's sister was Naamah.

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

- "...Zillah" - Lamech's second wife (v19)

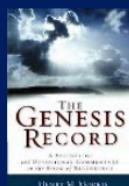
- "...Tubal-cain" - "one who has acquired production"; same Hebrew root as the other two brothers (Jabal and Jubal). He was the originator of metalwork, metallurgy.
- "...bronze and iron" - anthropologists (which rely on evolutionary theory) will tell you that between 3000-1200 BC was the "bronze age"; then from 1200-331 BC man finally progressed enough to begin working with iron
- But look at what the Bible says here...back in 3500-4000 BC, man was working with both bronze and iron. It's important to understand that as far back in history as just after the Fall, man was technologically able to do things that.
- "...Naamah" - "pleasant," "graceful," "gorgeous"
- Normally a sister's name is not mentioned in the line, but apparently she must have been significant in some way. One rabbi wrote that she became Noah's wife, but there is no biblical evidence to support this.



Dr. Henry M. Morris

The Genesis Record, 144

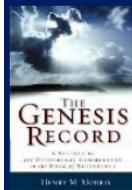
“Not only did the population increase, but the technological and cultural level, at least of the Cainitic civilization, seems to have been very high. Metal tools and implements of all kinds were available to produce creature comforts, as well as musical instruments to stimulate the emotional and esthetic senses.”



Dr. Henry M. Morris

The Genesis Record, 147-48

“The ‘standard of living’ of the antediluvians, especially the Cainitic branch, was elevated tremendously by these talented sons of Lamech...Once again, it is significant to note that the elements which modern evolutionary archaeologists and anthropologists identify as the attributes of the emergence of evolving men from the stone age into true civilization—namely, urbanization, agriculture, animal domestication, and metallurgy—all were accomplished quickly by the early descendants of Adam and did not take hundreds of thousands of years.”



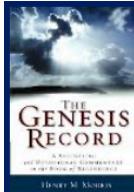
Dr. Henry M. Morris

The Genesis Record, 145

“It is interesting that one of the identifying marks which evolutionary anthropologists use to denote the emergence of a ‘stone age’ culture into a civilized society is the development of urbanization. According to the Bible, the first such ‘city’...is the city built by Cain, in the very first generation after Adam. No long, million-year development here!”

The line of Cain became so technologically advanced that they lost sight of God. Throughout the description of Cain's line, you see no mention or hint of God at all. Their entire focus is on their development as a society and their abilities and sophistication, not God.

If you go back to 4:1, you see a mention of the Lord in regards to Eve giving birth to Cain. If you jump ahead to 4:25-26 and the line of Seth, you see another mention of God. But for the line of Cain, there is no mention of God, only their technological sophistication and ingenuity.



Dr. Henry M. Morris

The Genesis Record, 144

“Although these and other facets of civilization can be used for good purposes, they can easily become an end in themselves and can even be used as a means of further rebellion against God. The latter seems to have been their effect, and perhaps even their purpose, among the descendants of Cain.”

23 Lamech said to his wives, “Adah and Zillah, Listen to my voice, You wives of Lamech, Pay attention to my words, For I have **killed** a man for **wounding** me; And a boy for **striking** me!

23 Lamech said to his wives, “Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;

23 Lamech told his wives, Adah and Zillah, listen to what I have to say: You wives of Lamech, hear what I'm announcing! I've killed a man for wounding me, a young man for bruising me.

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.

- This verse begins a section of Hebrew poetry, which is different than English poetry. English poetry rhymes sounds, Hebrew poetry rhymes ideas.

— In Hebrew poetry, the two lines are always in relationship to each other in some way. Sometimes the second line compliments the first line, sometimes it explains the first line, or sometimes it provides a detail that is not found in the first line. Sometimes it even says something the exact opposite of the first line.

— This is likely the second use of Hebrew poetry in the OT; the first is likely 2:23: The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

- "...killed...wounding...striking" - notice the disproportionate nature of the violence of Lamech: a man "wounded" Lamech, so in retribution Lamech "killed" him. A boy "struck" Lamech, so in retribution Lamech "killed" him.
- The level of violence that Lamech leveled on the "man" is the same level of violence he leveled on the "boy"
- This is a stark contrast to God's standard of justice. God's standard of justice that He gave to Israel in the Mosaic Law was not disproportionate (Cf. Ex 21:23-25)
- This level of violence continued to grow over the decades and centuries until God finally decided that He needed to wipe out humanity and start over again (Cf. 6:11)

24 "If Cain is avenged seven times, Then Lamech seventy-seven times!"

- 24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."
- 24 For if Cain is being avenged seven times, then Lamech will be avenged 77 times."
- 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.
- "...Cain is avenged sevenfold" - a reference back to God's protection of Cain (v15a) after he complained to God about the punishment/consequences for his murder of Abel
- "...Then Lamech seventy-sevenfold" - Lamech is saying that if God will avenge anyone who harms Cain seven-fold, then Lamech will avenge anyone who harms him seventy-seven fold
- Means that whoever hurts Lamech will receive retaliation from Lamech ten times greater vengeance than that which God promised to Cain. While Cain felt the need for divine protection, Lamech boasts in his own self-security.
- Lamech teaches to avenge 70 times, while Messiah teaches to forgive 70 times 7 (Matt 18:22)
- Lamech is building a life, a family, and a civilization that does things his way rather than God's way. He has rejected God's standard of justice, not relying on God's justice when wrongs are committed against him, but instead meting out his own standard of justice, separate from God.
- This is the earliest form of Humanism

Humanistic Beliefs

- The non-existence or irrelevancy of God
- Man as the center of all things
- The reality of evolution
- Man as an evolved animal rather than a special creature made in the image of his Creator
- The absence of any absolute morals or values
- Confidence in the scientific method to solve the world's problems

Fundamental Questions - *Christian Answers*

- Who am I? - *a special creation of God*
- Where did I come from? - *from God's design*
- Why am I here? - *to know and glorify God*
- Where am I going? - *to heaven*
- How can I get there? - *only through Jesus Christ*

Fundamental Questions - *Humanistic Answers*

- Who am I? - *a biological accident*
- Where did I come from? - *from the primordial soup*
- Why am I here? - *to fulfill self*
- Where am I going? - *toward a planetary new world order*
- How can I get there? - *the scientific method*

In the 1961 Supreme Court case *Torcaso v. Watkins*, the Supreme Court labeled Humanism as a religion.

Torcaso v. Watkins (1961)

“Among the religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular *Humanism* and others” (italics added).



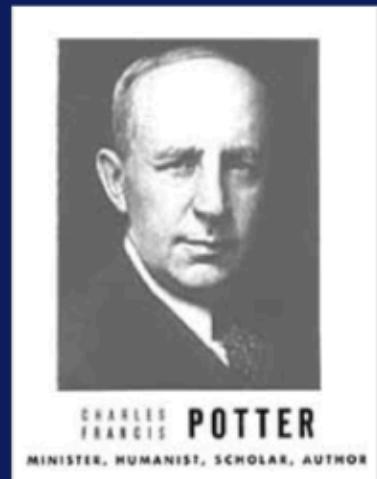
Torcaso v. Watkins, 367 U.S. 488, 495, n. 11 (1961).

Note the name of the book: Humanism: A New Religion

Humanism is now the default religion in the United States, and the interesting thing is that the humanists told us exactly what they were going to do:

Humanist Proselytizing

“Education is thus a most powerful ally of Humanism, and every public school is a school of Humanism. What can the theistic Sunday schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?”



Charles Francis Potter, *Humanism: A New Religion*
(New York: Simon and Schuster, 1930), 128

(c) The godly line of Seth (Gen 4:25—5:32)

(i) Birth of Seth (4:25-26)

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

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

25 Later on, after Adam had sexual relations with his wife, she gave birth to a son and named him Seth, because "God granted me another offspring to replace Abel, since Cain murdered him."

25 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.

- Abel is dead, the Cainite descendants are dominating the earth with their immorality and violence, and it appears that the messianic line has been cutoff. But God had other plans. He raised up another line from Adam & Eve, Seth, whose descendants would lead to Noah.
- "...Seth" - *Sheth*, "appointed" (important for Gen 5); the root meaning of the name is "foundation" because Seth is the foundation for a new line. Gen 5; 11:10-32; Luke 3:23-28 reveal that God intended the Messiah to come through Seth's line.
- This was a seed to replace Abel, who was murdered by Cain before bearing children. Thus, all the other sons mentioned in 5:4, Seth was the "Seed-Son," appointed to continue the Seed of the Woman.
- This shows Eve's recognition of God's program and a development of spiritual maturity in her. The fact that Eve did the naming shows her (a mother's) authority over her children.

God's Messianic Purposes in Genesis

- Proto-evangelium from Adam & Eve (3:15)
- **Seth (4:25)**
- Noah (5:29)
- Shem (9:26)
- Abraham (12:3)
- Isaac (21:12)
- Jacob (25:23)
- Judah (49:10)

Satanic Attempts to Exterminate the Messianic Line

1. Cain (Gen 4; 1 John 3:12)
2. Sons of God (Gen 6:1-4)
3. Pharaoh (Ex 1)
4. Athaliah (2 Chr 22)
5. Haman; Esther
6. Herod (Matt 2; Rev 12:4)
7. Matt 4:5-7

26 To Seth also a son was born; and he named him **Enosh**. **Then people began to call upon the name of the LORD.**

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

26 Seth also fathered a son, whom he named Enosh. At that time, profaning the name of the LORD began.

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.

- "...Enosh" - *Enosh*, "frail man"; it emphasizes mortal and human frailty; the name puts the emphasis on the weakness of humanity. Ps 103:15 reflects this weakness: "As for man [Enosh], his days are as grass..."
- "...call upon the name of the Lord" - something that no one in the Cainite line ever did...

Patriarch	Age (in years)	Bible Reference
Adam	930	Genesis 5:4
Seth	912	Genesis 5:8
Enosh	905	Genesis 5:11
Kenan	910	Genesis 5:14
Mahalalel	895	Genesis 5:17
Jared	962	Genesis 5:20
Enoch	365 <small>(translated)</small>	Genesis 5:23
Methuselah	969	Genesis 5:27
Lamech	777	Genesis 5:31
Noah	950	Genesis 9:29

Noah would have a special son, Shem, whose line would lead to Terah (Abraham's father)

Jesus Genealogy According to Matthew

1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah	18. Asa	32. Eliakim
5. Perez	19. Jehosaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon	24. Hezekiah.	38. Matthan
11. Boaz	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David	28. Jeconiah	

LINEAGE OF ADAM

UNGODLY LINE	GODLY LINE
Cain	Seth
Enoch	<u>Enosh</u>
<u>Irad</u>	Kenan
<u>Mehujael</u>	Mahalalel
<u>Methushael</u>	Jared
Lamech	Enoch
Juba, Tubal-Cain	Methuselah
	Lamech
	Noah
	Shem, Ham, Japheth



Renald Showers

What on Earth is God Doing: Satan's Conflict with God (Bellmawr, NJ: Friends of Israel, 2003), 226.



"In His war against Satan, God counteracted the murder of Abel by giving Adam and Eve another godly son named Seth (Gen 4:25). Since this name means 'substitute,' it is apparent that God meant Seth to be a substitute for Abel. (H. C. Leupold, *Exposition of Genesis*, p. 226). The genealogies found in Gen 5; 11:10–32; and Luke 3:23–38 reveal that God also intended the Redeemer to come through Seth's line of descent."