

Jeremiah 48:29 I have heard how proud the people of Moab are, I know how haughty they are. I have heard how arrogant [גָּאוֹן (ga'on)], proud [גִּבְאוּהָ (ga'wah): arrogance], and haughty [רוּם (rum): arrogant] they are, what a high opinion they have of themselves. (NET)

2. Cain introduced the sin of arrogance into the biblical lexicon and it has continued to be both a personal and national problem in the Invisible War since Cain's use of it in Genesis 4:5.
3. The Lord admonished him in Genesis 4, verses 6 and 7, by concluding His advice with this warning, "If you do not do what is right, sin is crouching [רָבַץ (ravas)] at the door. It desires to dominate you, but you must subdue it."
4. The verb, "crouching," is the Qal participle of רָבַץ (ravas) and is used figuratively of sin lying, crouching at the door. Its sponsor is Lucifer who is in control of Cain's mental attitude, using him as not only a witness for the defense but with plans to win the Appeal by using Cain's arrogance to eliminate Abel as a witness for the Prosecution.
5. This strategy goes into operation in the next verse when Cain executes Operation Fratricide:

Genesis 4:8 Cain carried on a conversation with his brother, Abel. Later, when they were in the field [שָׂדֵי (sathay): pastureland in which flocks of sheep were fed], Cain attacked [אָלַק ('el qum): aggressively rose up and moved toward] his brother Abel and killed [הָרַג (harag): murdered] him. (NET)

1. The Hebrew verb, הָרַג (harag), is the word for murder. This crime by Cain is referenced in the New Testament by John in:

1 John 3:12 Do not be like Cain, who belonged to the evil one and murdered [constative aorist active indicative of the verb σφάζω (spházō)] his brother [Abel]. And why did he murder him? Because his own actions were evil and his brother's were righteous. (NET)

2. John broadens his condemnation on the sin and crime of murder in:

1 John 3:15 Everyone who hates his fellow believer is a murderer; also you know that not every murderer has eternal life residing in him.



The two men revealed their philosophy with their offerings. Abel brought the blood, the evidence of his lack of confidence in himself, and his faith in God's promised redemption. Cain brought a bloodless offering, the evidence of his own horticultural competence and of his contempt for blood redemption. His "way of Cain" (Jude 11) is the deistic plan of salvation which depends upon human merit apart from blood redemption. It is Satan's gospel. The doctrine of the fall of man and the utter depravity of unregenerate man, teaches that man's ability to do "good" in an altruistic sense is nil. This doctrine Cain rejected and fashioned his worship accordingly, while Abel affirmed it as is evidenced by his offering. Abel's blood cried out to God for vengeance against Cain, all of his works and against Satan, the source of Cain's philosophy and worship. The cry was not unheard.¹

3. This summary confirms that Cain was in rejection of Abel's submission to the grace provision of the Father's future sacrifice of His own Son. Prior to that future event, the commemoration of that sacrifice would be the ritual sacrifice of an animal.
4. The Lord set the standard of the initial animal sacrifice of the firstborn lamb from Abel's flock in Genesis 4:4 but He also rejected Cain vegetables.
5. A conversation occurred between the Lord and Cain in Genesis 4:9 through 24 which reveals several areas of divine discipline. He is indicted for murder in verse 10; he is banished from the land and becomes a vagabond in verse 11a; the land is cursed so that it will not produce anymore vegetables in verse 11b; his land is cursed so that should Cain sow seeds, the land will not produce (prō-dyoos')² prōduce (prō'-dyoos).³
6. This collection of punishments causes Cain to realize he must live under a divine curse. Concerned he is a marked man Cain pleads to the Lord to offer him protection from those who might want to kill him.
7. The Lord fulfilled that request with this response in:

¹ Randolph O. Yeager, "1 John 3:12," in *The Renaissance New Testament* (Gretna, Louisiana: Pelican Publishing Co., 1985), 17:362.

² "produce (prō-dyoos'): (1) To bring forth. (1) To make or yield products" (*The American Heritage Dictionary of the English Language*, fifth ed. [New York: Houghton Mifflin Harcourt, 2011]), 1406.

³ Ibid., "prōduce (prō'-dyoos): (2) Farm products, especially fresh fruits and vegetables, considered as a group," 1406.



Genesis 4:15 But the Lord said to him, “If anyone kills Cain, Cain will be avenged seven times as much.” Then the Lord put a special mark [אֹת (’*oth*)] on Cain so that no one who found him would strike him down. (NET)

8. The noun, אֹת (’*oth*): “**mark**,” remains a mystery, but a reasonable analysis is provided by Drs. C. F. Keil and Franz Delitzsch in volume 1 of *Biblical Commentary on the Old Testament: Genesis*:

The mark which God put on Cain is not to be regarded as a mark upon his body, as the Rabbins and others supposed, but as a certain sign which protected him from vengeance, though of what kind it is impossible to determine. God granted him continuance of life, not because banishment from the place of God’s presence was the greatest possible punishment, or because the preservation of the human race required at that time that the lives of individuals should be spared,—for God afterwards destroyed the whole human race, with the exception of one family,—but partly because the tares were to grow with the wheat, and sin develop itself to its utmost extent, partly also because from the very first God determined to take punishment into His own hands, and protect human life from the passion and wilfulness (*sic*) of human vengeance.⁴

9. Drs. Kiel and Delitzsch makes an excellent point regarding Cain’s discipline from the Lord. Cain is guilty of premeditated murder. His concern is that once a population is enlarged and word spreads that he is guilty of murder but was not executed for the crime, he realizes others may choose to end his life.
10. Cain is literally a marked man, yet he has “the mark” that prevents anyone from killing him. Also, at the time of his banishment there were no other people on earth except for his parents, Adam and Eve.
11. It is obvious they are capable of having other children, but they have proved themselves to be witnesses for the Prosecution. Cain is a witness for the defense. His progeny will obviously come into this world as unbelievers, but will be influenced by others, those evangelized by the offspring of Cain and by those children of Adam, namely, Seth.

⁴ C. F. Keil and Franz Delitzsch, “Genesis,” in *Biblical Commentary on The Old Testament: The Pentateuch*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), 1:115.



12. It is beneficial to address the offspring of Cain in:

Genesis 4:17 Cāin had marital relations with his wife, and she became pregnant and gave birth to Ēnoch. Cain was building a city, and he named the city after his son Enoch.

v. 18 To Enoch was born Írad, and Irad was the father of Mehújael. Mehujael was the father of Methúshael, and Mathushael was the father of Lámech.

v. 19 Lamech took two wives for himself; the name of the first was Ádah, and the name of the second was Zíllah.

v. 20 Adah gave birth to Jābal; he was the first of those who live in tents and keep livestock.

v. 21 The name of his brother was Júbal; he was the first of all who play the harp and the flute.

v. 22 Now Zillah also gave birth to Túbal-cāin, who heated metal and shaped all kinds of tools made of bronze and iron. The sister of Tubal-Cain was Nāamah.

13. It is also important to do the same for Adam:

Genesis 4:25 And Adam had marital relations with his wife again, and she gave birth to a son. She named him Sēth, saying, “God has given me another child in place of Ábel because Cain killed him.”

v. 26 And a son was also born to Seth, whom he named Ēnosh. At that time people began to worship the Lord. (NET)

The Genealogical Line from Adam through the Chart Pedigree of Seth:

If you are curious about the given names of Adam’s progeny down to Noah’s three children, Shem, Ham, and Japheth, consult Genesis: Chapter Five. The family line of Adam to Noah is contained in the visual posted below.

This visual only cites the Line of Christ to the end of the universal flood. The events that transpired from Adam and Noah document the power struggle between witnesses for the defense and witnesses for the Prosecution in the Divine Court of Appeals.

Once the Ark was grounded, those onboard constituted the world’s census to four patresfamilias: Noah and his three sons, Shem, Ham, and Japheth, and their four wives whose names are not cited in Scripture.

NOTE: A representation of the diagram below may also be found in the *Scofield Study Bible* in the context of Genesis: Chapter Five.



Initially, there were only two witnesses on the earth and they were permitted to go and do as they wished within its perfect environment and specifically within Eden.

This freedom was made possible by their personal states of perfection although advised that they were not to eat from “the tree of the knowledge of good and evil.”

We have noted their failure on that account. Mark up two points for Lucifer and the defense. This failure resulted in their loss of Perfect Life and the acquisition of human life plus the addition of the sin nature in their bodies.

In this new status, 'Adam and 'Ishshah were able to procreate which they did in the persons of Cain and Abel, the former becoming a witness for the defense while the latter becoming a witness for the Prosecution.

The Lord instituted rituals designed to reflect gratitude for the provision of eternal life through faith in Christ and recovery for one's sins through rebound.

This initial ritual before the Lord was not brought to an altar of fire, but instead presented to the Lord personally:

Genesis 4:3 At the designated time Cain brought some of the fruit of the ground for an offering [מִנְחָה] (*minchah*)] to the Lord.

v. 4 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 [מִנְחָה (*minchah*)],

v. 5 but with Cain and his offering [מִנְחָה (*minchah*)] he was not pleased. So Cain became very angry, and his facial expression was downcast. (NET)

The word for “offering” is מִנְחָה (*minchah*) and was used to describe the item each man presented to the Lord. The casual reader of this word in Genesis 4:3–5 might assume that the offering was meant for an altar and there to be burned.

However, the Hebrew word of altar is מִזְבֵּחַ (*mizbeah*) whose first use does not occur until Genesis 8:20. The noun, *minchah*, translated “offering.” is quite different and is defined as follows:

Hebrews 4:3–4. ... the author has turned to the question of God's acceptance of the “offering” (*minchah*) and worship of Cain and his brother. Cain's worship was not acceptable, whereas Abel's worship was.



Contrary to the popular opinion that Cain's offering was not accepted because it was not a blood sacrifice, it seems clear from the narrative that both offerings, in themselves, were acceptable—they are both described as “offerings” (*minchah*) and not “sacrifices” זֶבַח (*zevach*). The narrative suggests, as well, that they were both “firstfruits” offerings (v.4); thus as a farmer Cain's offering of “fruits of the soil” (v.3) was as appropriate for his occupation as Abel's “firstborn of his flock” (v.4) was for his occupation as a shepherd

Hebrews 4:5–7. Rather than attempting to discover what was wrong with Cain's offering, we would be better advised simply to take notice that the author has omitted any explanation. He was apparently less concerned about Cain's offering than he was Cain's response to the Lord's rejection of his offering. ... the narrative itself focuses our attention to Cain's response. It is there that the narrative seeks to make its point. Cain's response was twofold: (1) anger against God (v. 4b) and (2) anger against his brother (v.8). By stating the problem in this way, the author surrounds his lesson on “pleasing offerings” with a subtle narrative warning: “by their fruit you will recognize them” (Matthew 7:20). In his understanding of the importance of a pure heart in worship, the author is very close in his ideas to those expressed by Jeremiah against the false and hypocritical worshippers in his day. Just as Jeremiah pleaded with his people “to do well ... and do not shed innocent blood,” lest they be exiled from their land (Jeremiah 7:5–7), so God pleaded with Cain to “do what is right” or face consequences of shedding innocent blood and exile from the land (v.7; cf. v.12).⁵

The above review confirms that the items brought to the Lord in Genesis 4:1–4 were not to be offered as sacrifices but presented as offerings.

⁵ John H. Sailhamer, “Genesis,” in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1990), 2:61–62.



Cain considered his offering was worthy for the presentation to the Lord but he did so in arrogance. Abel did the same with his presentation of a choice lamb from his flock.

Cain's was disapproved while Abel's was approved. The Lord's requests for an offering from these two men were designed to reveal what was going on in the souls of these two brothers—gratitude or arrogance?

Abel's motivation was to bring the best sheep within his flock and to do so with a mental attitude of gratitude. On the other hand, Cain brought his with an attitude of self-centeredness regarding his vegetables as Cain the master agronomist.

It is all about mental attitude. Abel displayed grace while Cain displayed arrogance. The Lord discerned the difference and made His views known. Abel graciously accepted the Lord complement but Cain assumed he, in the parlance of present-day fractured English, had been “dissed,” ergo, “disrespected.”

What the Lord perceived in Cain's attitude was soon displayed. He warned Cain about His perception in:

Genesis 4:7 “Is it not true that if you do what is right, you will be fine? But if you do not do what is right, sin is crouching [רָבַץ (*ravas*): “To stoop, as an animal waiting for prey.”] at the door. It desires to dominate you, but you must subdue it.” (NET)

It was not long before Cain fulfilled the Lord's warning about the crouching sin waiting for the vulnerable Cain at the door:

Genesis 4:8 Cain said to his brother Abel, “Let's go out to the field.” While they were in the field, Cain attacked his brother Abel and killed [הָרַג (*harag*): **fratricide**] him. (NET)

This act by Cain eliminated one-third of the witnesses for the Prosecution. He is the lone witness for the defense, however, the Lord set in motion Operation Exile accompanied by withdrawal of all logistical assets:

1. **Genesis 4:12:** Although an accomplished agronomist, the earth will not produce quality produce; he will be a homeless vagrant and a wanderer while continuing to function as history's first witness for the Dark Side's defense.
2. His punishment is isolation in a desolate land scrounging out a way of life while continuing to be a witness for the defence but fearful that he would be marked by this comment to the Lord in:



Genesis 4:14 “Look! You are driving me off the land today, and I must hide from Your presence. I will be a homeless wanderer [נָדָד (*nuth*): wayfarer] on the earth; whoever finds me will kill me.” (NET)

3. The Lord banished Cain from His presence in:

Genesis 4:16 So Cain went out from the presence of the Lord and lived in the land of Nōd [נֹדֶד (*Nōth*): “wandering”] east of Eden. (NET)

4. Because of murdering his brother, Abel, Cain was not only banished from Eden but also sentenced for life in a land whose name indicated his punishment. Cain was sentenced to wayfaring in a land called, “Wandering.”
5. There is a hymn which tells the story of “The Wayfaring Stranger.” No one knows who wrote its lyric and the music is “Arranged from an old southern melody.” It tells the story of a wayfarer, one who travels on foot. Regardless of his earthly trials, he is motivated, encouraged, and sustained by the truths he expresses in the hymn. Here are the first and fourth stanzas of:

The Wayfaring Stranger

I am a poor wayfaring stranger,
While traveling thro' this world below;
There is no sickness, toil, nor danger
In that bright world to which I go.
I'm going there to see my father,
I'm going there no more to roam;
I am just going over Jordan,
I am just going over home.

I'll soon be free from every trial,
This form will rest beneath the sod;
I'll drop the cross of self-denial,
And enter in my home with God.
I'm going there to see My Saviour,
Who shed for me His precious blood;
I am just going over Jordan,
I am just going over home.⁶

⁶ “The Wayfaring Stranger,” in *The Broadman Hymnal*, music ed. B. B. McKenney (Nashville: The Broadman Press, 1940), 74.



The Genealogical Line from Cāin’s Chart Pedigree Beginning with Ēnoch:

1. The chart pedigree of Cain and his wife is documented in Genesis 4:17–24. Because of their initial isolation in the land of *Nóth* the majority of their offspring were citizens of that area.
2. Because of the family’s dire circumstances and the poor leadership of its paterfamilias, we are led to conclude that the majority within the Cainite family are witnesses for the defense.
3. Genesis 4:17ff provides the chart pedigree of Cāin’s genealogy: Ēnoch, Írad, Mēhújael, Mēthúshael, Lámech, Jābal, Júbal, and Túbal-Cāin.
4. It is from these nine men that multiple witnesses for the defense emerged.

The Genealogical Line from ’Ātham’s Chart Pedigree Beginning with Sēth:

Genesis 5:2 God created them male and female, when they were created, He blessed them and named them “humankind” [אָדָם (’Ātham): Homo sapiens].

1. The chart pedigree of ’Ātham’s line is listed in Genesis 5:3–32 which continues down to the universal flood. This list contains 12 sons: Sēth and followed by Ēnos, Caīnan, Māhálalēel, Jāred, Ēnoch (*Hānoch*), Methúselah, Lāmech, Nóah and his sons: Shēm, Hām, and Jápeth.
2. Throughout this passage, each of these men are recorded as also having other sons and daughters except for Ēnoch whose only offspring was Methúselah. Noah’s sons’ children are not mentioned until after the universal flood.
3. Consult Genesis 10 for the complete roster of the children of Japheth, Ham, and Shem which are listed in the reverse order of their fathers’ births.
4. It is difficult to discern the offspring of each of these three sons’ children since chapter 10’s title in *The NET Bible* is “*The Table of Nations*” which contains both people and countries.
5. Yet one’s perusal of the chapter provides an abundance of information regarding the postdiluvial repopulation of the earth.

(End JAS4-21. See JAS4-22 for continuation of the study at p. 211.)

