

**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.<sup>4</sup>**

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.

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<sup>4</sup> 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 Zillah.

**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.

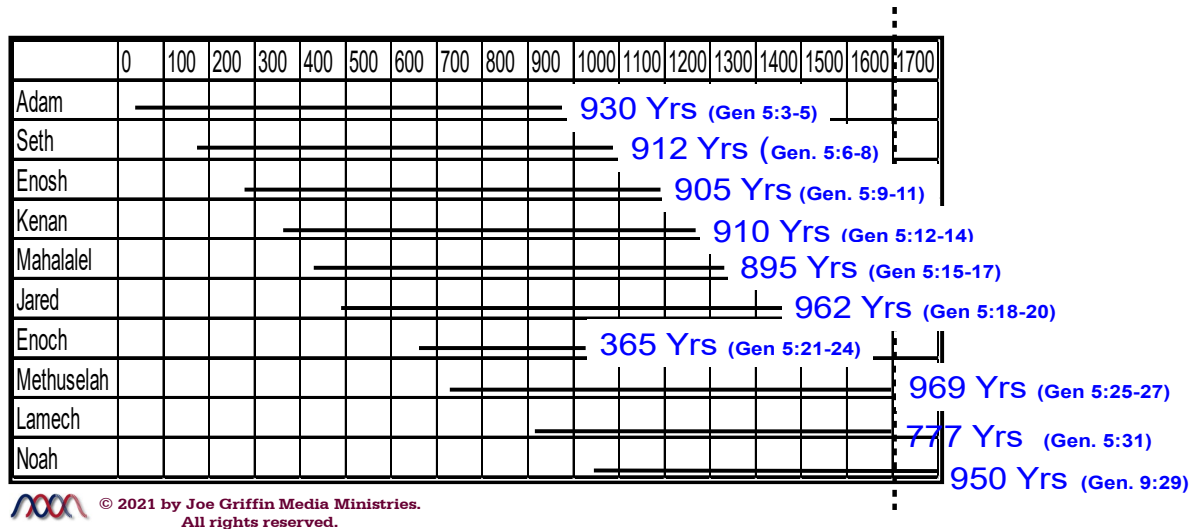
Once the Ark was grounded, those onboard constituted the world’s census to four pāterfamílias: Noah and his three sons, Shem, Ham, and Japheth, and their four wives whose names are not cited in Scripture.

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



## Line of Christ Longevity Chart

### Adam, et al., through the Flood



The circumstances documented in Genesis: Chapter Four are the result of the ongoing exchanges between God as plaintiff and Lucifer as the defendant. Both '*Adam*' and '*Ishshah*' were the initial witnesses for the Prosecution.

Both were created perfect Homo sapiens, their bodies, absent the sin nature, possessed Perfect Life. Their adversary was Lucifer who argued his case for the defense.

In the divine design for planet earth, which was also perfect—perfect provisions, perfect climate, perfect relationship with God—there was the necessity to include volition in the souls of the human couple.

Their logistics were not only provided by this perfect environment, but also the beautiful provisions within the garden of Eden. Within this garden, God caused to grow every tree that is pleasing to the sight and good for food (Genesis 2:9a). Yet, among those trees in the garden there were also found in the midst of it the “tree of life” and the “tree of the knowledge of good and evil” (Genesis 2:9b).

Yet, the reason for the restoration of the earth’s original perfection was to provide a courtroom in which the Appeal could be resolved. Therefore, within this perfect environment a volitional challenge must be included in order to resolve the Appeal.

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.

