

Results of the Fall

Genesis 4

Wednesday Study September 21, 2022

INTRODUCTION:

We are in our 5th lesson on the book of Genesis and will be discussing Chapter 4. In this study we will examine Eve's hope, the fall of Cain and the decline of civilization.

DISCUSSION:

1. Genesis 4:1 – Eve's hope of a redeemer

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

The naming of Adam and Eve's first son seems to indicate their hoped that Cain would be the answer to God's promise of a deliverer.

- a. **Cain name means “to forge” or “spear.”** Eve said in a Hebrew play on words,

“The one who will forge forth I have brought forth . . . from the LORD.”

More than this she said,

- b. “I have gotten a man from the LORD” **which could be translated, “Even Jehovah” or “From Jehovah.”**

Many believe Eve saw Cain as the possible Deliverer mentioned in the Genesis 3:15 promise. The one who would crush the head of the serpent. She suspected that he was the Lord Incarnate. His name reflected her hope and the parent's anticipation.

Adam and Eve never expected Cain to be the exact opposite of their desires. No believer plans to have their child leave the presence of the Lord. Instead of being the “Life Giver” he became the first “Life Taker.” Instead of being a deliverer, he became a captive and servant of Satan.

2. Eve second son is named Abel, which means “breath” or “vanity?” – Genesis 4:2

“And she again bare his brother Abel.”

Perhaps after watching Cain grow up she must have realized that he could not be the “One” – the Deliver. Hence, life without a deliver – a restorer of those things that were once in the garden – was vanity.

3. Early worship in Genesis 4:2-4.

“And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 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”

Cain was a farmer, caring for the land. Abel was a herdsman. Abel offered a sacrifice of blood (Genesis 4:4). Cain offered a sacrifice of the fruit of the Land (Genesis 4:5). God rejected Cain’s offering.

A few things we need to see in this passage.

- a. There was a **set time** for worship (Genesis 4:3)

The phrase, “in the process of time” means “at the end of days” or figuratively, “at the appointed time.” Even in those days there was an appointed time to worship.

- b. There was an **appointed** place – Genesis 4:3b-4a.

We find both men going to the same place. Possibly before the Cherubim who were guarding the entrance to the tree of life (Genesis 3:24).

- c. There was an appointed **way** to worship – Genesis 4:4-5.

“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: ⁵ But unto Cain and to his offering he had not respect.”

Unsaid in this passage yet found through-out the remainder of Scripture was how sacrifices were to be made. Blood was to be offered first, then grain. We discern this the basis God reprimand and later revelation. Cain’s offering was the wrong kind of offering.

Cain did not plan on leaving the presence of God. Obvious in this passage, he acknowledged that God is and sought to worship Him. He just planned on worshipping God in his own way – with grain – not a blood offering. Abel had the cattle; Cain had the grain.

Which leads me to the point. There are millions of well-intended men and women in the world who have a flair for self-styled worship: i.e. money, songs, prayers, feeding the poor. All are good. Yet this is not the order and way God instructed.

Genesis 4:5 – “But unto Cain and to his offering he (God) had not respect.”

4. Cain knew his offering was not acceptable (Genesis 4:5-7).

“But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ⁶ And the LORD said unto Cain, ‘Why art thou wroth? and why is thy countenance fallen? 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.’”

- a. Something must’ve happened to Cain for him to recognize that God was not accepting his offering. It seems God spoke to him directly, and/or through the family members pointing out his disobedience. Whichever way the rebuke came he got angry. Cain’s countenance dropped. The hopeful “life-giver” was outside the fellowship of God.

Insights: Cain is not alone when it comes to wanting to do worship it his own way. Many do so and when they are challenged, many get angry.

- b. God then spoke to Cain – Genesis 4:6-7

“If you do well, shall you 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.”

5. Note the personal pronouns in the following passage (His / Him). Who or what is God referring to?

“If you do well, shall you not be accepted? and if thou doest not well, **sin** lieth at the door. And unto thee shall be **his** (*Sin’s or Satan’s*) desire, and thou shalt rule over **him** (*Sin or Satan*).”

“**Its** desire is contrary to you, but you must rule over **it**.” ESV

“And **its** desire *is* for you, but you should rule over **it**.” NKJV

God personified sin as a beast crouching at the door about to pounce on him. If Cain did not master it, he would be its victim. The sin at the door was Cain’s own sinful desire (the beast within him).

James 1:14-15 – “But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

6. In Genesis 4:7-8 we find the first use of the term “sin” and the first murder.

“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. 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.”

Another part of the Genesis 3:15 promise was about to come to pass.

“I will put enmity between thy seed (Satan’s seed) and her seed (the Woman’s Seed).

Cain was of the kingdom of darkness (Genesis 4:3, 5). He chose his own way over God’s way. Satan was using Cain to bring about the destruction of the Messianic Line.

1 John 3:12 places Cain as part of the kingdom of darkness – Satan realm.

“Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”

Satan uses men to do his work and was laying seed in the heart and mind of Cain to kill his brother. The amazing thing is the rapid decline of mankind inside a few short years. From a holy estate to a murderous estate.

Genesis 4:16 – “And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.”

Why murder so soon in history? Satan knew of the promised Messiah. Eve sought for a true Deliverer; Satan hunted to kill the coming Deliverer.

Look at Revelation 12:4. Satan waited for the opportunity to destroy the Messiah even at his birth. Satan knew he had Cain, so Abel was a potential candidate for the Messianic Line. God never fully revealed every detail of His redemptive plan. Satan did not know all the details either. Yet Satan was willing to strike whenever He could. If Abel was of the messianic line, then Satan would have stamped out all hope for mankind and would have won out over God. Making God a liar and impotent. **This was the first attempt by Satan to keep the Messiah from coming.**

The murder is a graphic example of the warfare that exists between the seed of the woman and the kingdom of Satan. Satan is a roaring lion. He attempts to destroy us.

In John 8:44 Satan is called a murderer from the beginning.

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Satan hinders the believer – 1 Thess. 2:18

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. “

We are at war against Satan – Eph 6:11-12

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places.*”

- c. Cain's actions point out the active parts of the Messianic Promise found in Genesis 3:15. There will come the Deliverer. Until then there will be enmity between believers and the dark realms of Satan. Had Satan

succeeded in killing the one who was to be part of the messianic line he would have won the war.

7. Cain's Punishment – Genesis 4:9-15

Cain is disrespectful to God's inquiry and lies – v. 9

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

God's sentences Cain forcing him to wander

¹⁰ And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹ And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 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. ¹³ And Cain said unto the LORD, My punishment is greater than I can bear. 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. 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.”

- a. **This is the first mention of a human being cursed.** Note it is the same language God used against the Serpent (Genesis 3:14 “thou art cursed;” Genesis 4:11 “And now art thou cursed”)

But he would not merely become a wanderer, the curse went beyond that. All his relationships with his family were broken. He was a lifelong exile. The earth itself would be his enemy. Cain, who had once worked the soil, had watered it with his brother's blood, and that blood cried out against him from the soil. The same soil that he is now banned from forever. He is now commanded to wander over the land as an enemy of the earth.

- b. **The first lament comes from Cain** (verse 13-14) /4:11) Cain falls to pieces. But not because he felt compassion for Abel and his parents, or even because he had sin against God. His cry was one of terror in self-pity. He the killer feared that he would be killed. He knew that with all

the expansion of civilization some during his life some would seek to avenge Abel's blood. He felt fear and self-pity, but no remorse

- c. **God offers Cain protection?** Grace in the form of protection – Genesis 4:15

GENESIS 4:16-24 - CIVILIZATION EMERGES AND CULTURE DECLINES. MARRIAGE IS DEBASED, AND VIOLENCE IS GLORIFIED.

What, Cain prospers?

In place of God's promise, hope and comfort Cain and his line replace it with man's legacy, sinful leisure, and license.

1. Building a Legacy:

Cain's line took the lead in building cities, music, weapons, and agriculture. In short, his line sought comfort from the curse by forming a civilization that was filled with convenience and indulgence with the absence of God.

His activity was his way of coping with life under the curse. It is the only recourse any man has without God. It is the only way they can face the bitter reality of life. Now separated from God, Cain and his line enhanced their lives with material refinements.

In this passage we can learn a great deal about what a godless society does. The world prides itself on its cultural advancements

- a. **Cities become lasting monuments** – Genesis 4:16-17

“And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. ¹⁷ And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.”

Cain went out from the presence of the Lord and dwelt in the land of Nod. The first thing he does is to build a city. **It was a defiant act.** Cain was condemned to be a ceaseless wanderer in the earth, so he builds a city. – Genesis 4:17 cf. 12, 14

The naming of the city after his son was an attempt to retain the name of his son in the memory of the descendants. The point is this: Cain was building his legacy and making his eternity. If man lives like the

beasts of the field and then dies what does he leave behind? Nothing. So, Cain and his descendants went about building cities and culture in order to leave something behind of greater value. Enoch (the name of his son and the city) means dedication.

b. The advancement of sinful leisure and pleasures:

They strove to advance their culture in order to bring enjoyment and convenience apart from God.

- 1) From Lamech (**the seventh from Adam**) through the line of Cain came a number of beginnings, and with the advancement in civilization came the advancement in the rebellion against God.
- 2) This passage skips ahead to the seventh from Adam. It is to show how a culture without God advances.

c. The altering of God's institution – in this case marriage

- **Bigamy.**

A problem that would plague society for ages – Genesis 4:19. It seems that Lamech's wives were taken based on their beauty. If this is the case, his choice was based on physical lust rather than the inward beauty or godliness. Lust was therefore becoming a prime factor.

Adah means, "ornament"

Zillah means, "shade"

d. There is the growing reliance on self – Genesis 4:22.

The making of tenting, weapons, and implements to ease the burden of the curse. –

- 1) Lamech's wife Adah – their children spotlight this point.

- a) Jabal raised cattle and dwelt in tents – v. 20

The eating of meat, which was a disregard of God's law until after the flood. Self-rule in efforts to find leisure and relief from the bitterness of the curse.

- b) Jubal – made musical instruments – v. 21

Jubal made music instruments – another sign of leisure and relief from the bitterness of the curse. Jubilee

- 2) Lamech's wife Zillah – their children also spotlight self-reliance
 - a) Genesis 4:22 – Tubal-Cain the maker of brass and iron.
 - b) Naamath (is his daughter) – v. 22 – Pleasant
- 3) Both Jubal and Naamath indicate joy and happiness in the face of harshness of life.

The point is this. By the time we reach midway between the creation and the Noahic flood we have the full flowering of the seed of Cain.

We have the willful disregard of God's institutes and His laws. We have a people without Promise, Hope and Divine Comfort. To lessen the burden of curse: They make their own music to drown out the emptiness of life. They design their own weapons to become self-sufficient apart from God. In place of godliness is selfishness and greed. It is all that is in the world, the lust of the flesh and lust of eyes, and the pride of life."

e. **There is the growing disdain for life** (Violence is glorified)

Lamech's taunt song. It was a song of boastful pride and arrogance. – Genesis 4:23-24.

"It is a song about his strength. He brags before his wives."

The song indicates that Lamech was wounded in some way. Whether physically or just emotionally insulted it does not say. So Lamech killed the youth or a youthful warrior who had offended him.

He brags in the song that if anyone should try to avenge the murder he would take care of himself seventy and sevenfold without any help from God such as Cain received.

SETHITE LINE: THE PROMISE OF DELIVERER REVIVED

1. Genesis 4:25-26

“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. 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.”

- a. **Seth means “appointed one.”** Seth was not a substitute for Abel in the area of the messianic line. Seth was the “appointed one” by God to bear this line. (Genesis 4:26) – After this then men began to call upon the name of the Lord.
- b. When the Cainite civilization began to rise and worship at the shrines of abundance in art and technology—when abuse and violence and the devaluation of life became commonplace—when vengeance became exponential—when men fancied that they were captains of their own souls—Sethite civilization began to proclaim the name of the Lord, the captain of their salvation.

2. The Patriarchal Genealogy

- a. Adam (man) - Genesis 5:3-5 – had Seth when he was 130 years old. He was 930 years old when he died. He had many other sons and daughters
- b. Seth (appointed) – Genesis 5:6-8 – had Enos when he was 105 years old. He was 912 years old when he died. He had many other sons and daughters.
- c. Enos (mortal) – Genesis 5:9-11 – had Cainan when he was 90 years old. He was 905 years old when he died. He had many other sons and daughters.
- d. Cainan (Sorrow) – Genesis 5:12-14 – had Mahalaleel when he was 70 years old. He was 910 years old when he died. He had many other sons and daughters
- e. Mahalaleel (the blessed of God) – Genesis 5:25-17 – had Jared when he was 65 years old. He was 830 years old when he died. He had many other sons and daughters

- f. Jared (he shall come down) – Genesis 5:18-20 – had Enoch when he was 162 years old. He was 962 years old when he died. He had many other sons and daughters
- g. Enoch (teaching, dedicate) – Genesis 5:21-24 – had Methuselah when he was 65 years old. He walked with God after Methuselah was born for 300 years. He was not; for God took him at 365 years old.
- h. Methuselah (his death shall bring) – Genesis 5:25-27 – had Lamech at 187 years of age. He had many other sons and daughters. He died at 969 years of age.
- i. Lamech (the despairing)– Genesis 5:28-31 – had Noah at 182 years of age. He name his son Noah for “This one shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” He died at 777 years of age.
- j. Noah (rest or comforter) – Genesis 5:32 – began his family at 500 years of age (Shem, Ham Japheth)

Some believe the etymology of the patriarch names deliver a message of hope. For when you put the names into a sentence, you get the following:

Man (is) appointed mortal sorrow; (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.

3. Note the dilemma portrayed in the verses below. Notice also the unique placement of Enoch in the antediluvian timeline.

Genesis 5:5 – Adam lived v. 5 and he died

Genesis 5:6 – Seth lived v. 8 and he died

Genesis 5:9 – Enos lived..... v. 11 and he died

Genesis 5:12 – Cainan lived v. 14 and he died

Genesis 5:15 – Mahalaleel lived v. 17 and he died

Genesis 5:18 – Jared lived v. 20 and he died

It is pretty dismal picture. This is the result of sin and death that passed on to all mankind.

Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”

There is no hope in the passages I read. It is a list that records curse of death being played out in the lives of men.

And yet spanning the very middle of the time line that spans 1656 is a man by the name of Enoch. He dwelt on the earth between 622 & 987 BC. And it says of him . . .

Genesis 5:21 – Enoch lived v. 24 God took him

This is hope. There is something other than just the one possibility of death looming ahead.

Genesis 5:25 – Methuselah lived . v. 27 and he died

Genesis 5:28 – Lamech lived v. 31 and he died

Genesis 5:32 – Noah lived v. 6:8 found grace