

Day 4 - WEDNESDAY: October 26th

Genesis 4

Genesis 4:1-26 NKJV

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." Now 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 killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth." And Cain said to the LORD, "My punishment is greater than I can bear! Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me." And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him. Then Cain went out from the presence of

the LORD and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal. He was the father of all those who play the harp and flute. And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah. Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me. If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold." And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed." And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.

Daily Deep Dive:

In verse 1 it tells us that Adam “knew” Eve and she becomes pregnant. This word “to know” is used often in the Bible (946 times) and means “to know, to understand, to perceive, etc...” It’s a pretty straight forward word, it’s also used when talking about one’s wife to mean “to have sexual intercourse” (See other examples in the same chapter 4:17, 4:25). I believe the bible clearly shows that by God’s grand design, the relationship between a husband and wife was designed to teach us about the greater relationship that God desires to have with each of us. One where we are close, connected, vulnerable, open, transparent, bond together. There is no greater “knowing” someone then that which is experienced in marriage. Sharing everything together, a connection, an openness and closeness, including that of choosing to have

sex together. An act by God's design, known only between a husband and wife, to drive them even closer together, and shared with no one else.

In verse 3, we see that time passes, but at some point, Cain and Abel bring offerings to God.

The UCG bible reading program states: "As to the acceptance of Abel's offering and the rejection of Cain's, some have suggested that there was something wrong in Cain bringing a grain offering. Yet we later see grain offerings as perfectly acceptable to God. Indeed, God said the grain offering was to be burnt "on the altar for a sweet aroma, as a memorial to the Lord.... It is most holy, like the sin offering and the trespass offering" (Leviticus 6:15, Leviticus 6:17). So what was the problem? Genesis 4:4 tells us that Abel brought from the "firstlings" of his flock, but no such indication of giving God the first or best is attached to Cain's offering in the previous verse. Perhaps this was due to Cain's overall attitude. Genesis 4:5 states, "But [God] did not respect Cain and his offering." Notice that it was not just the offering that God did not respect, but Cain himself! Indeed, that may be the very reason that God did not accept his offering. We are often told in Scripture that God loathes the sacrifices, festivals and even prayers of those who are guilty of great wrong and yet are unrepentant (see Isaiah 1:10-15). When such a person "offers a grain offering, [it is] as if he offers swine's blood" (Isaiah 66:3). God recognized that Cain was on the verge of allowing sin to control him (Genesis 4:7)—to manifest itself in real action.

We are told that Abel, on the other hand, offered a better sacrifice because it was offered by faith, through which he was considered righteous (Hebrews 11:4; Matthew 23:35). Faith comes by hearing God's instruction (Romans 10:17). God's commandments must have been transmitted through Adam and Eve. And God must have even prescribed rules for worship at some point, or else how would Cain and Abel have known to bring sacrifices? Abel was obedient—through faith.

Cain's rejection roused him to anger and jealousy—though he may have already had these emotions to some degree. In any event, he did not master his urges, as God told him to (Genesis 4:7). Instead, he murdered his brother.

Later, God confronted Cain: “The voice of your brother’s blood cries out to Me from the ground” (Genesis 4:10). When someone is said to cry out to God, the cries are usually for relief, protection or vengeance. Abel’s blood, figuratively speaking, cried out for vengeance. This is confirmed by Cain’s fear that vengeance would be taken out upon him by anyone who found him, and by God’s remarks in Genesis 4:15, which explicitly connect vengeance with the context. This is interesting because the book of Hebrews states that the blood of Jesus “speaks better things than that of Abel” (Hebrews 12:24). Why? Because Abel’s blood sought vengeance, which was well and just, but Christ’s blood offers mercy and forgiveness to those who will accept it, which is better.”

Verse 6 – It is not the correct response to get angry when we are caught or corrected for doing wrong. We should own up to our mistakes and humbling seek repentance, not get angry.

Verse 7 – As mentioned in chapter 3, sin can rule and run our lives if we let it. It’s always right there. It takes God’s help through the power of His Holy Spirit, and much diligence to rule over sin. We all fail in that, but we must not give up and quit striving to overcome.

James 1:20 tells us “for the wrath of man does not produce the righteousness of God.” From the anger of men, bad things come. From his anger sprang other evil thoughts, resulting in murder, then lying to God.

Verse 15 – What was the “mark of Cain”? We don’t know. There are many weird ideas out there that are created out of man’s ideas and are false. What do we know? God “set” “a mark”. The word “set” means “to put, to place, to appoint, to direct toward” It’s a word used 580 times in the bible but translated many different ways. The word “mark” meaning “a signal, a sign, a token”. The first occurrence of this word we read and discussed in chapter 1 verse 14. (**Gen 1:14** Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;).

In that case, God placed signs in space that were used to identify timing. The word is later used by God about the rainbow (in Gen 9:13) and about

circumcision (Gen 17:11). The long and short of it is that we don't know. What we do know is that it fulfilled the purpose for which it was intended; to spare Cain's life.

In verse 24 we see this weird statement from Lamech "If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold" This too has a number of interpretations, but I am satisfied with Adam Clarke's commentary: "It is supposed that Lamech had slain a man in his own defense, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavors to prove that there was no room for fear on this account; for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he, who should kill Lamech for having slain a man in self-defense, might expect a seventy-seven-fold punishment."

In verse 25 & 26 we see Adam and Eve having another son, this time Seth. Seth has a son Enosh and then it finishes the chapter by saying "Then *men* began to call on the name of the LORD." Here's what John Gill's commentary states: "not but that Adam and Abel, and all good men, had called upon the name of the Lord, and prayed to him, or worshipped him before this time personally, and in their families; but now the families of good men being larger, and more numerous, they joined together in social and public worship: or since it may be thought there were public assemblies for religious worship before this time, though it may be they had been neglected, and now were revived with more zeal and vigour; seeing the Cainites incorporating themselves, and joining families together, and building cities, and carrying on their civil and religious affairs among themselves, they also formed themselves into distinct bodies; and not only separated from them, but called themselves by a different name; for so the words may be rendered: "then began men to call themselves", or "to be called by the name of the Lord"

Jamieson-Fausset-Brown commentary says this simple statement "rather, by the name of the Lord. God's people, a name probably applied to them in contempt by the world"

It appears that God's people begin to stand out and be called by God's name.
(i.e. "sons of God" – we'll come back to this on day 6)