

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

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From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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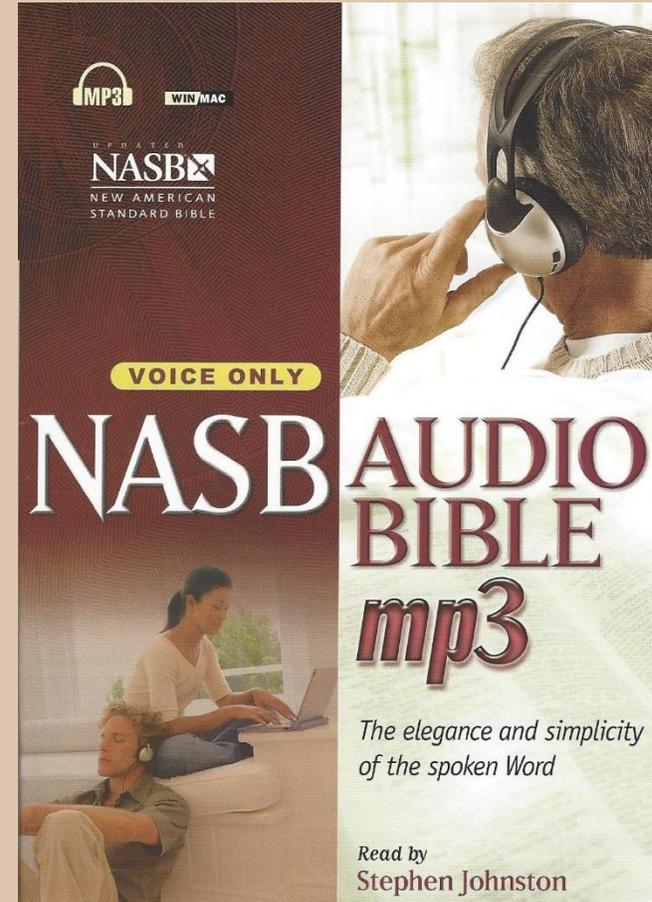
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From God's Creation to God's Nation

Part One: Section One

GENESIS 4



From God's Creation to God's Nation

Part One: Section Two

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." vs 4:1

A literal translation of the Hebrew text for Genesis 4:1 would read:

And the man knew Eve his wife, she conceived and bare Cain and said "I have gotten a man: Jehovah."

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:

This is exactly the same sentence construction as in the next verse:

Again she bare his brother: Abel.

וַתֵּסֶף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל



From God's Creation to God's Nation

Part One: Section Two

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." vs 4:1

Few Bible translators really understand what Eve is saying here, which is why our English translations do not read as given above. Eve has clearly understood from God's words in Genesis 3:15 that the serpent will be defeated by a God-Man. She obviously thinks that Cain is Jehovah. Her basic theology is correct: Messiah would be both man and God. Her mistake is in her application of that theology. She has assumed that Cain, her first child, was the promised God-Man. That she quickly realized her mistake is evident at the birth of Cain's brother whom she names Abel, meaning "vanity."

From God's Creation to God's Nation

Part One: Section Two

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." vs 4:1

It is interesting to see how different scholars have dealt with this verse at different times. Most English translations read, "I have gotten a man with the help of Jehovah." The words "with the help of" were added by the translators to avoid giving a reading which was unacceptable to them. But the Hebrew does literally read, "I have gotten a man: Jehovah." This is actually the same construction as the Hebrew for the immediately preceding words, "and she bare: Cain." The common English translation is not based on the Hebrew text but on the Greek Septuagint which reads "through God." This was followed by the Latin Vulgate which also reads "through God."



From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

II. THE TESTIMONY OF ABEL (4:1–26)

- a. Abel, the godly son (4:1–2, 4): He is a shepherd who obediently offers an animal sacrifice to God.**



From God's Creation to God's Nation

Part One: Section Two

a. Abel, the godly son (4:1–2, 4): He is a shepherd who obediently offers an animal sacrifice to God.

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead yet speaketh” (Hebrews 11:4). Abel even offered, with the “firstlings of his flock,” the “fat pieces thereof,” a practice that would long afterward be incorporated into the actual Mosaic law of the peace offering: “all the fat is the Lord’s” (Leviticus 3:16).

From God's Creation to God's Nation

Part One: Section Two

Parallels Between the Brothers Narratives



Event



Cain and Able



Jacob and Esau

Birth of two sons

Gen. 4:1-2a

Gen. 25:24-26

Naming of offspring

Gen. 4:1b

Gen. 25:25b, 26b

Occupation of both sons

Gen. 4:2b

Gen. 25:27

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Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

II. THE TESTIMONY OF ABEL (4:1–26)

b. Cain, the godless son (4:3–26)

- i. The apostate (4:3): He offers God a bloodless offering.
- ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.
- iii. The assassin (4:8–16)
 1. Cain's crime (4:8): In a fit of rage and envy, Cain kills Abel.
 2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.
 3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.



From God's Creation to God's Nation

Part One: Section Two

b. Cain, the godless son (4:3–26)

There seems to have been a regular time and place at which men were allowed to meet God. Possibly the place was at the door of entrance to the garden where the cherubim guarded the way to the tree of life (Genesis 3:24). Adam and Eve had been driven out of the garden, away from the presence of God. By God's grace, however, and in view of His promised Redeemer, He still allowed men to approach Him under certain conditions, there to hear His Word and to receive His guidance.



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Part One: Section Two

b. Cain, the godless son (4:3–26)

It seems probable that Adam and Eve had shown love to both their sons and had instructed them alike; so it is difficult to understand what caused Cain and Abel to assume different attitudes and characters. Gradually, however, these innate differences began to manifest themselves. Adam and Eve had other sons and daughters (Genesis 5:4); hence it may be that Cain and Abel had had brothers and sisters for many years prior to the events described in this chapter. They were both grown men, and their parents had been given divine instruction to multiply, so that this indeed seems more likely than not.



From God's Creation to God's Nation

Part One: Section Two

b. Cain, the godless son (4:3–26)

It is, therefore, quite probable that the offerings described in these verses were not the first ones offered by these two brothers. Rather, it must have become a regular practice, at certain definite periods of time, possibly on the Sabbath. The words in the Hebrew—literally, “at the end of the days”—seem to suggest this. Since this was the first occasion on which Cain received a rebuke, it would be inferred that his previous offerings had been acceptable to God.



From God's Creation to God's Nation

Part One: Section Two

b. Cain, the godless son (4:3–26)

The Bible does not actually say specifically whether such sacrifices had been commanded by God, or whether the practice arose merely as a spontaneous expression of thanksgiving and worship. If it was the latter, however, it is difficult to understand why God would not have been as pleased with an offering of Cain's fruits as with an offering of Abel's slain lamb. It seems more likely that God did give instructions, and that Cain had disobeyed. The entire occurrence can only be really understood in the context of an original revelation by God regarding the necessity of substitutionary sacrifice as a prerequisite to approaching God. Such revelation was most likely given at the time God provided coats of skins for Adam and Eve, and then banished them from His presence, providing, however, a specific means by which they could still commune with Him at certain times, on the basis of a similar sacrifice.



From God's Creation to God's Nation

Part One: Section Two

b. Cain, the godless son (4:3–26)

Adam and Eve had no doubt duly instructed their children in this provision and, for a long time, they heeded and followed it. Cain himself had probably purchased from Abel a sheep for his own sacrifice each time they came to the appointed place.



From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

Farming and sheep herding appear as the earliest means of human livelihood. It seems unwise to read into the account a rivalry between the two ways of life. "In the process of time" may be viewed as an indefinite time reference, but here seems to indicate some sacred anniversary when Adam and all his posterity gathered at the primitive sanctuary for worship. Attention centers on Cain and Abel. Each brought a minha, an offering or gift of homage or allegiance, that was natural for him. Cain brought agricultural produce and Abel the "best of the firstlings of his flock." God accepted Abel's offering but rejected Cain's. Why is a debated question.

From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

In the passage itself the intimation is that Abel brought his best whereas Cain may have been somewhat indifferent or careless. The New Testament indicates further that Cain's life was characterized by evil and Abel's by righteousness. In other words, Cain's offering did not proceed from a heart right toward God (1 John 3:12; cf. Matt. 23:35; Heb. 11:4; 12:24; Jude 11). Proverbs 21:27 is instructive at this point: "The sacrifice of the wicked is an abomination." It is additionally possible that Cain was scored for not offering a blood sacrifice, as commentators often claim; but Scripture does not say that, and by no means did all the sacrifices even in the Mosaic system require the shedding of blood.

From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

At the time of worship (apparently the end of a season or a proclaimed time to sacrifice), both young men brought their offerings (both are called *minḥâ*, which in the Levitical code describes an acceptable offering). The Hebrew construction describing Abel's offering is elaborate, the writer stressing that Abel went out of his way to please God: he "brought of the firstlings of his flock and of their fat." This construction, a hendiadys, is better translated: "He brought the fattest of the firstlings of his flock." Later the law required that worshipers give the best that they had to God, which included the firstborn of the flock that was the fattest or healthiest (e.g., Exod. 13:2, 12; see also Lev. 22:17–25). In contrast to Abel's offering, Cain's is simply mentioned—he brought an offering of the fruit of the ground. Cassuto concludes that, whereas the one worshiper went out of his way to please God, the other simply discharged a duty.



From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

That there was something wrong with Cain's attitude or motivation may be seen immediately in the Lord's response: "And the LORD respected Abel and his offering, but he did not respect Cain and his offering." In each case the person is mentioned before the offering, which suggests that the kind of offering is not as important to the story as the attitude of the person making the offering. Here again we can see that Cain is not right.

The expositor will have to survey some of the suggestions offered for interpreting the verb *šā'â*, "had respect." How did they know one was accepted and the other was not? Some suggest that fire fell and consumed Abel's offering but not Cain's, or that Abel's flocks flourished but Cain's crops withered, or that the Lord simply spoke, or that they knew inwardly. This is an incidental question, for the text merely makes the point that God rejected Cain and his offering.



From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

Then in 4:3–4a came the sacrifices, or better, the offerings. The timing was: And in the process of time it came to pass. The Hebrew literally reads “at the end of days,” meaning “at a specific appointed time.” So already, this early in human history, there was a fixed time in which the offerings were to be offered. It was clearly a regularly prescribed time. This being so, this means that this was not the first time sacrifices were offered or even the first time that Cain offered a sacrifice.

Previously, since Abel was the shepherd and Cain was the farmer, in order to have a blood-sacrifice, Cain would have had to purchase a sheep or a goat from his brother, Abel. However, this time, he chose not to do it that way, but Cain brought of the fruit of the ground an offering. The Hebrew word is minchah, which means “an offering” in general terms. Nevertheless, in Cain’s case, it was bloodless; and because it was bloodless, it was unacceptable.

From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

This is an example of an act of religion, but apart from faith. He was only going through the motions to try to discharge his duty. Although God later did accept grain offerings, even the grain offerings of the Mosaic Law always came in contact with blood. Therefore, what Cain offered was from the fruit of the ground; and there is no indication as to its being of the best quality, no indication even that it was of the first fruits. Bringing it unto Jehovah meant he brought it to a specific place, to a prescribed place; but there is no mention of an altar. So again, the place may well have been at the entrance to the Garden of Eden, where the presence of the Shechinah Glory was manifested. Then came the offering of Abel: And Abel, he also brought of the firstlings of his flock. Abel's offering was different from Cain's in two ways: It was a firstling, a firstborn; and it was a blood sacrifice.



From God's Creation to God's Nation

Part One: Section Two

i. The apostate (4:3): He offers God a bloodless offering.

The text adds that Abel brought of the fat thereof, which was viewed as the best part (Lev. 3:16). For Abel, this sacrifice was an act of faith, to perform his spiritual duty. The mention of the fat shows that the issue was the sacrifice of blood. Popular relational theology tries to claim that the whole thing was an issue of attitude, that Cain had the wrong attitude but Abel had the right attitude. However, there is simply no indication of this in the text, and the thrust of Scripture is that the problem was a lack of blood, as shown in Hebrews: By faith Abel offered unto God a more excellent sacrifice than Cain (Heb. 11:4); Messiah's blood that speaks better than that of Abel (Heb. 12:24). The clear emphasis here is on blood, not merely attitude. 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.



From God's Creation to God's Nation

Part One: Section Two

ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.

Cain was so angry over the rejection of his offering that God warned him of the peril he was in. Whereas Eve had to be talked into her sin by the serpent, it appears that Cain would not be talked out of his intended sin, even by the Lord himself.

The words of the Lord will take the most time in the exegesis of this section, not only because of their difficulty, but also because of their importance to the exposition as a whole. They begin with interrogation and then move to paternal advice. At the center of the speech is the concept of doing well: "If you do well, there is uplift; but if you do not do well, sin is couching at the door, and its desire is for you, but you can have the mastery over it." Here, then, is the predicted conflict (3:15) between good and evil arising immediately. The point of the statement, even though put in a conditional clause, is that Cain was to do well ("good").

From God's Creation to God's Nation

Part One: Section Two

ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.

In view of the preventive nature of this advice, the exposition's application would probably come back to reiterate the point—do what is right and you will master sin. Cain's anger was reflected in his facial expression; if he did well, however, even that would all change.

But if he did not do well, sin was about to overwhelm him, according to the Lord. Sin is personified as an animal couching at the door and ready to pounce on Cain, whose anger made him susceptible to this evil influence. Perhaps there is more in this passage, however, than a personification. The participle “couching” or “lies” (rōbēṣ) is cognate to an Akkadian term used of a type of demon. The first edition of the Jewish Publication Society's Torah offered the translation: “Sin is the demon at the door.” If such a translation is legitimate, then there is a connection with the oracle about the seed of the serpent.



From God's Creation to God's Nation

Part One: Section Two

ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.

It is important that the expositor elaborate on how the Lord's words reflect the oracle about the woman: "Your desire [was] to your husband, but he shall have the mastery over you." A comparison of the Hebrew in 4:7 with 3:16 clearly shows that the Lord was warning Cain by reminding him of the fatal outcome of the earlier conflict.



From God's Creation to God's Nation

Part One: Section Two

ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.

To summarize our suggested interpretation of verse 7: cain's offering having been refused, anger filled his heart. Jehovah asks him why he is wroth, and tells him there is no just cause for his displeasure, and that if he will bring the required offering it would be accepted and Cain would then retain the rights of the firstborn. At the same time God faithfully and solemnly warns him of the consequences which will follow his refusal to bring the specified sacrifice. If his sin is not removed by an expiatory offering, it will spring upon and devour him. Cain refused to comply with Jehovah's demands and the Divine threat was carried out. What an illustration of James 1:15! "When lust (desire, passion) hath conceived, it bringeth forth sin: and sin when it is finished (consummated), bringeth forth death." This was the precise order in Cain's case: first—lust, anger—then, sin—lying at the door,—then, death—Abel murdered.

From God's Creation to God's Nation

Part One: Section Two

iii. The assassin (4:8–16)

Abel, as God's first "prophet" (see Luke 11:49–51), surely counseled urgently against this decision, as "Cain talked with Abel his brother." But the seeds of pride and envy and hatred bore their bitter fruit. The enmity of the old Serpent completely poisoned Cain's soul when God would not receive his gift, and it would not rest until Abel's blood was spilled.



From God's Creation to God's Nation

Part One: Section Two

1. Cain's crime (4:8): In a fit of rage and envy, Cain kills Abel.

The Apostle John revealed the reason Cain killed Abel in 1 John 3:12: “. . . his own works were evil and his brother's righteous.” Abel's attitude of faith in God resulted in righteous works that produced guilt in Cain. The seriousness of Cain's sin is clear from God's repeated references to Abel as Cain's “brother” (vv. 9, 10, 11).



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

The commentators have interpreted Cain's "sign" or "mark" (v. 15) in a variety of ways.

- 1. Paralysis. This view rests on the meaning of the word used to translate "sign" in the Septuagint.**
- 2. The word "Yahweh." This view originated in an ancient Jewish commentator's interpretation.**
- 3. A long horn growing out of the middle of Cain's forehead. This interpretation comes from another Jewish commentator, and many medieval paintings represent it.**



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

The commentators have interpreted Cain's "sign" or "mark" (v. 15) in a variety of ways.

- 4. Some other identifying mark on his person, perhaps even his name. This view sees a parallel with other marks that identify and protect their bearers to which the Bible refers (cf. Ezek. 9:4; Rev. 7:3; 13:16–18; 14:1).²⁴⁹**
- 5. A verification of God's promise to Cain. The text does not identify the sign, but it was some immediate indication that God gave Cain to assure him that he would not die (cf. 21:13, 18; 27:37; 45:7, 9; 46:3 with 21:14; 44:21). This view rests on the usual meaning of "sign" in the Old Testament (cf. Judg. 6:36–40; 2 Kings 2:9–12; et al.), which the Hebrew construction supports here.**

Whatever it was, Cain's mark served to protect him as well as to remind him and others of his banishment. "Nod" means "wandering," so the very name of the place where he lived also reminded him of his sentence (v. 12).



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

Cain and Abel stand as the representatives of two great classes of people. They typify respectively the lost and the saved; the self-righteous and the broken spirited; the formal professor and the genuine believer; those who rely upon their own works, and those who rest upon the finished work of Christ; those who insist upon salvation by human merits, and those who are willing to be saved by Divine grace; those who are rejected and cursed by God, and those who are accepted and blessed. Both Cain and Abel were the children of fallen parents, and both of them were born outside of Eden. Both were, therefore, by nature "children of wrath," and as such judicially alienated from God. Both had been shapen in iniquity and conceived in sin, and hence both stood in need of a Saviour.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

But, as we shall show, Cain denied his ruined and fallen condition and refused to accept the Remedy God provided; while Abel acknowledged his sinnership, believed the Divine testimony, put his faith in a sacrificial substitute, and was accounted righteous before God.

In our study of Genesis 3, we saw that before God banished our first parents from Eden, He revealed to them the way of salvation: “Unto Adam also and to his wife did the Lord God make coats of skins and clothed them” (Gen. 3:21). This was the first Gospel sermon ever preached on this earth, preached not by word but by symbol.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

By clothing Adam and Eve with these skins God taught them four lessons.

First, that in order for a guilty sinner to approach a holy God he needed a suitable covering.

Second, that the aprons of fig leaves which their own hands had made were not acceptable to Him.

Third, that God Himself must provide the covering.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

By clothing Adam and Eve with these skins God taught them four lessons.

Fourth, that the necessary covering could only be obtained through death. Death is the wages of sin. Adam and Eve had broken God's command, and justice clamored for the execution of law's penalty. Either they must die or another must die in their place. Mercy can only come in after justice has been satisfied. Grace reigns "through righteousness," and never at the expense of it. God dealt with Adam and Eve in mercy, but in doing so He first met the claims of His broken law. In clothing them with skins God showed them by forceful symbol that sin could only be covered—atoned for, for the Hebrew word for atone means "to cover"—at the cost of sacrifice, by life being taken, by blood being shed. And so in Eden itself we find the first type and foreshadowment of the Cross of Christ.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

By clothing Adam and Eve with these skins God taught them four lessons.

To Adam and Eve, God preached the blessed and basic truth of substitution—the just dying for the unjust, the innocent suffering for the guilty. Adam and Eve were guilty and merited destruction, but these animals died in their stead, and by their death a covering was provided to hide their sin and shame. So it is with Christ and the believer. In Him I am provided with a robe of righteousness—“the best robe”—which perfectly satisfies the eye of the thrice holy God.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

By clothing Adam and Eve with these skins God taught them four lessons.

In Eden then we hear the first Gospel message. But not only so, in Eden God showed man plainly and unmistakably what He required of him. In the slaying of those animals from whose bodies the skins were taken to clothe our first parents, God revealed the condition upon which alone the sinner can approach his Maker, namely, bloodshedding. Man must put a substitute between himself and God's wrath. In the slaying of the animal, the offerer identified himself with his offering and acknowledged that he was a sinner, that he deserved naught but judgment at God's hands, that death was his legitimate due. In the slaying of the offering with which the offerer had identified himself, he saw the death of his substitute, the meeting of God's claims, the satisfying of Divine justice, and that, because his substitute had died in his stead, he went free.



From God's Creation to God's Nation

Part One: Section Two

2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.

By clothing Adam and Eve with these skins God taught them four lessons.

We have again commented somewhat freely upon Genesis 3:21 because our understanding of this important verse is necessary in order to intelligently apprehend the contents of Genesis 4. As we have seen, Adam and Eve were clearly and definitely instructed by God Himself concerning the terms of approach to their Maker. To them He explicitly revealed His requirements, and these requirements were wade known by Adam and Eve to their children. It is beyond question that Cain and Abel knew that in order to come before Jehovah with acceptance they must bring with them a bloody offering. Heb. 11:4 makes that fact abundantly clear. It was "by faith" that Abel presented his sacrifice to God, and Romans 10:17 tells us "Faith cometh by hearing and hearing by the Word of God," hence it is evident that he and his brother had "heard" of God's requirements.



From God's Creation to God's Nation

Part One: Section Two

3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.

The narrative art of this story effectively presents a picture of a man without faith, a man in rebellion against God. The expositor can approach this subject from two perspectives, that of the righteous who must tolerate such a person, or that of the wicked. If the latter is chosen, then the thrust of the message would be a warning about the penalty for rebellion and advice for averting it. Rather than concentrate on another whom God has favored and try to discredit or destroy him, the potentially rebellious person must concentrate on doing what is right to overcome evil.



From God's Creation to God's Nation

Part One: Section Two

3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.

The message to the righteous would be to continue to serve God in piety, knowing that such service will alienate them from the wicked individual who is only outwardly religious. The devout must expect that the wicked will oppose them in a host of subtle ways. Both types of people were in ancient Israel; both are in any assembly gathered for worship.

From God's Creation to God's Nation

Part One: Section Two

3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.

John concentrates on the theme of love for the brethren and uses Cain as an illustration: “For this is the message that you have heard from the beginning, that we should love one another, not as Cain, who was of the wicked one and murdered his brother.... Do not marvel my brethren if the world hates you” (1 John 3:11–13). This use of the story in the New Testament is certainly at the heart of the message, but it is only a part of it.

From God's Creation to God's Nation

Part One: Section Two

3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.

I would word the expository idea in this way: Those who worship must have as their goal always to please God so that they will not allow sin (envy and hatred) to work its ruinous ways in their lives. This formulation centers on the warning that God gave Cain but includes all the major facets of the story. Anytime a person is filled with envy and anger over God's blessing on others, there will be disaster if that anger is allowed to run its course. Cain has become the abiding example of this pattern.



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SECTION OUTLINE TWO (GENESIS 3–5)

II. THE TESTIMONY OF ABEL (4:1–26)

b. Cain, the godless son (4:3–26)

iv. The architect (4:17–24)

1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.
2. The treacherous society founded by Cain (4:23–24): They practice polygamy and are given over to violence.

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iv. The architect (4:17–24)

- 1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

Even though the early people of the earth, Adam and Eve and their descendants, were in a fallen and degenerating state, they were not "primitive" people. Being closer to Creation than we are, they had not degenerated as far as we have. Their bodies were far more perfect, their minds more alert and capable, and their lifetimes longer. With their good health, keen observational powers, and alert minds, they soon began to develop a high level of science and technology. It is an error to assume, as current culture does, that early man was not mentally highly capable, or that he was ignorant of what we would call science and scientific principles. ...



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iv. The architect (4:17–24)

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From this passage (Gen. 4:20-22) we observe that in just seven generations from Adam, early man had made significant developments. Antediluvians were not struggling and barely surviving primitive hunters living in caves as the naturalism (evolutionism) picture would have us believe. Instead they carried on organized agriculture including animal husbandry. Verse twenty mentions cattle. In the Bible the word cattle refers not just to bovines, for example milk cows or beef animals, but to domesticated animals in general. Sheep and goats would also be included in this term.

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Continuing with the list of antediluvian accomplishments we find that "Jubal was the father of all such as handle the harp and organ" Music was clearly a part of the culture as indicated by mention of both stringed and wind instruments.

Archaeologists have uncovered musical instruments from very ancient times, although we cannot be certain about exact dates for them. Some of these ancient instruments are not crude or "primitive" but are highly crafted. Even with our modern technology, we do not know how these ancient instruments might be improved to make better music. Evidence indicates that music itself is very ancient.

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In addition, early metallurgy is described in Genesis 4:22. Tubal-cain was an "instructor of every artificer of brass and iron" Here "brass" comes from the Hebrew word meaning base or common metals such as copper, as opposed to the more valuable noble metals such as silver or gold. The term "brass" could also include alloys of base metals. Bronze, for example, is an alloy composed mostly of the metals copper and tin. Some popular modern Bible translations do, in fact, render the word here as "bronze." Although some metals can be directly mined from the earth in metallic form and may not require much technical sophistication for their production, others do require knowledge of higher technology such as a smelting process.



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The smelting and refining of metals from their ores is indicated in Genesis 4:22. It is true that metallic copper may sometimes be mined directly from deposits of native copper, but metallic iron must be smelted, except perhaps a small amount from an occasional meteorite. For iron the smelting process requires fairly complex chemical knowledge. If these early people could smelt iron from its ore, they most certainly could also smelt copper from its ore because it is easier to smelt copper than iron. The production and forging of iron requires fairly sophisticated technical skills. We are led to conclude that the early peoples developed skills in agriculture, animal husbandry, science and the arts.

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"I believe that it is possible to say with a high degree of confidence that a well-developed bronze technology was present in mainland Southeast Asia prior to 2000 B.C.:"

"Archaeologists once thought that Bronze Age people got their metals largely by chipping away at surface rocks; at most, they would tunnel only a few dozen feet. The newly discovered mine shows that the Bronze Age miners were far more skilled and adventurous than that. Located at the base of towering, 2,200 ft. red sandstone cliffs, the mine contains a complex, multilevel network of some 200 shafts and galleries ... Bronze Age miners were able to produce 22 lb. copper ingots that were 97 to 98 pure, a degree of purity not exceeded until modern times."

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“Evolutionary archaeologists have attempted to organize human history in terms of various supposed 'ages' -Stone Age, Bronze Age, Iron Age, etc. The Noahic record, however, indicates that early men were very competent in both brass and iron metallurgy, as well as agriculture, animal husbandry, and urbanization. It is significant that many kinds of bronze and iron implements are known to have been used in the earliest civilizations of Sumeria and Egypt. The same is true of musical instruments, and it is evident that the science and art of metallurgy and music had been handed down from ancient times to these earliest post-Flood civilizations. Modern archaeology is confirming the high degree of technology associated with the earliest human settlers all over the world.”