

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.

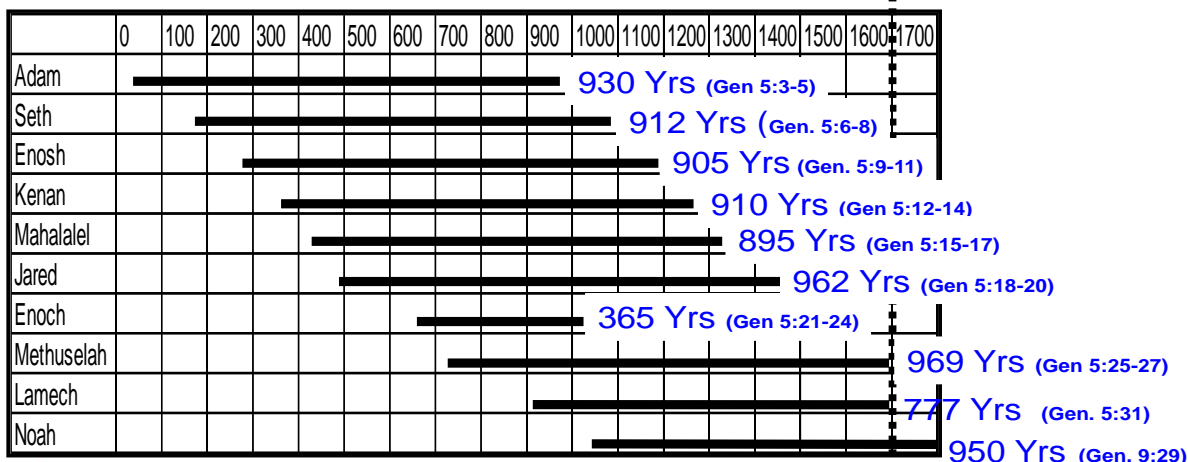
NOTE: A representation of the diagram below may also be found in the *Scofield Study Bible* in the context of Genesis: Chapter Five.



Line of Christ Longevity Chart

Adam, et al., through the Flood

Flood (1656)



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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.