

TALKS FOR GROWING CHRISTIANS TRANSCRIPT

Talk Genesis 4:13-26: God's Judgment of Cain and the Birth of Seth

Lesson 12

Genesis 4:13-26 (NKJV): "And Cain said to the LORD, "My punishment is greater than I can bear! *14 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.*"

15 And the LORD said to him, "Therefore, ^[a] 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.

16 Then 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 bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. 18 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

19 Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. 20 And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. 21 His brother's name was Jubal. He was the father of all those who play the harp and flute. 22 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.

23 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. 24 If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold."

A New Son

25 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." 26 And as for Seth, to him also a son was born; and he named him Enosh. ^[b] Then men began to call on the name of the LORD."

Background Notes

In verses 13-14 Cain said to the Lord, "*My punishment is greater than I can bear! 14 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.*" In these verses Cain almost sounds sorry for his sin. No -- Cain was not sorry for his sin. There is no repentance shown here. Cain was sorry about the **consequences** of his sin! Cain did not like the punishment for his sin. Cain didn't like the fact that the ground would no longer produce the fruits for him for which he was so proud. Cain didn't like the fact that he would become a fugitive and a vagabond on this

earth. Cain didn't like the fact that his life would be in constant danger, because someone might kill him to avenge for the death of Abel.

Cain is like a lot of unbelievers today. They are sorry for their sins, but only because of the consequences. There is no **true** repentance. Many examples could be given here. This is the kind of attitude that a lot of unbelievers will have in hell. They will be sorry because of the punishment that they are experiencing for their sins, but they will remain unrepentant forever.

In verses 16 and 17 we read that, *"Then 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 bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch"*

Now what is the obvious question here in verse 16 and 17? Where did Cain get his wife? Right? Answer: Cain married his sister, or maybe a niece. In Genesis 5:4, we read, *"After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters."* It has been calculated, by conservative estimates, that the population of the earth by the time Cain died could have been as many as a 120,000. So Cain probably married his sister. "Wait a minute," you say! "That means that God condoned incest, right?" No! Cain **married** his sister. Incest is sex between close relatives outside of marriage. Now it is true that later, under the Mosaic Law, marriage between close relatives was forbidden because of increasing genetic problems. But in the beginning this was not a problem. So the fact that Cain married his sister or niece, and Seth did the same, doesn't mean that God condoned incest. No! Incest has always been a sin. This was not incest, this was **marriage**.

Doctrinal Points

1. God's grace is not a guarantee of God's approval.

When Cain complained to the Lord about his punishment, we read in verse 15, *"And the LORD said to him, 'Therefore,^[a] 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."* Now there we see the grace God for sure. Incredible grace! Cain deserved to die. He had murdered his brother. God not only allowed Cain to live, but he put a mark on him to protect him. We don't know what that mark was, but it was God's means of protecting Cain's life. Does this grace of God shown towards Cain mean that God approved of Cain? No way! God's grace does not necessarily mean God's approval.

Many people today have a hard time understanding this concept. They think that because they are in good health, and everything is going reasonably well in their job or business, and no major tragedy has come along their way, they think that somehow this is God's stamp of approval on their life. Nothing could be further from the truth! God's **grace** is not a guarantee of God's **approval**. Remember what our Lord said in the Sermon on the Mount? Matthew 5:45, *"that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust."* This is called God's "common grace," grace given to all mankind. It is not necessarily a sign of God's approval. God's grace is not a guarantee of God's approval.

2. Man's advancement is not a guarantee of God's approval.

In verses 20-22, we see that as the line of Cain grew there was advancement in technology and the arts. Musical instruments were designed, the science of metallurgy was developed, and urbanization was well underway. By the way, all of this advancement in a relatively short time in human history certainly refutes the evolutionary idea that man moves slowly out from some type of stone age, to finally arrive at civilization after of thousands of years. No! Man advanced rapidly, but man's rapid advance in technology and society did not mean his advance spiritually.

In fact, we see that the line of Cain went downhill morally and spiritually. Lamech was a polygamist, and he bragged about killing a young man for just hurting him (v23). Talk about moral and spiritual decline! The only exception to this general decline of moral and spiritual values is seen in the line of Seth (v26), *"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."*

This is probably the beginning of corporate and formal worship, and the proclamation of the name of the Lord. But as we read on in Genesis, we see that this Godly attitude was limited in extent and time. It wasn't long before we read, in Genesis 6:5-6, *"Then the LORD ⁴ saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart."* We know that God had to destroy the world with a flood because of man's sin. So for all of man's advances in society and technology, there was little moral or spiritual advancement. In fact, overall there was a decline. Man's advancement is not a guarantee of God's approval.

Look at how "advanced" man is today. It's hard to keep up with the changes! Today, because of computers and the internet, just about anything you want to know is right at your fingertips! But for all of man's advances in society and technology, he has not advanced spiritually and morally -- in fact, he has gone downhill. Just compare the moral conditions in our nation today with what they were fifty years ago. What a sad decline! Man's advancement is not a guarantee of God's approval.

Practical Application: Are we using our skills to advance the world or the Kingdom?

Are we using our skills to advance the world or the kingdom? By "the world," of course, we mean the satanic world system that is opposed to God. It is all around us. We are in this world. By "the kingdom" we mean the kingdom of God. Are you using your skills to advance the world or the kingdom?

In verse 21, we see that Jubal used his musical skills to advance the world system. In verse 22, we see that Tubal-Cain used his craftsmanship in bronze and iron to advance the world system. Now contrast that with a man named Bezalel, whom we read about in Exodus 35. Bezalel was a skilled craftsman and he used his skills to build the tabernacle, the house of the Lord. *"He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship"(Exodus 35:31).* What a difference we see in Bezalel from Jubal and Tubal Cain in Genesis 4. They used their skills to advance the world. Bezalel used his skills to advance the kingdom.

Every believer has some kind of skill, every one of us. Are we using it in some way for the Lord? Can you play a musical instrument? Use it for the Lord. Are you a carpenter skilled with tools? You can advance the kingdom. Are you skilled in computer technology? Have you started your Christian webpage, yet? Are we using our skills to advance the world or the kingdom? Good question for all of us, right? Are we using our skills to advance the world -- or the Kingdom?