

Genesis 4:17-5:32 – The Lines of Cain and Seth

I. The Wicked Line of Cain Continues (4:17-24)

A. Man Continues To Defy God (17-19)

1. Man Attempts To Defies God's Judgments (17)

a. Cain Bears a Son, Enoch

- i. Where did Cain get his Wife? – Somebody marries his sister.

- Rom. 5 says that sin entered the world through one man (Adam)
- Therefore, we cannot think that there were others created separate from Adam

- ii. Life still continues from Cain – The mark of God did its job and no one killed Cain

b. Cain Builds a City

- i. Cain directly defies God's Judgment upon him

- Cain was sentenced to be a vagrant and a wanderer, toiling endlessly for his food
- The first thing Cain did was to build a city (and presumably dwell there)
- Cain refuses to live by God's judgment and seeks to make security and prosperity for himself by human effort (something we will see throughout Cain's line)

c. Cain Names The City After His Son

- i. Cain demonstrates that he has chosen to lift himself up by his own effort by naming the city after his own offspring (rather than any mention of God.
- ii. Psalm 49:11 - Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

2. Man Corrupts the Marriage Pattern (18-19)

a. The Line From Enoch To Lamech (18)

b. Lamech Takes Two Wives (19)

- i. Though this does become the "norm" in ancient society, it was never blessed by God and often brought consequences in the lives of men
- ii. Jesus taught that marriage had always been between one man and one woman – Matthew 19:4-6, *"And He answered and said, 'Have you not read that He who created them from the beginning made them male and female, and said, 'For this reason A man shall leave his father and*

mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

- iii. Likewise the Old Testament prophets reminded the people of true marriage Mal. 2:14-15, "*the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one?[flesh] Yet had he the residue of the spirit. And wherefore one?[flesh] That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."*

B. Man Advances Culture To Ease The Curse (20-22)

1. The Development of Herding (20)

- a. Jabal is the Father of tent-dwellers and those working livestock

- i. But wasn't Abel a shepherd?
- ii. The difference is that Abel was a shepherd of sheep and goats which provided him with food
 - **יָבֵן** refers to smaller cattle, sheep, and goats. (which is used of Abel)
 - **בְּקָרָהּ** [used of Jabal] is a much more general term (even used sometimes of herds of donkeys and camels)

- iii. Jabal is shown as one who herds animals (including camels, donkeys, etc.) for food, trading, transportation, etc.

- iv. Perhaps involved training of animals for labor, transportation, etc.

- b. This would ease the toil of the curse of God

2. The Development of Music (21)

- a. Jubal is the Father of those playing musical instruments

- i. Notice that Jubal is a festive name (perhaps where the word "jubilee" comes from)
- ii. Music introduced into civilization provides enjoyment and entertainment
- iii. Music and the arts are often said to be imperative for any civilization

- b. This would ease the sorrow of the curse of God

3. The Development of Metal-working (22)

- a. Tubal-Cain is the Father of Metal-Working

- i. This allows the making of tools, weapons, and farming implements
 - ii. Mankind could more easily work the ground, hunt, and provide for various needs
 - b. This would ease the toil of the curse of God
- C. Man Grows In Prideful Wickedness (23-24)
 - 1. As civilization grows, so does sin
 - 2. Lamech Boast of Committing Murder (23)
 - a. Lamech doesn't confess like Adam (even though Adam first tried to shift blame)
 - b. Lamech doesn't lie like Cain to try to avoid punishment and keep his sin secret
 - c. Lamech boasts about murdering a young man in a proud rant before his two wives
 - 3. Lamech Scorns the Idea of Justice (24)
 - a. Lamech doesn't accept the punishment for his sin like Adam
 - b. Lamech doesn't complain about his punishment like Cain
 - c. Lamech rejects the fact that there will be punishment
 - i. Perhaps he believes he is owed even greater protection from God than Cain received
 - ii. More likely, He was proudly asserting that he is his own protector. Anyone who tries to give him justice would suffer 77 fold by his own hand
 - 4. Sin has indeed grown and expanded in the hearts of men
 - 5. NOTICE: Genesis seems to be drawing a distinction between the two lines. The seventh son of Cain is more awful than any before him. While the seventh son of Seth is Enoch, who walked with God and was delivered from death.

II. The Godly Line of Seth Continues (4:25-5:32)

- A. God Provides a Seed To Replace Abel (25)
 - 1. Until now there is no line through which the "seed of the woman" promised would come
 - 2. God gives Adam and Eve a replacement for Abel
 - a. He is named Seth
 - b. Genesis specifies that he is Abel's replacement
 - c. Seth is born when Adam was 130 years old (See 5:3)
- B. The Godly Line Seeks Refuge in the Lord (26)
 - 1. The People Call Upon The Name of The Lord
 - a. Seth, like Cain also has a Son (Enos)
 - i. Notice the parallel between Cain's line and Seth's
 - ii. Cain built a monumental city and named it after his son – while Seth names nothing after his son, but it is here that men began calling on the name of the Lord

- b. Enos (or Enosh) is related to the Hebrew word for weak or feeble. Seth, unlike Cain seems to understand man's need for dependence upon the Lord

NOTE: Although important, we won't outline the geneology of Seth's line presented in chapter 5. There are two things that we need to see pertaining to the difference between the seeds of the serpent and the woman.

2. Hope Remains That Death is Not Final (5:22)

- a. Enoch (the seventh son of Seth) walked with God
 - i. He demonstrates the faith by which the godly line is known
 - ii. "Walking with God" harkens back to Adam's pre-fall state – meaning he had the intimate relationship with God by grace through faith
- b. Enoch was "taken"
 - i. Enoch is the only name in the list of Seth's descendants whose life is not summed up by the phrase "and he died."
 - ii. The text simply says "he wasn't because God took him."
 - iii. Enoch was not subject to the curse of death by the grace of God.
 - iv. Hebrews 11:5-6 - *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

3. Hope Remains That the Curse is Not Final (5:28-29)

- a. Lamech (not the same one as in Cain's line) begets Noah
 - i. Lamech believes that through Noah, the effects of the curse will be relieved
 - ii. Hebrews 11:7 - *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*
- b. The Curse would not be Final
 - i. Through the Noah's line the promised seed would come – Noah is a man of faith
 - Noah is also said to have "walked with God" – See Gen. 6:9

- Noah is called a “preacher of righteousness” in 2 Peter 2:5
- ii. The human race will be “saved” by God through Noah (everyone else will perish in the flood.)