

4:6-7

So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? 7 If you do well, will you not be accepted? The word here carries the idea of being “lifted.” Psalm 3 says that God is the “lifter of our head.” And if you do not do well, sin lies at the door. And its desire is for you, much like Eve’s desire is for her husband—she wishes to usurp his authority—probably out of a fear of being dominated. but you should rule over it.”

4:8

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. Matthew 23:35 puts the religious authorities of his day in Cain and He also calls Abel “righteous” and a “prophet” (Matthew 24:31).¹

4:9

Then the LORD said to Cain, twice, now, God speaks to Cain whereas we find no record of His speaking to Abel. “Where is Abel your brother?” He said, ^g“I do not know. Am I my brother’s keeper?”

4:10-11

And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. This makes the blood of Christ that “speaks better things than that of Abel” of great interest (Hebrews 12).² **11 So now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand.** The earth is having a reaction to the blood? This sounds much like Romans 8:20-22 where the earth responds to sin. Leviticus 18:22 say much the same. **12 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.”**

4:13-14

And Cain said to the LORD, “My punishment This is the only time in Genesis that this word is not translated “iniquity.” is greater than I can bear! Even these 2500 years before the law of Moses. 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.”

4:15

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.

4:16-18

Then Cain went out from the presence of the LORD only Satan (Job 1-2) and Jonah (Jonah 1:2-3) are the only other personalities in Scripture that are described this way. **and dwelt in the**

¹We find out from 2 Peter that Noah was a preacher, and we find out from Jude that Enoch was a prophet.

^gJohn 8:44; 1 John 3:12

²Romans 3:25, meanwhile, says that Christ was sent to be our mercy seat, whereupon His blood was offered.

land of ⁹Nod on the east of Eden. I wish this meant that **Cain** repented, but Jude 11 seems to tell us (based on Jude 19) that he died unrepentant.

17 And Cain knew his wife, So...where did Cain get his wife? ³ Answer: Cain married his older sister or younger niece. Eve could have given birth to multiples, or had only girls. Eve says in Genesis 4:1 "I've gotten an *ish* (Hebrew for man) from the Lord." Remembering the promise; Eve is delighted, she now has a son. This joy could be because after having only females, she now has an *ish*. Some theologians believe that pre-flood man developed faster, allowing Eve to reproduce faster. The Bible is silent about all these proposed children. Moses' focus in his Genesis chronicle was not the "many children Adam and Eve may have had;" nor was "how the first city developed" in his view. The purpose was to show the beginning of all things. Cain's wife would have been a sister or niece. Working backwards, from 5:3, Adam was 130 when he had Seth, as well as others, 33 boys and 23 girls according to Josephus.⁴ Seth replaces Abel. It is likely that Abel was murdered near Seth's birth. If the fall happened the first year, there is almost 100 years of birth to explain the city's population.

Adam was commanded to multiply, named the animals, and then was given Eve. Before Eve's firstborn, the fall of Genesis 3 occurs. The couple was put out of the garden and their first child was born in sin. This "first child" or any of the supposed "23 girls" would have been a viable candidate for Cain's wife. Moreover, the seemingly expansive population of the city Cain built could have been any of Cain's older siblings and their offspring—already, at this point, in their 2nd and 3rd generation. Any of these nieces would have made a suitable wife.

⁹ Lit. *Wandering*

³ Researched and written by Brian Howell; Researched and Edited by Pastor Bill Sturm; Reviewed by Dr. Steve Wilson and Pastor Jonathan Andrews

⁴ Whiston, William [translator]. *The Works of Josephus*. Hendrickson Publishers [First AD 93, this ed.1804] Book 1, Chapter 2, verse 3 footnote.