

The Bible Ark Bible Study Program

Genesis – Verses 4:6 – 4:26; 5:1 – 5:22, Cain and Abel

Shall we look to our Lord and God in prayer.

Heavenly father, thank you so much for the way that you carry us through and for the comfort and encouragement that you provide for us in your excellent Word. Thank you for the way that you teach us so much about life and help us to see those things that are most important in life. And thank you so much for the teaching of the truth and of our living Savior Jesus Christ. Bless us now Father as we continue to study your Word again today. Teach us the truth of your Word, and bless us Father that the Holy Spirit would work and move in our lives to turn your living Word into reality and into truth in our lives.

We pray in Jesus's name. Amen!

In this study we will be looking at the remainder of Genesis, Chapter 4 and then the first 22 verses of Chapter 5. As before, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. Then we will read the verses from Chapter 4 again, without comments. However, we will not be reading Chapter 5 a second time through, as it is almost entirely genealogies.

In the study today, I will be introducing something new. For certain words I will be giving you Greek or Hebrew pronunciations for those words. I am not a Greek or a Hebrew scholar; therefore, my pronunciations may not be especially accurate. However, I do study other foreign languages that have similar pronunciation characteristics to both Greek and Hebrew, so hopefully that will help me get a little closer to the real deal. Nonetheless, it is important to keep in mind that modern Greek and Hebrew pronunciations can be quite a bit different from the flavor of Greek and Hebrew spoken in the day that the original scriptures were written. Thus, even if I were highly schooled in Koine Greek and Biblical Hebrew, I would invariably be pronouncing words incorrectly regardless of even my best efforts to be accurate.

Genesis, Chapter 4, verses 6 through 26, Scofield's Comments (+Dale's)

Cain exhorted even yet to bring a sin-offering.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, ¹sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

1 Or, *sin-offering*. In Hebrew the same word is used for "sin," and "sin-offering," thus emphasizing in a remarkable way the complete identification of the believer's sin with his sin-offering (compare John 3:14 with 2nd Corinthians 5:21). Here both meanings are brought together. "Sin lieth at the door," but so also "a sin-offering croucheth at the [tent] door." It is "*where* sin abounded" that "grace did much more abound" (Romans 5:20). Abel's offering implies a previous instruction (compare Genesis 3:21), for it was "by faith" (Hebrews 11:4), and

faith is taking God at His word; so that Cain's unbloody offering was a refusal of the divine way. But Jehovah made a last appeal to Cain (Genesis 4:7) even yet to bring the required offering.

“¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵That whosoever believeth in him should not perish, but have eternal life. ¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” – John 3:14-17

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” – 2nd Corinthians 5:21

I cannot figure out this reference here to Genesis 3:21. If you recall from our previous study, Genesis 3:21 is where God clothed Adam and Eve with coats of skins. Here in this explanation Dr. Scofield is making reference to Abel's offering, which is mentioned in Genesis 4:4. I was thinking that perhaps Genesis 3:21 is a typographical error. However, when I look in the New Scofield Bible it states the same: Genesis 3:21. Perhaps the editors of the New Scofield Bible did not know what to do with this reference and simply left it the way that it was. I have no idea. Genesis 3:21 does indirectly imply a bloody sacrifice (an offering), but why would Scofield not simply use Genesis 4:4, if that is what he was getting at, especially in light of this very next verse I am about to read to you?

“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

The first murder: history of Cain (compare Genesis 4:23).

Genesis 4:23 is where we read about Cain's offspring justifying his own vengeance.

8 And 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 ^aslew him.

*Abel in Hebrew is pronounced **Hebel** (heh'-bel). The name means “breath” or “breathing.”*

*Cain in Hebrew is pronounced **Qayin** (kah'-yin). The name means “to get,” “to create,” or “possession.”*

a Matthew 23:35; Luke 11:51; Hebrews 11:4; 1st John 3:12

The word “scribes” usually refers to scribes of the Jewish religious documents, both the written law and the oral law. Remember that they did not have printing presses in that day, and there were far fewer people that could read and write. Therefore, to be a scribe was quite an honor.

Pharisees are a type of religious ruler. We will learn more about them when we get into the New Testament.

Zacharias was one of the last of the writing prophets of the Old Testament. The Greek pronunciation is Zaxarías.

"²⁹Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, ³⁰And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. ³¹Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. ³²Fill ye up then the measure of your fathers. ³³Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ³⁴Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. ³⁶Verily I say unto you, All these things shall come upon this generation. ³⁷O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" – Matthew 23:29-37

"⁵⁰That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." – Luke 11:50 & 51

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." – 1st John 3:12

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a ^bmark upon Cain, lest any finding him should kill him.

b i.e. for Cain's protection. The law of Genesis 9:6 was not yet enacted.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." – Genesis 9:6

The first civilization.

16 And Cain went out from the presence of the LORD, and dwelt in the land of 'Nod, on the east of Eden.

c Literally *wandering*.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he ²builded a city, and called the name of the city, after the name of his son, Enoch.

Enoch in Hebrew is pronounced **Hănôk** (khan-oke'). According to Strong's the name means "dedicated," and according to the Gesenius' Lexicon the name means "initiated" or "initiating." I have no idea where Dr. Scofield is deriving the meaning of "teacher" from.

Cainitic simply means that the people of that first civilization were either offspring of Cain or influenced by his legacy.

1 The first civilization, that which perished in the judgment of the Flood, was Cainitic in origin, character, and destiny. Every element of material civilization is mentioned in verses 16–22, city and pastoral life, and the development of arts and manufactures. Enoch, after whom the first city was named, means "teacher." The *el* termination of the names of Enoch's son and grandson shows that for a time the knowledge of Elohim was preserved, but this soon disappears (Romans 1:21-23). Adah means "pleasure," or "adornment"; Zillah, to "hide"; Lamech, "conqueror, or "wild man." (Compare Romans 1:21-25. See Genesis 6:4.) The Cainitic civilization may have been as splendid as that of Greece or Rome, but the divine judgment is according to the *moral* state, not the *material* (Genesis 6:5-7).

"²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: ²¹Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ²²Professing themselves to be wise, they became fools, ²³And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. ²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." – Romans 1:20-25

The references here to Genesis Chapter 6 is in regard to that civilization that existed just before the great flood, which we will learn more about in our next study.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

Irada in Hebrew is pronounced **‘irād** (ee-rawd'). The name means "fleet."

Mehujael in Hebrew is pronounced **M^hūyā'ēl** (mekh-oo-yaw-ale'). The name means "smitten by God."

Methusael in Hebrew is pronounced **M^ətûšā'ēl** (meth-oo-shaw-ale'). The name means "man of God" or "who is of God."

Lamech in Hebrew is pronounced **Lemek** (leh'-mek). The name means "powerful."

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

Adah in Hebrew is pronounced **ʿādā** (aw-daw'). Zillah in Hebrew is pronounced **Šillā** (tsil-law').

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

Jabal in Hebrew is pronounced **Yāḇāl** (yaw-bawl'). The name means "stream of water."

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

Jubal in Hebrew is pronounced **Yûḇāl** (yoo-bawl'). The name means "a river, a stream, or moist country."

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

Tubalcain in Hebrew is pronounced **Tûḇal qayin** (too-bal' kah'-yin). The name means "thou wilt be brought of Cain."

Naamah in Hebrew is pronounced **Naʿāmā** (nah-am-aw'). The name means "loveliness or pleasant."

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man ^dto my wounding, and a young man to my hurt.

^d Or, *who wounded me*. Cain had slain an unoffending man and yet was protected by Jehovah, how much more Lamech, who had slain in self-defense.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

The birth of Seth: the spiritual seed renewed.

25 And Adam knew his wife again; and she bare a son, and called his name ^aSeth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

^a i.e. *Sheth—appointed*. ["placing" or "setting," in the stead of another (Gesenius' Lexicon)]

26 And to Seth, to him also there was born a son; and he called his name ^bEnos: then began men to ^ccall upon the name of the LORD.

^b i.e. *mortal*.

^c Or, *call themselves by the name*, etc. Contrast, Genesis 12:8; 26:25.

“And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.” – Genesis 12:8

“And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.” – Genesis 26:25

Genesis, Chapter 5, verses 1 through 22, Scofield's Comments (+Dale's)

1 This is the book of the generations of ¹Adam. In the day that God created man, ^din the likeness of God made he him;

d Genesis 1:27.

“So God created man in his own image, in the image of God created he him; male and female created he them.” – Genesis 1:27

1 Adam, as the natural head of the race (Luke 3:38), is a contrasting type of Christ, the Head of the new creation. See Romans 5:14; 1st Corinthians 15:21 & 22; 1st Corinthians 45-47.

*“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.”
– Romans 5:14*

“²⁰But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive” – 1st Corinthians 15:20–22

“⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. ⁴⁶Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷The first man is of the earth, earthy: the second man is the Lord from heaven.” – 1st Corinthians 15:45–47

2 ^eMale and female created he them; and blessed them, and called their name Adam, in the day when they were created.

e Mark 10:6.

“But from the beginning of the creation God made them male and female.” – Mark 10:6

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he ^fdied.

f Death (*physical*). Genesis 6:17 (Genesis 3:19; Hebrews 9:27).

The family of Seth.

6 And Seth lived an hundred and five years, and begat Enos:

Enos in Hebrew is pronounced 'ĕnôš (en-ohsh'). The name simply means "man."

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan:

Cainan in Hebrew is pronounced Qênān (kay-nawn'). It is derived from the same root word as Cain meaning "to get," "to create," or "possession."

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel:

Mahalaleel in Hebrew is pronounced Mahālal'ēl (mah-hal-al-ale'). The name means "praise of God."

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared:

Jared in Hebrew is pronounced Yered (yeh'-red). The name means "descent."

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And ²Enoch ^gwalked with God after he begat Methuselah three hundred years, and begat sons and daughters:

g Faith. Verses 22-24; Genesis 6:22. (Genesis 3:20; Hebrews 11:39).

1 Enoch, "translated that he should not see death" (Hebrews 11:5) before the judgment of the Flood, is a type of those saints who are to be translated before the apocalyptic judgments (1st Thessalonians 4:14–17). Noah, left on the earth, but preserved through the judgment of the Flood, is a type of the Jewish people, who will be kept through the apocalyptic judgments

(Jeremiah 30:5-9; Revelation 12:13-16) and brought as an earthly people to the new heaven and new earth (Isaiah 65:17-19; 66:20-22; Revelation 21:1).

“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.” – Hebrews 11:5

“¹³But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. ¹⁵For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. ¹⁶For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” – 1st Thessalonians 4:13–17

“⁴And these are the words that the LORD spake concerning Israel and concerning Judah. ⁵For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. ⁶Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? ⁷Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. ⁸For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: ⁹But they shall serve the LORD their God, and David their king, whom I will raise up unto them. ¹⁰Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.” – Jeremiah 30:4-10

“¹² ... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ¹³And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. ¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. ¹⁵And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” – Revelation 12:12-16

“¹⁷For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ¹⁸But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. ¹⁹And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” – Isaiah 65:17-19

*“²⁰And they shall bring all your brethren ... to my holy mountain Jerusalem, saith the LORD ...
²¹And I will also take of them for priests and for Levites, saith the LORD. ²²For as the new
heavens and the new earth, which I will make, shall remain before me, saith the LORD, so
shall your seed and your name remain.” – Isaiah 66:20-22*

*“And I saw a new heaven and a new earth: for the first heaven and the first earth were
passed away; and there was no more sea.” – Revelation 21:1*

Genesis, Chapter 4, verses 6 through 26, without Comments

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And 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 slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And 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 bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

That is it for today. In our next study we will finish out Chapter 5 and break into Chapter 6.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

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Dale Trussell, May 9th, 2021