

The First Civilizations Developed on the Earth

In our last topic, we saw that we want to help our physical and spiritual children learn to explain the consequences Cain realized he would experience throughout his life as the result of the murder of his brother, Abel. In this topic, we will see what happened to Cain and also see that God provided another son who would carry on the family from which Christ would come.

In Genesis 4:16-18, we read, “Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. 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. To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.” Here, we see that Cain left the presence of the Lord. He went to another area that was also east of the garden of Eden. This meant he was on the side of the garden where the cherubim protected the garden from anyone entering the garden. Genesis 3:24 says, “So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”

Then, we read that Cain knew his wife and she conceived and gave birth to Enoch. One of the questions often asked is: Where did Cain find his wife? The answer to that question is found in Genesis 5:4-5, where we read, “After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.” Only three sons of Adam and Eve - Cain, Abel, and Seth - are mentioned. However, these verses tell us that Adam and Eve had other sons and daughters. Since Adam lived more than nine hundred years, they could have had many other children.

Cain, and all of the older children of Adam and Eve, married brothers, sisters, or other close relatives. This was not forbidden in the book of Genesis, as we see in Genesis 20:12 that even Abraham married his half-sister. That verse says, ““But indeed *she* is truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife.”” It was while Israel was in the wilderness that God began to forbid sexual relationships or marriage with a close relative. Leviticus 18:6 says, ““None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the Lord.”” The forbidding of sexual relationships with a close relative meant that a person could not marry any of the close relatives mentioned in Leviticus 18:6-18.

We see that Cain also built the first city mentioned in the Bible. In the Old Testament, the main distinction between a city and a village was the fact that a city had a wall for protection. Cain may have built a wall around the houses because of his fear that someone might try to kill him. Genesis 4:14 says, ““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.”” Even though God placed a mark on Cain to protect him, Cain may have still had a fear that someone would kill him. We also are given the genealogy of Cain and his firstborn descendants down to the time of Lamech.

We go on to read more about Lamech, as Genesis 4:19-24 says, “Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jubal. He was the father of those who dwell in tents and have livestock. His brother’s name was Jubal. He was the father of all those who play the harp and flute. 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. 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. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.’”

In these verses, we see that Lamech was the first to practice polygamy by taking multiple wives. This was a violation of the very first principle that God gave in Genesis 2:24, where we read, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” This was a clear violation of the one-flesh principle. We see that the sin and rebellion of Cain meant that he did not turn to God in repentance, and so did not teach his descendants the basic principle God gave for all future marriages.

We also see that the family of Lamech began to develop various kinds of business and culture. His son Jubal is the first mentioned who lived in tents and raised livestock. The word translated “livestock” means any *domestic animal that can be raised and sold* such as cows, sheep, or goats. In contrast, his brother, Jubal, became a musician and the father of all those who began to play the harp or the flute. Tubal-Cain became a teacher of craftsmen who wanted to learn to work with iron and bronze. This is an indication that both business and culture developed at a very early time, just a few generations from the creation of Adam and probably while Adam was still alive.

We also see that Lamech made a boast to his wives. We see in his boast that he said he had killed a man for wounding him, even a young man for hurting him. By this boasting, Lamech said that he could take care of himself and did not need God to give him a mark to protect him from others trying to kill him. These verses show us that Lamech felt he had no need for the protection of God. He could take care of himself and avenge anyone who tried to hurt him. This attitude of Lamech became the attitude of many others. By Genesis 6:12-13, we read, “So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, ‘The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.’” By the time of Noah, the earth had become filled with violence because many followed the example of Lamech and took revenge on anyone who hurt them.

As a result, it became necessary for God to begin a new line from Adam that would be a Godly line through which One could come who would defeat Satan. Genesis 3:15 says, “‘And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.’” When God judged Satan, who spoke through the snake to Eve, we see that God promised that One would come from the woman who would bruise or crush the head of Satan. In the New Testament, that Seed is defined, in Galatians 3:16, where we read, “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.” We see that the Seed who would defeat Satan is Christ.

That is why Genesis 4:25-26 goes on to say, “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.’ 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.” We saw earlier in this topic, from Genesis 5:4, that Adam and Eve had other children. That verse says, “After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.” However, only one of the other children is named because that is the child who carried on the line through which Christ came many years later. These verses introduce the family line from which Christ would come. In fact, it introduces the family line of Noah, so everyone born after the flood came from this family line.

Adam recognized that God had appointed Seth as the replacement for Abel from which God would fulfill His promise about the Seed that would defeat Satan. The name “Seth” means *the appointed one*. Seth then had a son called Enosh. The genealogy of Christ through Mary is given in Luke 3:23-38. Verses 23 and 38 say, “Now Jesus Himself began *His ministry* at about thirty years of age, being (as was supposed) *the son of Joseph, the son of Heli...the son of Enosh, the son of Seth, the son of Adam, the son of God.*” In these verses, in Luke, we see that the genealogy of Christ was through Seth and Enosh. We will see throughout the Old Testament that God continued to reveal the Godly line through which Christ would come.

After telling about the births of Seth and Enosh, we read that men began to call on the name of the Lord. The word translated “call” means *to call to, to cry out for help, or to proclaim*. This word speaks about a call that expects a response. We see that Jeremiah expected a response in Jeremiah 20:8-9 when he cried out to God. Those verses say, “For when I spoke, I cried out; I shouted, “Violence and plunder!” Because the word of the Lord was made to me a reproach and a derision daily. Then I said, “I will not make mention of Him, nor speak anymore in His name.” But *His word* was in my heart like a burning fire shut up in my bones; I was weary of holding *it* back, and I could not.” We see that God also expects a response when He calls His people. Isaiah 41:4 says, “Who has performed and done it, calling the generations from the beginning? “I, the Lord, am the first; and with the last I *am* He.”” As a result, we see that God could rejoice because Seth became the first of many people to call out to God and seek His fellowship after the death of Abel. God also seeks our fellowship today and He wants us to call out to Him. We want to help our physical and spiritual children develop this same fellowship with God. We also want to help our children learn how to clearly explain to others how they can also call to the Lord. May the Lord richly bless you as you equip your children to help others begin to call on the name of the Lord.