

THE DEVELOPMENT OF THE RIVAL KINGDOM

The conflict manifests itself
[Chapters 4-11]

From **chapter 4** we see the consequences of the Fall and specifically how it leads to the beginning and development of a rival kingdom – the kingdom of darkness that sets itself against the Kingdom of God.

We see two humanities – the seed of the woman and the seed of Satan.

So let us trace the development of the kingdom of darkness, the seed of Satan in Gen 4.

It's a tragic story of how quickly the sin of Adam and Eve spread to their descendants.

Here is the only record we have of life after the Fall and before the Flood.

None of our other historical records go as far back as this.

Perhaps some of the myths of other ancient cultures represent a vague and distorted memory of those times.

The only true historical record we have of that time is found in the Bible.

THE STORY OF CAIN'S LINE.

In chapter 4 we read **4:1-2**

*GE 4:1 Adamⁿ lay with his wife Eve, and she became pregnant and gave birth to Cain.ⁿ She said, "With the help of the LORD I have brought forthⁿ a man."² Later she gave birth to his brother Abel.
Now Abel kept flocks, and Cain worked the soil.*

Meaning of names:

Cain = "gotten" = an exclamation of joy.

Perhaps Eve thought this was the promised seed.
How wrong she was.

Abel = *Breath* = *vanity* - maybe a sign of disappointment.

As Cain grew up, he became a farmer and Abel a shepherd.

Gradually the difference between the two brothers began to manifest itself.

From the beginning Cain's heart was wrong which is clear in verse 6-7

GE 4:6 Then the LORD said to Cain, "Why are you angry? Why is your face downcast? ⁷ If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it."

'Sin is crouching at your door' = he had a sinful attitude.

But Cain did not repent.

Instead, he murdered his brother.

And even after God confronted Cain he would not repent.

Did Cain ever repent? No – the saddest words we read in Scripture are found in verse 16 *So Cain went out from the LORD's presence and lived in the land of Nod,ⁿ east of Eden.*

He not only sinned – he not only refused to repent – he put himself outside of God's mercy.

Why did he murder his brother?

John in his first letter answers this question and also provides us with some very important insight that ties what happened to the big picture,

¹² Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous. ¹³ Do not be surprised, my brothers, if the world hates you. ¹⁴ We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. ¹⁵ Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

John sees that what happened between Cain and Abel as something far deeper – it is the beginning of the conflict between the kingdom and darkness [which John here identifies as the world] and the kingdom of God.

Genesis 4:11-24 tells of the gradual development of the culture of the ungodly line.

Genesis 4 gives us an intriguing picture of life before the Flood.

GE 4:17 Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. ¹⁸ To Enoch was born Irad, and Irad was the father of Mehujael,

and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

GE 4:19 Lamech married two women, one named Adah and the other Zillah. ²⁰ Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. ²¹ His brother's name was Jubal; he was the father of all who play the harp and flute.

Notice all the characteristics of an advanced civilization:-

Urbanization – city [not as developed as ours].

Agriculture - animal domestication.

Entertainment - art and literature.

Metallurgy - industry and weaponry.

In a very real sense you can see the mercy of God, that he allowed them to develop – remember they were still image bearers.

This means that even unbelievers can fulfil the mandate to take dominion – as Paul later stated,

(Act 14:15) "Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them.

(Act 14:16) In past generations he allowed all the nations to walk in their own ways.

(Act 14:17) Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

(Act 17:24) The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,

(Act 17:25) nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

(Act 17:26) And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,

(Act 17:27) that they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us,

(Act 17:28) for "'In him we live and move and have our being'; as even some of your own poets have said, "'For we are indeed his offspring.'

The tragedy is they seek to build their own kingdom, they do not acknowledge that everything comes from God and was intended to glorify him alone and in complete rebellion they build the Tower [more later].

We will also notice that with this advanced civilization, **we have advanced immorality.**

Chapter 4 shows how Cain tried to build his own kingdom.

Cain represented those who rejected God's rule and tried to establish and develop their own kingdom a kingdom independent of God.

We can call this the beginning of what has become known as **Secular Humanism.**

A SECULAR CULTURE

Genesis 4:11-24 tells of the gradual development of the culture of the ungodly line.

In verses 16-17, we read

16 So Cain went out from the LORD's presence and lived in the land of Nod,ⁿ east of Eden.

GE 4:17 Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. 18 To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

This is a description of Cain's line, characterized by those sad words we find in verse 16.

Nod = wanderer - someone who is restless.

Where did Cain get his wife?

Genesis 4 at first glance seems to record that Adam and Eve had only three sons: Cain, Abel and Seth.

This reading of the text has resulted in many questions and doubts, in fact, unbelievers use this as proof that this is not a factual account.

Where did Cain find a wife?

The problem grows very complicated: After murdering Abel, Cain was banished to an eastward land called Nod [Seth was not born until after Cain's departure].

There Cain, on the face of it, not only found a wife, but found enough people, by the time his son Enoch was born, to build and populate a city.

Now this is a misreading of the text.

16 So Cain went out from the LORD's presence and lived in the land of Nod,ⁿ east of Eden.

GE 4:17 Cain lay with his wife, and she became pregnant and gave birth to Enoch

The passage does not say that Cain went to the land of Nod to find a wife.

All it says is that after killing his brother and going from the Lord's presence, he went to live in the land of Nod.

In all probability, and the text does not exclude this possibility, he married before he killed Abel
[that is Calvin's interpretation].

In other words, he was married when he went to live in the land of Nod.

However, the question remains, where did Cain's wife and all these other people come from that enabled him to build a city?

Did God create other human beings?

Answer proposed: God created other human beings besides Adam and Eve.

Well think about that: if God created other humans then the problem is what about the inherited sin nature from Adam and the fact that the Bible specifically tells us that we all come from Adam

(Act 17:26) From one man he has made every nation of humanity to live all over the earth. He has given them the seasons of the year and the boundaries within which to live.

(Rom 5:12) Sin came into the world through one person, and death came through sin. So death spread to everyone, because everyone sinned.

(1Co 15:22) As everyone dies because of Adam, so also everyone will be made alive because of Christ.

The genealogies in Luke trace our Lord's birth to Adam.

Now, we need to look ahead a few verses where we see that Adam and probably Eve lived several hundred years.

The text tells us that Adam lived 930 years, 800 of them after Seth's birth, and had "*other sons and daughters*" too many to list by name, apparently.

The genealogy of Genesis 5 indicates that every descendant of Adam down to Lamech had "*other sons and daughters*" whose names do not appear in this record.

Some of the offspring chosen for the record were born when their fathers were 65, some after their father turned 500.

This gives us a rough idea of the extent of the ancient's childbearing years.

Considering the long life spans recorded in Genesis 5 and assuming that couples remained reproductive for about 2/3 of their life spans, we see in the era before the Flood the possibility of a population explosion.

Without birth-control options, the first pair alone would have had at least 150 children.

And their children would have begun raising families at a similar rate while they, Adam and Eve, were still having more sons and daughters, and so would their grandchildren, great-grandchildren, great-great-grandchildren, and so forth.

THE POTENTIAL POPULATION GROWTH DURING ADAM'S LIFE SPAN CAN BE SEEN FROM A TABLE COMPILED BY HUGH ROSS.

Average life span from Adam to Noah = 912 years.

Let us assume first child at age 40

Childbearing years = 600 years

One child every 4 years during childbearing years.

Within 160 years of Adam's creation population 494.

360 years = 242000

There would be exponential growth.

760 years later = 58 billion.

Now there is no archeological evidence from the Pre-flood time for that sort of population.

All this shows the possibility [we will return to this point in a moment].

So according to simple mathematics, if Cain waited to marry until he was about 65 or 70 years old, he probably had at least a couple of hundred women to choose from.

Cain may have had sisters or nieces from whom to choose a wife even before his banishment and the birth of Seth.

Would this not be incest?

The first generation would have been marriages within the one family.

In early times, it is probable that there were no mutant genes in the genetic system of any of the children of Adam and Eve, so that no genetic harm could be inherited from close marriage.

In all probability genetic defects as a result of intra family marriage developed slowly.

But in generations to come, such mutant genes began to develop so that interestingly, it is only in the time of Moses that such intermarriage was prohibited, [[Lev 18:6-18](#)], not until that time.

For example, we know from [Genesis 20:12](#) that Sarah was Abraham's half-sister – [listen to his excuse for passing her off as his sister, failing to mention to king Abimelech that she was also his wife.

(Gen 20:12) ... she is my sister-my father's daughter but not my mother's. She is also my wife.

Ebn Batrick, in his annals, among other ancient traditions has preserved the following: *"Terah first married Yona, by whom he had Abraham; afterwards he married Tehevita, by whom he had Sarah." Thus she was the sister of Abraham, being the daughter of the same father by a different mother.*

Coming back to Cain, if he waited another 200 years to build a city, he could have had at least a few thousand people to help him, again assuming some migration occurred [Of course, not a city according to our standards].

Referring to population growth at the time, **H M Morris** argues that if each family had an average of only 6 children, that within 800 years [life span of Cain] the population could have reached 120000 [much less than Ross estimates].

According to Morris, by the time of the Flood the earth's population would have been several billion.

This again is much less than Ross' estimates.

He admits that Archeological evidence from the pre-Flood era seems to indicate that the pre-Flood population did not become as large as his estimates.

It was a culture independent of God.

What is also striking is their strong aspiration, desire to be self-sufficient.

But when we come to the end of chapter 4 we see the development of another humanity, another kingdom, the Kingdom of God – we see this in chapter 5 where we have a description of Seth's line, the promised line -- the line of the kingdom.

This is what we read and it is very significant,

GE 4:25 Adam lay with his wife again, and she gave birth to a son and named him Seth,ⁿ saying, "God has granted me another child in place of Abel, since Cain killed him." ²⁶ Seth also had a son, and he named him Enosh.

At that time men began to call onⁿ the name of the LORD.

GE 5:1 This is the written account of Adam's line.

When God created man, he made him in the likeness of God. ² He created them male and female and blessed them. And when they were created, he called them "man."ⁿ "

This obviously marks a new beginning.

What we see that in the midst of the godless kingdom, we see the establishment of God's kingdom – we have a record of this from **Genesis 4:25 to Chapter 5.**

<u>Chapter 4:25 marks the difference between the two humanities:</u>

Seth's name = appointed or substitute, pointing to another greater and more perfect substitute – the Lord Jesus Christ.

Seth represents the promised line.

What was significant about this line?

Go back to Gen 3:15 - God's promise of the seed of woman who would crush the head of the Serpent, this was another humanity, in the midst of all the godlessness, we see the people of God.

We can identify some features of this other kingdom, the promised line.

- It is significant especially when compared with chapter 4 that here in chapter 5 there is no mention of culture. Why?

Not because they were not also engaged in this [how could Noah have built an Ark?].

Perhaps we have a clue in chapter 4:25-26b - *At that time men began to call onⁿ the name of the LORD.*

Can translate this verse: "*began to call on the name of the Lord*" = began to worship and pray to God.

Or, "*Men began to call themselves by the name of the Lord.*"

In other words, at this particular time, and place, the godly line marked itself with the name of God.

They made a stand in society as the people of God.

They marked themselves out as believers and followers of God.

And that changed their outlook on life.
It affected their priorities, their goals.

While Cain and his descendants were building an earthly kingdom, the family of Seth was concerned to live for God.

Nowhere is the difference between the two lines more apparent than in the lives of two men – one from each line.

We read about **Enoch** [not Cain's son].

GE 5:18 When Jared had lived 162 years, he became the father of Enoch. And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. ²³ Altogether, Enoch lived 365 years. ²⁴ Enoch walked with God; then he was no more, because God took him away.

In Enoch the godly line attained the highest point.

Lamech was a contemporary of Enoch - the one characterized by wickedness and the other, godliness.

GE 4:19 *Lamech married two women, one named Adah and the other Zillah. ²⁰ Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. ²¹ His brother's name was Jubal; he was the father of all who play the harp and flute. ²² Zillah also had a son, Tubal-Cain, who forged all kinds of tools out ofⁿ bronze and iron. Tubal-Cain's sister was Naamah.*

GE 4:23 *Lamech said to his wives,
"Adah and Zillah, listen to me;
wives of Lamech, hear my words.*

*I have killedⁿ a man for wounding me,
a young man for injuring me.*

GE 4:24 *If Cain is avenged seven times,
then Lamech seventy-seven times."*

- Notice how chapter 5 we have a constant **reference to death** = did not regard life on earth as the most important thing. See 5:22, 5:29.

These people quite obviously lived with their eye on eternity. They lived their lives in the light of eternity.

Their outlook was different with totally different goals.

They were, as the writer to the Hebrews would state thousands of years later, *And they admitted that they were aliens and strangers on earth. ¹⁴ People who say such things show that they are looking for a country of their own.*

However, right here, with this stress on death, no matter how longed they lived - thousands of years before the resurrection of our Lord, **God shows clearly that death would not bring to an end fellowship with God.**

Here was God saying to the promised line - death is not the end.

Look at **Enoch** - he is proof of this.

These were the things characteristic of this line.

Here we have the picture of the two humanities or **2 seeds**.

The Bible constantly divided people into 2 groups.

The line of Cain, the line of Abel.

The **Seed** of the serpent the **seed** of the woman.

Those who belong to the kingdom of God and those who are under the power of Satan.

Now in chapter 6 we see how the kingdom of God was threatened firstly by assimilation and secondly by violence.

In the **first place – assimilation** – see

GE 6:1 When men began to increase in number on the earth and daughters were born to them, ² the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

Whatever this may mean and there are many interpretations of this, is this referring to the godly line of Seth intermarrying the ungodly line resulting in the pollution of the godly line?

This would be a serious threat to the Kingdom of God.

Another interpretation – far more sinister.

The opening verses of chapter 6 set the scene for the 'Flood' and show why God judged the world in this way.

In verse 1 we see that together with a rapid rise in the population of the earth, there was a rapid increase in wickedness to the point where it was out of control in spite of the existence of the godly line.

However, it seems that something happened that aggravated man's wickedness or could have been a manifestation of the extreme wickedness of man.

These four verses are not easy to understand and there have been different interpretations as to their meaning.

The question hinges on the identification of '*the daughters of men*' and the '*sons of God*'.

There are a number of OT commentators who argue that this refers to intermarriage between the godly line of Seth [the sons of God] and the ungodly line of Cain [the daughters of men].

Now it is certainly true that God forbade intermarriage between the Israelites and non-Israelites, but that prohibition came much later.

Furthermore, it is difficult to see how this in and of itself could have resulted in such wickedness and God's subsequent judgment.

Another interpretation is that this refers to gross sexual immorality and polygamy.

And let me say, that this is a possible interpretation especially when you read the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

However, it seems likely to mean something else for notice,

- In the first place, notice that these sons of God are distinguished from the daughters of men – why? Why did the writer not just say the sons of men and the daughters of men – why make a distinction?
- Secondly we see that verse 4 refers to the children born of such unions and they are identified as Nephilim.

Who were they?

We have references to the Nephilim in other OT passages where they go by alternate names, including Rehim [or sons of Rapha], Anakites, and Anakim, and they are referred to as “the giants”.

The chilling descriptions of the Nephilim focus on their supernatural size and strength.

Goliath, identified in I Samuel 21 and I Chronicles 20 as a descendant of Rapha, stood over nine feet, nine inches.

Another of the Nephilim was Og, the king of Bashan, who slept on an iron bed measuring at least thirteen and a half feet by six feet.

Taking the great weight of weapons and armour they were able to carry, it is clear that their strength superseded human capabilities.

It is significant that giants are also described in extra- biblical literature.

The Greeks, Romans, Phoenicians, Mesopotamians, and Egyptians, for example, all wrote stories of famous heroes, men of supernatural size and strength.

These accounts tell of superheroes who came from the sexual union between immortal “gods” and mortal humans.

These giants resemble the biblical Nephilim in their disposition to violence and fighting.

- Thirdly, the term 'sons of God' in the OT usually refers to angelic beings – which is the way it is used in the book of Job, or to kings and rulers.
- And in the fourth place – ii Peter and the book of Jude refer to fallen angels who left their proper dwelling and were involved in sexual immorality.

For these reason, there is a school of thought that interprets this as a reference to marriage between fallen, evil angels and human women.

Whether you accept this or not is really not crucial, because the point of the passage is to explain that before the flood human evil was unprecedented in history.

According to verses 5 and 11, wickedness was not just universal, but it was a way of life – it became normal.

Wickedness became humanity's passion – it consumed them, it drove them, it occupied their thoughts, attitudes, motives and speech – there was not even a spark of goodness – humanity was totally rotten – to the core.

In that situation, we read,

⁶ The LORD was grieved that he had made man on the earth, and his heart was filled with pain. ⁷ So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them."

But **secondly**, it seems to me that there was a real danger that the godly line was in the process of being wiped out through **violence**.

GE 6:11 Now the earth was corrupt in God's sight and was full of violence.

¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

It would seem that violence and murder became uncontrolled after Cain – that became a characteristic of the ungodly line – see **Lamech**.

The earliest commentaries on Genesis 4-6 support this interpretation.

The Jewish scholar **Josephus** writing in the first century A.D. states:

Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceedingly wicked, every one successively dying one after another more wicked than the former. They were

intolerable in war, and vehement in robberies; if anyone were slow to murder people, yet was he bold in his profligate behaviour, in acting unjustly and doing injuries for gain.

If this is true, it helps to explain the extreme language used in **Genesis 6** to describe the evil into which the pre-Flood people had fallen.

Because God-fearing people, such as Abel, were more likely to be murdered than those who were wicked and cruel we can begin to imagine why Noah's contemporaries manifested such chilling irreverence and **why so few righteous remained.**

Some scholars believe the population at that time could easily have been in excess of **6 billion** people – spread over the whole earth.

Yet it is clear that there was only one godly family – the kingdom had come down the one family.

It explains God's decision to use a flood and ark for rescue.

It explains further the strong language God used with Noah in **Genesis 9:6**, commanding Noah's descendants to exercise whatever means were necessary, up to the death penalty, to restrain the sin of murder.

So the flood represented both judgment and also salvation.

It was God protecting and preserving the godly line, protecting the kingdom.

Here we too have a picture of salvation which is the connection that Peter makes in his first letter in the third chapter.

¹⁸ For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, ¹⁹ through whomⁿ also he went and preached to the spirits in prison ²⁰ who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, ²¹ and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledgeⁿ of a good conscience toward God. It saves you by the resurrection of Jesus Christ, ²² who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him.

It is at this stage that we have a new beginning as God enters into a Covenant with Noah.

Through this covenant, God again entrusted stewardship to man – sounds like the same stewardship God gave Adam after creation.

GE 9:1 Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth."

GE 9:7 As for you, be fruitful and increase in number; multiply on the earth and increase upon it."

That new start was sealed with a promise, a covenant that God made with Noah and his descendants

9 "I now establish my covenant with you and with your descendants after you ¹⁰ and with every living creature that was with you--the birds, the livestock and all the wild animals, all those that came out of the ark with you--every living creature on earth. ¹¹ I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

GE 9:12 And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: ¹³ I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. ¹⁴ Whenever I bring clouds over the earth and the rainbow appears in the clouds, ¹⁵ I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. ¹⁶ Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

GE 9:17 So God said to Noah, "This is the sign of the covenant I have established between me and all life on the earth."

[Did this mark the seed, back to Eden?](#)

No, something more was needed, thus God entered into a Covenant with man – the first phase of his covenant with man – promises to his people, to be their God and to restore all things through the seed – but in the meantime, it is through the covenants that God binds himself to man – to fulfil his promise.

So what was involved in the promise?

Firstly God promised to care for man.

He promised never again to wipe out all of mankind until the final judgment.

Notice that it was God who took the initiative = grace.

From that moment onward God related to man under a covenant.

What did this covenant ultimately point to, to the restoration of all things through the Lord Jesus Christ?

The fulfilment of that covenant rested on him.

It rested on his death on the cross for us.

That is why he said at the Last Supper - 28 This is my blood of theⁿ covenant, which is poured out for many for the forgiveness of sins.

"This cup is the new covenant in my blood, which is poured out for you.

That promise would ultimately be fulfilled in and through Christ – the new covenant – the covenant of grace which would be consummated in the new heaven and the new earth.