

MARK FOR CAIN

Last week we studied the crime scene and the examined the evil behind Cain's killing of Abel (Fratricide of Abel - church web site). This is the second round of the AC (Gen.2:17; 3:15; Col.1:21-22; Rom.16:20)

This week we will study God's judgment upon Cain that is extended to the antediluvian civilization given in Gen.4:11-15.

We will study our lesson text by the following five homiletical points.

- Sentence verdict (Gen.4:11-12a)
- Separation vagrant (Gen.4:12b)
- Sevenfold vengeance (Gen.4:13-15a)
- Sign visible (Gen.4:15b)
- Slay victim (Gen.4:15c)

“And the Lord appointed (sum / kal impf) **a sign (oth) for Cain**, lest anyone finding (matsa / kal pf) him should slay (Nakah / hiphil infin) him.” (4:15)

Note that it was a sign or mark **for** Cain. Why was it given **for** Cain? How would it benefit him?

This lesson will study FIVE aspects of the Mark for Cain.
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1. The mark for Cain was a sign of God's mercy rather than justice judgment. It was given after Cain had rejected the gospel and killed the seed of Christ.

“For He says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ **So then it does not depend on the man who wills or the man who runs, but on God who has mercy.**” (Rom.9:15-16)

Mercy is given on the basis of character of God and not man. It is given from the sovereignty and omniscience of God (Ps.57:1).

Paul's first historical example involved the Abraham covenant and messianic lineage (read Rom.9:10-14; Gen.25:19-34) [Jacob and Esau]

Paul's second example was Moses during the historic time at Mt Sinai (Ex.19) – “And the Lord said, ‘I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.’” (Ex.33:19)

“Remember, O Lord, your great mercy and love, for they are **from old.**” (Ps.25:6)).

“But because of His **great love** for us, God, who is **rich in mercy**, made us alive with Christ even when we were dead in transgressions – it is by **grace you have been saved.**” (Eph.2:4-5; 1 Tim.1:15-16; Titus 3:5-7; 1 Pet.1:3) “Mercy triumphs over judgment.” (James 2:13)

2. Cain's mark (oth) was visible – “lest anyone finding him should slay him.” (Gen.4:15)

What was the mark (oth) placed on Cain? Ezekiel may give us a clue - “And the Lord said to him, ‘Go through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.’” (Ezek.9:4)

The mark mentioned by Ezekiel was the last letter in the Hebrew alphabet (taw /).

It became a biblical sign for exemption from further judgment.

It was probably placed on Cain's forehead (Rev.13:16-17; 14:9-12; 20:4) [Tribulation mark of beast on right hand or forehead – 666]

In eternity, all believers will have the name of the Lord on their foreheads – “And they shall see His face, and His name shall be on their foreheads.” (Rev.22:4)

3. Cain rightly described his divine judgment as “too great too bear.” (Gen.4:13).

This is typical criminal mentality pleading for justice (conscience with common sense) while never considering it for his victim (conscience seared with evil thinking) (1 Tim.4:1-2).

God's judgment upon Cain was in these 5 areas: the loss of logical grace as a tiller of the earth (Gen.4:2, 12), permanently driven (garash / kal pf) from the face of the ground, permanently from the face of the Lord, a vagrant and wanderer on the earth, and in constant fear of being killed (Gen.4:14-15).

This judicial judgment separated the victim from the crime. Judicial resolution allows the victim's family closure and a moving on with their lives with fragrant memories of the deceased.

Judicial judgment transfers the victim's LOSS of rights and pursuit of happiness of DI #1 to the one committing the crime.

4. Mark for Cain became a sign to the Antediluvian civilization of a new law regarding the shedding of innocent blood.

“So the Lord said to him, ‘Therefore WHOEVER kills Cain, vengeance will be taken (naqam/ hophal impf) on him sevenfold.’ And the Lord appointed a sign for Cain, lest anyone finding him should slay him.” (4:15)

It became a warning to others of the Antediluvian world who may be tempted to think like Cain?

Similar message is given to us – “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘Vengeance is mine, I will repay,’ says the Lord.’ ‘But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head.’ Do not be overcome by evil, but overcome evil with good.” (Rom.12:19-21; Prov.20:22; 25:21-22)

5. In the post-diluvian period of biblical history, God established DI #4 (national gov't) to administer civil justice (Gen.9:5-6; Ex.20:12; Rom.13:1-7; 1 Pet.2:13-17).

“For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, **an avenger who brings wrath upon the one who practices evil.**” (Rom.13:3-4)