

Adam and Eve have been driven out of the garden. Their life of innocence and filial relationship with God is behind them. Eternal life cannot be obtained by partaking of the tree of life. Rather, death is their fate, both physical death and spiritual death. Life will be difficult for them for the remainder of their days on earth. Food will come by the sweat of the brow. Children will come through pain. A powerful enemy will be continually lurking in the background, and often in the foreground.

You asked last week for the meaning of ENMITY. This is what Webster says:

Hatred, esp.: mutual hatred. Syn HOSTILITY, ANTIPATHY, ANTAGONISM, ANIMOSITY, RANCOR, ANIMUS: ENMITY suggests positive hatred which may be open or concealed; HOSTILITY suggests an enmity showing itself in attacks or aggression; ANTIHATHY and ANTAGONISM imply a natural or logical basis for one's hatred or dislike, ANTIPATHY suggesting repugnance, a desire to avoid or reject, and ANTAGONISM suggesting a clash of temperaments leading readily to hostility; ANIMOSITY AND RANCOR suggest intense ill will and vindictiveness that threaten to kindle hostility; RANCOR is esp. applied to bitter brooding over a wrong; ANIMUS adds to animosity the implication of strong prejudice.

This describes the relationship between man and the devil. Unfortunately it also describes the relationships between man and woman, and between both with God, and we will find in the next chapter, between man and man.

Thus we can see how **original sin** infects the whole human race. Our starting point is no longer in the innocent garden, but is **East of Eden**. We are starting out in enemy territory. Adam gave up his deeded right to the earth with his sin, and passed it on to Satan, who now is the prince of the power of the air (Eph 2:2), and ruler of this world (John 12:31; Matt 4:9). Jesus, through his death and resurrection will recover the deeded right to the earth for mankind (John 14:30; 16:11). Jesus is the first person of the new humanity, which includes of all who place their faith and trust in him.

: 20 *The man called his wife Eve, because she was the mother of all living.* The name Eve sounds in Hebrew like the word for 'life-giver'. Eve will eventually bring forth the new man who will be the Messiah. By naming Eve, Adam claims authority over her, as he did over the animals by naming them.

: 21 *And the Lord God made for Adam and for his wife garments of skins and clothed them.* Here we note the **first animal sacrifice**. Were Adam and Eve's sins forgiven through this shedding of blood (Lev 17:11)?

We need to be clothed by God to appear before him. Our own clothes will not do. See Exodus 28. Very detailed attention was paid to the garments of the priests. See Matt 22:1-14, the parable of the wedding feast.

Isaiah 61:10 *I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me with garments of salvation; he has covered me with the robe of righteousness...*

We can approach God only if clothed with Christ's righteousness (Rev 3:5).

: 22 *Behold man has become like one of us in knowing good and evil.* Here we are allowed to look into the council of the triune God. Adam, rather than being 'like God' as the serpent had promised, has lost the image of God in which he was created.

: 23 Now God must remove Adam and Eve from the garden. However, in his grace God offers to man the possibility of returning to the garden. He tries through Noah, then Abraham, then David, and finally through Christ. The Promised Land could have been the new garden, a land flowing with milk and honey. But sin in the people of Israel marred it.

The church is the new garden made up of God's new humanity in Christ (those who have been born again), and citizens of 'a better country, that is, a heavenly one' (Heb 11:16). Things are not perfect in the church yet, but it is heading to the perfection noted in Revelation 21.

: 24 *He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

The cherubim were highest in the angelic hierarchy (Ezek 1:4-24; 10:1-22; Rev 4:6-8). Also see Exod 25:17-22; Heb 9:3-5; Psa 18:10; 80:1; 99:1.

Satan himself was once the anointed cherub.

Ezek. 28:11-19 *Moreover, the word of the LORD came to me:*

"Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord GOD:

*"You were the signet of perfection,
full of wisdom and perfect in beauty.
You were in Eden, the garden of God;
every precious stone was your covering,
sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire, emerald, and carbuncle;
and crafted in gold were your settings
and your engravings.
On the day that you were created
they were prepared.*

You were an anointed guardian cherub.

***I placed you; you were on the holy mountain of God;
in the midst of the stones of fire you walked.***

You were blameless in your ways

***from the day you were created,
till unrighteousness was found in you.***

*In the abundance of your trade
you were filled with violence in your midst, and you sinned;
so I cast you as a profane thing from the mountain of God,
and I destroyed you, O guardian cherub,
from the midst of the stones of fire.
Your heart was proud because of your beauty;
you corrupted your wisdom for the sake of your splendor.
I cast you to the ground;
I exposed you before kings,
to feast their eyes on you.
By the multitude of your iniquities,
in the unrighteousness of your trade
you profaned your sanctuaries;
so I brought fire out from your midst;
it consumed you,
and I turned you to ashes on the earth
in the sight of all who saw you.
All who know you among the peoples
are appalled at you;
you have come to a dreadful end
and shall be no more forever.*

We asked last week why God did not stop Adam and Eve from eating the fruit.

There is no easy answer to this question. Prophets, Saints and philosophers have all wrestled with this question. Why didn't God prevent sin from happening? Below are a few verses from Ephesians that address one aspect at least of this issue.

First, Paul says that creation, the fall, and redemption through the Christ was God's plan from the beginning of time.

Second, he calls it a mystery, hidden in the past, but now made known to us believers.

Thirdly, he says its purpose was to demonstrate to rulers and authorities in heavenly places the 'manifold wisdom of God'. We are not given insight into who these rulers and authorities might be.

Finally, he says our role in Gods plan is to wrestle against the rulers, against the authorities, against the 'cosmic powers over this present darkness, and against spiritual forces of evil in heavenly places'.

By becoming Christians and by belonging to the church we are engaged in this **cosmic battle**. The only known players in this battle are Satan and his minions. Do these verses imply that there are other rulers and authorities out there, that we do not know, but God does? Are they all evil, or might some of them be good and *honorable*?

Eph 1:3-10 *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight*

making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

Eph 3:6-10 *This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.*

Eph. 6:10-12 *Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.*

We have looked at the mystery of God's plan in creation as described by Paul in the Book of Ephesians. We have read excerpts from **Destined for the Throne**, by Paul E. Billheimer. I will note some of these today for those of you who did not rush out to buy the book for yourselves.

The author's primary thesis is that the one purpose of the universe from all eternity is the production and preparation of an Eternal Companion for the Son, called the Bride, the Lamb's Wife.... This world is a laboratory in which those destined for the throne are learning in actual practice how to overcome Satan and his hierarchy.... The average historian has no clue to the meaning of the universe because he ignores the only infallible source book, the Bible... There is only one philosophy of history that makes sense and that is the Biblical philosophy. ... To locate the center of history one must bypass all the vast empires and find his way to a tiny land called the navel of the earth, the geographical center of the world. And in that tiny land is a tiny hill called Calvary, where two thousand years ago a Man named Jesus was lifted up to die. And this writer submits that that tiny hill in that tiny land is the center of all history, not only of this world, but of all the countless galaxies and island universes of outer space from eternity to eternity. **40**

This Man hanging upon that bloody cross amid the taunts and jeers of the passers by was 'before all things'. That is, before history itself. He is the starting point of history, for 'all things were made by him, and without him was not anything made that was made'. ...The universe, including this planet, was created for one purpose: to provide a suitable habitation for the human race. The human race was created in the image and likeness of God for one purpose: to provide an eternal companion for the Son.... And the Messiah came for one intent and only one: to give birth to His Church, thus to obtain His Bride. The Church, then - the called-out body of redeemed mankind – turns out to be the central object, the goal, not only of mundane history but of all that God has been doing in all realms, from all eternity. If this is true, then all history is sacred. There is no such thing as secular history.

From this it is implicit that romance is at the heart of the universe and is the key to all existence. From all eternity God purposed that at some time in the future His Son should have an Eternal Companion, described by John as 'the bride, the Lamb's wife.

Therefore, from all eternity, all that precedes the Marriage Supper of the Lamb is preliminary and preparatory. Only thereafter will God's program for the eternal ages begin to unfold. God will not be ready, so to speak, to enter upon His ultimate and supreme enterprise for the ages until the Bride is on the throne with her divine Lover and Lord. Up until then, the entire universe under the Son's regulation and control is being manipulated by God for one purpose – to prepare and train the Bride.

In this light we should look at Ephesians 5:22-33; and Revelation 21:1-4

Eph. 5:22-33 *Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.*

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Rev. 21:1-4 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away."

I hope this casts new light, both on the reason and purpose of creation, and the covenant nature of Christian marriage.

Genesis 4:1-26 The Three Brothers – Cain, Abel and Seth

Now we begin the continuing story of man. The three sons of Adam are born into a world tainted by sin. The results are catastrophic. The first act of fallen man to be recorded is fratricide. But many other sins accompany the premeditated murder. There is pride, jealousy, hate, envy, lying, and a low view of God. You can probably add others as you meditate on this chapter. The fall of Adam was a cataclysmic event. His **original sin** was passed on to his own children, and all of us since then.

: 1 *Now Adam knew Eve his wife...* The word ‘to know’ in this sense refers to deep intimacy. We are known to God and are called to know God in this intimate way. In this context it is a euphemism for sexual intercourse (Gen 16:4, 11; 19:35-38; 21:2; 29:32-35; 30:3-5, 16-19; 38:2-5).

...and bore Cain saying, "I have gotten a man with the help of the Lord." Some scholars have suggested that Eve is claiming to be a ‘creator’ here, putting herself on par with God, but more likely the translation above is accurate. The meaning of the name ‘Cain’ is obscure, but sounds like the word for ‘gained’ in Hebrew. The Arabic *qaynun*, which sounds like *Cain*, means ‘metalworker’ or ‘smith’. Yet Cain was a tiller of the ground. More on this later.

: 2 *And again, she bore his brother Abel.* Again the meaning of ‘Abel’ is obscure, but may mean ‘breath’ as in ‘*Man is like a breath, his days are like a passing shadow*’ (Psa 144:4), and therefore allude to his premature death. Adam was appointed to till the ground, but Abel became a shepherd, as did the patriarchs and David, and Jesus as the good shepherd.

: 3-5 Both Cain and Abel brought offerings to God. Why was Abel’s accepted and Cain’s rejected? Five explanations have been offered:

1. God prefers shepherds to gardeners.
2. Animal sacrifice is more acceptable than produce offerings.
3. God’s motives are inscrutable.
4. Heb 11:4 says: *By faith Abel offered to God a more acceptable sacrifice than Cain.*

5. The quality of the gift was different. Cain offered some produce of the land. Abel offered the choicest animals, 'firstlings' from his flock. See Exod 34:18-28; Lev 1:3; 22:20-22; 23:10, 15-22.

The concept of offering sacrifices to God is already known by the first men to be born after the fall. Moses codifies the sacrificial system two thousand years later. The need for blood sacrifice is abrogated (to abolish by authoritative decree) by the death of the Christ on the cross.

Cain's response to God's acceptance of Abel's offering was anger at God.

: 6-7 God talks it over with Cain. Last week you asked why God did not warn Eve again before she partook of the fruit. Here God does give a warning to Cain before he kills his brother: *sin is crouching at the door. Its desire is for you, but you must rule over it.* Yet Cain is not able to control his passions.

This section could be translated: *Is there not forgiveness of sin, if you do well?*

*If you do not do well, the croucher (demon) is at the door
Its desire is for you, but you must rule over it.*

: 8 *Cain rose up against his brother Abel and killed him.*

: 9 The Lord reappears with a question: *Where is Abel your brother?*

This is a parallel to his question to Adam: *Where are you?*

Cain's reply is one of the most famous (notorious) in history: ***I do not know; Am I my brother's keeper?***

Note how quickly man becomes hardened to sin. He first responds to God with a lie. He then denies any filial responsibility. Soon he will complain about God's punishment.

: 10 *The voice of your brother's blood is crying to me from the ground.*

Herein lies the root of our whole theology of murder and capital punishment.

Lev17: 11-14 *I will set my face against the person who eats blood and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life...For the life of every creature is in its blood, its blood is its life.*

Unatoned-for murders pollute the holy land, making it unfit for the divine presence. In cases where the murderer could not be traced, a special ritual for the cleansing of the land was prescribed. See Deut 21:1-9.

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God said to Noah in Gen 9:5-7: *And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.*

See Deut 19:11-13; Num 35:30-34. These passages deal with Cities of Refuge, and with the need to keep the land undefiled by unatoned murder.

The first recorded act of man after the fall was to offer sacrifice to God. The second recorded act was for one man to kill his brother. This gives us a little insight as to how complete was the fall into sin, and the depravity it has produced. Cain denied his act to God, but God was not fooled. A curse is placed on Cain.

: 11 *And now you are cursed from the ground...* In the Garden the serpent and the land were cursed, but Adam and Eve were not cursed. Now Cain is curse. The curse of his brother's blood arises from the land that was cursed. Jesus by dying on the cross became a curse for us. In the new heaven and new earth there will not be any accursed thing. Rev 21:3 *No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.*

: 12 *When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.* Cain's crops will fail, and he will become a man without a country.

: 13-14 *My punishment is greater than I can bear...from your face I shall be hidden.* Although his punishment entailed hard labor, and social rejection, the real loss was that God was lost to him (Heb 9:27; 10:26-31). But God assures Cain that he will not be killed.

: 15 *And the Lord put a mark on Cain...* There has been much speculation as to what the 'mark' might be, but we know that its intent was to protect Cain from any potential enemies. Revelation speaks of the 'mark of the beast' (Rev 13:16-18), and the 'seal of our God' (Rev 7:2-8, 9:4, 14:1).

: 16 *Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.* The name 'Nod' means wandering. Sin separates man from God. God's righteous judgments are carried out.

EAST OF EDEN by John Steinbeck

The story is primarily set in the Salinas Valley, California, between the beginning of the 20th century and the end of the Great War (World War I), though some chapters are in Connecticut and Massachusetts, and

the story goes as far back as the American Civil War.

Adam Trask, after a tumultuous childhood in the East and enduring harsh treatment from his younger brother, Charles, spends his time either in the military or wandering the country. While visiting his brother at the family farm in Connecticut, they find a viciously beaten woman on their doorstep. Adam falls in love with her, and soon marries her, failing to recognize her as an innately evil woman.

Samuel Hamilton and his wife Liza, immigrants from Ireland, raise their nine children on the rough infertile hillside. As the Hamilton children leave the nest, Adam Trask, newly wed and newly rich after inheriting considerable wealth from his deceased father, Cyrus Trask, settles with a pregnant Cathy into a large and fertile plot near Samuel Hamilton's. After Cathy gives birth to twins, she shoots Adam in the shoulder and flees. Adam recovers and raises his children with the help of his Cantonese cook, Lee, and Samuel Hamilton, who is a regular visitor.

Meanwhile, Cathy becomes a prostitute in a brothel in the city, renaming herself Kate to avoid recognition, and eventually becomes the owner of the most "respectable" brothel in the area after killing its former owner Faye. Kate makes the brothel infamous for its brutal treatment of clients.

Adam's sons, named Caleb (Cal) and Aron—after their namesakes in the Bible—grow up oblivious of their mother's situation, with Cal pursuing a career in business with Will Hamilton, one of Samuel's sons, and with Aron going to college to become an Episcopalian priest. Cal finds out about his mother from a drunken acquaintance of his father, and goes to meet her; Kate learns of her two children, and recognizes Cal's similarity to her in mindset.

Adam becomes inspired by Samuel Hamilton's inventiveness and begins to come up with ideas on how to transport produce across the country using ice on trains. The plan fails, causing Adam and his family, now living in Salinas, to lose most of their wealth. To give a gift to his father—admittedly to buy his father's love—Cal works with Will Hamilton to make his father's money back, capitalizing on the First World War by selling dehydrated beans (grown in the Salinas Valley).

Aron returns from college for Thanksgiving. At dinner, Cal gives his father the money, but Adam refuses to accept the money and tells him to give it back. Adam added that Aron's gift was living a good life, which he wished for Cal to do. Cal tells his brother about their mother, who is devastated by the news (he was under the belief that she died and was buried on the East Coast) and enlists in the army to fight in World War I. Aron is killed in battle and Adam has a stroke as a result. The novel ends with Adam saying *timshel!* (Hebrew meaning lost to obscurity but possibly 'thou mayest' or 'thou must' or 'thou may not'), alluding to the point that Cal may have the ability to conquer his evil nature).

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Major themes

The book explores themes of depravity and beneficence, love and the struggle for acceptance, greatness and

the capacity for self-destruction, and especially of guilt and freedom. It ties these themes together with references to, and many parallels with the biblical **Book of Genesis** (especially Genesis Chapter 4, the story of Cain and Abel).

Steinbeck's inspiration for the novel comes from the fourth chapter of Genesis, verses one through sixteen, which recounts the story of Cain and Abel. The title, *East of Eden*, was chosen by Steinbeck from Genesis, Chapter 4, verse 16: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (King James Version).

Steinbeck's allusion to Cain and Abel is furthered by the naming of the Trask family; the first letters of the names of the brothers are in match throughout the generations (Charles and Adam, Cal and Aron).

Some of the biblical parallels include:

Book of Genesis, Cain and Abel	East of Eden, Charles and Adam	East of Eden, Caleb and Aron
Cain is a "worker of the ground"; Abel is a "keeper of sheep" (Gen. 4:2, ESV).	Charles is a farmer who works diligently even after he inherits considerable wealth from his father, Cyrus.	Caleb invests in bean crops. Aron vies to become a priest, who are commonly compared with shepherds .
God rejects Cain's gift of crops in favor of Abel's lamb (Gen. 4:3, ESV).	Cyrus prefers the gift from his son Adam (a stray puppy) over the gift from his other son Charles (an expensive knife).	Adam rejects his son Cal's money and would rather he lead a good life like Aron.
After rejection from God, Cain kills Abel (Gen. 4:8, ESV).	After being rejected by their father, Charles attacks Adam and beats him nearly to death.	After Adam rejects Cal's money, Cal informs Aron of their mothers' brothel. Aron, distraught, enlists in the war and gets killed.
God put a mark on Cain to deter others from killing him (Gen. 4:15, ESV).	Charles receives a dark scar on his forehead while trying to move a boulder from his fields.	Cal is described as having a more dark and sinister appearance than Aron. Also noteworthy is the fact that Adam tells Cal, "timshel," meaning "thou mayest." This implies Cal may overcome his evil nature because of the "mark" put upon him by Adam.
Cain is the only one with progeny.	Charles is the only one with children, as the twins Aron and Cal are his.	Aron dies in the war, and Cal is the only one to carry on and have children

: 17-24 The genealogy of Adam resumes after the digression of Abel's murder.

: 17 Cain's first son is Enoch ('to train' or 'to dedicate'). Man's civilization begins to take shape with the building of the first city. Did Cain build the city, or did Enoch? The city was named 'Enoch'. Mesopotamian tradition holds that the oldest city known was 'Eridu', which sounds a lot like 'Enoch'.

: 18- 24 *and Methushael* ('man of the underworld or 'man of desire') *fathered Lamech*. Lamech is the seventh generation since Adam. Lamech is the first bigamist. He appears to be a violent man like his ancestor Cain, for he confesses to murder to his wives. His children are:

Jabal father of those who dwell in tents and have livestock (Bedouins).

Jubal father of all those who play the lyre and pipe.

Tubal-cain forger of all instruments of bronze and iron.

Through these sons we see that civilization is taking its present form. But all is secular and evil, and soon to be destroyed in the flood.

: 25-26 130 years later, Adam and Eve have another son. His name is Seth, meaning 'appointed'. Eve said: *God has appointed me another offspring instead of Abel*. The Messianic line was lost with Abel. Now a new one comes in its place. The evil line of Cain will be replaced by the Messianic line through Seth and Enosh. *At that time people began to call upon the name of the Lord*.

Quote from Patrick Reardon in The Saint James Daily Devotional Guide

In verse 7 the Lord describes evil as "lying at the door" in wait for Cain. Temptation is portrayed as lurking for a man, stalking him, and Cain is exhorted to vigilance, lest he be taken by it. The Hebrew participle for "lying" here, *robesh*, may be better translated as "crouching." It is related to the name of a god in Assyro-Babylonian literature known as "Rabishu," who is described as crouching along the road, endeavoring to waylay the traveler. Cain is warned not to fool with it; it is dangerous. Cain's mother, after all, had made the big mistake of dialoguing with the snake. Satan, however, invariably wins over those who discuss things with him. Or, as we read in Sirach 21:2, "Flee from sin as from the face of a serpent, for if you come too near to it, it will bite you."

Cain pays no heed, nonetheless, and goes on to kill his brother (verses 8-10). The first sin leads to the second. The original alienation in Chapter 3 becomes the murder in Chapter 4. Jealousy and violence are the proper products of that first act of infidelity. Cain, the first human being begotten of human parents, is also the first murderer. This murder was not committed in a fit of passion. Cain showed, by his response to God in verse 9, that he had closed off his heart to God. His disrespect for God was the foundation on which his murder was based. He could not have killed unless he had isolated himself from God. Moreover, by this murder Cain alienated himself from the very ground on which he walked (verses 11-12). He had begun 47 as a farmer, but now he is alienated from the soil. He has assumed, by his sin, the impossible task of being a wandering farmer. The foundational

reason for Cain's alienation from the earth and his fellow men is his alienation from God (verse 16).

At this point a new element enters the scene, vengeance. Cain is afraid of the retaliation that may be visited on his head because of his murder of Abel (verse 14). Violence begets violence. God's reply to Cain in verse 15 is reassuring to Cain himself, but it further extends the domain of violence. If Cain is killed, the vengeance will be seven-fold!

Then comes the building of the first city (verse 17), and it is manifestly ironical that this first great effort at this exercise of social cooperation was inaugurated by a murderer! What is said of clothing seems also true of what we may call "urban life." God did not, at the beginning, place man in a city but in a garden. The city was fallen man's idea. The first city was founded by the first murderer. Indeed, the first city was founded by the first fratricide, a fact that becomes the most ironical of archetypes. The irony was certainly not lost on St. Augustine, who commented at some length on the manifest travesty that such a great enterprise of brotherly cooperation should be started by a man that killed his brother. In his lengthy *The City of God*, the saintly bishop of Hippo went on to compare Cain's founding of the city of Enoch to the founding of the city of Rome by Romulus, who had killed Remus, his own brother. Man's efforts, that is to say, are constructed with the elements of their own deterioration. Merely human efforts only disguise man's plight for a while. The heart of all evil is alienation from God, so any society founded on that alienation has already drunk poison. It will surely die.

It is abundantly curious that Cain's descendents take up, among other things, the crafting of musical instruments. This is another example of a cultural form conceived in evil, but which God takes special care to redeem. What we said about clothing and urban life also applies to musical instruments. Originally crafted by a descendent of Cain, they do not look promising at first. Moreover, there has often been something a bit problematic about such music, morally considered. When King Nebuchadnezzar employed "the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music" for his idolatrous purposes, it was not the last instance when instrumental music served to deflect men from the worship of the true God. Yet, in fact, God rather early designated musical instruments as appropriate to His own worship in the tabernacle and the temple. And, once again, in the final book of the Bible we find heaven to be a place resonating with the sounds of trumpet and harp. Moreover, as an added irony, instrumental music is eventually limited so exclusively to the saints in heaven that the damned in hell are forever deprived of such music! The sinful descendents of Cain, the very inventors of harp and flute, will never hear them again, inasmuch as the "sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore" (Revelation 18:22). These things are now reserved for the blessed.