

## Redemption 304: Priesthood & the Kinsman Redeemer



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### Priesthood and the Kinsman Redeemer – Part 4

*Who Was Waiting at the Door with the Desire to Rule over Cain?*

Understanding the identity and role of the two cherubim in Genesis provides further insight into a peculiar phrase found in Genesis 4. After Eve sins in Genesis 3, in verse 16 God informs her, “Your desire shall be for your husband, And he shall rule over you.” God uses strikingly similar phrasing in Genesis 4 when warning Cain before the death of Abel.

**Genesis 4:7** If you do well, will you not be accepted? And if you do not do well, **sin lies at the door. And its desire is for you, but you should rule over it.**

The only difference between the use of this phrase Genesis 3 and 4 is that in Genesis 3, it is clear that God is speaking to Eve about Adam. Her desire would be for Adam and Adam would rule over her. In Genesis 4, it is not clear who the object is. Most readers probably conclude that this is metaphorical of sin as an abstract concept. However, consider the perspective of the Israelites during the time of Moses. They would have no doubt connected the cherubim on the ark with the cherubim of Genesis 3 who protected the way to God’s presence in the garden. If God was warning Cain about sin, would the Israelites of that time assume a connection to one or both of the cherubim who were given authority to keep sinners out of God’s presence in the garden?

As indicated earlier, Dr. Martin points out various uses of the word “door” which is used in Genesis 4:7. Dr. Martin states, “The word in Hebrew is *pehthagh* and refers in other parts of the Old Testament to the entrance of any tent (Genesis 18:1), but more particularly to the ‘door of the tabernacle’ (Exodus 29:4), or the ‘door of the temple’ (Ezekiel 8:7, 16), or ‘the door of the east gate of the Lord’s house’ (Ezekiel 10:19).” No doubt, the cherubim in Genesis 3 were posted near the entrance to the garden of Eden, which is confirmed by the placement of the two cherubim surrounding God’s presence on the mercy seat of the ark and the two cherubim at the entrance to the Most Holy Place in Solomon’s Temple and on the veil of the tabernacle outside the Most Holy Place. All of these arrangements reflect what is first described in Genesis 3:24, cherubim guarding God’s presence from the approach of sinners. Consequently, it would not be a stretch to think of sin personified or identified in personal form with one of these satanic angels. Paul certainly speaks interchangeably of sin and death reigning over sinners in Romans 5 (which we

discussed in more detail in section one of this study). We already know that the New Testament means this as more than a conceptual metaphor since Hebrews 2:15 states that the devil has the dominion (“kratos” 2904) of death and keeps men in bondage.

**Hebrews 2:14** Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, **that through death He might destroy him who had the power (2904) of death, that is, the devil,** 15 and release those who **through fear of death** were all their lifetime **subject to bondage.**

And the New Testament itself makes clear that sinners are servants under the authority of the devil. Ephesians 2:2 refers to the “ways of the world” in association with the devil as the “ruler of the kingdom of the air.”

**Ephesians 2:2** Wherein in time past ye walked **according to the course of this world, according to the prince of the power of the air,** the spirit that now worketh in the children of disobedience:

Ephesians 6:12 refers to the satanic angels as “spiritual wickedness in high places” and as “the rulers of the darkness of this world.”

**Ephesians 6:12** For we wrestle not against flesh and blood, but **against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

In this same sense, 2 Corinthians 4 refers to the devil as the “god of this world.”

**2 Corinthians 4:4** In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Both Matthew and Luke record that the devil spoke of his reign over the kingdoms of the world when he tempted Jesus. While some people would dispute the accuracy of the devil’s remarks, Jesus did not dispute them and both Ephesians and 2 Corinthians affirm the devil’s authority over the world due to the sinfulness of men.

**Matthew 4:8** Again, **the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world,** and the glory of them; **9 And saith unto him, All these things will I give thee,** if thou wilt fall down and worship me.

**Luke 4:5** And **the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world** in a moment of time. **6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.**

And consider the extent to which Jesus himself associates the devil with the origin of sin. In John 8, Jesus states that the devil was a murderer from the beginning. This refers in part to the devil’s authority over death. Jesus also calls the devil the father of lies.

**John 8:44** Ye are of **your father the devil**, and the lusts of your father ye will do. **He was a murderer from the beginning**, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for **he is a liar, and the father of it**.

Later, John himself would comment on Jesus' teaching from John 8. In 1 John 3, John says that he who sins belongs to the devil and that the devil has sinned from the beginning.

**1 John 3:8** **He who sins is of the devil, for the devil has sinned from the beginning.** For this purpose the Son of God was manifested, that He might destroy the works of the devil.

In summary, the New Testament refers to sinful Gentiles as serving the devil and refers to the devil as the father of lies and as having authority over the world of man through sin. Given such strong language associating the devil with sin and with authority over men through sin, it would not be a stretch to suggest that Romans 5-6 refer to the devil metaphorically first as “death” (Romans 5:14, 17) and then alternatively as “sin” in the phrase “servants of sin” (Romans 5:21, 6:16, 17, 22).

**Romans 5:12** Wherefore, **as by one man sin entered into the world, and death by sin;** and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 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. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...17 For if by one man's offence **death reigned by one; much more they** which receive abundance of grace and of the gift of righteousness **shall reign in life by one, Jesus Christ.)**...21 That as **sin hath reigned unto death**, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord...6:16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?** 17 But God be thanked, that **ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.** 18 Being then **made free from sin, ye became the servants of righteousness.** 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 **What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.** 22 **But now being made free from sin, and become servants to God,** ye have your fruit unto holiness, and the end everlasting life. 23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Three details from Romans indicate that Paul understood “servants of sin” by extension to refer to ultimately being in servitude to the devil.

First, as an educated Jewish man trained in the Law of Moses, Paul's discussion of servants being set free through a free gift must be understood in terms of Leviticus 25:47-51, which discusses buying a relative's freedom from servitude.

**Leviticus 25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 49** Either his uncle, or his uncle's son, may redeem him, or **any that is nigh of kin unto him of his family may redeem him;** or if he be able, he may redeem himself. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: **and the price of his sale** shall be according unto the number of years, according to the time of an hired servant shall it be with him. 51 If there be yet many years behind, according unto them he shall give again **the price of his redemption out of the money that he was bought for.**

In Leviticus, the servant's master is not just anyone. Leviticus specifically depicts the foreigner, an outsider, someone who is not a relative even in a national or broad ethnic sense. For Paul to purposefully invoke the imagery of the servant and apply it to Christians, not only automatically applies the role of kinsmen redeemer to Christ Jesus, but it also automatically implies a corresponding outsider, someone not related to mankind, as the foreign master of the sinner. Satan is not only the obvious candidate for this role, he is the only candidate.

Second, in Romans 6:18 Paul refers to Christians as servants of righteousness. However, Paul does not mean "servants of righteousness" as just a metaphorical master in the abstract concept of righteousness. In verse 22, Paul states that this refers to being servants of God. Since "servants of righteousness" ultimately resolves to a real, personal master in God, the parallel phrase "servants of sin" very likely also resolved to a real, personal master in the devil (Hebrews 2:14).

Third, in verses 14 and 17 (of chapter 5) and verse 16 (of chapter 6), Paul equates being a servant of sin with being a servant of death and with death reigning over sinners. In verse 21 (of chapter 5) Paul alternatively states that sin reigned. We already know from Hebrews 2:14 that the devil wields the authority of death over men. And we know that death is used in the bible as a title for the devil who has authority over sinners. The book of Romans clearly has this same concept in mind and identifies death as reigning. Consequently, since the term "death" in the phrases "reign of death" and "servants of sin and death" ultimately refers in a literal sense to the devil, the synonymous phrases "servant to sin" and "sin hath reigned unto death" are most likely also references to the devil by alternatively identifying the devil as "sin."

If Paul could use the term "sin" as an indirect reference to the devil, it is conceivable that as an educated Jew, Paul understood such language from Genesis itself, which similarly referred to sin as Cain's potential master. But is Genesis simply referring to sin in an abstract sense? When all the facts are pulled together, Genesis 4 seems to present a more likely alternative.

**Genesis 4:7** If you do well, will you not be accepted? And if you do not do well, **sin lies at the door. And its desire is for you, but you should rule over it.**

First, from early passages such as the Exodus from Egypt to later passages such as Hebrews 2 and Revelation, the devil is clearly understood to wield the authority of death over sinners. Second, in Genesis 3, God's clear intent for posting cherubim at the garden entrance was to prevent Adam and Eve from living forever after they had sinned. Third, as Dr. Martin has pointed out, the word for "door" in Genesis 4:7 is the same Hebrew word later used to denote the entrance to the Most Holy Place in the Temple (or tabernacle), which is where God's presence reside. Fourth, before the death of Abel, Cain has not been cast out of God's presence and, consequently, the conversation between Cain and God most likely occurs inside the "doors" or entrance to the garden, where God's presence conversed with Adam and Eve in the previous chapter of Genesis. (In fact, the only place where God's presence met with men prior to Genesis 4 is in the garden in Eden. Since Genesis 4 does not present any alternative or new location, we should not assume that the meeting place of God's presence had changed from chapter 3 to chapter 4.) Fifth, Jews of Moses' day would have been aware that death was the penalty for priests who knowingly approached God's presence with an inappropriate offering. Sixth, the parallel use of the phrase "your desire shall be for your husband, and he shall rule over you" in Genesis 3:16 clearly refers to a person actually ruling over Eve. Seven, later passages such as Ezekiel 28 and Zechariah 3 clearly demonstrate that Old Testament Jews understood the cherubim on the ark and in Solomon's Temple to refer to the cherubim that oversaw the way to God's presence in the garden and that these cherubim were satanic angels. In fact, the Hebrew word "satan" means adversary and these cherubim were clearly meant to oppose man coming into God's presence and living forever. Eighth, Genesis 3 clearly depicts Satan's desire to deceive men into sin so that he could overcome them.

Within this background context, God's warning to Cain that "sin lies at the door and its desire is for you, but you should rule over it" is most likely a reference to the cherubim at the entrance to the garden who desired to obtain authority over Cain through sin, so they could subject Cain to expulsion from the garden and death.

To illustrate how compatible the identification of the devil with "sin and death" is with scripture, we can reread Romans 5-6 while substituting the words "the devil" for the word "sin" throughout this passage. This substitution works in all cases where "sin" is treated as a person or as the performer of the action (rather than when sin is treated as an action performed by a person.) With the substitution in place, the passage still works conceptually, historically, and factually with this substitution in mind. And it fits perfectly with what we already know from other clear biblical teaching. Notice how "the devil" ("sin") is constantly paralleling other persons (including Jesus Christ, God: 5:17 and 21, 6:21 and 23.) (We could also translate the instances where death is treated as a person in this same way. For simplicity's sake we will not, nonetheless, since we know "death" is a title for the devil the passage still works.)

**Romans 5:12** Wherefore, **as by one man the devil entered into the world, and death by the devil; and so death passed upon all men, for that all have sinned:**  
13 (For until the law sin was in the world: but sin is not imputed when there is no

law. 14 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. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...17 For if by one man's offence **death reigned by one; much more they** which receive abundance of grace and of the gift of righteousness **shall reign in life by one, Jesus Christ.)**...21 That as **the devil hath reigned unto death**, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord...6:16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of the devil unto death, or of obedience unto righteousness?** 17 But God be thanked, that **ye were the servants of the devil, but ye have obeyed from the heart that form of doctrine which was delivered you.** 18 Being then **made free from the devil, ye became the servants of righteousness.** 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 **What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.** 22 **But now being made free from the devil, and become servants to God,** ye have your fruit unto holiness, and the end everlasting life. 23 **For the wages of the devil is death; but the gift of God is eternal life through Jesus Christ our Lord.**

This examination provides us with a second reason to conclude that the satanic angels (in this case cherubim) are depicted in a struggle with mankind for dominion early in Genesis. The first indication of this came from Genesis 3:14-15 in which God declares the enmity that would exist between Adam and Eve's children and the devil and which also presents the conquest of the devil by one such offspring. The second indication comes from Genesis 4:7 where God identifies the cherubim "at the door" as "sin" and indicates that Cain should rule over them even as Adam ruled Eve. The role Moses ascribes to the cherubim in Genesis (and in Exodus' instructions for the tabernacle and ark of the covenant) fits precisely with Leviticus 25's concept of bondage to a foreigner and redemption by our kinsman and is consistent with the New Testament understanding of sin, forgiveness, and redemption.

### *The Twofold Work of the Redeemer Known by Adam and Eve*

As mentioned earlier, scholars have long suggested that Genesis 3 contained a prophecy in which Eve's offspring served in a redemptive role. However, as also noted earlier, the text of Genesis 3 leads more to the idea of the conquering redeemer who overcomes God's enemies, crushing the head of the serpent.

**Genesis 3:14 So the LORD God said to the serpent:** "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. 15 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.**

From the evidence examined throughout this paper, it is clear that Adam and Eve also understood a priestly sacrificial and intercessory role for their offspring. Perhaps this role was understood from the second component of the prophecy, which indicated that Satan would indeed bruise the heel of the redeemer. This, of course, suggests some degree of loss or suffering on the part of the redeemer while the placement of this injury suggests the redeeming offspring would overcome. In fact, it would seem that there is a correspondence between the conquest of the devil and the wound to the redeemer. The simple picture presented by Genesis is that the redeemer would crush the serpent through the very act that bruised the redeemer's heel. The same step that crushed the serpent would also injure the redeemer.

In fact, in John 8 Jesus himself corroborates this interpretation of Genesis 3:15.

**John 8:**37 I know that ye are Abraham's seed; **but ye seek to kill me**, because my word hath no place in you. 38 I speak that which I have seen with my Father: and **ye do that which ye have seen with your father**. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But **now ye seek to kill me**, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 **Ye do the deeds of your father**. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning**, and abode not in the truth, because there is no truth in him. **When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

Notice the similarities between Genesis 3 and John 8. Both Genesis 3 and John 8:44 mention the deceit of the serpent. Both Genesis 3 and John 8:44 describe how the serpent orchestrated the death of Adam. Genesis 3 states that a son of Eve will conquer the serpent. And Genesis 3 depicts that the sons of the devil will be at enmity with that redeemer. John 1 presents Jesus as the redeeming lamb who takes away the sins of the world. And John 8 presents Jesus as being opposed by metaphorical sons of the devil. There can be no doubt that Jesus' reference to the sons of the devil is an intentional reference to Genesis 3:15. The only difference is that Jesus is describing this enmity in terms of the death of the redeemer at the hands of the sons of the devil. Genesis 3 does not explicitly mention the death of the redeemer but by deliberately connecting the language of Genesis 3 to his death, Jesus is connecting the prophecy of Genesis 3 to the death of the redeemer. Moreover, Jesus' statement that the devil was murderer from the beginning further supports the idea that the devil's murderous efforts towards Eve's children, including the redeemer himself, were well known from the beginning, the time of Genesis, including that the devil's metaphorical offspring would carry out this practice as well. This in turn identifies Genesis 3 as a source of knowledge about the death of the redeemer at the hands of the devil and his sons. Yet the only detail in Genesis 3 that

suggests injury to the redeemer from the devil is the reference to the bruising of his heel.

Still, the question remains, would Adam and Eve or their children have made this connection? While this may seem speculative, their understanding of the sacrificial role of the redeeming offspring had to come from somewhere because in the very next chapter of Genesis, the next generation (of Adam and Eve's seed) is immediately presented in this priestly role. And even though the provision of animal skins to Adam and Eve by God in Genesis 3 contains instructions about covering for sin, apart from the "bruising of the redeemer's heel," there are simply no other details available in the text from which to deduce that this role (priestly service) would fall to Adam and Eve's offspring (Cain and Abel).

If this understanding of the relationship between the redeemer's conquest and sacrificial role is correct, we should expect to find it reflected in Genesis 4. And, in fact, Genesis 4 does seem to exhibit this relationship. The evidence comes from God's conversation with Cain after Cain's sacrifice is rejected.

**Genesis 4:4** ...And the LORD respected Abel and his offering, 5 but **He did not respect Cain and his offering**. And Cain was very angry, and **his countenance fell (5307)**. 6 So the LORD said to Cain, "Why are you angry? And why has your countenance **fallen (5307)?** 7 **If you do well, will you not be accepted (7613)?** **And if you do not do well, sin lies at the door. And its desire (8669) is for you, but you should rule (4910) over it.**"

Verses 5 and 6 both describe that Cain becomes angry and his face is "fallen." The Hebrew word for "fallen" is "naphal" (Strong's No. 5307), which simply means, "to fall." The next critical term is "accepted" in verse 7. The Hebrew word is "se'eth" (Strong's No. 7613), which means, "elevation, exaltation." The Hebrew word for "rule" is "mashal," which means, "to rule, have dominion, reign." "Accepted" functions as sort of a pivot between Cain's expression in verses 5-6 and Cain's dominance at the end of verse 7. It relates to lifting Cain's downcast appearance as well as referring to his being exalted to a place of dominion. Consider that "doing well" is associated with "elevation" while "not doing well" is associated with "being ruled." The parallel nature of these phrases and the definitions of these words implies the idea that if Cain did well he would be exalted (dominate) rather than being ruled if he sinned. Moreover, since "doing well" is connected at least in part to offering a proper sacrifice, Cain is being told that obedience and a proper sacrifice will lead to his exaltation over the devil who desires to rule him through sin and death (Romans 5-6). This is a perfect description of the work of Jesus Christ, the true redeemer, who Paul says through obedience and the sacrifice of himself on the cross was exalted to reign over sin and death for all men (Philippians 2:8-10, also Revelation 1:18).

God's instructions to Cain are simple. If Cain desires to be accepted, instead of rejected, he should bring a better offering. But God also anticipates Cain's hostile intentions toward Abel and warns him that if he sins toward his brother, he will be subjugated to sin and subject to the cherubim waiting at the door to expel Cain from God's presence. In fact, verse 14 hints that God's statement about sin lying at the door is a reference to the punishment of death enforced by the two cherubim.

In verse 14, after he has killed Abel, Cain responds to his punishment by saying, “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.” But the question arises, who was Cain afraid would kill him? His parents perhaps? But this doesn’t seem to fit with Cain’s more general suggestion that “anyone” might kill him. If he meant Adam and Eve, why wouldn’t he identify them by name?

Other brothers and sisters are possible, but none are mentioned previously in the text. If we look to the context, the immediately preceding chapter has already identified cherubim whose purpose was to ensure that sinners die. In the case of Adam and Eve, they ensured death by preventing access to the tree of life. But it is not much of a stretch to infer a more immediate action from these angels given the violent nature of Cain’s sin. Such an active role is exhibited by angels in Exodus who are depicted as killing the firstborn of Egypt directly.

But, if the cherubim were indeed given the authority to ensure the death of sinners, wouldn’t the fact that God put a mark upon Cain to prevent others from killing him pose a problem? Would these angels be prohibited from killing Cain? Does preventing Cain from being killed undermine that these cherubim wielded the authority of death in the first place?

First, in the case of Adam and Eve, the cherubim were only ensuring death by preventing them from eating the tree of life. So, if Cain’s mark was to prevent the cherubim from killing Cain it would only imply that they were prohibited from directly acting to take his life. It would not encumber their authority to prevent him from eating of the tree of life and thus dying a mortal death. So, perhaps Cain is anticipating that their authority would expand as it had by the time of the Exodus.

Or, perhaps Cain’s fear of being killed was not in reference to these cherubim after all which seems to be a very reasonable conclusion. If we survey the accounts provided by Moses in Genesis we can see that God does not give men permission to kill other men (even for murder) until after the Flood (Genesis 9:4-6). It is very reasonable to connect God’s declaration to Noah with God’s marking Cain. Genesis 4 would indicate that God was not authorizing men to put other men to death, while later in Genesis 9 God did grant that allowance. The reason for the change is also available from the account of Noah in Genesis 6:11 and 13 where God declares that the earth is full of violence and the end of all flesh has come before him. It seems that Cain’s murder of Abel was now multiplied greatly and men were putting their fellow men to death frequently without cause. Genesis 9:4-6 would indicate God’s intention of preventing such violence and death from recurring by authorizing men to kill murders.

More to the main point is the fact that verse 7 of Genesis 4 explicitly connects Cain’s proper sacrifice with his exaltation and reign. Cain is directly told that proper sacrifice will result in acceptance in terms of exaltation, not only of his face but also his dominance over “sin.” We have already seen the evidence suggesting that God’s warning to Cain that “sin lies at the door and its desire is for you, but you should rule over it” is most likely a reference to the cherubim at the entrance to the garden who

desired to obtain authority over Cain through sin, so they could subject Cain to expulsion from the garden and death. Consequently, not only does Genesis 3 connect the redeemer's injured heel with the same act that crushes the serpent, but Genesis 4 declares that proper sacrifice is tied directly to reigning over sin and reigning over the cherubim that dispense death to mankind. Both passages not only reflect the suffering and sacrifice of the redeemer, but they connect that suffering and sacrifice as the mechanism for his exaltation, conquest, and dominion over the devil. Thus, we can see that much of the detail in these early accounts can be understood both from what Moses provides in Genesis 2-4 itself, from Moses' other writings in the Pentateuch, and from New Testament interpretations of such subjects.

Lastly, we should note that there are good reasons to conclude that Adam and Eve had no other children at the time of Abel's death. It is clear that verses 17-23 record events that happened after Abel was killed. The text presents these verses as providing a summary of the lengthy history of the life of Cain and his descendants after this event. He has time to conceive and have a son and to even to build a city. As such, it is quite possible that verse 17 is not reporting that Cain already had a wife at the time he killed Abel. Rather it is simply reporting an event in the later life and history of Cain. At some point after killing Abel, Cain had a wife who bore him children. (This interruptive manner of chronicling events is common in the early chapters of Genesis.) In this way, the text would not be providing any indication of how long verse 17 occurred after Cain killed Abel and it would, therefore, not be indicating that Adam and Eve already had other children (such as Cain's wife) at the time of Abel's death.

In fact, verse 25 seems to further support the conclusion that chapter 4 does not present a single continuous sequence of events immediately following one another. Verse 25 describes the birth of Seth as particular and immediate in relation to the death of Abel. And yet, it is placed in the text after Cain has had several generations of descendants. It is unlikely that Adam and Eve conceived Seth years later after Cain had children and built a city. Instead, it seems clear that verse 25 begins a separate chronological sequence of events that occurred after Abel's death. This, in turn, provides additional support for the conclusion that verses 17-24 are simply inserted to finish the history of Cain's life and his descendants before moving on to another storyline rather than to indicate these events occurred right after Abel's death.

With the story of Cain completed, verse 25 then picks up with what immediately occurred after Abel's death, the birth of Adam and Eve's third child, to replace their second (Abel) whom Cain killed. Eve's desire to have a replacement for Abel is strengthened in the case that Abel and Cain were, thus far, her only children and by the same token perhaps at least partially weakened if Eve already had plenty of other children. In context, Genesis 4:25-26 clearly demonstrates that Eve seeks a replacement for the only son whose offerings were accepted by the Lord. As we proceed we will consider what Moses is telling us by identifying Seth as that replacement.

*Further Confirmation of the Priestly Work of Cain and the Cherubim's Reign over Sinners*

We have already examined Romans 5 several times in this study. At this point we are going to use this passages to further highlight that Cain and Abel were understood to be functioning in a priestly capacity in Genesis 4. We will start by examining Paul's comments in Romans 5 which correspond to Moses' account in Genesis 3-4.

Likewise, we will see that Paul clearly understood the language of God's warning to Cain in Genesis 4 to pertain to the work of the kinsmen redeemer. When speaking about the work of Jesus Christ, Paul's wording is peppered with references to Genesis 4.

**Romans 5:6** For when we were yet without strength, in due time **Christ died for the ungodly.** 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, **Christ died for us.** 9 Much more then, being **now justified by his blood,** we shall be saved from wrath through him. 10 For if, when we were enemies, **we were reconciled to God by the death of his Son,** much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God **through our Lord Jesus Christ, by whom we have now received the atonement.** 12 Wherefore, **as by one man sin entered into the world, and death by sin;** and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 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. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...17 For if by one man's offence **death reigned by one; much more they** which receive abundance of grace and of the gift of righteousness **shall reign in life by one, Jesus Christ.)**...21 That as **sin hath reigned unto death,** even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord...6:16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?** 17 But God be thanked, that **ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.** 18 Being then **made free from sin, ye became the servants of righteousness.** 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 **What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.** 22 **But now being made free from sin, and become servants to God,** ye have your fruit unto holiness, and the end everlasting life. 23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Consider the similarities between Genesis 3-4 and Romans 5-6. We know there are sacrifices involved in both passages (Cain, Abel, Christ). Adam, of course, is mentioned in both passages. Both passages focus on doing right in contrast to sin as well as being a servant of sin in contrast to reigning. Likewise, both passages articulate the concept of death as a consequence for sin. In Genesis 4, God warned

Cain and told him to do well and reign over sin. In chapter 6:22, Paul even mentions being ashamed of sin, which is a clear reference back to Adam and Eve in Genesis 3, whose sin immediately made them ashamed. Yet here in these chapters, Paul is combining references to Adam and Eve's sin with language from Genesis 4 pertaining to Cain's offerings and God's counsel for Cain to obey and to reign over sin and death. In Romans 5, Paul describes that through the obedience of Jesus Christ those of us who were once subjugated to death by sin will reign in life. For Paul to apply God's warning to Cain (reigning contrasted with sinning) to the work of Christ (reigning through obedience) in this way implies that Paul understood Cain's offering as well as God's counsel to Cain in reference to proper priestly sacrifice resulting in atonement for sin, conquest over death, and the right to reign in eternal life on earth. Essentially, Paul's words here bear testimony that both the conquering and priestly roles of the redeemer were known by men from the very beginning of creation, starting with Adam and Eve. Moreover, Paul's words reveal a connection between the redeemer's role of reigning by means of offering obedience and proper sacrifice.

In Paul's words, Jesus did what Cain did not and, by doing so, reversed a process that happened to Cain and to every man. Cain did not dominate sin but Christ did. Cain became subject to sin and death. Likewise as all men sinned, all men came under bondage to sin and death. But Christ's obedience to God frees men from servitude to sin and death. Cain was not exalted. But Christ was. In fact, God's conditional promise to Cain that he would be exalted or lifted up if he did well is reflected elsewhere in Paul's writing where Paul describes what happened to Christ as a result of his righteous sacrifice of himself.

It is important to recognize the connection between Romans 5-6 and Ephesians 1-2. In Romans 5-6, Paul describes Jesus' obedience (Romans 5:19), his righteous sacrifice of his death (Romans 5:6), his blood atoning for our sin (Romans 5:9-11), his resurrection and reigning and our being resurrected and reigning with him (Romans 5:17, 21, 6:4-5). In Romans 6:2, 7, and 11, Paul also discusses that we are dead to sin and, therefore, we should no longer choose to sin. In Ephesians 1-2, Paul likewise mentions the resurrection of Christ in connection to his exaltation in authority (Ephesians 1:20-21), our death to sin through Christ (Ephesians 2:1-2), our being made alive with Christ and raised up to positions of authority with Christ also (Ephesians 2:5).

**Ephesians 1:18** ...the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is **the exceeding greatness of His power** toward us who believe, according to the working of **His mighty power** 20 **which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,** 21 **far above all principality and power and might and dominion, and every name that is named,** not only in this age but also in that which is to come. 22 **And He put all things under His feet,** and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all. **2:1 And you He made alive, who were dead in trespasses and sins,** 2 **in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,** 3 among whom also we all once conducted

ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 **even when we were dead in trespasses, made us alive together with Christ** (by grace you have been saved), 6 **and raised us up together, and made us sit together in the heavenly places in Christ Jesus...**

There is one other parallel between Romans 5-6 and Ephesians 1-2. In Romans 5-6, Paul refers to sin and death as our master. While he identifies servitude to righteousness as ultimately service to God, he never directly identifies servitude to sin and death as subjugation to satanic angels. In Ephesians 1-2, Paul parallels this servitude from Romans 5-6 and he is explicit that the servitude is to angelic adversaries. In Ephesians 2:1-3, Paul states that we “once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.” This prince of the power of the air is the same ruler mentioned in Ephesians 6:12, where Paul also speaks of “principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Consequently, in Ephesians 2 and 6, Paul has twice referred to sinners as being ruled by these wicked spiritual beings, the adversarial angels. And when Paul discusses the post-resurrection exaltation of Christ in Ephesians 1:20-21, he specifically says that Christ was elevated over every “principality and power and might and dominion.” This necessarily includes the wicked angelic rulers mentioned in chapter 2 and 6.

Consequently, a comparison between Romans 5-6 and Ephesians 1-2 demonstrates that Paul is discussing similar issues in both passage, that the servitude to sin and death in Romans 5-6 does refer to servitude to wicked angelic rulers, and that reigning in Christ means exaltation above these satanic angelic rulers. All of these same components from Romans and Ephesians are readily present in God’s counsel to Cain in Genesis 4 including the warning that sin leads to subjugation, the encouragement to do right, and the promise that doing right will lead to reigning. And just like Romans 5-6, God’s comments to Cain are related to offering a right sacrifice, which Christ did but Cain did not.

The application of this language from Genesis 4 implies that Paul understood Cain and Abel’s sacrificial work as priestly service and that failure to do right resulted in servitude to the devil who wielded the power of death from which Christ redeems us as the kinsmen redeemer. This is the final confirmation that both Genesis 4 and Romans 5-6 use the term “sin” to refer by implication to the devil, whose authority men are subject to if they sin.

**Genesis 4:4** ...And the LORD respected Abel and his offering, 5 but **He did not respect Cain and his offering.** And Cain was very angry, and his countenance fell. 6 **So the LORD said to Cain,** “Why are you angry? And why has your countenance fallen? 7 **If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”**

**Romans 5:21** That as **sin hath reigned unto death,** even so might **grace reign through righteousness unto eternal life by Jesus Christ our Lord...**6:16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to**

**whom ye obey; whether of sin unto death, or of obedience unto righteousness? 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**

**Ephesians 2:1 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.**

Lastly, this connection between Genesis 4, Romans 5-6, and Ephesians 1-2 corroborates another conclusion from earlier. It was previously noted that the phrase “He shall bruise your head, And you shall bruise His heel” denoted that the redeemer’s victory over the serpent would occur by means of the same act that injured the redeemer. His stepping on the head of the serpent is the same occasion in which the serpent bruises his heel. It was also argued that this prophecy was ascribed to Eve’s offspring and that the “bruising of the heel” indicated the sacrificial loss of the redeemer and explain Cain and Abel’s offerings. Consequently, this connection suggests that the redeemer’s exaltation over the serpent would come through loss he suffered by means of a sacrificial act. Paul’s use of language from Genesis 3-4 in Romans 5-6 and Ephesians 1-2 substantiate this understanding. Not only does Paul take the wording of God’s counsel to Cain and apply it to Jesus Christ, but the language of Romans 5-6 and Ephesians 1-2 clearly explains that it was by means of his sacrificial death for his fellow men that Jesus was resurrected and exalted above all the satanic adversaries. Paul’s language not only confirms that God’s warning to Cain related to this promise, but in doing so, Paul also confirms that God had revealed the interconnectivity of the redeemer’s suffering to the redeemer’s exaltation as early as Adam and Eve and Cain and Abel.

In this scenario, Isaiah 52-53 is not the first passage to describe the exaltation of the redeemer as occurring after his redemptive act of suffering and death. It is interesting to examine the language of Isaiah 52-53 in light of Genesis 3-4.

**Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations;** the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. **53:1** Who hath believed our report? and to whom is the arm of the LORD revealed? **2** For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. **3 He is despised and rejected of men; a man of sorrows, and acquainted with grief:** and we hid as it were our faces from him; **he was despised, and we esteemed him not.** **4** Surely he hath borne our griefs, and carried our sorrows: yet **we did esteem him stricken, smitten of God, and afflicted.** **5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.** **6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.** **7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her**

shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for **he was cut off out of the land of the living: for the transgression of my people was he stricken.** 9 **And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.** 10 **Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.** 11 **He shall see of the travail of his soul, and shall be satisfied:** by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 **Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.**

Isaiah specifically discusses the exaltation of the redeemer as a product of God's pleasure with his sacrifice on behalf of sinners. It is explicit that the redeemer's sacrifice will involve his own death. And there are a few details that relate explicitly to Genesis 3-4.

First, Isaiah uses similar language to Genesis 3. In Genesis 3:15, the Hebrew word for "bruise" is "shuwph" (Strong's No. 7779), which means "to bruise or crush." Isaiah 53:5 uses the perfect synonym "daka" (Strong's No. 1792), which likewise means, "to crush or broken" and is translated into the English word "bruised."

Second, Isaiah touches on the primary themes of Genesis 3 and 4. Isaiah 53:9 specifically states that the redeemer will have done no violence and will not have deceived. Is it a coincidence that deception robbed Adam and Eve of their communion with God? Unlike the "first Adam" (1 Corinthians 15:45), Jesus would not disqualify his right to be in God's presence due to deception. Is it a coincidence that the violent murder of Abel by Cain, both of whom were previously functioning as priests who offered sacrifices around the same time of year as the later Mosaic day of atonement? Unlike the priesthood of Cain, the redeemer would not invalidate his priestly role through violence. (Interestingly, David was also an archetype of the redeemer but he was not allowed to build the temple because of the violence he had carried out in his lifetime.)

**1 Chronicles 22:7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: 8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.**

**1 Chronicles 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: 3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.**

Ultimately, it seems plausible to think of Isaiah 52-53 as directly related to the content of Genesis 3 and 4. However, regardless of whether Isaiah is connected to Genesis in this way, the connection between Genesis 4, Romans 5-6, and Ephesians 1-2 remains firm. Consequently, Paul's application of the language of Genesis 3-4 applies God's counsel to Cain to the work of Jesus Christ and affirms that Cain and Abel's sacrifices were performed in accordance with God's declarations about a kinsmen redeemer from Adam and Eve's offspring. And these texts affirm that it was the devil to whom sinners were in bondage and from whose authority Christ has redeemed us.

*Dominion and Bondage, Adversarial Cherubim, and the Redeemer*

As we have seen, biblical teaching indicates that redemption inherently involves the release of sinners from bondage to satanic angels who were given authority over sinful men. We have already seen this conclusion articulated in Ezekiel 28, Zechariah, Romans 5-6, Ephesians 1-2, and Hebrews 2:14-15. But we can further substantiate it with additional consideration of Genesis 1-4 alongside some other Old and New Testament passages. We will start with Genesis 1:26-28 where God gives dominion to Adam over, among other things, the cattle.

**Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion** over the fish of the sea, and over the fowl of the air, and **over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.** 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and **over every living thing that moveth upon the earth.**

The Hebrew word for "dominion" used in verse 26 and 28 is "radah" (07287) which means "to rule, have dominion, dominate, tread down, subjugate." In verse 28 it is used alongside "kabash," (03533) a Hebrew verb meaning "to subject, subdue, force, keep under, bring into bondage, make subservient." Likewise, the word translated as "cattle" is "bahemah" (0929) which means "beast, cattle, animal."

We should also note that in the sequence of creation, the birds were formed on day 5 (Genesis 1:20-23), while the animals were created before Adam and Eve earlier on day six (Genesis 1:24-25). Additionally, we observe that the birds and animals that were created before Adam were formed from the waters and from the earth.

**Genesis 1:20 And God said, Let the waters bring forth** abundantly the moving creature that hath life, and **fowl** that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which **the waters brought forth abundantly, after their kind, and every winged fowl after his kind:** and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 **And the evening and the morning were the fifth day.** 24 **And God said, Let the earth bring forth the living creature after his kind, cattle, and**

creeping thing, **and beast of the earth after his kind:** and it was so. 25 **And God made the beast of the earth after his kind, and cattle after their kind,** and every thing that creepeth upon the earth after his kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Adam himself was formed from the ground (Genesis 2:7) and was then taken from the ground from which he was made and placed in the garden of Eden (Genesis 2:8, 3:19).

**Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.**

From these verses we can see that neither Adam nor the birds or animals that had been created before him were created from or in the garden of Eden. However, Genesis 2 explains with greater detail that there was a second creation of birds and animals on day six between the creation of Adam and Eve. Furthermore, unlike Adam or the birds and animals that were created before him, these birds and animals are created from the ground in the garden of Eden. Again, notice that verse 20 uses the Hebrew word “cattle” (0929, “bahemah”) to refer to these animals that God creates in the garden of Eden and brings to Adam to name before God created Eve. In these verses “bahemah” (“cattle”) is used in an overlapping manner with the Hebrew word translated as “beasts” (“chay” 02416).

**Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil...15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast (02416) of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle (0929), and to the fowl of the air, and to every beast (02416) of the field; but for Adam there was not found an help meet for him. 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be**

one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

The use of “bahemah” by Moses in both Genesis 1:26 and 2:20 would indicate that the dominion Adam was given by God also included these animals that were created by God in front of Adam in the garden of Eden before the creation of Eve. This conclusion is also supported by Adam’s naming of the animals that God creates here before he makes Eve.

In the scripture, naming something conveys the authority of the person doing the naming over the person or thing that they name. This can be seen in the authority parents have over their children. But it is also present in the case of a man and his wife. The scripture denotes that Adam was the head or authority over his wife, Eve. This can be seen in God’s statement in Genesis 3:16 wherein he declares that the husband will rule (“mashal” 04910, “to rule, have dominion, reign”) over the wife. But it is also present before Adam and Eve’s sin as well. Genesis 1-2 clearly establish that God gave Adam dominion over all animals and that Adam’s first act of dominion was naming the animals. However, Adam was given this act and accomplished it without Eve. For Eve had not even been created at this point. Furthermore, just as God presented the animals to Adam to name, God also presented Eve to Adam and Adam named her. This shows that Adam was given authority over the animals and over Eve as well. Moreover, Ephesians 1-2, which we have already discussed in regard to redemption from bondage to satanic angels, states that Christ has been exalted to an authority far above all of these angels. Paul concludes his attestation of this by saying that Christ is above every “name that is named.”

**Ephesians 1: 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all. 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

As we discussed earlier, we can see that here in Ephesians 1-2 Paul is explaining that Christ’s redemptive work involved him being exalted over the satanic adversaries to whom sinful men are in bondage. We know that Paul’s remarks here and in Romans 5-6 closely parallel Genesis 3-4. We can even see Paul referencing Genesis 3:15 here in Ephesians 1:22 where he speaks of Christ’s conquest of satan as “all things being put under his feet.” Likewise, verse 22 also echoes Genesis 3:15 when it attests to Christ’s authority over the angels by saying he is “the head over all things.” Later in Ephesians 5:23 Paul states that Christ is the head of the church and corresponds this to the husband’s headship over the wife. In 1 Corinthians 11:2, Paul likewise explains that the head of woman is the man. In 1 Timothy 2:11-14, Paul supports the authority of a man over a wife by citing that Adam was formed first before Eve. All of these passages establish the biblical connection between authority and naming. And as we can see in the quote above, in Ephesians 1:22, Paul expresses this

teaching concerning authority in language that connect to Genesis 2:18-23 wherein Adam names the animals. If we follow Paul's concept and language here, naming something conveys authority over that thing. We see this in Genesis 1-2 as well as here in Ephesians 1-2.

These observations demonstrate that the establishment of authority is a key element in early Genesis. God gives authority to Adam and this authority involves dominion over the animals including the animals that were created after Adam in Genesis 2. However, when Adam and Eve sin, they are under the authority over cherubim that are charged to keep them from entering into God's presence in the garden of Eden and eating the fruit of the tree of life. In Genesis 4:7, God describes these cherubim "at the door" over whom Cain should rule. As passages like Romans 5-6, Ephesians 1-2, and Hebrews 2:14-15 also indicate, it is by sinning that Adam and indeed all men come under the authority and reign of the devil. That authority begins with a charge to the cherubim in Genesis 3, to keep sinful men from God's presence and to ensure they succumb to their mortality.

At this point we have established that Genesis 1-2 declare that before he sins Adam has authority over the animals ("cattle") that are created after him. We now can move on to a second and closely related point regarding satanic angels. We have seen that Genesis 2 records the creation of various birds and "cattle" in the garden over which Adam had dominion. Genesis 3 continues Moses account of these events. Having previously continued up unto Genesis 2:25, we will resume with the very next verse, Genesis 3:1.

**Genesis 3:1 Now the serpent was more subtil than any beast (02416) of the field which the LORD God had made.** And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

As we proceed we should point out that the word for "beast" here is the same word used somewhat interchangeably with the word for "cattle" in Genesis 2. Likewise, Genesis 3:14 goes on to have God identify the serpent in association with "cattle" and "beasts" using both Hebrew words.

**Genesis 3:14 And the LORD God said unto the serpent,** Because thou hast done this, **thou art cursed above all cattle (0929), and above every beast (02416)** of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

We must note that the setting remains the same between Genesis 2 and Genesis 3:1. It isn't until after Adam and Eve sin that they are cast out of the garden. So, here we have Adam and Eve in the garden of Eden with an animal identified as the serpent. The context, language, and progression of Moses' account indicate that this serpent should be understood as one of the animals that God had made in the garden and brought to Adam to name.

This animal, the serpent, is presented as having a conversation with Eve about God's commands regarding the tree of knowledge. This interaction should not surprise us too much, after all God initially presents these animals to Adam to be his companions. From that intention we can reasonably assume that the animals created after Adam from soil of the garden possessed faculties not possessed by the animals

that were created before Adam outside of the garden. Like Eve, these animals were created with traits that would allow them to possibly serve as companions for Adam, which we can see included the capacity for rational discourse. With this context in mind, the ability of the serpent to talk with Eve should not surprise us.

More importantly, we can see that the serpent would have been one of the animals over whom Adam had dominion before he sinned. In this light, we can see how the serpent's role to entice Eve to sin relates to the struggle for dominion between men and particular angels just as Genesis 3:14-15 also expresses and which Genesis 4:1-7 likewise exhibits.

**Genesis 3:14 And the LORD God said unto the serpent,** Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

The New Testament clearly identifies the serpent of Genesis 3 with satanic angels in passages such as 2 Corinthians 11:3 and Revelation 12:9, 20:2. But can we more directly connect the serpent of Genesis 3 with the cherubim also mentioned in that passage? We have already seen that Ezekiel 28 clearly identifies the cherubim of Eden with a powerful angel who sinned. But there are two additional Old Testament texts which also help to supply us with useful information regarding this question. The first of these texts is also from Ezekiel.

**Ezekiel 1:1** Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, **and I saw visions of God.** 2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, 3 **The word of the LORD came expressly unto Ezekiel the priest,** the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 5 Also out of the midst thereof came **the likeness of four living creatures (02416).** **And this was their appearance; they had the likeness of a man.** 6 And every one had four faces, and every one had four wings. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. 8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9 Their wings were joined one to another; they turned not when they went; they went every one straight forward. 10 **As for the likeness of their faces, they four had the face of a man, and the face of a lion,** on the right side: and they four had the **face of an ox** on the left side; they four also had **the face of an eagle.** 11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

Like Genesis 3:24 and Ezekiel 28, Ezekiel 10 mentions cherubim who are in God's presence. Like Genesis, Ezekiel uses the Hebrew word "chay" (02416) to refer to these beings. According to Ezekiel's descriptions, these angelic beings have bodies like men, but they also have wings like birds, calves' feet, and faces like a man, a lion,

an ox, and an eagle. So, like Genesis 3 we have angels that are in God's presence. But like the serpent of Genesis 3 which the bible identifies with the devil, we can see that the angels which Ezekiel sees have animal features, especially including the faces of at least 3 of them. This fits perfectly with what we see in both Genesis 2 and Genesis 3. In Genesis 2 we have animals in Eden who are created with the capacity to be companions for Adam. In Genesis 3 one of these animals, a serpent, is depicted as having a conversation with Eve and enticing her to sin. Then at the end of Genesis 3, we have the mention of cherubim in the garden keeping the way so that sinful men cannot enter therein. If we consider Ezekiel's account alongside of Moses' accounts we can see that cherubim are angels that can have animal features and can be called "living creatures" or "beasts." It is reasonable to conclude that, like the serpent in Genesis 3:1 and like the cherubim of Ezekiel 10, the animals created in the garden in Genesis 2 are angelic beings. Though Ezekiel 10 does not indicate that any of the cherubim have serpentine features, Ezekiel only mentions four angelic beings in particular and these four have four different kinds of faces. There is no reason to assume that Ezekiel's small group of four cherubim represent the sum total variety of animal-life faces on all cherubim. It is therefore plausible to conclude that various angels or cherubim exist which exhibit either human or various animal features and faces. Certainly, then it is conceivable that an angel with a serpentine appearances also exists and, like those with the faces of men, eagles, oxen, or lions, could be considered a cherubim.

In relation to this we have Isaiah 6.

**Isaiah 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:**

Like Ezekiel, Isaiah sees a vision of God in his temple. We know that this heavenly temple is the source of the design for both the earthly tabernacle that Moses constructed as well as the later Temple (Exodus 25:40-26:1, Hebrews 8:5). We know from our discussion earlier that both the tabernacle and the temple were decorated with garden-like features and included depictions of cherubim at their entrances. In Genesis 3:24 and Ezekiel 1:1-10 we have seen the presence of cherubim in God's presence first in the garden of Eden and in Ezekiel's vision of God's throne in heaven where they clearly had animal features. Likewise, we saw Ezekiel 28 discussing a satanic cherub who was in heaven and in Eden. In Genesis 3:1 we also saw the presence of a serpent who the bible identifies with the devil and his angels (Revelation 12:9, 20:2). And in Genesis 2, we saw that there were other animals that were created in the garden besides the serpent.

In Isaiah 6 we encounter the term “seraphim” (08314) which is used here to refer to angelic beings that stand before God’s throne.

#### 08314 saraph

from 08313; n m; {See TWOT on 2292 @@ "2292a"} {See TWOT on 2292 @@ "2292b"}

AV-fiery serpent 3, fiery 2, seraphim 2; 7

#### 1) serpent, fiery serpent

1a) poisonous serpent (fiery from burning effect of poison)

2) seraph, seraphim

#### 2a) majestic beings with 6 wings, human hands or voices in attendance upon God

What is of particular interest to us is that the term “seraphim” means “fiery serpent.” Here it is clearly being used to refer to angelic beings. Like the cherubim of Ezekiel 1, these angels have animal features, in this case that of serpents. Like the cherubim of Genesis 3:24, these angelic beings guard the presence of God from sinful men. Isaiah even expresses his apprehension as a man of unclean lips who is seeing God’s presence. And like Genesis 3:24 which mentions a “flaming sword” in association with the cherubim, Isaiah identifies the cherubim as “fiery.”

By considering the related information contained in these passages we can easily conclude that various angels have both human and animal features. This includes some angels which have the faces of oxen, lions, eagles, and even serpents. These are all animal types that would correspond to the bird and animals that Genesis 2-3 record God created in the garden after Adam but before Eve. One of these animals with serpentine characteristics deceives Eve into sin resulting in Adam’s subsequent sin and their expulsion from the garden. In Genesis 3:24, God places other cherubim (a group that Ezekiel demonstrates include angels with animal features) in charge over keeping sinful men from entering into God’s presence. In Genesis 4:7, while speaking to Cain in the garden of Eden, God references these angelic beings who are “at the door” and identifies them with “sin.” Ezekiel 28 plainly states that one of the cherubim in Genesis is a satanic angel. Zechariah 3 depicts the devil as standing in God’s presence to resist the high priest. And the New Testament, likewise, identifies the serpent as the devil and his angels. With these observations in mind it seems reasonable to conclude that the animals created after Adam in Genesis 2 were not mere earthly animals, but rather angels (or perhaps more specifically cherubim) with animal features. Apparently, the seraphim are a type of angel (or cherubim) with serpentine rather than human, ox, lion, or eagle characteristics.

(Incidentally, angels with animal features or faces might also relate to the prohibition against worshipping false gods that bare the image of animals as seen in passages like Exodus 20:3-5 and Deuteronomy 4:15-19. It might also explain the presence various gods among the pagan nations who have heads or features of animals.)

We should note that while it is certainly justified to associate the serpent of Genesis 3 with the cherubim of Genesis 3:24 and Ezekiel 28, it is not necessary to conclude that all cherubim or even all seraphim are satanic. The bible reports that there are a large number of angels in heaven. What these passages tell us is that angels have human and animal characteristics. Likewise, while biblical references clearly establish

that the devil and his angels are to be identified with the serpent and the cherubim of Genesis 3, it is not necessary to identify the serpent of Genesis 3 as one of the cherubim who was placed at the entrance of the garden. Nor is it necessary to identify the serpent of Genesis 3 as the chief adversary, the devil. The bible indicates that there is more than one satanic angel who can be and is called satan and devil. These texts allow us to connect and associate the serpent and cherubim of Genesis 3 with the devil and his angels in a general sense, but not necessarily in a specific way. And New Testament teachings allow us to identify the chief adversary (the devil) and another angel (Abaddon or Apollyon in Revelation 9:11) as having the authority of death and hell which can easily be conceptually connected to the cherubim of Genesis 3:24. But while it is possible to consider whether the serpent should be exclusively or uniquely identified with the chief adversary, such an identification is not necessitated by scriptural declarations.

We can close this section by stating that passages in Ezekiel and Isaiah as well as the New Testament all connect with Genesis 1-4 and establish that Christ's redemptive work involved his acceptable offering of himself and subsequent exaltation by which he conquered the satanic angels who had been given authority over sinful men, took their authority (Ephesians 1:22, Revelation 1:18), and released his own kin from their bondage (Hebrews 2:13-17). All of this is alluded to in God's statements to the serpent in Genesis 3:14-15 and to Cain in Genesis 4:7. The bottom line is that redemption inherently involves a restoration of dominion and the release from subjugation under the authority of these satanic angels.

#### *Seth and Moses' Chronicle of Priestly Service and Redemption*

At this point in our study we have established several key factors. First, we have examined scriptural indications starting in early Genesis and continuing into the New Testament that Cain and Abel were acting to provide priestly intercession in Genesis 4. Second, we have likewise seen that statements in early Genesis describe the redeemer's role as an exaltation and conquest of satanic angels who had been given charge over sinful men. And third, we have seen that redemption would involve the release of sinful mankind from bondage under the authority of these satanic angels. With these biblical observations in mind, we return to the account of Cain and Abel in Genesis 4 with one more question to consider as we near the close of section two of this study.

With Abel dead and Cain a murderer, there was no one left who could enter the garden into God's presence and offer sacrifices for the sinners among the human family. The devil had once again succeeded in his efforts against mankind.

It is interesting to consider Eve's response to the birth of Seth in the light of this context.

**Genesis 4:25** 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." 26 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.**

The murder of Abel by Cain deprived Adam and Eve of a kinsmen redeemer. They were without anyone who could pass the cherubim, enter God's presence, and serve as priest and intercede on their behalf. But with Seth, with the birth of another offspring, the promise of Genesis 3:15 was revived. As long as there was an innocent offspring, the prophecy of a seed who would "bruise the head of the serpent" remained.

The relationship between Eve's comment at the birth of Seth and the narrator's notation at the end of verse 26 also speaks to Seth as a replacement for Cain and Abel's priestly role.

First, there is the timeframe. The phrase "then men began to call on the name of the LORD" is clearly intended to contrast with a time when men were not calling upon the name of the LORD. But Seth is only the third child of Adam and Eve, the second generation. During what prior timeframe were men not calling upon the name of the LORD? Undoubtedly, this refers to the time before Seth. In fact, calling upon the name of the LORD is noted to occur only once Seth is old enough to have a son of his own.

Second, the placement of this phrase at the end of verse 26 clearly connects Seth's life and men calling upon the LORD as related events.

Third, Seth's birth is described as a replacement for Abel. This meant that Eve's regret was not only for her son, but for the death of the only son whose sacrifice God had accepted.

Fourth, we should note Eve's use of the word "seed" in Genesis 4:25 in relation to Seth and Abel. The previous occurrence of this Hebrew word ("zera" 02233) was in Genesis 3:15 where God spoke of a seed of Eve's who would overcome the serpent. Clearly, in Genesis 4:25, Eve is referencing God's statement from Genesis 3:15 in relation at the birth of Seth whom Eve saw as a replacement for Abel whose offering God had accepted.

Fifth, a survey of the next occurrences of the phrase "call upon the name of YHWH" reveals a close association with altars and offerings for communing with God. In the passages below, the Strong's Concordance numbers are listed behind all the key words. Notice how the wording of Genesis 4 is used concerning both Abraham and Isaac.

**Genesis 4:26 And to Seth, to him also there was born a son; and he called (07121) his name (08034) Enos: then began men to call (07121) upon the name (08034) of the LORD (03068).**

**Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. 8 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 (03068), and called (07121) upon the name (08034) of the LORD (03068).**

**Genesis 13:4** Unto the place of the altar, which he had made there at the first: and there Abram called (07121) on the name (08034) of the LORD (03068).

**Genesis 26:24** And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25 **And he builded an altar there, and called (07121) upon the name (08034) of the LORD (03068),** and pitched his tent there: and there Isaac's servants digged a well.

After Genesis 4:26, the next occurrences of the phrase “call upon the name of the LORD” are closely associated with Abraham and Isaac building altars and visiting with the LORD. Of course, Seth may not have had to build an altar because there may already have been an altar which was previously used by Abel.

Sixth, the immediate background context for this brief reference to Seth is the tragic tale of how Cain and Abel's priestly offerings in God's presence were brought to an end. These facts together imply that Seth was understood as the solution which filled the priestly gap left by the tragic events of Cain and Abel. Cain's murder of Abel had left no one to bring offerings to the altar and call upon the name of the LORD on behalf of mankind. This created a gap in time when there was no one to call upon the name of the LORD for mankind. But by the time Seth reached maturity and was old enough to have a son of his own (Enos), mankind once again had someone to call upon the name of the LORD, to commune in the presence of God and offer sacrifices on behalf of their sinful relatives. The promise of a kinsmen redeemer, with a priestly role, continued.

Throughout this study we have discussed Cain and Abel as early archetypes for the priestly role of the redeemer. Such language should not be alarming. It is commonly understood that certain historic figures were early precursors reflecting the role that ultimately belongs to Jesus Christ alone. Earlier, King David was mentioned in this regard as well. David's son, Solomon, is also an earlier, partial fulfillment of the prophecies made about the Son of David, the Messiah who would bring complete fulfillment of the prophecies. When Abraham was told to sacrifice his only son, Isaac functioned as an archetype of the redeemer who would one day voluntarily offer himself as a sacrifice. Such concepts of archetypes are common in scripture and Christian theology today.

The reason for these archetypes stems from the timeframe when certain prophecies about the redeemer were given. These prophecies came hundreds of years (thousands of years concerning Genesis) before Jesus Christ came. It was not uncommon for the generation who received the prophecies to immediately apply God's teaching to their own day. For example, Deuteronomy 18:15-22 promised a successor to Moses who would arise among the children of Israel. While passages like John 1:21-25, John 7:40, Acts 3:19-23 and 7:37 demonstrate that this prophecy ultimately pertained uniquely to Jesus Christ, every Jewish prophet from the time of Moses was acting out the prescription of this prophecy, just as Cain and Abel were doing concerning the prophecy of the kinsmen redeemer from Genesis 3:15.

This was not presumptive on their part. For instance, God intended Abraham to take Isaac to Mount Moriah. God intended Solomon to rule a vast kingdom and build a temple on earth for God. In fact, God intended the Israelites to carry out repeated sacrificial rituals under the Levitical priests for centuries.

These things were precursors to the redeemer as well and, in the meantime, they served temporarily until the redeemer would arrive to satisfy God's requirements. The same is true for Cain, Abel, and Seth functioning as priests to make atonement offerings on behalf of their sinful kin, Adam and Eve. This was simply yet another provisional, temporary application of God's word that Adam and Eve would be redeemed from sin and from the hold of the devil by means of their offspring, whose heel would be bruised in the process. Jesus himself becomes the pinnacle and true fulfillment of all of these historical archetypes, perfectly accomplishing what these archetypes only partially reflected. Consequently, suggesting that Cain, Abel, or Seth acted in the priestly role of the kinsmen redeemer does not detract from Jesus as the Messiah. To the contrary, their lives capture and reflect the original understanding (the historically correct understanding) of the prophecies about the redeemer. And, in depicting the redeemer, they (like other Old Testament figures) point to Jesus Christ, who completed what they were unable to accomplish.

Lastly, as we close this section of our study, we should note that our look into Cain, Abel, and Seth indicates Moses' intent to communicate about priestly service to the people of Israel who received the Levitical priesthood at the time of the Exodus. When taken in the context of the Exodus and the establishment of the Israelite priesthood, it becomes clear that Moses' intent in compiling the accounts of Genesis is to chronicle the transmission of priestly intercession. Moses' composition of Genesis shows that priestly, redemptive service began with Cain, Abel, and Seth, continued through Enoch and Noah, was passed to Abraham, Isaac, and Jacob, and finally given to the people of Israel at the Exodus. After the Exodus, the Law of Moses incorporated this priesthood so that it could be continued until the time when Christ could come and fulfill its purposes once and for all.