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The Line of Seth
4: 25-26

The line of Seth DIG: What is the difference between Cain's line and Seth's line? In the final analysis, what was each line known for?

REFLECT: When was the last time ADONAI gave you a second chance? What did you do with it? Have you called upon the name of the LORD?



In contrast with the ungodly line of **Cain**, we are now introduced to the godly line of **his** brother **Seth**. In these verses we encounter the first example of a literary device that is typical of the narrative style of **Genesis**. It follows the line of least significance first (the line of **Cain**), and now goes back to pick up the line that is of most significance (the line of **Seth**). Once it does this, it is done with the line of **Cain** and does not pick it up again. These are general associations. It does not mean that there was never a godly person in the line of **Cain**, or that every person in the line of **Seth** was godly.[89] In the final analysis, only eight righteous people entered the ark to be saved from the Flood **(7:13)**. **Ezeki'el** said it best when he proclaimed: **The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him (Ezeki'el 18:20).**

There are several variations of the number seven in **Chapter 4. Abel** is mentioned 7 times (1X7), and **Cain** is mentioned 14 times (2X7). The reference to **brother** in the pronoun form, like *yours, his or mine* is mentioned 7 times (1X7). **Cain** was to be avenged 7 times (1X7), and **Lamech** was to be avenged ten times 7 (7X10). There are 7 generations from **Adam** to **Lamech** (1X7). All the names of **Cain's** family total 14 (2X7). The word **name** appears 7 times (1X7). The names **ADONAI** and **God** appear a total of 35 times (5X7).

In the line of **Seth** there was faith. **Adam lay with his wife again, and she gave birth to a son and named him Seth (4:25a).** The name **Seth** means *appointed or substituted.* The Hebrew root meaning of this name is *foundation.* While the family of **Cain**, by building a city, and the invention of worldly arts, was laying a *foundation for the kingdom of this world;* the family of **Seth**, by calling **on the name of ADONAI** began to build a *foundation for the Kingdom of* ***God***.[90]

Eve said: **God has granted me another** *seed or* **child in place of Abel, since Cain killed him** before **he** could have any children**(4:25b).** The death of **Abel** left a hole in the soul of **Eve.** Now the birth of **her** third son brought back the hope that, through **him**, **Elohim's** promises would eventually be fulfilled **(3:15).** The fact that **Eve** recognized **God's** program points to her spiritual maturity. When **Cain** was born she focused on **herself** and said: **I have.** But when **Seth** was born **her** focus was on **ADONAI** and **she** says: **God has.**

Seth also had a son, and he named him Enosh (4:26a). So **his** line was not cut off like **Abel's**. **Enosh** is another Hebrew word for *man*, often related to a Hebrew root meaning *to be weak or frail.* You have a reflection of this in **Psalm 103:15,** where David writes: **As for man** (*Enosh*) **his days are like grass, he flourishes like a flower of the field. Seth** understood **man's** deep spiritual need.

No more do we read of human accomplishments, but **at that time men began to call on the name of the LORD (4:26b).** Although at first a small body of believers, later, after the Flood, **God** will reveal **Himself** to the whole world. **He** is not merely the **God** of Israel, but **the LORD** of all mankind **(Exodus 3:13** and **6:3).** It is curious that even though both **Cain** and **Abel** worshiped **ADONAI**, **Adam** and **Eve** talked with **Him** in **the Garden**, and **Cain** talked with **Him** outside **the Garden**. It was only around the time of **Enosh** that **mankind** began **to call on the name of the LORD.**[91] After **Enosh** was born there was revival. It was a religious turning point. The Hebrew phrase: **call upon the name of the Lord** means *a call*

to public worship. It signals an act of faith on the part of the worshipers. In later times, it was accompanied by the building of an altar and the offering of a blood sacrifice **(Genesis 12:8, 13:4, 26:25; First Kings 18:23-24).**

Before the cross on **the place called the skull (Luke 23:33)**, there was a **temporary** covering of **wickedness**, or sin, by the shedding of animal blood, as **men began to call on the name of the LORD.** Moses would write: **For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for** the sin **in one's life (Leviticus 17:11).** The Israelites had to continually bring sacrifices to **the** bronze **altar** their entire lives (see my commentary on **Exodus, to see link click Fa – Build an Altar of Acacia Wood Overlaid with Bronze**).

But *since* the cross on **Calvary (Mattityahu 27:33)**, there is a **permanent** covering of **wickedness**, or sin, by faith in the shed **blood** of **the Meshiach**. One needs only to call out in faith on the name of **Jesus Christ** as **Lord**, for eternal salvation (see my commentary on **The Life of Christ Ms – The Eternal Security of the Believer**). **And everyone who calls on the name of the Lord will be saved (Joel 2:32; Acts 2:21; Romans 10:13).**