

## The Mark of Cain

**Gen. 4:14** Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, **that every one that findeth me shall slay me.** <sup>15</sup>And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a **mark** upon Cain, lest any finding him should kill him.

Cain has murdered his brother Abel in cold blood (Gen. 4:8). But instead of putting him to death, God puts a mark on him to protect him. But why is God protecting a murderer?

In *this* world, conviction of a crime can only occur by the mouth of two or more witnesses.<sup>1</sup> At least two people must witness the crime and their testimonies must agree, else there's no conviction. But in this case, there were no witnesses. And since Cain wasn't going to tattle on himself, it would be impossible to convict him. So this is one reason why God is protecting him; he doesn't want him convicted on what we'd call "circumstantial evidence."

The second reason is to protect the avenger of blood.<sup>2</sup> Biblically, when a man murders another, the victim's nearest kinsmen has the legal right to pursue the killer and put him to death.<sup>3</sup> In this case, it probably would've been Adam. This isn't *revenge*, but *avenge*. Avenging is legal whereas revenge is not. Avenging occurs *within* God's law while revenge takes place *outside* of God's law. Cain knows that he legally can't be avenged because there were no witnesses to the crime. But what he is concerned about is *revenge* ("... and it shall come to pass, *that every one that findeth me shall slay me.*") And since revenge takes place outside of God's law, then any person slaying him would also be guilty of murder because they'd be putting to death a man without due process – and so a mark was placed upon Cain to protect both him and the avenger. But what is this mark?

### The Mark

During Noah's Flood, everyone on the earth dies except for Noah, his wife, their three sons, and their wives: eight people in all (1 Pet. 3:20). Sometime afterward, Noah gets drunk and falls asleep naked. His youngest son Ham then finds him. But instead of covering his father's nakedness and keeping it to himself, he decides instead to go and tell everyone. Having heard the news, Shem and Japheth, Noah's oldest sons, then take a blanket and cover their father, walking backwards into the room as they do so as not to see their father's nakedness (Gen. 9:20-27).<sup>4</sup>

Noah wakes and realizes what he's done. His embarrassment was chastisement enough. But

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<sup>1</sup> Num. 35:30; Dt. 17:6; 19:15 etc.

<sup>2</sup> Sometimes also called the "revenger of blood" (e.g. Num. 35:24). But it's clear from the context that the "avenger of blood" and the "revenger of blood" are the same.

<sup>3</sup> Num. 35:9-34; Dt. 19:11-13 etc.

<sup>4</sup> Evidently they knew this was wrong – even before the Mosaic Law (Lev. 18:6-7). Selah.

to then learn what Ham had done must've been infuriating. Similar to Cain, Ham has failed to be a "brother's keeper" to his father (Gen. 4:9). Exposing his father's sin served no useful purpose. He could have, and should have, covered his father and kept the matter quiet, but he didn't. Was Noah wrong? Yes he was. But despite his failure, what God is doing is using the situation to reveal Ham's heart, which is just like Cain's. Both have failed to serve as *brother's keepers* and both are the progenitors of ungodly genealogies – although more appropriately, and as we'll soon see, Ham's lineage is just a continuation of what Cain had already started. Suffice it to say that sin separates – of which both Cain and Ham could testify.

Noah's reaction is swift. Ham is cursed and his two older brothers are blessed. But in cursing Ham, Noah actually curses his son Canaan.<sup>5</sup> But why curse Canaan? He had nothing to do with it!

What has happened here is that God has given Noah prophetic insight as to what's going to happen to Ham's descendants through his son Canaan. Individually they can repent; but as a whole, they're in trouble. Rebels breed rebels, and this is what Noah saw. So in cursing Canaan, Noah is implying that Ham's rebellion is going to continue for many generations, and that's exactly what happens.

Ham has four sons: Cush, Mizraim, Phut, and Canaan; and it's Canaan's children who later inhabit the land of Canaan (Gen. 10:6-20);<sup>6</sup> so the Canaanites and those living in the surrounding territories – including Sodom and Gomorrah – are the descendants of Ham. And as it happens, they're all giants!<sup>7</sup>

But for Ham's descendants to be giants, they had to have gotten the "giant gene" from somewhere. Noah was of the godly lineage of Seth and "perfect in his generations," which means that his wife wasn't of the daughters of Cain (Gen. 6:9). The descendants of Shem and Japheth didn't become giants, but Ham's did. This means that Ham married and had children with someone from Cain's lineage because people in Seth's lineage didn't produce giants. So Ham's wife had to have been a giant, or at least have carried the genes. This can only mean that the descendants of Cain were giants.

In other terms, giants existed both before and after The Flood. And since only eight people in the entire world survived, then the only logical conclusion that can be reached is that one of them had to be a giant, or at least have carried the "giant gene." Only Ham's descendants became giants; so that means that his wife had to be a giant, or at least have carried the "giant gene."<sup>8</sup> It also means that she came from the ungodly lineage of Cain because giants didn't

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<sup>5</sup> This is not a voodoo type of curse but a prophetic utterance. Blessings and cursings are kept by the power of God, and not by the hands of men (Gen. 12:3). Selah.

<sup>6</sup> Cush's descendants became the Iraqis and the Ethiopians; Mizraim's descendants became the Egyptians and the Philistines, and Phut's descendants became the black Africans.

<sup>7</sup> Dt. 2:9-11, 19-21; 3:11; Num. 13:16-33; Josh. 15:8; 17:14-15.

<sup>8</sup> Some postulate that Noah's curse on Canaan is what brought about the giants. But becoming a giant wasn't part of the curse. Furthermore, giants existed before The Flood, and so there's no merit to this argument.

come from the godly lineage of Seth; and so the mark of Cain is that God allowed him to grow into a giant. And what better way to protect him!?

Some speculate that it was a mark or scar in the hand or on the forehead, but this isn't going to be much of a deterrent. To see it, you have to get up close. But if God made him a giant, then you could see him from a long way off! Some speculate it was leprosy. But this makes no sense as leprosy wasn't part of God's judgment against Cain. And if it were true, would his wife have had anything to do with him?

So for the mark to be a real deterrent, it needed to be plainly visible and of such significance that even a stranger would immediately perceive its meaning; and facing a man that stands at least 3 ft. taller than you should certainly qualify.<sup>9</sup> These giants were bigger than ours and they were able to handle themselves whereas those today frequently suffer from various medical conditions as they grow taller. Thus God allowed Cain to grow into a giant as a an outward physical demonstration of the magnitude of his sin. Suffice it to say that the mark had to serve as a true deterrent; something of which a scratch or scar cannot do. And so the mark of Cain is that God allowed him to grow into a giant – what better “mark” could there have been?

Be not deceived: evil communications corrupt good manners. – *1 Cor. 15:33*

Again, Cain's genes were passed down to Ham's wife who then carried them across The Flood and down to her own children who eventually became the giants found in the land of Canaan. Thus it should be clear that the mark of Cain is that God allowed him to grow into a giant. But this isn't the real lesson here; the real lesson is of the devastating consequences borne as a result of Christians unequally yoking themselves with non-Christians.<sup>10</sup> In our story, Ham unequally yoked himself with one of the daughters of Cain and her evil influence only encouraged his already rebellious disposition. This continued throughout their generations and they became so overwhelmed with sin that God told Joshua to destroy them all: men, women, and children (Dt. 20:16-18). Selah.

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<sup>9</sup> Goliath was “six cubits and a span.” Which is about 9'-9” (1 Sam. 17:4).

<sup>10</sup> 1 Cor. 5:9-13; 2 Cor. 6:14-18.