

nature, rather than in that of Jahveh or Redeemer. The talk or alteration with Abel, which resulted in the murder, may have referred to this distinction. After the murder Cain is banished from the family, and is said to have gone out from the "face of Jahveh," which imparts much more than a mere change of place, or exclusion from any local sanctuary, if such existed. He seems to have ceased to be a follower of Jahveh, and if he had any remaining form of religion it must have been a nature-worship of Elohim as Creator. He and his children, therefore, having ceased to be children of Adam in the spiritual, religious, and social life, would become merely Sons of Elohim, and, in accordance with this, might pay no regard to the promise of redemption but occupy themselves wholly with the materialistic effort to better their earthly conditions. Bishop Heber, in his fragmentary poem on "The World before the Flood," represents the Cainite Jared or Irad as saying that they had served nature-gods—

"Since first Jehovah scorned such sacrifice,
With frankincense and flowers and oil and corn,
Our bloodless sacrifice."

Such worship, however beautiful in appearance, was not unlikely to degenerate into a base sensualism. This accords with the fact that while they seem to have been distinguished as inventors and cultivators of material advantages, they also sent forth nomadic hordes of hunters and barbarians, and were the first to cultivate the arts of war and destruction.

On the other hand, the Sethites, tho their religious life is connected with the invoking or calling on Jahveh,* could not be called the "children of Jahveh," since God in that respect was not the Father of men so much as their coming Redeemer; but they could properly be called "children of Adam" *par excellence*, just as the Israelites at a later time were children of Abraham in a different sense from the Edomites or Ishmaelites. It accords with this that immediately after the mention of the history of Cain and his family a new genealogy is commenced, repeating the creation of Adam, ignoring both Cain and Abel, the former as banished and disinherited, the latter as dead, and introducing Seth as the only son of Adam and legitimate continuer of his family. To some of the critics this is merely the beginning of a new and contradictory fragment; but it is in reality the new genealogy of the true Sons of Adam. The two genealogical lists, that of Cain and Seth, thus both lead to the account of the mixed marriages and their consequences, as given in the beginning of chapter vi.; and so soon as these are understood with their terminations in the two Lamechs, one speaking of the institution of war and bloodshed and polygamy, the other of the removal of the old curse on the ground and the introduction of a better era, we can at once solve the mystery of the Sons of Elohim and the Daughters of Adam. It simply means that the

* Genesis iv. 26.