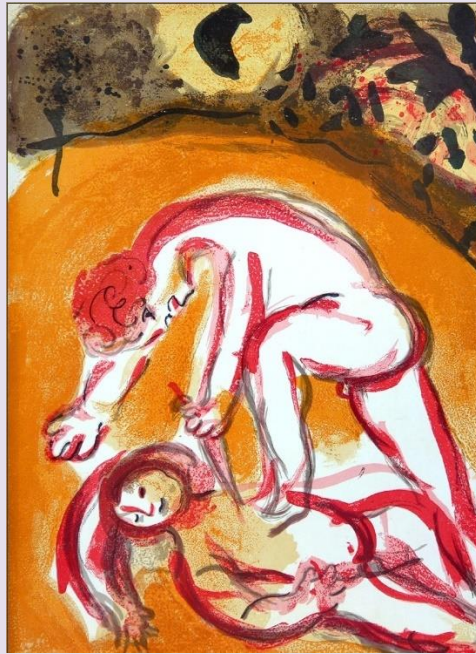


## GENESIS 4: CHINA IN PROPHECY



### SUMMARY

We propose the entire history of China is the prophetic fulfilment of the Bible account of Cain.

We present as proof a verse by verse examination of Genesis 4. We demonstrate that the personality of Cain perfectly matches ideals revered in Chinese culture and tradition. We show the punishment of Cain lines up with the destiny of China as it developed over the centuries.

The Bible presents a detailed and extensive prophecy of Far Eastern civilization, early in the Scriptures. Astonishingly, China was not discovered until Marco Polo: 1300 years AD (!).

### CHINA IS CAIN

The Hebrew word for Cain is **קַיִן** spelled: Qof, Yod, Nun and pronounced 'K-ee-y-n'.

The first three of the letters in 'CH-I-N-a', in the correct order, match the spelling of Cain.

The last letter 'a' can be thought of as "home of". 'CH-I-N-a' is the "home of" "CH-I-N" (Cain).

Chinese say the word 'China' comes from the historic Qin tribe, who started as a small state but conquered all other states and produced the first emperor over all China. What a compelling link. The spelling of Cain is exactly the same as the founding tribe of China: 'Q-I-N'.

Noah's flood wiped out all mankind including the original Cainites in China. We show there was a way for descendants of Cain to return and continue his nation (see Appendix on page 25).

“And Adam knew Eve his wife; and she conceived, and bore Cain, and said, ‘I have gotten a man from the LORD’.” (Gen. 4 v 1)

We can imagine the glowing pride of Eve that she had produced a son.

Cain was the firstborn of Adam. As the firstborn son the mantle of successor to Adam’s authority over the human family and inheritor of Adam’s wealth belonged to Cain.

Cain strode the earth in absolute confidence of his perfect manhood, his divine right to become head of the household, his birth right to be wealthy, and his destiny to accept the adoration and obedience of all mankind who would follow after him. He was the first nobleman.



The Chinese self-identity is rooted in a single great ancestor, **Yu the Great** (above), who succeeded in taming seasonal floods which beset early Chinese settlements near the Yellow River. Archeologists say thick deposits of sediments over those city sites suggest that Chinese living in the plain were victimized by severe floods. It was a life or death struggle for survival.

Yu employed his ingenuity to overcome the forces of nature. He built dykes, drainage ditches, and diverted rivers. He was rewarded by being appointed ruler over all the people. Since Yu, the Chinese have put faith in the wisdom of their rulers to protect them, rather than appealing to a supreme God or even making offerings to a pantheon of gods.

**This is the way of Cain.** Cain relied on hard work and craft. Cain used tools to tame nature. His descendants perfected the art of mining, smelting, and fashioning bronze and iron (v 21).

All through Chinese culture, literature, and history its people have revered the **wisdom of man**. Ultimately, Confucius became the epitome of moral teachings to all generations of Chinese. Emperors of China established special schools to perpetuate the literature and teaching of the sages and poets. Graduates of the schools advised emperors and were highly esteemed.

“And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.” (Genesis 4 v 2)

**China has always been an agrarian nation.** In addition to his other clever inventions, Cain pioneered agriculture: keeping seeds, tilling the soil, planting, weeding, harvesting, storing.

The earliest Chinese settlements were in the fertile central plains along the Yellow River:



3200 – 2100 BC

In Neolithic times, men were hunter-gatherers. According to the Bible, the way of Cain was to establish cities where his craftsmen could ply their trade. This required the rest of the people to produce more food than they consumed so city dwellers could eat. Agriculture solved this dilemma by perfecting techniques to enhance the yields of fields.

According to the Bible, keeping of flocks was a later development. Abel was born after Cain.

This incited social tension. The way of Cain was based on class distinctions: large populations, fixed locations, a ruling elite, a mass of peasant workers, privileged craftsmen, specialized skills, industry and commerce. Wealth building and government led to a busy life for Cain.

The way of the shepherds was egalitarian: everyone contributed and everyone enjoyed rewards. Social groups were smaller and more intimate. Lifestyle and ethos was inspired by natural beauty. Moral fibre was strengthened by the need to bravely challenge wild animals and chase away bandits. Without back-breaking field work, introspection and spiritual life blossomed. The worship of a merciful Creator God who made all things was upheld.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD” (Genesis 4 v 3)



Cain’s altar is perpetuated in the spiritual practices of Chinese to this day. (See photo above of a Chinese home altar: note the fruit & candles)

Go to any remote Chinese village, or visit any Buddhist shrine, or tour any temple of one of the Chinese emperors, or even open the doors of the home of a Chinese person.

You consistently find three things which carry on Cain’s form of worship:

- |   |                                    |
|---|------------------------------------|
| 1. Offering by fire                     | <b>[burning of incense]</b>        |
| 2. In a Holy Place                      | <b>[shrine or dedicated place]</b> |
| 3. Offerings of fruit, vegetables, teas | <b>[fruit of the ground]</b>       |

Cain was a rebel to the altar of Abel. But Cain was not all bad. He humbled himself and recognized the worthiness and power of Heaven above. Cain feared God.

The bronzes found by archeologists in early Chinese settlements were vessels and trinkets. No molten images. Cain was not an idol-worshiper. (Buddism brought idols to China much later).

Did Cain worship his father Adam? Was the altar of Cain a reverence of his father Adam, who was the first man to care for the Garden? Since Cain spoke with the LORD, we think not. We think Cain distinguished between his gardener father and the God who created the Garden.

“And Abel, he also brought of the firstborn of his flock and of the fat thereof. And the LORD had respect to Abel and to his offering.” (Genesis 4 v 4)



Keepers of flocks lived outside the city. They were at a distance from Cain and his sway over people who lived in the city. Shepherds were responsible for their own affairs and gave account of themselves to the LORD God, not to a man.

The correct worship of God had been demonstrated to Adam in the Garden of Eden when the LORD clothed Adam & Eve in animal skins (by sacrificing an innocent animal from the flock).

Keepers of flocks were better suited to be spiritual leaders than the lords of cities.

Keepers of flocks gazed at the stars by night while keeping the sheep. With time for introspection, they learned to love the Creator God who provided all things to sustain them. In contrast Cain considered his success was due to his hard work and clever inventions.

The Bible clearly says “**the LORD had respect to Abel and his offering**”.

It wasn't just the sacrifice on the altar that God preferred: it was the condition of Abel's heart.

We believe God showed his divine pleasure with Abel and his sacrifice by blessing his health and his flocks. He showed his divine displeasure with Cain by not blessing his health and crops.

According to Chinese tradition the **Mandate of Heaven** for a ruler to exercise lordship can be lost if divine displeasure is displayed: such as in a natural disaster or a military defeat.

The Chinese people evaluate rulers according to whether their virtue can hold off catastrophe. In 1976 there was a devastating earthquake in Tangshan. The next year Chairman Mao died. The people reasoned Mao had lost the power to protect them, even to protect himself.

Such ideas take hold in a culture when they are deeply rooted in historic experience.

“But to Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.” (Genesis 4 v 5)



Victim of Cultural Revolution

China has been beset by natural disasters: famines, floods, disease, and droughts since inception to modern times.

Why? The LORD God Almighty does not respect Cain’s worship.

Although the Chinese have this history of calamities, and with it an acute awareness that those events are connected to the lack of virtue of their highest ruler, both the Chinese and their elites lost the way out of their predicament back into God’s favor.

Emperors of China performed kowtow (deep bowing) to Heaven at a Temple. But only once a year. **It was half-hearted.** Seeing themselves as so virtuous it was hard for them to see the need for a sin-bearer to take the penalty for their sin.

God rejected their pathetic worship. Disasters continued to come.

Public rejection by Heaven brought humiliation: this filled those self-righteous rulers with rage. They looked for scapegoats to punish for the affront to their dignity: to imprison, to cut in two!

The cycle of sin and judgment has been perpetual in China.

The chagrin of the elites has therefore also been perpetual.

To outsiders, China displays a serenity and dignity fitting for a great nation and culture.

But inside China, elites stew that their greatness doesn’t earn long-lasting favor of God or men.

It’s the spirit of Cain. All over again.

The half-hearted attitude of the Chinese towards the God of Heaven continues to this day.

“And the LORD said to Cain: Why are you wrath? Why is your countenance fallen?” (Gen 4 v 6)



Popular opinion in the West has been disparaging of China, its people, its wares, its heritage.

But the first visitors to China from the West changed their minds. They returned with deep respect for the moral refinement and government of China. Tea culture was embraced by the highest nobility of Great Britain. Chinese practice of promotion on the basis of merit inspired the West to speed-up replacement of the feudal system and to promote scholarship.

How could China be more advanced than the West, if the Chinese had no witness of God?

The answer is: **the original fathers of China had a witness of God.** The Bible says so.

“**The LORD said to Cain**” implies a relationship and communication between the LORD and Cain. For thousands of years Chinese Emperors justified their authority based on a personal relationship with the Father in Heaven: the emperor was the Son of Heaven on earth.

The ancient Chinese were not pagans (worshipping many gods) and they were not barbarians (hunter-gatherers). The absence of an elaborate pantheon of gods in their tradition proves this.

The ancient Chinese believed it was fit for one man to rule over the people on earth because there was one ruler over all in Heaven. The ancient Chinese appreciated that the ruler of Heaven was a supremely moral person. This informed the emperor, as Son of Heaven, to aspire to the highest level of human virtue. These are all Biblical norms (see Matt 5 v 48).

The more scholars and rulers of China studied their fore-fathers the more impressed they were by their self-sacrifice, humility, concern for the aged, and wise government. Where did all this virtue come from? Those forefathers knew the God of Heaven; and their behavior reflected it.

Sadly, veneration of the fore-fathers was perverted into ancestor worship. Over time a Temple system evolved which formalized ancestor worship into rituals. This replaced the genuine spiritual relationship Cain and the fathers had with dead religion. Virtue became hard to find.

“If you do well, will there not be lifting up? And if you do not well, sin [lit. guilt] crouches [like a beast] at the door. But to you shall be his desire, and you shall rule over him.” (Gen. 4 v 7)



Summer Palace of the Qing Dynasty has a beast crouching on either side of the main gate.

Traditional Chinese architecture preserves the Biblical account of LORD's advice to Cain.

The LORD let Cain in on the secret of success for kings on earth: master the fleshly passions.

Cain would always have rivals in the world. There would be rivals around him like wolves; looking to devour him and his kingdom. From both inside and outside the community.

If Cain kept his composure and conducted his affairs according to the highest moral principles, then the kingdom Cain founded would survive and flourish.

Like the Chinese tea service, the Kingdom of Cain would be the pot which would pour its sublime culture and government into the empty cups of the baser nations about him.

But if Cain departed from the path of strict morality in conducting his affairs and treating others, he would lose his privileged place in the world.

(In a nutshell: this is the Word of the Prophets that the LORD God spoke to Cain.)

Although we have no written records of the earliest settlements of China and how their governors conducted their affairs we know that the early Chinese civilization was extensive, advanced, and had trade relations with other settlements a great distance away.

Large communities with meagre resources do not persist over centuries without shared values, wise governors, and the will of all the people to put community success ahead of personal gain. Cain's first efforts were fruitful.

This is consistent with the unanimous scholarly opinion that China's first kings were exemplary individuals.

It is also consistent with the Biblical testimony that Cain began his journey in spiritual connection to the LORD God of Heaven.



“And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” (Gen. 4 v 8)



According to the principle the LORD had revealed to Cain, because of his superior virtue Abel was more greatly blessed than Cain and his sheep covered the land.

The intention of the LORD was when Cain saw how blessed Abel was, he would conclude Abel was more virtuous. Cain would then listen to Abel and learn the path of righteousness.

Cain approached Abel for conversation. But Cain's did not come to sit at the feet of Abel and learn of his wisdom. Cain came to persuade Abel to submit to his authority, as the sole Son of Heaven on earth. Rather than letting God decide based on blessing, Cain argued his case.

Cain was wealthy, educated in arts and crafts, well dressed, and already possessed power on the earth over the people in his settlement.

Abel was plain, spoke in simple language, wore poor shepherd's cloths, and had little power on the earth at all. In Cain's eyes he was not fit to rule anyone.

“While they were in the field” Cain imposed his will on Abel. For example, he may have been actively keeping sheep away from grazing on the fertile land in the plains close to his city.

Abel recognized Cain's right of authority within the city limits, but Abel considered it his right to raise his animals on the Creator's land outside the city limits.

The brothers could not be reconciled in the matter. Cain gave into his passions and imposed his will by force. Cain struck Abel and he died. **This ended Cain's hopes of permanently occupying the seat of the Son of Heaven.** His kingdom would be cut short and replaced by another.

The plains Chinese and nomadic shepherd peoples were at odds continually. The Chinese emperors built walls and even a great wall. But the Mongols eventually conquered them.

(The Chinese have also been a culture highly resistant to Christianity: Abel pre-figures Jesus.)

“And the LORD said to Cain: Where is Abel your brother? And he said, I know not: Am I my brother's keeper?” (Gen. 4 v 9)



“Am I my brother’s keeper?” In the process of time settlements in China warred with each other for dominance. The Qin faction implemented a sweeping package of social reforms which transformed peasants into landholders. The newly empowered citizens filled Qin armies with zealous warriors and they prevailed.

At a deeper level of the soul the verse speaks to **the inscrutability of the Chinese personality:** an abdication of duty to converse with strangers: a dive into the deep waters of insularity.

China had previously justified its aloof inner-looking system on the principle that its emperor was the sole Son of Heaven: all other nations and peoples are of a lower social rank and therefore not worthy to receive friendship or even communication.

But by this time in its history, the practice of insularity had bred contempt, suspicion, hatred, war, and desire to annihilate others.

The lesson is plain: aspiration to moral laws can not bring healing of the soul.

Man is dead in sin. Man needs a Savior to rescue him from the law of sin and death.

Sin is progressive. Man can start with the highest culture and civility but he will corrupt.

Without confession of sin to God and appeal to the blood of an innocent sacrifice (first animals as a type and shadow; later the reality of the death of Christ on the Cross) it is impossible for man to be renewed by the Holy Spirit working in his heart.

So, without a spiritual remedy, China descended into chaos and then came out with a mighty military ruler imposing his will by force on everyone.

“And he said: What have you done? the voice of your brother's blood cries to me from the ground.” (Gen. 4 v 10)



Cain (prophetically, Chinese emperors and their families) repeated were told the message it is unwise to transgress the Law of Heaven but they could not learn.

The Lord of Heaven is the Judge of all the Earth. Representatives under his authority are held to account for their actions. He disciplines all whom he accepts as sons.

To claim the mantle of Son of Heaven is to be held to the highest standard: moral perfection.

Jesus Christ came to this earth to live the perfect moral life, which He did. As such he inherited the eternal kingdom that will never pass away.

Cain lost his chance at the eternal throne. In the meantime, Cain would remain subject to the judgment of God.

And as we read the coming verses, the judgments of God for Cain, became by prophetic extension, judgments for all his natural and spiritual children, judgments for all China.

“And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand;” (Gen. 4 v 11)



Forbidden City

The beast crouching at the door was set loose!

First judgment: Unsafe for rulers to mingle with the people. Fulfilled.

It was no longer safe for Cain (Chinese emperors and their family) to step foot outside their strongholds.

Chinese emperors were now completely estranged: an insular class within an insular clan within an insular community.

The Emperors surrounded themselves only with eunuchs and concubines. Business was conducted through these intermediaries.

An audience with the Emperor was extremely rare and reserved only for the highest officials in the bureaucracy, foreign dignitaries, and individuals called to present themselves.

Cain, who desired to have the hegemony over all the kingdom, was now a prisoner in his own house, with precious few square meters to trod in dismal loneliness.

“When you till the ground, it shall not from now on yield to you her strength... ” (Gen. 4 v 12a)



Second judgment: poor harvests. Prophecy fulfilled.

All through history China has barely been able to supply itself with food. Only in very recent times has the diet of Chinese been sufficient to permit growth in stature to normal height.

For thousands of years Chinese have existed in a state of under-nourishment and mal-nourishment. Chinese cuisine has resorted to eating insects and parts of plants and animals that other peoples would consider unpalatable, undigestible, and undesirable.

“...a fugitive and a vagabond shall you be in the earth.” (Gen. 4 v 12)



Third judgment: forced migration to other lands. Prophecy fulfilled.

The Chinese migrated in great numbers from their native land. Chinese descendants are numerous in Indonesia, Philippines, Singapore, Burma, and Indo-China.

Why did they leave their homeland? We can speculate what the social-economic reasons were.

The reality is the wind of God’s Spirit blew them away.

None of the other Far Eastern peoples migrated. Japanese, Koreans, Javanese, etc. all stayed in their ancestral homelands. Thus, God made a clear distinction.

**“And Cain said to the LORD: My punishment is greater than I can bear.”** (Gen. 4 v 13)



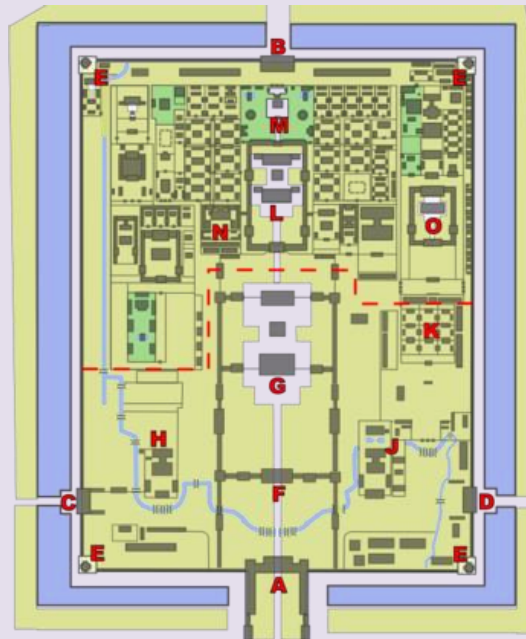
**Chinese railway workers**

Fourth prophecy: unbearable treatment at the hands of strangers. Fulfilled.

How were the migrant Chinese treated in the new lands to which they migrated?

They were used as the lowest coolie labor. The picture above is Chinese workers on the Canadian national railway. They were paid low wages. They were assigned back-breaking work. They weren't fed well. Many succumbed to injury or died. No one cared. They weren't citizens. They were migrants of weak education level whose English fluency was minimum.

“Behold, you have driven me out this day from the face of the earth; and from your face shall I be hidden;” (Gen. 4 v 14a)



Forbidden City

Fifth prophecy: a kingdom cut off from contact with Judeo-Christians. Fulfilled.

Cain was true to his word: Cain never returned to the entrance of the Garden of Eden to pray. And the Chinese never ventured West to the Holy Land to worship to the LORD God who cursed them. The West finally discovered China, via Marco Polo, in 1300 AD.

Cities of Chinese emperors from earliest times were laid out on a plan where the main gate faced south. There was only limited access in the three other directions. (see layout above).

The historical Chinese migration path was to southern lands. There was only limited migration to the West, North, and East for many thousand of years.

“.. and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that finds me shall slay me.” (Gen. 4 v 14)

Sixth prophecy: ever-present danger of foreign invasion. This prophecy was born out.

The Manchu and Mongols swept down from the North. The Japanese invaded from the East. Imperial powers troubled China from the West bringing war, pestilence, and opium addiction.

Why were the Chinese so insular all those years? Were their leaders aware of the ancient prophecies spoken by the LORD and predicted by their forefathers? We don't know. But all the predictions in the Bible concerning Cain (and China) came true.

“And the LORD said to him: Therefore, whoever slays Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark on Cain, lest any finding him should kill him.” (Gen. 4 v 15)



1931, Manchuria

Seventh prophecy: doom to any foreign power that attempts to take control of China. Fulfilled.

Two great powers have attempted full-scale invasions of China: the Mongols and the Japanese.

Within a short time both the Mongols and the Chinese were driven out of China, lost all the lands they had acquired by imperial expansion, and never attained Great Power status again.

In 1884 and 1885 there was the Sino-French war. While it was not a full-scale invasion of China it did represent an attack on China. The French acquired the territory of Indo-China in the Treaty of Tientsin. The French controlled Indo-China until 1954 when they were decisively defeated at the battle of Dien Bien Phu. The French have ceased to possess material foreign colonies since that time and have retreated to the borders of their original homeland.

Woe to any nation that seeks to take pieces of China away! It will be the end of you!



1945, Hiroshima, Japan



“And Cain went out from the presence of the LORD, and dwelled in the land of Nod, on the east of Eden.” (Gen. 4 v 16)



Without a doubt: the direction of travel of Cain was to the East!

This geographic clue supports the prophetic identity of Cain being China.

The word “Nod” in Hebrew simply means ‘wandering’. There is no such place on any map.

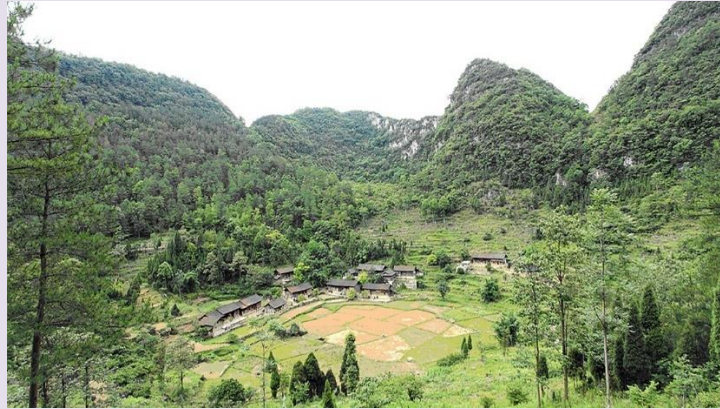
Cain needed to be as far from relatives as possible.

As far from the avenger of blood as possible.

It was a long walk to China. But remember, antediluvian patriarchs lived for hundreds of years.

Once he found his home, Cain’s plan was to settle down and establish a city.

“And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.” (Gen. 4 v 17)



It seems the birth of Enoch was the prophetic signal for Cain to stop on his journey.

Cain understood this birth signified the favor of Jehovah. With relief, he stopped his flight.

The word ‘Enoch’ means dedication or consecration.

Thenceforth, in the traditional Chinese manner, Cain consumed himself with his parental responsibility, and dedicated himself to establishing a home for his son to grow up.

Cain had matured spiritually. Like many other Biblical characters with chequered pasts, e.g. Moses, who was also guilty of manslaughter, the discipline process bore fruit in Cain’s life.

Small wonder the scholars and sages marvel at the seemingly endless sacrifice and struggle of the forefathers to make life better for their descendants in China.

Throughout history an **intense bond of family loyalty** has persisted in the Chinese culture: parents provide for children, siblings take care of one another, children are devoted to their parents, and all in the family are beholding to the ancestors.

“And to Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.” (Gen. 4 v 18)



It is most likely Cain lived long enough to see his family grow into a large population.

As we have observed the hand-down of all of Cain’s beliefs and customs was complete. This suggests there was a sufficient overlap of lifetimes for the thorough initiation of following generations into the way of Cain. (It also helped that his community was remote).

Cain passed not only his DNA but his spirit to his people. Borrowing from Cain’s spirit of fear of judgment, Chinese became **highly superstitious and apprehensive of evil falling on them**.

Unconsciously drawing from primordial prophecy, Chinese people continue to emblazon characters or ‘marks’ on their property and possessions in the belief symbols wards off evil.

Even the most ancient bronze ritual vessels found in the earliest Chinese sites are covered in abstract patterns, carvings, and decorations.

We see the root word ‘El’, having the common meaning ‘Lord’ or ‘God’, in the names of some of Cain’s descendants. His people retained a knowledge and fear of a supreme God in Heaven.

But because Cain did not take advantage of the opportunity to sit and learn from Abel, Cain did not understand God’s love, mercy, longsuffering, and inherent goodness. Cain only perceived the harshness of God’s judgment.

For example, ‘**Mehujael**’ means “Blotted Out by God”.

What a pitiful clan! Their visceral fear of God immunized them from every crying out to God for aid in time of trouble or for mercy on their eternal souls.

“And Lamech took to him two wives: the name of the one was Adah, and the name of the other Zillah.” (Gen. 4 v 19)



Yin and Yang

Lamech was the seventh man from Adam along the line of Cain.

The spiritual number “7” means “THE END” or “SWORD”: it is a time of cutting-off ties.

It was inevitable that knowledge of the God of Heaven among the descendants of Cain would be lost. All that would be left was legends of the feats of the ancestors.

Whereas the immediate generations after Cain were silent, indicating a devout respect for their father, Lamech spoke his own mind, and brought new doctrines.

Lamech had two wives. Here is our clue. A polygamist. An innovator in social structure.

Adah “**brightness**” or “adornment” or “beauty”; and Zillah “**shade**” or “tinkling”.

Lamech was a poet, a philosopher, a prophet without any knowledge of the God of Heaven.

All Lamech could observe with his human eyes was Adah (**Yin**) and Zillah (**Yang**): a cosmos in perpetual motion, an ebb and flow of events, with no apparent beginning or end, or purpose.

China is a world leader in philosophy and poetry: espousing a humanist view of the universe.

The two main world views originating in China are **Daoism** and **Confucianism**. Both explain the mystery of the universe by directing devotees to look inward: into the human heart and mind.

Daoism and Confucianism have no belief in an after-life. Daoism seeks harmony in the human being. Confucianism seeks harmony in society. Both uphold moral living.

China was quick to adopt Communism and officially suppress worship of God. Even today in modern China it is not permissible to construct new places of worship to the God of Heaven.

“And Adah bore Jabal: he was the father of such as dwell in tents, and of such as have cattle.”  
(Gen. 4 v 20)



Radical social invention!

Departure from Cain’s fixed settlement city system; forsaking agriculture for nomadic animal husbandry.

“And his brother's name was Jubal: he was the father of all such as handle the harp and organ.”  
(Gen. 4 v 21)



Radical instrument innovation!

New tools of communication: pipes and harps!

Creativity and self-expression are unleashed.

The keepers of livestock are freed from the endless toil of agriculture.

In the quiet and rest of the yurts, they discover rhythm, pitch, tempo, and harmony.

**“And Zillah, she bore Tubalcain, an instructor of every artifice of brass and iron: (Gen. 4 v 22a)**



Specialization of craftsmen within the community to fashion tools and vessels.

China was a pioneer in the technology of taking raw ores and smelting metals.

Tools for agriculture: scythes, spades. Tools for hunting: knives, pikes, arrow-heads.

**“and the sister of Tubalcain was Naamah.” (Gen. 4 v 22b)**



“Naamah” means ‘pleasant’. With leisure came time for women to beautify.

In China, adornment of young girls in beautiful garbs for special occasions was practiced.

A matter of pride for the family and the community to show the worth of the young women.

The concept of self-esteem based on each child being God’s special creation was been lost.

“And Lamech said to his wives, Adah and Zillah: Hear my voice; you wives of Lamech, listen to my speech: for I have slain a man for wounding me, a young man for hurting me.” (Gen. 4 v 23)



The humanist message triumphs. The knowledge of God is lost: the fear of God is gone.

In particular, the painful lesson of Cain learned is lost. China forgets that gratuitous acts of violence, such as Cain killing Abel, brings negative consequences that continue for generations.

China becomes a dangerous place. Warlords and bandits rule the country-side.

A faction spirit arises among the various settlements Cain founded along the Yellow River.

Communities take to arming themselves against attackers.

Because of the insularity of Chinese culture, lines of communication and diplomacy are weak.

Reports of atrocities and brutal reprisals such as Lamech boasted stoke fears in the land.

No one feels safe in their own home.

The stage is set for the façade of civilization to be ripped away: the capacity for evil in the heart of man to show forth.

This has continued in China right up to modern times. Chinese Communists regularly purged their party and perpetrated mass detention of citizens in the name of secular-humanism.

“If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.” (Gen. 4 v 24)



In China the culture of violence culminated in the Warring States Period 476-221 BC. The period was marked by repeated wars of attrition between great armies in bloody battles.



1<sup>st</sup> Emperor of China

How did it end? The Qin faction at the edge of China became expert in the use of cavalry due to the need to repulse nomadic tribes at the frontier. Qin had a tactical advantage relative to the other six factions whose mobile force depended on unwieldy chariots. The Qin pressed its advantage to victory. Qin also extended the frontiers of the Chinese homeland further south.

**The prophecy of Lamech came true.** After the Qin Empire collapsed the successor Han Empire survived only 446 years. Lamech was avenged in  $70 \times 7$  or 490 years. In fact, no subsequent Chinese Empire survived longer than 490 years: Han (446), Sui (38), Tang (290), Song (320), Yuan (90), and Ming (277). The current People’s Republic of China is barely 100 years old.



**APPENDIX: HOW THE DESCENDANTS OF CAIN RE-POPULATED CHINA**

There is something about Cain.  
He comes off as a bit player in the Bible drama.  
The bad guy who kills the good guy.  
He gets banished. End of story.  
Right?

It doesn't work that way.  
A whole chapter in the Bible is devoted to the story of Cain.  
And its chapter four in Scripture.  
That's top billing.  
The story of Cain is really important.

Cain killed Abel. Why didn't God kill Cain?  
Strike him dead, just as he struck Abel dead.  
There must have been a mitigating factor.  
Perhaps God did not want Cain to die.  
Perhaps God had a purpose for Cain's life.  
Something really important.  
Even though Cain messed up.

We propose that Cain did the following BEFORE THE FLOOD:

- (1) traveled as far as the Far East
- (2) reached the northern plains of China
- (3) Enoch his son was born there
- (4) The family grew and populated numerous settlements
- (5) Primarily agricultural people
- (6) Who lived in walled cities
- (7) Who carried on the tradition of Cain's altar; (a) a flame [incense]; (b) a sacred place [altar: traditionally wood in homes]; (c) offerings of fruit.

{note: after Enoch the community also produced animal herders, musicians, and bronze craftsmen. The description of the geography, agriculture, walled cities, and crafts of the early Chinese has all been borne out by archeologists}

## THE MYSTERY

The flood of Noah came and every living human on earth died except the eight people in the Ark.

We see no conflict with the flood of Noah and the hypothesis the descendants of Cain live in present-day China and carry on his customs, traditions, and ways.

That seems impossible: if Cain and all people in pre-flood China died in the flood, how could they repopulate China?

The answer may surprise you.

It has to do with why God didn't kill Cain immediately as punishment for killing Abel.

## A POSSIBLE EXPLANATION

Cain was the first-born of Adam and Eve.

His lineage was indisputable.

His genetic composition was obviously 100% human and not corrupted by the passage of time (which scientists tell us happens but gradually).

Cain departed from Eden very early in history and lived in exile far away from the rest of human-kind.

The Bible account of the pre-flood time says this:

**"There were giants on the earth in those days... when the Sons of God went into the daughters of men and they bore children"** (Gen. 6 v 4)

A mutant race was polluting the human genetic code with all kinds of bad consequences.

God decided to bring a flood and wipe out all the wicked people who had traces of the mutant genetics.

As far as Noah was concerned his pedigree was good: "perfect in all his generations" (Gen. 6 v 9).

God intended to repopulate the earth with the genetic stock of Noah.

Noah and his three sons all had wives: four men and four wives. Eight people in all on the boat.

Where could Noah and his sons obtain wives when the genetics on earth were so polluted at the time?

The children of Cain had qualifications that must have looked attractive:

- (1) Their forefather and his wife [likely a full sister] were perfect stock
- (2) They lived in exile far away from the rest of human-kind
- (3) They inter-married among themselves
- (4) They did not practice blood sacrifice (Cain offered vegetables)

The last criteria is all-important.

According to some accounts, pre-flood giants ate human flesh. (In Central and South America the Maya and Inca sacrificed live humans to please the gods - same idea - only in pre-flood times some believe the giants showed up to eat the human sacrifices and drink the blood.)

But the Cainites offered only vegetables to the God of Heaven. They had no part in those demonic practices.

The Cainites got the way of salvation wrong.

But, on the other hand, the Cainites didn't get fooled into demon worship.

As we saw, there is no elaborate pantheon of gods in Chinese culture.

The Cainites weren't pagans. They didn't worship many 'gods' (demons).

Given their pedigree, their isolation, and their worship, the descendants of Cain may have possessed one of the purest genetic lines on earth.

HOW DID THEY GET TO THE ARK?

The Bible says all the animals came to the Ark of their own accord.

God miraculously drew the animals to the Ark, so their genetics could be saved and their species repopulated on the earth.

If God could do that, he could certainly have called for some women from the land of Cain back to the location of the Ark.

Just in time to marry Noah, or Ham, or Shem, or Japheth.

And preserve the genetic code of the human race from corruption, so our species could repopulate the earth.

## CAIN WAS IMPORTANT TO THE SURVIVAL OF THE HUMAN RACE

If my theory is correct it explains:

- (1) Why the story of Cain is front and center in the Bible
- (2) Why God did not kill Cain immediately
- (3) How the descendants of Cain could survive the flood.

## HOW DID CAIN'S DESCENDANTS GET BACK TO CHINA?

We all have heard how Mary "treasured in her heart" all the events in the early life of Christ.

If there was a Cainite woman on the Ark, then she likely practiced the ways of her forefather, Cain.

When she had children, and grand-children, she would have been an advocate for the ways of Cain and the geographic locale of Cain.

At the Tower of Babel, when all the tongues were confused, the ethnic groups began migrations to the corners of the earth.

Could God have driven the descendants of Cain back to their homeland? Just as God drew them out of there? [Yes. Look at the Jews. Returned 3x !]

If so, the second wave of migrants to the plains of northern China would have been the DESCENDANTS OF CAIN through the Cainite woman on the Ark.

## WHO WAS SHE?

My guess is she was the wife of Japheth.

The descendants of Ham and Shem settled in Egypt, the Levant, Arab peninsula, and Mesopotamia.

The descendants of Japheth scattered west, north, east.

## CONCLUSION

What I have proposed here is only a theory.

It explains how the physical descendants of Cain could re-populate China.

And it explains why such lengthy attention is paid to Cain early in Genesis.

Blessings. servant mark