

Chapter 22:

WHOSE SONS WERE CAIN AND ABEL?

*Reason is a light that God has kindled
in the soul.*

-Aristotle (384-322 B.C.) *Art of Rhetoric*

After insight had been gained into prehistoric times in the priesthood of the sons of Adam, with Adam and Lilith having been involved in the transgression of Genesis 3, a follow up of the history of Adam and Eve in Gen. 3:20-21, and their alleged sons Cain and Abel in Genesis 4, posed the following problems:

- 1- The earliest dated archaeological and geological discoveries, which bear witness of the spiritual activities of priesthoods involved in the destruction, as well as of the destruction itself, appear shortly after 6000 B.C.
- 2- The Adam, the husbandman of Lilith, died 5500 B.C. according to the Books of Adam and Eve, CVh. XLII:2 (Apocrypha).
- 3- Adam and Lilith were the priesthood whose members had been deprived of the Garden of Eden, their field of enlightenment.
- 4- Adam and Eve, then, appeared on the biblical scene about 4000 B.C., and with them commences the flawless account of the genealogies to the time of Christ.
There is a lapse of time of about 2,000 years between the transgression and Adam and Eve, and about 1,500 years from the Adam's death (husbandman of Lilith) to Adam and Eve.
- 5- Names were given according to unique characteristics. The name "Eve" (Heb. "Eva") translates as "mother of all living" (in spirit). Spiritually alive people are sensitives. A "mother" congregation is a newly founded priestly organization that does not follow in the footprints of recent ones. Thus the identification "Eva".

Logic suggests that others were in existence but -- they were different.

In tracing later scriptural history, we find that no blessed or enlightened people have ever made mistakes when they chose their prospective successors. Each one of them fulfilled his mission because blessed people have prophetic abilities. From this viewpoint, it is difficult to even consider the remote possibility, that Adam and the enlightened members of the congregation Eve could all have been wrong in choosing priestly sons, prospective successors to the Adam, who would later commit crimes. This is simply impossible!

It is very different with Adam and Lilith. The Books of Adam and Eve in the Apocrypha are rather confusing: it must have been very difficult for Christian scholars, who did not know anything but the traditional Adam and Eve story, to place the respective scrolls into a chronological order in a book. For instance, the Books of Adam and Eve commence with great lamentations of the woman (congregation), who blames herself for the transgression she has committed, and which brought upon all of them, including the husbandman, the loss of the Garden of Eden, the field of enlightenment. This woman was, evidently, Lilith and not Eve. From then on, this husbandman and his wife make a number of attempts to regain God's mercy and His favour but with little success, if any. In Chapter XXII, then, this Adam and his forever lamenting wife, who could not forgive herself for her sins, brought forth a priestly son who was named Cain. Then Adam and Lilith had another priestly son, Abel. However, Lilith had a dream which predicted Abel's death by the hand of his priestly brother Cain. The next chapter, XXIII, contains the record of this crime.

This Adam, the husbandman of Lilith, died in 5500 B.C.. Yet already in Chapter XXIV the name Seth is mentioned who, according to the genealogies, became patriarch 130 years after Adam and Eve; Seth therefore belongs timewise into the era after 4000 B.C. However, after the verses concerning Seth the history of Adam and Lilith continues in the Apocrypha.

From the lack of a proper chronology in these apocryphal chapters one may safely conclude, that the appearance of Seth, at this point, is an insertion made by translators who organized scrolls into bookform, and who knew nothing of early history except the known story of Adam and Eve.

The foregoing review suggests that Adam and Lilith, who had lost their God-given powers except for dreams such as the one that predicted Abel's death, were the priestly family of Cain and Abel. A similar insertion has been made in Gen. 3:20-21 where Adam and Eve are briefly mentioned which, in fact, interrupts the curse or prophecy of Gen. 3:14-24. It is obvious that the names of Adam and Eve had to appear somewhere before the history of Cain and Abel and their descendants was approached in Genesis 4. For this reason the insertion of Gen. 3:20-21 was important to translators. Let us now continue with the history of Cain and Abel as the priestly sons of Adam and Lilith, earlier than 5500 B. C. As will be apparent shortly, this will fill a gap in the Adamite history from 5500 B.C to 4000 B.C.

Gen. 4:1 - NOW ADAM KNEW EVE HIS WIFE (congregation), AND SHE CONCEIVED AND BORE A SON SAYING, "I HAVE GOTTEN A MAN WITH THE HELP OF THE LORD."

Before I knew of symbolic terms, I have often wondered why a woman (literally) needed God's help to bring forth a son, because I understood that the laws of life were long established by that time. With knowledge of symbolism I was still not satisfied and traced the Hebrew origin of this verse:

EVE: this name should not occur here, for the verse concerns Lilith.

TO KNOW: Heb. "yada", was often used in contexts where foreseeing, or knowing through foresight, was involved.

A MAN: Heb. "ish", a husbandman, a spiritual leader.

I HAVE GOTTEN... is a phrase which has been adapted to translations. It renders literally, "I get..."

These few words change the whole concept of Gen. 4:1. The Adam foresaw, not necessarily in visions but by observing the development of students, seeing who was and was not gifted, that his congregation would bring forth another husbandman, an inspired leader. For this, of course, the Lord's help and His powers were required. Most certainly this discovery was for both, Adam and Lilith, who had lost their own spiritual powers, a great victory over the subtle powers of the Flying Serpent, as well as over the curse or prophecy of Gen. 3:15-16 which contains, that it would be extremely difficult for congregations to bring forth inspired successors (sons) to the Adam.

Gen. 4:2 - AND AGAIN, SHE BORE HIS BROTHER ABEL. NOW ABEL WAS A KEEPER OF SHEEP AND CAIN A TILLER OF THE GROUND (Heb. "adamah").

Abel was a shepherd, one who herds God's flock, namely, human souls. (Jesus Christ, too, was called "The Good Shepherd" and He did not herd sheep.) A shepherd was therefore always a priest and, in this case, an enlightened one who headed a congregation and educated gifted people to promote the increase of their spirituality. Cain, on the other hand, was a powerful sensitive, for he "tilled the Adamah"; he was therefore more powerful than Abel. Both Cain and Abel were prospective successors to the Adam, the husbandman of Lilith, later than 6000 B.C. and earlier than 5500 B.C.

(I keep repeating the name "Lilith" with reference to Genesis 3 because I wish to assist readers in following up prehistory. In the beginning of our interpretational work I, too, had problems adjusting to this new insight. In fact, the names of Adam and Eve --and only these two-- are so deeply engraved in our minds that I had to keep looking things up, again and again, so not to get confused altogether. It is indeed difficult to uproot the traditional "tree of knowledge, cleanse the soil and plant a new tree".)

Gen. 4:3-4 - IN THE COURSE OF TIME CAIN BROUGHT TO THE LORD AN OFFERING OF THE FRUIT OF THE GROUND (Heb. "adamah"). AND ABEL BROUGHT OF THE FIRSTLINGS OF HIS FLOCK AND THEIR FAT PORTIONS (fat: Heb. "cheleb" - best part, marrow).

Cain's fruit of the "ground", the Adamah, was not of matter but a spiritual or psychic feat. Among the people whom Abel "shepherded" were, evidently, enlightened ones whom he educated, as mentioned above. So Abel brought forth from among his "flock" the most gifted ones.

From an objective viewpoint, this situation does not give one the impression of a humble offering to the Lord; it looks more like the beginning of a competition between Cain and Abel. However, according to the law for spiritual life --as we know it best from the New Testament-- truly inspired people never gave performances using divine powers for fun or boasting. Christ did not even give a sign of his powers to His accusers who questioned Him. In other words, both Cain and Abel were on the wrong side of the law to start with.

Gen. 4:6-7 - THE LORD SAID TO CAIN, "WHY ARE YOU ANGRY, AND WHY HAS YOUR COUNTENANCE (Heb. "panim" - powers) FALLEN? IF YOU DO WELL, WILL YOU NOT BE ACCEPTED? AND IF YOU DO NOT DO WELL, SIN IS CROUCHING AT THE DOOR; ITS DESIRE IS FOR YOU, BUT YOU MUST MASTER IT."

Obviously, Cain had bad intentions, so that his "countenance", the powers of his thoughts and desires, had fallen. Thus Cain was reminded of the law in this verse and asked to master the sinful aspects of his "offering". The reason for the enmity or friction between Cain and Abel has not been recorded but, since they were the only two "sons", i.e., prospective successors to the Adam, one might consider competition.

Gen 4:8 - CAIN SAID TO ABEL HIS BROTHER, "LET US GO OUT TO THE FIELD." AND WHEN THEY WERE IN THE FIELD, CAIN ROSE UP AGAINST HIS BROTHER ABEL, AND KILLED HIM.

Cain surely did not kill his brother with a club, or so. They went "out into the field" of mind, meaning, into an altered state of consciousness and competed with one another. Here we ought to keep in mind that whatever a sensitive "hands out" is what he will receive, in return, on the same spiritual levels. Cain's so-called punishment, then, is a reaction to his actions, or the effect of

what he caused to Abel. From this effect we may safely conclude that Cain caused Abel to lose his spirituality altogether.

However, Abel may not have been as innocent as he is usually portrayed. As mentioned above, boasting and competing with spiritual powers are unlawful acts. It is also said that a wise man does not underestimate his enemies. Should Abel, who was sensitive himself, not have foreseen tension between himself and Cain? Or was he too self-centered, not to mention too conceited, to consider that he might have enemies and so raised in Cain the plans for a testing of their powers in competition? The Scriptures teach that he who exalts himself will be brought low. These are reasonable questions because, as stated above, a wise man does not underestimate his enemies.

Gen. 4:9 - THEN THE LORD SAID TO CAIN, "WHERE IS ABEL YOUR BROTHER?"
HE SAID, "I DO NOT KNOW; AM I MY BROTHER'S KEEPER?"

This is a rather obnoxious response by an inferior (Cain) to the Lord, his Superior. A confession of his problems should have been better because the Lord knew already what had happened:

Gen. 4:10 - AND THE LORD SAID, "WHAT HAVE YOU DONE? THE VOICE OF YOUR BROTHER'S BLOOD IS CRYING TO ME FROM THE GROUND (Heb. "adamah").

If Cain had killed Abel physically, then Abel's spirit would have lamented before the Lord. However, as Abel sensed what Cain had done to him, he used the last, available power of the Adamah to communicate with the Lord and to complain about Cain's actions. Yet before long the same happened to Cain --in terms of action and reaction-- as what he had done to Abel, and the Lord warned Cain about it:

Gen. 4:11-12 - AND NOW YOU (Cain) ARE CURSED FROM THE GROUND (Heb. "adamah") WHICH HAS OPENED ITS MOUTH TO RECEIVE YOUR BROTHER'S BLOOD FROM YOUR HAND. WHEN YOU TILL THE GROUND

(Heb. "adamah") IT SHALL NO LONGER YIELD TO YOU ITS STRENGTH;
YOU SHALL BE A FUGITIVE AND A WANDERER ON THE EARTH.

Cain's shocking discovery of having been driven away from the Adamah and the powers of the Lord proves indirectly, that their priestly parents, Adam and Lilith, had not informed new generations of their own loss of power after their involvement with the destruction of 6000 B.C. If Cain had been familiar with the law of action and reaction in this area, one has profound reasons to doubt that he would have risked his own spirituality for removing a competitor. Furthermore, this shows again that Cain and Abel were not the priestly sons of Adam and Eve, during whose time the reasons for the decline in spirituality among mankind was common knowledge (circa 4000 B.C.)

In Gen 4:13-14 Cain repeated every word of the so-called curse on him and lamented greatly that his punishment was greater than he could bear. His complaints, however, did not lead to any changes of the curse. Cain was also frightened that without the gift of foresight just about anything could happen to him which is expressed in the last part of verse 14:

Gen. 4:14 - ...AND I SHALL BE A FUGITIVE AND A WANDERER ON THE EARTH,
AND WHOEVER FINDS ME WILL SLAY ME.

Why would he fear such a possibility? There had been peace on earth, where life had been cherished, for thousands of years. Thus this verse suggests that murder was no longer unknown in the world, only perhaps a few centuries after the transgression. Apparently, once major laws have been broken by authorities who, according to new generations' knowledge got away unpunished, it was extremely difficult to restore such laws. That is, unless the transgressors were ready to reveal their own experiences of punishment.

Yet no one was to touch or slay Cain, as he feared when he discovered that he had lost all of his spiritual powers:

Gen. 4:15-16 - THEN THE LORD SAID TO HIM (Cain) "NOT SO! IF ANY ONE
SLAYS CAIN, VENGEANCE SHALL BE TAKEN ON HIM SEVENFOLD. AND
THE LORD PUT A MARK ON CAIN, LEST ANY WHO CAME UPON HIM
SHOULD KILL HIM. THEN CAIN WENT AWAY FROM THE PRESENCE

(Heb. "panim" - the powers, the face, the countenance) OF THE LORD,
AND DWELT IN THE LAND OF NOD, EAST (or foreward) OF EDEN.

Why was Cain protected? The only logical answer seems to be that Cain was known among the sons of Adam and their followers as a powerful sensitive who had committed a crime, and he had then lost all of his powers. However, since sensitives, in general, did not boast with their gifts, Cain could keep his loss of powers a secret for a time, but the Lord put a mark on his forehead. It may not have been visible to just anybody but, as a solemn warning, to sensitives only: could they visualize that his "inner eye" was in darkness? If so, then Cain would have been to them a warning and a living example of what happens to transgressors. As such an example Cain was worth protecting for a time.

And Cain did not leave his homeland, but he left Eden because the word "Nod" is a Hebrew word meaning "wandering". He became mindwise a "fugitive and a wanderer" as he had feared in Gen. 4:14. Since Cain's punishment was a matter that concerned him and the Lord, which Cain surely did not announce publicly. Thus, when the Adam, the husbandman of Lilith, passed on in 5500 B.C., Cain became high priest and formed his own congregation (took a wife) in Gen. 4:17. Now, if Cain had not continued the priesthood of the sons of Adam in 5,500 B.C., it would in about 1,500 years -- the time when Adam and Eve enter the biblical scene-- definitely have expired like many others which are either no longer remembered or which occur only in myths and legends. That Cain did continue the priesthood is actually proven by his genealogy that is recorded in Gen. 4:17-24, which would not have been needed if it were not an important part of the Semitic history.

Although Cain had lost his own spiritual abilities, he nevertheless still had the conscious knowledge of the wisdom he had attained earlier. After Cain came Enoch, who is not to be confused with the Enoch of Genesis 5 who, in the 4th mill. B.C., was the seventh patriarch from Adam and Eve. After Cain and Enoch one by the name of Irad became patriarch. Irad was succeeded by Me-hu'ja-el, after whom Me-thu'sha-el headed the priesthood. His successor was Lamech who is not to be confused with the Lamech who

was the predecessor of Noah in the 3rd mill. B.C. We have, so far, six generations of patriarchs after Adam and Lilith. Additional ones are yet to come:

Gen. 4:19-22 - AND LAMECH TOOK TWO WIVES (congregations); THE NAME OF THE ONE WAS ADAH, AND THE NAME OF THE OTHER ZILLAH. ADAH BORE JABAL; HE WAS THE FATHER OF THOSE WHO DWELL IN TENTS AND HAVE CATTLE. HIS BROTHER'S NAME WAS JUBAL; HE WAS THE FATHER OF ALL THOSE WHO PLAY THE LYRE AND PIPE. ZILLAH BORE TUBAL-CAIN; HE WAS THE FORGER OF ALL INSTRUMENTS OF BRONZE AND IRON. THE SISTER OF TUBAL-CAIN WAS NA'AMAH.

Evidently, spiritual-mindedness was not common among these people who were wholeheartedly involved with material values. In the seventh generation from Adam and Lilith there were two congregations: Adah and Zillah which were both controlled by Lamech who was definitely not an enlightened person as his attitude demonstrates:

Gen. 4:23-24 - LAMECH SAID TO HIS WIVES (congregations): "ADAH AND ZILLAH, HEAR MY VOICE; YOU WIVES OF LAMECH, HEARKEN TO WHAT I SAY: I HAVE SLAIN A MAN FOR WOUNDING ME, A YOUNG MAN FOR STRIKING ME. IF CAIN IS AVENGED SEVENFOLD, TRULY LAMECH SEVENTY-SEVENFOLD."

This Lamech was a rather boisterous and very conceited individual, who boasted with the murders he had committed and was convinced that he was much worthier than Cain. The portrait of such an ignoramus most certainly does not suit an enlightened, humble person. Furthermore, throughout the brief history of the descendants of Cain there is not one word said that anyone called upon the Name of the Lord. Instead, they produced musical instruments. For what purpose? One may doubt that these were to serve entertainment. Cain may have instructed them in these areas, for he still had the wisdom he had attained when he was a "tiller of the Adamah". Without powers from the Lord, on Whom they did not call, did Cain's descendants perhaps produce such powers of sound that were supportive of altered states of consciousness or other accomplishments? Later priesthoods used

sacred chants such as the mantras. Tibetan Buddhists used drums and trumpets, in a specific way, to transport granite blocks up steep cliffs for the construction of monasteries. The Natives of the Americas use the sound of drums and sacred chants for a variety of spiritual purposes.

After Lamech there was an 8th generation from Adam and Lilith, being the 7th from Cain. In it four names are given, namely, those of Jabal, Jubal, Tubal-Cain and Na'amah. There is no information available as to their contemporaneous or successive leadership but with these names the genealogy of Adam, Lilith and Cain ends. It is evident that these people did not have the humble, faithful attitude known to us from the patriarchs, prophets, Christ and the apostles. As mentioned before, it is quite likely that the prehistoric priesthood of the sons of Adam would have faded away, like many others, if it had not been for Adam and Eve.

Considering the attitude of Lamech that is demonstrated in Gen. 4:23-24, we can safely conclude that the lineage of Cain did not enjoy a good reputation in its homeland. Toward the end of the 5th mill. N.V., there were other priesthoods in existence, and a number of them still had enlightened members, as the records available to us show (Egypt, Sumer, a.o.). Thus, when the Adam of circa 4000 B.C. continued the priesthood of the earlier, the enlightened sons of Adam, he had profound reasons to name his congregation of initiates "Eva", the mother of all living (in spirit). This very name informed outsiders of the nature of this priesthood which was then formed of enlightened members, independent of the lineage of Cain which did expire at that time.

The above described chronological order, as suggested in the Books of Adam and Eve (Apocrypha), which makes Cain and Abel the prospective successors to Adam and Lilith, fills the gap in biblical history from about 5500 B.C. to 4000 B.C. In the present Genesis version Cain's lineage seems to hang in the air leading nowhere. Although translators confused the names of Lilith and Eve in the Apocrypha --and also in Genesis-- the characteristics of the people portrayed in these accounts reveal who is who.

The aforementioned reasoning and especially the texts of the Books of Adam and Eve (Apocrypha) encouraged me to move Gen. 3:20-21, about Adam and Eve, into the space between Gen. 4:24 and Gen. 4:25, after Cain's lineage has ended. Besides, in their current place these two verses interrupt the curse or prophecy of Genesis 3 and thus suggest to be an insertion, that was most likely made in pre-Christian times, because it is already contained in the Septuagint, the Greek translation made in the 3rd cent. B.C.

Gen. 3:20 - THE MAN (Heb. Adam, son of God) CALLED HIS WIFE'S NAME EVE, BECAUSE SHE WAS THE MOTHER (congregation) OF ALL LIVING (in spirit).

About 4000 B.C., again, a son of God appeared on the scene who formed a congregation of enlightened individuals for himself and his followers, as the name "Eva" as well as Gen. 3:20 reveal.

Gen. 3:21 - AND THE LORD GOD MADE FOR ADAM AND FOR HIS WIFE GARMENTS OF SKINS AND CLOTHED THEM.

These "garments of skins" the Lord is supposed to have made always bothered me. Firstly, I did not believe that Adam and Eve were so primitive that they could not have clothed themselves and, secondly, can one imagine the Lord tailoring clothes? The word "skins" originates in the Heb. word "or", meaning "light" as in Gen. 1:3, in "Let there be light..." where the earth was given her power of life and motion, and the Greek word "zoe", meaning "life". When Isaiah prophesied actions by the forthcoming Messiah, he said:

Isa. 9:1 - ...BUT IN THE LATTER TIME HE (God) WILL MAKE GLORIOUS (powerful) THE WAY OF THE SEA, THE LAND BEYOND THE JORDAN, GALILEE OF THE NATIONS. THE PEOPLE WHO WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT (light - Heb. "or").

This prophecy was fulfilled according to Matt. 4:13-14. What kind of light did the people along the sea experience when Jesus Christ walked among them? They did not see visible light but witnessed Christ's superior wisdom and spiritual powers. This translation, then, reveals the original

meaning of the Heb. word "or". As in Gen. 1:3, it is spiritual light, soul power which the Lord granted the Adam and his congregation Eve for their protection. And why would Adam and Eve have needed means for protection? Perhaps, it is necessary to keep in mind that toward the end of the Age of Silver, about 4000 B.C., they lived in a changing world where many peoples abandoned spirituality and favoured materialistic-mindedness. The acquisition and accumulation of material values was a new idea to the people of that time, many of whom craved such visible values just like modern people would, who hasten to acquire things that are a new fad on today's markets. Along with the gathering of material values there is, naturally, a development of human traits such as greed, envy, jealousy, dishonesty, enmity and related negativity. Even priesthoods of that time became mixed crowds. One merely needs to recall the attitude of Cain's boisterous, conceited descendant Lamech who, most likely, may not have been the only high priest of that kind. This type of priests may have been quite envious of other still enlightened ones who, consequently, had to be alert to protect not only themselves but their followers as well.

Furthermore, one has to keep in mind that to the average people of 4000 B.C. the Golden Age and the events of the war of 6000 B.C. were past history. Average people did not have written records, neither were they familiar with the arts of reading and writing and with symbolism. They depended on more or less reliable priests and story tellers in market places. What they knew as truth were contemporary developments which did not look promising at all because, as we read in Enoch's chapters 6-15, for instance, there were a number of individuals who developed sorcery and witchcraft. Thus, common people had to be careful about whom to trust among priests and sensitives, and people of profound faith like Adam and Eve, his congregation of male and female initiates, were given spiritual abilities that were like "protective garments".

Gen. 4:25 - AND ADAM KNEW HIS WIFE (Eve) AGAIN AND SHE BORE A SON AND CALLED HIS NAME SETH (Seth: compensation, sprout), FOR SHE SAID, "GOD HAS APPOINTED FOR ME ANOTHER SON INSTEAD OF ABEL FOR CAIN SLEW HIM."

This text has been adapted to the traditional story of Adam and Eve. For instance, the word "again" was translated from ten different Hebrew words. Eve's words in quotation marks express that this priesthood, in the sight of Seth who was another enlightened one, would not continue like the lineage of Cain but rather like that of Abel, if he had succeeded Adam and Lilith.

Gen. 4:26 - TO SETH ALSO A SON WAS BORN, AND HE CALLED HIS NAME ENOSH (plural of "ish" - husbandmen). AT THAT TIME MEN BEGAN TO CALL UPON THE NAME OF THE LORD.

When Seth's prospective successor (son) had been chosen, there were consequently three contemporary spiritual leaders. Thus the name "Enosh" which confirms it. In fact, the names recorded for the patriarchs must be translated, for they do not reflect the nature of an individual patriarch but that of the spiritual standard of the priesthood, as we shall see shortly. The statement according to which "men began to call upon the name of the Lord", contradicts the possibility that Cain and Abel could have been priestly descendants of Adam and Eve who lived according to the law. And since they had spiritual protection from the very beginning, they would most certainly have foreseen the developments between Cain and Abel and therefore have made a more reliable choice of successors. To compare: Jesus Christ, too, was an Adam (see ICor. 15:45), and He was never surprised by anything, as it is written. He even knew the thoughts of the Pharisees and the Saducees who questioned him, and He had the respective answers ready which surprised them. In truth, the examples of Christ's abilities and efficiency give us insight into those of the Adam of about 4000 B.C. We therefore have profound reasons to doubt that Cain and Abel were prospective successors (sons) of Adam and Eve, and we can accept the chronological order of genealogies as given in the Apocrypha and described accordingly in this chapter.