

Genesis 4:1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with *the help of the LORD.*"

<sup>2</sup> Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

<sup>3</sup> So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

<sup>4</sup> Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;

<sup>5</sup> but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

<sup>6</sup> Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

<sup>7</sup> "If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

<sup>8</sup> Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

<sup>9</sup> Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

<sup>10</sup> He said, "What have you done? The voice of your brother's blood is crying to Me from the ground.

<sup>11</sup> "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

<sup>12</sup> "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."

<sup>13</sup> Cain said to the LORD, "My punishment is too great to bear!"

<sup>14</sup> "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

<sup>15</sup> So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, so that no one finding him would slay him.

<sup>16</sup> Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

<sup>17</sup> Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the

name of his son.

<sup>18</sup> Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

<sup>19</sup> Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

<sup>20</sup> Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock.

<sup>21</sup> His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

<sup>22</sup> As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

<sup>23</sup> Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;

<sup>24</sup> If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."

Review – things we didn't cover

Genesis 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; *Yet your desire will be for your husband*, And he will rule over you."

1. "Yet your desire will be for your husband"

a. "desire" – used in 2 other verses

**Genesis 4:7** "If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

**Song of Songs 7:10** "I am my beloved's, And his desire is for me.

i. So I assume it has something to do w/ wanting a husband

V.17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; *In toil you will eat of it All the days of your life.*

V.18 "Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

V.19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; *For you are dust, And to dust you shall return.*"

1. "In toil you will eat of it All the days of your life" (**V.17**)
  - a. Work is not the curse of sin – **toil** is the curse of sin
2. "For you are dust, And to dust you shall return"
  - a. Physical death is the destiny of all men

V.20 Now *the man called his wife's name Eve*, because she was the mother of all the living.

1. "the man called his wife's name Eve"
  - a. "Eve" means life/living

V.21 *The LORD God made garments of skin* for Adam and his wife, and clothed them.

1. "The LORD God made garments of skin"
  - a. An animal had to die to cover their nakedness
    - i. They had never seen blood before – the 1<sup>st</sup> blood spilled
  - b. Three things are obvious
    - i. #1. You can't come to God with your own works
    - ii. #2. God has to provide the way for man to approach Him
    - iii. #3. That way is thru the shedding of blood

**Hebrews 9:22** And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

V.22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

V.23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

V.24 So He drove the man out; and at the east of the garden of Eden *He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.*

1. "He stationed...cherubim & the flaming sword...to guard...tree of life"
  - a. "Cherubim" – cherub(s) are creatures God made as guards
    - i. Most often seen guarding His holiness
    - ii. Here guarding the tree of life

- b. Some people believe God was guarding the way to the tree of life – keeping it open for man
- c. Some believe that God was keeping man from the tree –
  - i. That seems to be the context of story
- d. Sometime in the future the tree of life will again be available to man

**Revelation 22:1** Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,  
<sup>2</sup> in the middle of its street. On either side of the river was the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

4:1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the LORD."

- 1. "I have gotten a manchild with the help of the LORD"
  - a. God had promised a Redeemer – she believes that this boy is either the Savior or will point to the Savior
    - i. Cain means possessor or spear
    - ii. He is either the Redeemer or will point mankind to the Redeemer
    - iii. In truth he is a murderer

V.2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

V.3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

- 1. "in the course of time...brought an offering"
  - a. "course of time...brought" – It appears that God told them when, where & how to make an offering
    - i. All offerings point to Christ

V.4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;

V.5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

- 1. "Abel, on his part also brought of the firstlings of his flock" (V.4)

- a. Abel would not have slaughtered a lamb w/out instructions to do so
  - i. Offering an animal as a sacrifice only makes sense to us b/c we know the whole story
  - ii. Sacrificing an animal isn't a pleasant as reading about it – it is a bloody, greasy, stinky mess
  - iii. The cross was gruesome also – it is only pleasant to us as a pendant b/c we are removed from it by 2000 years

V.5 x but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

1. "but for Cain and for his offering He had no regard"
  - a. Cain did what would be the natural thing for a man to do
  - b. Cain brought the best of his work (his produce) to God
    - i. That display of fruit & vegetables was the best the world has ever seen
    - ii. It was beautiful, neat, orderly, smelled wonderful – it appealed to the senses (sight, smell touch, taste) of man
    - iii. God rejected it!
  - c. This is a clear case of human reasoning circumventing God's instructions
  - d. Cain knew as well as Abel what God said
    - i. But Cain reasoned w/in himself that God surely would like what he could put together
    - ii. He was caught off guard by God's disapproval
  - e. There is a word for what Cain's display – "Religion"
  - f. Religion can't envision God rejecting the splendor of stately, formal worship of Him, ornate cathedrals built in His honor, the human good done in His name
    - i. Religion leaves out the ugly, coarse parts of Scripture to make it more palatable
    - ii. There are going to be some surprised people some day  
**Matthew 7:21** "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*."

<sup>22</sup> "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

<sup>23</sup> "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

- g. Human reasoning can be the enemy of God
  - i. Churches water down the Word of God b/c they reason it out that people will stumble over it as it is
- h. Churches reason out that alternative lifestyles are okay b/c God is a God of love
- i. If you find yourself reasoning out what God will accept – be careful

**Proverbs 16:25** There is a way which seems right to a man, But its end is the way of death.

V.6 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

V.7 "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door, and its desire is for you, but you must master it."

1. "If you do well, will not your countenance be lifted up"
  - a. Cain is given a choice to do "well" (bring a blood sacrifice) or be overtaken by sin
2. "sin is crouching at the door"
  - a. Some say that this says – "sin offering is crouching at the door"
    - i. In other words – forgiveness of sin is always available
  - b. 1<sup>st</sup> – That doesn't fit the context & is a stretch
  - c. 2<sup>nd</sup> – There isn't always a chance for forgiveness
  - d. There is a line a person can cross where God's grace ends
  - e. There is a place where forgiveness ends!
3. "its desire is for you, but you must master it"
  - a. As long as we live as mortals on earth we will be dealing w/ sin
    - i. You have an enemy who wants to defeat you
 

**1 Peter 5:8** Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion,

seeking someone to devour.

<sup>9</sup> But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

- b. One of the great beauties of heaven will be that sin will no longer be an issue
- c. Sadly, many believers don't know what sin is
  - i. Everyone has a list of big sins & most believers stay away from those so they feel pretty okay
  - ii. Be careful b/c the lion roars as a diversion from real danger
- 4. "it's desire is for you"
  - a. Sin is never neutral – always aggressive

V.8 Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

V.9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. *Am I my brother's keeper?*"

- 1. "Am I my brother's keeper"
  - a. His answer reveals his attitude about life
  - b. This is an attitude of brushing off what isn't in the moment
    - i. It's not caring about the ramifications of one's actions
  - c. Certain personalities take the attitude – "what happens – happens"
  - d. But there is always a accountability
    - i. No better example of this attitude & results than Esau
 

**Genesis 25:29** When Jacob had cooked stew, Esau came in from the field and he was famished;

<sup>30</sup> and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom.

<sup>31</sup> But Jacob said, "First sell me your birthright."

<sup>32</sup> Esau said, "Behold, I am about to die; so of what *use* then is the birthright to me?"

**V.34** Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

**Genesis 27:38** Esau said to his father, "Do you have only one blessing, my father? Bless me, *even* me also, O my father." So Esau lifted his voice and wept.

V.10 He said, "What have you done? The voice of your brother's blood is crying to Me from the ground.

V.11 "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

V.12 "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."

1. "Now you are cursed"
  - a. Cain has now crossed the line of no return – God didn't offer forgiveness to Cain
    - i. He knew Who God was & had talked openly w/ Him
    - ii. To whom much is given – much is required

V.13 Cain said to the LORD, "My punishment is too great to bear!

V.14 "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

1. "My punishment is too great to bear"
  - a. Selfish people are by nature hypersensitive or they wouldn't be selfish

V.15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, so that no one finding him would slay him.

V.16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

V.17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

1. "and he built a city, and called the name of the city Enoch, after the name of his son"
  - a. Cain will now have to build a life away from God
    - i. Lost man substitutes a relationship w/ God w/ relationships w/ other people



V.18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

V.19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

V.20 Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.

1. "he was the father of those who dwell in tents and have livestock"
  - a. Replacing God w/ materialism

V.21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

1. "he was the father of all those who play the lyre and pipe"
  - a. Replacing God w/ culture

V.22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

1. "Tubal-cain, the forger of all implements of bronze and iron"
  - a. Replacing God w/ industrialism

V.23 Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;

V.24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."

1. "I have killed a man for wounding me; And a boy for striking me"
  - a. Man's cruelty intensifies
  - b. That will continue to increase until the end of time
    - i. The 20<sup>th</sup> century has been the deadliest ever
2. "Cain, Enoch, Irad, Mehujael, Methushael, Lamech – Jabal & Jubal & Tubal-cain & Naamah"
  - a. There are 7 generations given in the line of Cain
  - b. The number 7 represents the fulness of the lost line of mankind
  - c. Lost man has an end

## **CONCLUSION:**

1. WE need to remember that this isn't home
  - a. We will never find the satisfaction our hearts long for here

i. For 6000 years man has been trying to find peace & permanence in this world

b. That is why we don't put our hope here

i. We are promised better

**2 Peter 3:13** But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

<sup>14</sup> Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

c. So don't let the cares of this world drag you down

**2 Corinthians 4:16** Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.

<sup>17</sup> For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,