

Genesis 4
*The Generations of "the Heavens and the Earth"
The Fallen World in which we Live (Cain, Abel & Seth)*
February 14, 2010
Sermon Outline

Notes

I. Introduction (Genesis 3:1-6)

- A. Is God Good?
- B. What does it Mean to be Good?
 - 1. Is Justice Good?
 - 2. Is Sin Evil, Wicked & Destructive?
 - 3. Is Compassion Good?

Key Idea

As the story of sin and salvation unfolds, the true nature of sin is revealed. In contrast, God's glorious goodness is brought into sharper focus.

II. The First Unbeliever Exposed (4:1-16)

- A. The Faith of Eve (1)

Genesis 4:1

Now **Adam** knew **Eve** his wife, and she conceived and bore Cain, saying, *"I have gotten a man with the help of the Lord."*

- B. Offerings (2-7)

Genesis 4:3-7

³ In the course of time **Cain** brought to the Lord an offering *of the fruit of the ground,* ⁴ and **Abel** also brought *of the firstborn of his flock and of their fat portions.* And **the Lord** had regard for Abel and his offering, ⁵ but for Cain and his offering he had **no regard**. So **Cain** was very angry, and his face fell. ⁶ **The Lord** said to Cain, *"Why are you angry, and why has your face fallen?"* ⁷ 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 rule over it.*"

1. If Cain brought his offering without faith, why did he bring it? (Heb. 11:4)
2. What revealed the state of Cain's heart?
3. Consider Cain's advantages...

C. Murder, Judgment & Mercy (8-16)

1. Why Kill Cain? (1 John 3:12)
2. What does it teach us about the nature of sin and unbelief?

Genesis 4:8-16

⁹ Then **the Lord said** to Cain, "*Where is Abel your brother?*" **He said**, "I do not know; am I my brother's keeper?" ¹⁰ And **the Lord said**, "What have you done? The voice of your brother's blood is crying to me from the ground." ¹¹ And now you are cursed from the ground, ... You shall be a fugitive and a wanderer on the earth." ¹³ **Cain said to the Lord**, "*My punishment is greater than I can bear.*" ¹⁴ ...and *whoever finds me will kill me.*" ¹⁵ Then **the Lord said to him**, "Not so! If anyone kills Cain, *vengeance shall be taken on him sevenfold.*" And the Lord put a mark on Cain, lest *any who found him* should attack him. ¹⁶ Then Cain went away from the presence of the Lord and settled in the land of ***Nod, east of Eden.***

3. Why didn't God Kill Cain?

Romans 2:3-5

³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the *judgment of God*? ⁴ Or do you presume on the riches of his *kindness* and *forbearance* and *patience*, not knowing that God's kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

III. The Seed of the Serpent & the Seed of the Woman (4:17-26)

- A. What do we learn about the nature of sin and unbelief from these details? (17-24)

Genesis 4:17

¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he ***built a city***, he called the name of the city after the name of his son, Enoch. ...

²³ Lamech said to his *wives*:

"Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. ²⁴ ***If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.***"

- B. God Provides Seth (25-26)

Genesis 4:25-26

²⁵ And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "*God has appointed for me another offspring instead of Abel, for Cain killed him.*" ²⁶ To Seth also a son was born, and he called his name Enosh. **At that time people began to call upon the name of the Lord.**

IV. Is God Good?

Exodus 34:6-7

⁶ The Lord passed before him and proclaimed, "The Lord, the Lord, a God ***merciful and gracious, slow to anger***, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, ***but*** who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."