

Genesis

Memorize the TRUTH!

Lesson 3 The Result of Rebellion-Part 1 Genesis 4:1-6:4

When God created man, he made him
in the likeness of God.
Genesis 5:1b

Envy and Murder – Genesis 4:1-8

1. What do verses 1-5 tell us about Cain and Abel?
2. Why did they bring offerings to the Lord?
3. Why did God accept Abel's offering? Hebrews 11:4, 6
4. Why did Cain kill his brother?

Day 1

Learn the TRUTH!



Where did Adam and Eve's rebellion lead? Within the first generation there was murder. Humanity has come a long way from the perfect life in Eden to where we are today. Ask God to show you if there is rebellion in your life and ask Him to bring you back into communion with Him.

The Way of Cain – Genesis 4:9-16

5. Use these verses to describe the steps of Cain's fall into sin:
Genesis 4:5b
Genesis 4:8
Genesis 4:9
Genesis 4:16
6. What warning for yourself do you see in this passage? What encouragement?
7. What evidence of God's grace do you see in His dealings with Cain?

Day 2

Rebellion and Hostility
Genesis 4:17-5:5

Day 3

8. What effects of sin's entrance into the world do you see in this passage?

9. What cultural developments took place during this period?

10. a. How did Eve experience God's comfort after the death of Abel?

b. How has God comforted you in difficult times?

11. What positive report on mankind does this passage record?

Adam's Descendants
Genesis 5:6-32

Day 4

12. a. How is the consequence of sin pointed out in this passage?

b. What does Paul say about this in Romans 6:23?

13. What do these verses tell about Enoch, one man who escaped the consequence of sin? Genesis 5:21-24

Hebrews 11:5

Rebellion Leads to Corruption
Genesis 6:1-4

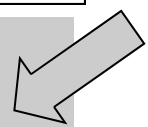
Day 5

14. What final rebellion is described in Genesis 6:1-4?

15. a. In Hebrew, the word *Nephilim* means "fallen ones." How does this contrast with the way this unusual race was viewed by men?

b. How does our culture reflect the same kinds of corruption and rebellion against God described in this week's passage?

Live the TRUTH!



Hebrews, chapter 11 has been called "God's Hall of Fame." In it, Enoch is commended as one who pleased God (11:5). Boldly he preached of events that would occur thousands of years in the future — the Second Coming of Jesus Christ (see Jude 14-15). God honored Enoch by taking him home to heaven without dying. Are we spending time with God and honoring Him with faith and obedience?

Commentary Genesis Lesson 3

Eve conceives her first child and calls him Cain. She bears other children, but only Abel is mentioned here by name. God makes coverings from animal skins to provide their clothing. We can assume that when God killed these animals, He instructed them on the need for blood sacrifice as a form of redemptive worship. Cain and Abel understood sacrifice to be an essential part of worship. On one occasion, the brothers present different offerings to God. In Abel's case, the offering includes portions from a firstborn animal of his flock. Cain brings an offering of vegetables or grain. God finds pleasure in Abel's offering, but not in Cain's. Nothing is wrong with Cain's offering, but the problem appears to be his attitude. God does "not look with favor" on either him or his offering. Cain may have made his offering grudgingly, resenting the claims of God on his possessions.

Once Cain knows his gifts are unacceptable, he becomes angry and depressed. Being angry or rebellious with God places us in a position of hopelessness and depression. God wants to prevent the negative effects of Cain's anger, knowing it will bring destruction if left unchecked. He confronts Cain to help him face his condition. If Cain should choose to "do what is right" (4:7), God says his gifts will be acceptable. Cain murders his brother. God pronounces a penalty against him: a divine curse. God casts him out of his family's home and land and decrees that his future attempts at farming will be futile, making him "a restless wanderer on the earth" (4:12).

Cain finds God's penalties "more than [he could] bear" (4:13). He is concerned that he will be removed from God's presence, but his primary fear is of punishment by the community. His response to God indicates that he has other siblings or relatives, and that they would avenge Abel. Punishment or justice at this time in history was the responsibility of the nearest male relative, who measured it out according to the crime. To prevent him from being killed, God "put a mark on Cain" (4:15) to warn others away. This may have been a physical mark of some kind, or some token of God's reassurance that Cain would survive.

Banished, Cain "went out from the Lord's presence" (4: 16) and chooses to live in the land of Nod (means wandering or homelessness). Cain defies God's curse to be a "restless wanderer" (4:12) and builds a city of his own. The mention of Cain's wife in 4:17 raises a question about her origin. The most likely answer is that she is a sister or a niece. At this early point in history, the family lines were not polluted. God did not declare incest to be sin until the Mosaic Law. Cain's family expands after he begins building his city, Enoch, named after his son. Considerable culture develops there. Lamech, the father of the entrepreneurs of Enoch, explains to his wives how he carried out justice. He had killed a man for wounding him, but the wounds he inflicted were more severe than those he received, violating the principle of divine justice (Exodus 21:23-25).

Check It Out:

Think about accepting the consequences of our choices. When God told Cain the consequences of his sin, Cain said to the Lord, "My punishment is too great to bear" (4:13). Cain ruined his life because he let his emotions control him. Yet God was merciful to Cain, even in his sin.

If we make a wrong choice, are we doomed to be "restless wanderers"? No. We can turn to God, and He will give us strength to endure the problem we have created. He will even forgive us for our sin and cleanse us from all unrighteousness (1 John 1:9).

After the murder of Abel, Eve becomes pregnant and gives birth to a son named Seth. Seth's line produces people of faith, who recognize their need of divine help. At the time of Enosh, people begin to publicly worship God, declaring their dependence on Him.

The ancestral line in Genesis 5 records a series of unusual life spans. In the pre-Flood era, people routinely lived for 700 years and more. One notable exception in the pre-Flood era is Enoch, in the line of Seth, who "walked with God" (5:24). Enoch is physically removed from the planet. He does not undergo death and is taken directly to heaven: "He was no more, because God took him away" (4: 24).

The prelude to the Flood contains a remarkable set of events. The "sons of God" noted the beauty of the "daughters of men" (6:1) and took them as wives. The identity of the sons of God is not clear. Students of Genesis generally favor one of two interpretations. The first identifies the sons of God as Seth's line of descent. These men are called "sons of God" because of their godliness and spirituality. The "daughters of men" are the female descendants of the ungodly line of Cain and lack the spiritual qualities of the men who marry them. Displeased with these mixed marriages and the decline of man, God shortens life spans and, ultimately, brings the judgment of the Flood.

The second interpretation of Genesis 6:1 identifies the "sons of God" as fallen angels who have left their heavenly home, lived on the earth, and married human wives. Neither one clearly explains the mysterious *Nephilim* (fallen ones), who seem somehow to be around both before and after the Flood (Genesis 6:4), even though Genesis is quite specific about only Noah and his immediate family surviving the Flood. Some commentators describe these mighty men as the offspring of those unholy unions. Why they were not all wiped out in the Flood is unclear. Others suggest that Nephilim describes a people who fall on or overpower others, picturing the degraded society before the Flood. After the Flood, Nephilim are mentioned in Numbers 13:31-33, where the fearful spies sent into Canaan use the word in a generic sense, describing the people in Canaan as mighty giants ("stronger than we are ... of great size"). All these interpretations have merits and work well in the context of the passage. What is clear is that the events of Genesis 6:1-4 in some way contribute to the decline of the human race and hasten the Flood, God's destructive judgment.



Think about the vast difference between how God created humanity and how we ended up after the Fall. We were created "in the likeness of God" (Genesis 5:1b), yet Adam's descendants were born "in his own likeness, in his own image" (Genesis 5:3). It is a sad commentary on the faulty spiritual DNA handed down through the generations. We are all flawed by sin.

But wait — there's good news! Christ paid the penalty for our sin. We must ask forgiveness from God to receive the forgiveness made available to all by the substitutionary death of Christ. Have you taken advantage of God's solution to the problem created by our very first parents? Why not surrender your will to the Lord right now and receive Christ into your life?



How were men and women born after the Fall different from God's original creation?

Genesis 5:1-4, 17