

"Pre-Flood Man" - Part 1

Genesis 4

Genesis 4-5 give us a rare view of life in the antediluvian world. Chapter four is a micro view and chapter five is a macro view of this time before the flood.

Genesis 4:1-7 - Sinners worshipping

"If you do well, will you not be accepted?"

"And if you do not do well, sin is crouching at the door." - Malachi 1:8, 13

"It's desire is contrary to you, but you must rule over it."

Genesis 4:8-14 - Sinner responding

Genesis 4:15-24 - God protecting

Genesis 4:25-26 - God blessing - We learn in chapter five that Seth's line is instrumental in God's future design and revelation of his chosen people, Israel.

Conclusion: Cain acts out the serpent's purposes and murders the seed of Eve (Genesis 3:15), and he has no shame and lacks any remorse; rather he is angry because of God's accountability and the consequences of his actions. In contrast to Cain's angry actions and voice we only read about Abel's upright actions and his silent voice, all we hear is the cry of the blood soaked soil. Where's the justice in this?

I am indeed my 'brother's keeper'. This is first true in the nuclear family; but it is even more applicable to the Family of God.

Lamech's little 'poem' (23-24) is a verbal knock against God. What is interesting is that this scenario makes its way into Matthew 18 where Peter questions Jesus about the healthy response of seven forgiveness moments. Lamech dismissed the grace of God in his family but Jesus calls upon us as his children to magnify the grace of God with what seems like excessive forgiveness. This is a mark of the children of God.

"Called on the name of the Lord" in 4:26b connects the Lord of Abraham, Isaac, Jacob and Moses with the Lord of these antediluvian people, not through Cain, or dead Abel, but through Seth, and fulfills the promise that God made to Eve (3:15). The Hebrew word "Lord" points to the place that God commands in the life of all who follow him. Willful disregard for God's place in ones life is evidence that we are not God's, rather we are our own and that is the "way of Cain" (Jude 11) and leads to Balaam's error and Korah's rebellion.