


GENESIS									
	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1-2	CHAPTERS 3-5	CHAPTERS 6-9	CHAPTERS 10-11		CHAPTERS 12-25	CHAPTERS 26-27	CHAPTERS 28-36	CHAPTERS 37-50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	"In the beginning" (1:1) "Generations" (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37-50)								

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Chapter 3

Verse 23- *therefore the Lord God sent him out of the Garden of Eden, to cultivate the ground from which he was taken.*

sent him out of the Garden of Eden- This is the devastating consequence of sin-separation from God. There is a horrible irony in the fact that Adam was created from the ground, would be forced to pull his life from the ground through food, and would ultimately return to the ground after death. (Adam did this for 930 years, almost a millennium!)

Chapter 3

Verse 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.*

drove the man out- Adam and Eve are “banished” (*ṣālaḥ*) out of God’s mercy. They travel east, which is a direction away from God.

- Adam and Eve are banished eastward from the Garden
- Cain is banished east of Eden in 4:14- “Then Cain left the presence of the Lord, and settled in the land of Nod, *east of Eden*.”
- The location of the Tower of Babel in 11:2- *And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there.*

Chapter 3

Verse 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.*

the cherubim and the flaming sword- A class of heavenly beings associated with the presence of God. They are placed at the eastern entrance of the Garden to protect it. Adam, who used to care for the Garden, is now being prevented by angels from entering it. They are protecting it from him (Matthews).

Chapter 4:6 from Revelation Study

Verse 6- and *before* the throne there was something like a sea of glass, like crystal; and *in the center* and *around* the throne, four living creatures full of eyes in front and behind.

four living creatures- Also mentioned in 5:6–14; 6:1-8; 14:3; 15:7; 19:4., Ezekiel 1. These beings (zoa) were “full of eyes” (Ezekiel 1:18). God’s omniscience (cf. Jesus’ eyes of flame) and unceasing vigilance.

The four living creatures were cherubim (Lucifer was a cherub- Ezekiel 28:14; Isaiah 14:12,13).

Ezekiel 1:4-11, 10:15 (Cherubim)

4 As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire.

5 Within it there were *figures resembling four living beings*. And this was their appearance: they had *human form*.

6 Each of them had four faces and four wings.

7 Their legs were straight, and their feet were like a calf’s hoof, and they gleamed like burnished bronze.

8 Under their wings on their four sides were human hands. As for the faces and wings of the four of them,

9 their wings touched one another; their faces did not turn when they moved, each went straight forward.

10 As for the form of their faces, each had the *face of a man*; *all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle*.

11 Such were their faces. Their wings were spread out above; each had two touching another being, and two covering their bodies.

Comparison Chart of the Cherubim		
Category	Ezekiel's Cherubim (1:4–25; 10:1–20) **	John's Living Beings (Rev 4:6)
Basic description	“four living creatures” (Ezek 1:5)	“four living creatures” (vv. 6, 8)
Wings	four (1:6; 10:21)	six (v. 8)
Faces*	lion ox* man eagle (1:10; 10:14)	lion ox man eagle (v. 7)
Eyes	multiple (1:18; 10:13)	multiple (vv. 6, 8)
Torso	like a man (1:5)	
Feet	like a calf (1:7)	
Hands	like a man (1:8; 10:8, 21)	
Movement	rapid, like a flash of lightning (1:14)	
Sound	like the rushing of many waters (1:24)	
Transportation	wheels within wheels for each (1:15–21; 10:9–13)	

Chapter 4

Verse 1- *Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have obtained a male child with the help of the Lord.”*

gave birth to Cain- This is the first sign that God would be true to his promise of 3:16. Eve named her first child “Cain” (Qā’yin), which is closely related to the word *qanah*, meaning “obtained” or “gotten.”

“I have obtained a male child with the help of the Lord.”- Literally, “with Yahweh.” God kept His promise and was instrumental in the birth of her first child. Ever since children have been a gift from God.

Chapter 4

Verse 2- *And again, she gave birth to his brother Abel. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground.*

she gave birth to his brother Abel- Some scholars have suggested that Abel was Cain's twin brother, but this is only supposition. Abel means "breath" or "vapor" and might be a clue to the brevity of his life.

keeper of flocks... cultivator of the ground- It is natural to believe that animal husbandry and farming would be two concerns for the first family. Not much is said in ancient genealogies, but there are clues in this chapter about other people. Cain and Abel were born and grew to an age where they could work as a shepherd and a farmer. It is evident that Adam and Eve had other children after these first two. In verse 14, Cain has a fear of other people and that "whoever finds me will kill me." Also, in verse 17, Scripture mentions Cain's wife.

Chapter 4

Verse 3- *So it came about in the course of time that Cain brought an offering to the Lord from the fruit of the ground.*

in the course of time- Literally, "at the end of the days." This could mean that there was a time for offering at the time of harvest. Apparently, Adam and Eve taught their children about the Lord and how to worship Him. This was probably not the first offering Cain and Abel had brought to God.

offering to the Lord from the fruit of the ground- Some have speculated that these offerings were given at the gate of the Garden where the cherubim stood with flaming swords. There are missing pieces to this narrative that cause us to ask questions like, "did God instruct Cain and Abel to bring blood offerings?" "Was it the wrongness of Cain's heart that made his sacrifice unacceptable?" 1 John 3:12:

*Not as Cain, **who was of the evil one** and murdered his brother. And for what reason did he murder him? **Because his own deeds were evil**, but his brother's were righteous.*

Chapter 4

Verse 3- *So it came about in the course of time that Cain brought an offering to the Lord from the fruit of the ground.*

Cain was a spiritual offspring of Satan mentioned in Genesis 3:15:

*And I will make enemies Of you and the woman, **And of your offspring (Satan's)** and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel."*

Chapter 4

Verse 4- *Abel, on his part also brought an offering, from the firstborn of his flock and from their fat portions. And the Lord had regard for Abel and his offering;*

firstborn of his flock and from their fat portions- Abel brought the firstborn of his lambs and kids to the Lord for an offering. Not only were these the first ones to be offered, they were the fattest, something significant in a subsistence economy. These animals were the choicest and best of the flock.

the Lord had regard for Abel and his offering- The giver and gift were under God's examination. The type of offering given showed an attitude of Abel's heart, something that also pleased the Lord. God sees the attitude of the worshipper's heart (1 Sam 15:14; Hos 6:6; Matt 5:24).

Chapter 4

Verse 5- *but for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy.*

In direct contrast to Abel, Cain's offering was not received well. His anger was outward evidence of his inward sin toward God. This word "regard" (*way-yi-ša*) is the same word used for Abel's offering, yet God had "no regard" for this offering.

Instead of being teachable, willing to change his offering to please God, Cain gets angry as his "face falls."

Chapter 4

Verse 6- *Then the Lord said to Cain, "Why are you angry? And why is your face gloomy?"*

This is once again a rhetorical question, just as he asked Adam and Eve where they were in the Garden. He is asking Cain so He can help correct Cain's wrong attitude. It is always the best idea to be honest with the Lord because He knows our motivation better than we do.

Instead of a learning opportunity and repentance, Cain turned it into a matter of personal offense.

Chapter 4

Verse 7- *If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it."*

This is an age-old lesson:

- There is right and wrong
- God reveals His will to us to let us know what is right and wrong
- If we do what is right, God is pleased, and we should continue to do it
- If we do what is wrong, God is displeased, and we should repent and do what is right

God tells Cain that if he does what is right, his face will be cheerful (śə·'ēl- "lifted up")

sin is lurking at the door- Sin is like an animal waiting for its prey at the door of your heart, mind, and soul. "Lurking" (*rābaṣ*) is translated as "couching" or "crouching." Once you open the door to anger, jealousy, fear, pride, greed, etc., you may be devoured.

Chapter 4

Verse 7- *If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it."*

but you must master it- Cain cannot claim that he is helpless against his anger. He is getting counsel from God Himself! There is a remedy- he must master the sin crouching at his door by:

- repenting
- forsaking
- and moving forward in obedience to God.

Chapter 4

Verse 8- *Cain talked to his brother Abel; (let us go out in the field- NIV, Amplified Bible, New Living Translation, Christian Standard) and it happened that when they were in the field Cain rose up against his brother Abel and killed him.*

Cain talked to his brother Abel- This starts a long pattern of brother against brother:

- Ishmael's "hostility toward all his brothers" (16:12; 25:18)
- Esau's conflict with Jacob (36:6)
- Jacob's sons plot against Joseph (45:15)

Cain rose up against his brother Abel and killed him- This is the first recorded murder in history. It was premeditated because Cain killed Abel in the field so he could hide Abel's body and his own sin.

Chapter 4

Verse 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?"*

Where is Abel your brother- Again, God asks Abel a rhetorical question, much like He did Adam and Eve.

I do not know. Am I my brother's keeper- Unlike Adam and Eve, Cain purposefully lies to God. He knows exactly where the body of his brother is because he killed him and maybe hid it in the field. He asks God a rhetorical question in return, supposing that God would agree that he isn't responsible for Abel. The answer, however, is that he was responsible for his family member.

Sin has overtaken Cain, and it shows in his unrepentant, angry attitude toward God. God gave him an opportunity to confess and repent, but he refused.

Chapter 4

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

What have you done- This is the second question God asks to which He already knows the answer. Abel never speaks in the biblical record apart from his blood, and there is so much blood grammatically it is presented as a plural. In a poetic way, God reveals His knowledge of the murder. This reminds us somewhat of the fifth seal in Revelation 6:

When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been killed because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who live on the earth?"

Chapter 4

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

The idea here is clear. Cain murdered his brother, and a massive amount of Abel's blood soaked into the ground. As an act of justice, Cain would no longer be able to make the ground produce for him. His days as a farmer were over.

The ground is a central theme. It produced the crops of the field that made an inadequate offering for the Lord. It was the location of the first murder, and it received the innocent blood of Abel. Now, as a result, it would not partner with Cain to produce crops.

Chapter 4

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

Cain can no longer partner with the ground to produce crops. Sin always leads to separation, and Cain would now have to separate himself from his family and from his vocation. He would now be a wanderer (*wā·nāḏ*) and a drifter (*nā'*), which means a fugitive from his brothers, sisters, nieces, and nephews who would want to kill brother Cain or uncle Cain. This might be a clue as to when Cain murdered Abel, many decades after Adam and Eve were expelled from the Garden.

It's interesting that later in the narrative, Cain leaves but doesn't wander or drift. Verse 16 tells us his future:

*Then Cain left the presence of the Lord, and **settled in the land of Nod**, east of Eden.*

Nobody, even God Himself, is going to tell Cain what to do.

Chapter 4

Verse 13- *Cain said to the Lord, "My punishment is too great to endure!"*

What is Cain's only concern? His punishment. Not his brother's death and not his broken relationship with God.

He views God as unfair by giving him a punishment that did not fit his crime. Later, however, we see the fitting punishment for murder in the Old Testament was the death penalty. Exodus 21:12:

"He who strikes someone so that he dies shall certainly be put to death."

Chapter 4

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

Cain clearly understands God's punishment. Notice the personal pronouns he uses:

*You have driven **me** this day*

***I** will be hidden from your face*

***I** will be a wanderer and a drifter*

*Whoever finds **me** will kill **me**.*

Chapter 4

Verse 15- *So the Lord said to him, "Therefore whoever kills Cain, vengeance will be taken on him seven times as much." And the Lord placed a mark on Cain, so that no one finding him would kill him.*

As mentioned later in Scripture, the penalty was death for murder. Here, God graciously protects Cain against those who would surely want to kill him for murdering Abel. Much has been written on the mark (sign) that God puts on Cain. It is more a mark of protection than shame. Whatever it was, it was immediately visible to those who came in contact with him.

Next week...
Chapter 4 Continued-
**“Cain Leaves and
Seth is Born”**

