

# Hope amid Corruption (Gen 4-11)

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## 1. Hope amid Corruption

- a. Two main themes of Corruption and Hope
- b. Corruption
  - i. Moses' word (Gen. 6:11-12)
  - ii. Meaning is ruin/ruination
  - iii. Wickedness/evil on the inside of man (Gen. 6:5)
  - iv. This pervades all generations after Adam
  - v. Four stories of Corruption
    - 1. Cain (4:1-16)
    - 2. Lamech (4:17-5:32)
    - 3. Flood (6:1-9:39)
    - 4. Babel (chapters 10-11)
- c. Hope in each story
  - i. Genesis has a preoccupation with the next generation
  - ii. Focus is on the fulfillment of God's word of promise
  - iii. There is also a development of the promise of the seed
  - iv. Title: "Hope amid Corruption"
- d. Relevance
  - i. The world of Genesis 4-11 is our world
  - ii. The only difference is we know who the Messiah is
  - iii. We are to fix our hope in Jesus Christ amid the corruption

## 2. Cain (4:1-16)

- a. Eve's expression of hope (4:1)
  - i. "Cain" comes from the verb "to possess [נָקַח]"
  - ii. Eve called him: "Here he is" or "I've gotten him"
  - iii. She thought the male offspring had already arrived

b. Cain's corruption

i. Worship-less

1. Difference in the offerings (4:3-4)

- a. Offerings display their view of God's worth
- b. Abel offered worship (worth-ship)
- c. Cain offered worthless-ship

2. God sees the difference (4:4b-5a)

- a. He accepts Abel's but not Cain's worthless offering
- b. Perhaps this was shown by fire?
  - i. Lev. 9:24; Judges 6:21; 1 Kings 18:24, 38; 1 Chron. 21:26; 2 Chron. 7:1

3. True worship

a. Honor God with our best

i. Prov. 3:9

ii. John 4:23

b. God need no scraps

i. Psalm 50:12

ii. Acts 17:24

ii. Unrepentant

1. God called Cain to repent (4:6-7)

2. Cain refused to love/honor the LORD

3. Cain was a theistic unbeliever

iii. Murderous

1. He murdered Abel (4:8)

2. He was confronted of this (4:9)

iv. Deceptive

1. He lied to God (4:9b) as if God were a fool

v. Impudent (disrespectful)

1. He also insulted the LORD (4:9b)

- c. Cain's judgment
  - i. God declares Cain's crime and guilt (4:10)
  - ii. God metes out judgment (4:11-12)
    - 1. Cain is cursed ("You are cursed")
    - 2. Farming will not nourish him (no strength)
    - 3. He will forage for food (vagrant and wanderer)
  - iii. Response of complaint (4:13)
  - iv. Mercy of God (4:14)
    - 1. Put a stop to any further bloodshed (4:15)
    - 2. Cain departs (4:16)
- d. Cain was not the promised seed.
  - i. He was of the evil one (1 John 3:12)
  - ii. Murderer and deceiver like the Devil (John 8:44)

3. Lamech (4:17-5:32)

- a. His corruption (4:23)
  - i. Polygamy and murder
  - ii. Boasts about his murders
- b. His unrepentance (4:24)
  - i. Lamech knew the story of Cain
  - ii. Sees himself as outdoing Cain
- c. Hope of another offspring (4:25)
  - i. Offspring = literally, "seed [3:15]" [עֵדָה]
- d. Hope expressed in prayer (4:26)
  - i. Timing: "Then" as in "at that time" (Hebrew *וְ*)
  - ii. "Call upon the name of the LORD"
    - 1. Who is the LORD? He has spoken and promised the seed.
    - 2. This is how Eve saw the LORD (4:1, 25)
    - 3. J. Gary Miller, *Calling on the Name of the Lord*
      - a. Prayer for God to fulfill His word

- b. Prayer is fundamentally this
  - i. Matt. 6:9
  - ii. 1 John 5:14
- iii. This was ultimately a prayer for salvation
  - 1. As seen elsewhere in Scripture:
    - a. Joel 2:32 (cf. Acts 2:21)
    - b. Romans 10:13
    - c. Acts 9:14
- e. Indictment upon Adam's generations (5:1-3)
  - i. This is the second *toledoth* (first in 2:4)
    - 1. This one describes all the generations who came out of Adam
  - ii. Adam imaged God on day six of creation and Seth imaged Adam long afterwards
    - 1. Not transitive property of equality
    - 2. But the imaging of sinful Adam
    - 3. Seen in the death of the generations after Adam
    - 4. Enoch was no exception, though he did not die
      - a. He was a sinner in the likeness of Adam (Rom. 5:19)
      - b. He walked with God because he repented at the age of 65 (5:21-22)
      - c. He did not walk with the LORD the first 65 years of his life
      - d. In his repentance, he sought the LORD, believed in Him, and pleased Him (Heb. 11:5-6)
    - 5. How was Enoch justified?
      - a. Through the only sacrifice for sinners
      - b. Jesus' death atoned for sins once for all (Heb. 7:27; 10:12)
      - c. Jesus is the propitiation made for all of God's people as a demonstration of His righteousness (Rom. 3:25-26)
        - i. No one is forgiven/justified apart from Christ

- f. Another flicker of hope in the seed of the woman (5:28-29)
  - i. Lamech's naming of Noah
    - 1. He knows of the curse at Eden
      - a. He was contemporaries with Adam
      - b. His grandfather (Enoch) was a prophet of God
    - 2. He expected Noah to bring relief from the curse
  - ii. New dimension to the promised seed
  - iii. High expectations of Noah
- 4. Flood (6:1-9:39)
  - a. Corruption in the days of Noah
    - i. Demonic activity (6:1-4)
      - 1. "Sons of God" sometimes refer to angelic beings
      - 2. Jude 6-7 interprets "sons of God" as fallen angels
      - 3. Dominant view among Jews and Christians until the 2<sup>nd</sup> century AD
    - ii. Human corruption (6:5, 11-12)
  - b. The judgment of God to destroy the world (6:6-7)
    - i. But Noah finds favor with God (6:8)
      - 1. "favor [נַדְךָ]" is grace
      - 2. Grace is unearned/undeserved favor (Rom. 4:4)
      - 3. Noah walked with God (6:9)
        - a. Those who walk with God walk in His righteousness
        - b. 1 John 2:29
        - c. 1 John 3:10
      - 4. He was also a preacher of righteousness (2 Pet. 2:5)
      - 5. Noah obeyed the LORD (6:22; 7:5, 9)
    - ii. Noah's family spared from the flood (6:17-21)
    - iii. Flood came
      - 1. Precise timeline

- a. From 2/17/600 of Noah's life (7:11)
- b. Until 2/27/6001 of Noah's life (8:14)
- 2. Global flood
  - a. "from these the whole earth was populated" (9:19)
  - b. "all the high mountains... were covered" (7:19)
- 3. Hopeful new beginning
  - a. Noah offered sacrifices which was a soothing aroma to God (8:21)
  - b. Creation decree is repeated with a blessing (9:1, like 1:28)
- 4. But Noah is corrupted
  - a. The flood did not drown out sin
  - b. Noah gets intoxicated and exposed himself
  - c. Ham found perverted pleasure in his father's nakedness and shames him
  - d. Canaan, Ham's favored son or unbelieving son, is cursed
- 5. God drowned the whole world but sin lived on
- iv. Lamech hoped in the wrong seed.
  - 1. Noah was a sinner like the rest
- 5. Babel (chapters 10-11)
  - a. The sons of Noah
    - i. Three sons occupy specific territories (10:5, 10-15, 30)
    - ii. Separated not only by geography but by language
    - iii. Dispersion and distinct languages come from Babel
  - b. Sin at Babel (11:4)
    - i. Rebellion: against the divine decree of 9:1
    - ii. Self-exaltation: Reach the place of God ("heaven")
      - 1. Echoes Satan's temptation to "be like God" (3:5)
        - a. "Make for ourselves a name"
      - 2. Echoes Satan's own desire (Isaiah 14:13-14)

- a. "I will ascend to heaven"
  - 3. One world order
    - a. Premonition of the kingdom of the antichrist
  - iii. Judgment
    - 1. Confusion of human language (11:7-9)
    - 2. Scattering as a result (11:8-9)
- c. Abram, 10<sup>th</sup> generation from Shem
  - i. Abram is the last man mentioned in Shem's genealogy
  - ii. His wife Sarai is barren, without hope of the promised seed
  - iii. But the hope of the seed lives on with Abram
    - 1. Blessing promised for all the families of the earth (12:3)

6. Conclusion

- a. OT reveals the riches of the glory of Christ
  - i. In Christ, the evil one is defeated
  - ii. In Christ, the curse is removed
  - iii. In Christ, the blessing of God is restored
    - 1. More than that, it is widely expanded (Eph. 1:3-6)
- b. Hope in Christ
  - i. Corruption persists in our world
    - 1. There is corruption without and corruption within
  - ii. Christ is the promised seed of the woman.
  - iii. Look to Christ who alone can
    - 1. Free us from sin (John 8:31-32)
    - 2. Lead us out of darkness (John 8:12)
    - 3. Keep us from the evil one (1 John 5:18)
    - 4. He alone is our righteousness (1 Cor. 1:31)
  - iv. Robert Murray M'Cheyne
    - 1. "For every look at self, take ten looks at Christ."