

Sunday School Lesson – Tuesday, December 28st & Sunday, January 2, 2022
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Winter Quarter's Theme: "JUSTice, Law, History"

Unit 2 Theme: GOD: The Source of JUSTice

Dikaiosune' (dik-ah-yos-oo'-nay), meaning **GOD**, The **RIGHT** in **RIGHTeousness**;

The JUST in **JUSTness**; **GOD**, **The JUST-i-ce...**

SCRIPTURE Lesson Text: The Book of Genesis... *Bereshit*, in Hebrew, meaning 'origin'.

"In [The] beginning [of]. The Book of Genesis, narrates,

- The primeval **HIS-STORY** of the world—Chapters 1-11
- The Patriarchal (male leadership) History of the Israelites, the Hebrew people of **GOD**—Chapters 12-50

Key term in Genesis is **GOD**. The Hebrew language is **ELOHIM**, which is in the *pluralized form* in **The SCRIPTURES** [that is, the direct translation would be "**GOD'S**"]. The more *accurate form* would be "**Trinity—Three** but yet, **ONE**". The original Hebrew text reads, **GOD [ELOHIM]** in [The] beginning [of]—Genesis 1: 1. **GOD, The CREATOR; GOD, The ORIGINATOR...** the opposite, **GOD, The End!**

Key term in our lesson is **Mercy**, *eleos* (el'-eh-os) love beyond fault; it expresses

The Loyalty of GOD toward the *miserable* and *afflicted*, joined with the desire to relieve them.

Lesson Text: Genesis 4: 1-13 (Read)

Subject: "Undeserved Mercy"

Introduction to our Lesson... Genesis, chapter 4, from Adam and Eve [the first, *first married* Man and Woman came *two lines of people*... 1. The Godly—with of their **Faith in GOD** and 2. The Ungodly—with of their *Unbelief*.

Our lesson highlights the early development of the "ungodly line."

Cain began "the ungodly line." Fifteen times Cain is mentioned in this Chapter.

Cain means "*acquired*"; to get to gain; obtain, to come in to. The motive, "*sinful selfishness*."

Lesson Topic One – Contrasting Reception (Genesis 4: 1-5)

- a. Cain and Abel Birth. Note, in the context, there are 4 *Births* of Humans in

The SCRIPTURES:

1. *Dust Birth*—Adam, Genesis 2: 7
2. *Rib Birth*—Eve from Adams rib, Genesis 2: 21-23
3. *Virgin Birth*—JESUS, Mathew 1: 20-23 and,
4. *Natural Birth*—by Man and Woman—Adam and his wife Eve, conceived Cain and Abel, Genesis 4: 1 (all human-being)

Note, the Comment about the *Birth*. V. 1d, "I have gotten a man from **The LORD**."

This was Eve's *comment* of **Faith in GOD'S promise** to her/Adam after the fall, "the seed of the woman would bruise the head of the serpent"—Genesis 3: 15. BUT Cain was not that "seed," Eve had hope Cain was.

The Child after the *Birth*. V. 2a, "And she again bare his brother Abel." Abel though Cain's brother, *he had a different character*. [Abel a Believer. Cain an Unbeliever.]

The Careers after the *Birth*. V. 2b, "Abel was a keeper of sheep, but Cain was a tiller of the ground." [Both honorable occupations—*work*] Note, Cain *work* was previously mentioned in Genesis, chapters 2, and 3... a. Genesis 2: 5, "there was not a man to till the ground."

b. Genesis 2: 15, “And **The LORD GOD** took the man, and put him into the garden of Eden to dress it and to keep it.” c. Genesis 3: 23, “Therefore **The LORD GOD** sent him forth from the garden of Eden, to till the ground from whence he was taken. [Notice, Cain work, the work Adam his father did, is mentioned first, but in our *text*, Abel’s work is first (Genesis 4: 2b)] Note, The Offerings... V. 3b, Cain brought of the fruit of the ground an offering unto **The LORD.**” V. 4, “And Abel brought of the firstlings of his flock and of the fat thereof.”

See, Cain is *religious*; he goes through the motions... Cain *rejects* **The LORD JESUS CHRIST**. Cain offers his *Offering to GOD*, not by Faith in GOD—Hebrews 11: 4, “By faith Abel offered unto **GOD** a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, **GOD** testifying of his gifts...” [Abel by **Faith in GOD**, followed **GOD’S instructions** in bringing **HIM** an *offering*. Cain *disobeyed GOD’S instructions*. Cain was not trying to *please GOD*, Abel did—Hebrew 11: 6, “But without faith *it is impossible to please GOD*: for he that cometh to **GOD** must believe that **HE** is, and *that HE* is, a rewarder of them that diligently seek **HIM.**” Point: When we *depart from GOD’S Way*, we will not give **GOD our best.**] (Read Leviticus 17: 11—**GOD’S Command** and Hebrews 9: 22, Romans 5: 9—**The Shed Blood**)

In Vss. 4-7, **GOD** condemns Cain’s *Offering*. Point: We are identified with the *offering(s)* we bring to **GOD**. Point: When we received *our LORD and SAVIOR, JESUS CHRIST*, we are accepted by **GOD** through **HIM**. We maybe accepted by everyone else, but *if GOD* does not accept you, you are under *Divine condemnation*.

Note, Cain’s *countenance*: “Cain was very wroth and his countenance fell.”

Point: instead of *repenting*, Cain went into *rage*.

Lesson Topic Two – Divine Warning (Genesis 4: 6-10)

Note, The Counsel of GOD. (4: 7) Point: **GOD in HIS Mercy** will *forgive* if we only *repent*. Cain *rejected* it. Note, “Cain...slew him.” (8e) Point: Our *attitude* toward man (one another) is *reflected* by our attitudes toward **GOD**! Cain was mad with **GOD** and *took it out on his brother*! When we *turn to GOD*, watch the crime rates go down! V. 8a, “Cain talked with Abel his brother.” [*Speaking* was before *slaying*] V. 8b, “When they were in the field.” [away from others—*sin* likes *darkness*]. **GOD** asked Cain where is Abel thy brother? I know not: am I my brother’s keeper? (v. 9) In v. 10, Cain quickly learned that *sinners* will have to give an account of their *sin* before **GOD** sooner or later. (Read Matthew 12: 26; Romans 14: 12; I Peter 4: 4, 5) “The voice of thy brother’s blood crieth unto **ME** from the ground.” [Another way of saying, “Be sure your *sin* will find you out.” (Numbers 32: 23) *Sin* may be quit to mankind, but it will shout out loud to **GOD**!]

Lesson Topic Three – Gracious Punishment (Genesis 4: 11-13)

GOD’S judgment was so heavy, Cain had to bear it for the rest of his life.

“Curse from the earth” – meaning Cain would be moved from the favorable land to where the ground would be hard. [You make your bed hard; you must lie in it!] A *fugitive*, that is full of fear—*sin* produces fear... *vagabond*—no settled home. Note, instead Cain complained, “My punishment is greater than I can bear.” [Cain see only himself. Cain doesn’t think of what he did to his brother. Cain blamed **GOD** for being harsh. Cain repented not.]

Point: **GOD** did not kill him, Romans 6: 23, "For the wages of *sin is* death; but the gift of **GOD** is eternal life through **JESUS CHRIST our LORD**." Point: "Moreover the law entered, that the offense might abound. But where sin abounded, **GRACE** did much more abound." (Romans 5: 20) Note, Genesis 4: 15...