

Main Idea: In Genesis 4:13-26, we see the first family divide. We’re introduced to Cain, and then to Seth, two brothers who came from the same parents, but are as different as day and night. There’s much we can learn from them for the benefit of our own families.

- I. There are people like Cain (13-24).
 - A. Cain lacked reverence for God (13-16).
 1. He complained about God's penalty (13-14).
 2. He received God's mercy (15).
 3. He left God's presence (16).
 - B. His descendants lacked reverence for God (17-24).
 1. Society crumbles when people forget God (17-18).
 - Cain had a family.
 - Cain built a city.
 - Cain ignored God.
 2. Society crumbles when people mock God (19-24).
 - Lamech was flippant towards God's will (19).
 - Lamech was flippant towards God's image (23).
 - Lamech was flippant towards God's Word (24).
- II. There are people like Seth (25-26).
 - A. God preserved a godly line.
 - B. God preserves a remnant that seeks Him.
 1. Calling on God is an admission of our need.
 2. Calling on God is an admission of His worth.

Make It Personal: Do I resemble Cain or Seth?

1. Call on the Lord for salvation today.
2. Call on the Lord for living every day.

Parent and baby dedication (at beginning of service): Anthony and Kaylee Haney, with Tillie; Douglas and Lacey Goncalves, with Lucas; Chris and Lauren Dolan, with Maeve

This morning, it’s our joy to return to our Christian Family series. Our aim is to learn about the Christian family by looking at the first family in Genesis. In previous messages we’ve examined the first marriage in Genesis 2, then the first sin, the first excuse, and the first sacrifice, in Genesis 3. Last time we looked at the first parents and children at the beginning of Genesis 4.

Now this morning, in Genesis 4:13-26, we’re going to see *the first family divide*. We’ll meet Cain, and then Seth, two brothers who came from the same parents, but were as different as day and night. There’s much we can learn from them, about a tension that exists in every family, which often leads to division, and God’s solution for it.

Scripture Reading: Genesis 4:13-26

How is it that children born to the same parents can be so different? Think of your own family. Think of your parents and their siblings. Or go back even further, and think of your grandparents and their siblings. How did they turn out?

I considered entitling this message, “Same Parents, Different Kids,” or even “Learning from the First Prodigal,” before settling on, “*Learning from the First Family Divide*.” There is a divide in the world, and it runs right through our families.

Society categorizes people in lots of ways. It uses nationality (Chinese, Russian, American, and so forth), economics (upper class, lower class, middle class), race

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the messages preached at WBC in 2000 and in 2007.

(Caucasian , Hispanic, Asian, and so forth), and even uses religious tags (Muslim, Hindu, Christian, etc).

But God categorizes the world differently. This may surprise you, but from His perspective there are only two types of people in the world, and the dividing line runs right through the human systems, indeed, right through every family. As we'll see today, there are essentially two types of people, and we see them both in Genesis 4:13-26.

I. There are people like Cain (13-24).

Let's set the stage. In Genesis 3, Adam and Eve sinned against God and were cast from the garden. In chapter 4 God graced the first couple with children, and we meet two of them in verses 1-2. There's Cain, and there's Abel. These two sons represent two lines of people in the world.

Abel represents the godly line for he was a man of God. Enabled by divine grace, Abel brought an offering to God, and the Lord was pleased (4).

Not so with Cain. Cain represents the ungodly line, for he was a man who had enough religion to be dangerous. Like Abel, Cain brought an offering to God, but God was not pleased with Cain and his offering (5). Why not? Was something wrong with the offering? No. Something was wrong with Cain, namely, his heart. Hebrews 11:4 commends Abel because he was a man of *faith*. But what Abel possessed, Cain lacked. He had religion, but he was missing true, saving *faith*.

Ponder that. Cain was raised in the same home with Abel. He received the same opportunities Abel received. His parents told him the same stories around the dinner table, about God and His goodness, about sin and its terrible consequences, about God's grace and His promise of a coming deliverer, and about their need to put their trust in this God they could not see.

But Cain resisted that message. Oh, it didn't look like he resisted it, for he was a religious man, and did religious things, like bringing offerings to God. But God was not real in his life.

God tried to get Cain's attention. How? He pointed out to him that his religion was unacceptable, that he needed to change. What was Cain's response? He got mad (5). He brooded and became downcast.

Again, God gave him the opportunity to change. He asked him in verses 6-7, "Cain, if you do what is right, will you not be accepted?" But instead of doing right, Cain did the unthinkable. He chose to get rid of the person whose presence reminded him of his unacceptable condition before God. He murdered Abel, his own brother.

So what did God do? Destroy him? No. He kept pursuing him. In verses 10-12, God had a conversation with Cain, this time pronouncing judgment upon him. The judgment? He touched Cain where it would hurt the most. Cain loved his work more than he loved God, so God said, "Cain, when you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

Is God being unkind? Not at all. In addition to being just, He's also demonstrating mercy. Instead of killing Cain, He's trying to get Cain's attention, so he'll repent and truly put his faith in God.

But how did Cain respond? Did he fall down on his knees and cry out, "Oh, God, I'm so sorry! I was wrong. I deserve what you said, every bit of it. Be merciful to me a sinner!"?

By the way, according to 2 Corinthians 7:10, that's how a person who is serious about pleasing God will respond, with godly sorrow that results in repentance. Is that how Cain responded? Not at all.

How did he respond? In a word, irreverence.

A. Cain lacked reverence for God (13-16). How does irreverence for God reveal itself? In Cain's case, three things happened in verses 13-16.

1. *He complained about God's penalty (13-14).* Notice verses 13-14, "Cain said to the LORD, 'My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.'"

Moses wrote Genesis in about the fifteenth century BC. The Israelites were preparing to enter the Promised Land and face the pagan Canaanites. Moses wanted his people to know that the Canaanites had a heritage. Their paganism went all the way back to Genesis 4.

Genesis 4 is more than a story about Cain. It's a story about what people are like when they turn from God.

Notice Cain's complaint about his punishment. He says to God in verse 13, "My punishment is more than I can bear." He's quite self-absorbed, isn't he? No concern for his brother, only for himself. And he is spiraling downward in his sin. It started with ungodly anger, which led to depression, which led to murder and a cover-up attempt, which now results in despondency.

It's too much! You're being too hard on me, God!

But Cain has more to say in verse 14. "Today you are driving me from the land," says the NIV. Hold on, Cain. It's not God's fault you killed your brother.

And don't miss what bugs Cain. God is driving him from the what? The *ground* (ESV). The *land* (NIV). The "face of the earth" (AV). The Hebrew is *adamah*, the same word used in verse 3 where we're told that Cain brought some "fruits of the *soil*" to God.

What kind of offering did Cain bring? One from the *adamah*. What worries Cain now? God is taking away what he loves most. This is Cain's essential problem. He loves the *land* more than he loves the Creator of the land.

Friends, God is not interesting in playing second fiddle in our lives. He created us to live for His glory, which He deserves, and which also is for our good.

So when a man says, "I'd do *anything* to get a better paying job," there's a problem. Just like when a mother says, "I'd do *anything* to keep my child." Anything? Would you disobey God and His Word? Even good things can become idols when we give them higher importance than God. This is Cain's problem. Oh, he believes in God, but he sees God as existing for him.

He continues his complaint in verse 14, "And I will be hidden from your presence (NIV)." Wait a minute. That's not what God said, is it? Where did Cain get that notion? What's more, is Cain really concerned about being far from God, *or* is he using God's judgment to justify a course he'd already chosen, to live his life independent of God?

On the surface Cain sounds bothered about losing God's nearness. But does that really matter to Cain? He says it does, but talk is cheap. Is Cain repentant? He is not.

True repentance involves more than feeling sorry and shedding a few tears. What's Cain upset about? He's not sorry about his sin, but about the *consequences* of his sin. He has no remorse over his sin.

His final complaint is the most amazing. At the end of verse 14 (NIV), "Someone might kill me!" Now there's irony! The killer is worried about being killed. G. Aalders

is right when he says (125), “True repentance does not complain about the severity of the punishment.”

When repentance is genuine, there will be a willingness to face up to one's sin, accept the consequences for it, and make restitution if possible. Do we see that in Cain?

In contrast to Cain's protest, listen to the response of another condemned man. Who said these words? “We are punished justly, for we are getting what our deeds deserve (Luke 23:41).” Those are the words of the thief on the cross, and to Him Jesus responded, “Today you will be with me in paradise.”

Yes, God forgives, no matter what we've done. But there must be repentance.

Now, an important side note. Cain is fearful that people will kill him. What people? It's just Adam and Eve and him now, isn't it? No, it's not. Adam and Eve had other children. A mighty civilization flourished on the earth before the flood in Noah's day.

Remember, the pre-flood world had some type of a water canopy around it, according to Genesis 1:6-8. Apparently, it created some sort of greenhouse effect, so that the whole earth was a tropical paradise. And possibly, it shielded the inhabitants from the sun's harmful radiation, which may explain why pre-flood-people lived much longer lives than we do post-flood. Adam was 930 years old when he died (5:5), Seth was 912, and Methuselah 969.

In his book *The Beginning of the World*, creation-scientist, Henry Morris, explains, “Although we have no exact figures, it is possible to make a more or less reasonable guess as to how the population may have developed. Assuming that each family had only six children, and assuming that each generation (the time required for one cycle of birth, growth, marriage, and childbearing) took 100 years, and also that the average lifespan was five generations, then the population at the end of Adam's 930 years of life would have been approximately 80,000. At the time of the flood (1656 years after Adam's creation), the population would have been about 235,000,000 people. If a generation were 90 years instead of 100 years, the two numbers would be about 250,000 and 1,750,000,000 respectively.”²

So by the time Adam died, there were 80,000 people on the planet (and if each family averaged eight children instead of six, there would have been a million people). Talk about a family reunion! It's conceivable that there were over a billion people alive when Noah's flood came.

This is Cain's concern. So he complains about his penalty. What happened next?

2. *He received God's mercy (15)*. Notice verse 15, “Then the LORD said to him, ‘Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.’ And the LORD put a mark on Cain, lest any who found him should attack him.”

After Adam and Eve sinned, what did God give them? Clothing (3:21). Why? The clothing would remind them of their sin *and* God's merciful provision. After Cain sinned, what did God give him? A *mark*. Why? Cain's mark accomplished the same twofold purpose. God gave him a reminder of sin's consequences *and* of divine mercy.³

The shedding of blood is a big deal to God. Why? Because the blood being shed is an image-bearer of His. So to kill one of God's image-bearers is an assault on God Himself. The implications are huge, especially when we think about so called mercy-killing at the end of life, or prior to birth, or at any other point. Shedding human blood matters to God.

² Henry Morris, *The Beginning of the World*, pp. 79-80.

³ Gordon Wenham observes (110).

The question arises, "What about capital punishment? Since God spared Cain, doesn't that mean capital punishment is wrong?"

Good question. The answer is no, for there are other factors involved in settling this critical issue. First, what God did with Cain was a demonstration of His mercy. Mercy is when someone does *not* receive what they should receive.

Second, Cain's natural sense of justice told him that since he shed a man's blood, his own blood might well be shed. He knew that as a murderer, his own life could be taken.

A third factor is this. Under the Mosaic law God commanded that capital punishment be practiced for certain crimes. This pertained to Israel living in the promised land.

What about today? Fourth, in our day, in this day of grace, God's Word says that God has ordained government to represent Him in carrying out justice. We're told in Romans 13:4, "For he [the government] is God's servant to do you good. But if you do wrong, be afraid, for he does not bear *the sword* for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer."

So Cain deserved to die. But Cain didn't die. He didn't receive what he deserved, but instead received mercy. And how did Cain respond to God's mercy?

3. *He left God's presence (16)*. Verse 16 says, "Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden."

Those are tragic words. There's nothing worse than being cut off from God. Nothing. Granted, for a person who doesn't know God, or doesn't believe in God, it might not matter. But it will once that heart stops beating.

I agree with commentator Derek Kidner, that Cain's departure was both his sentence and his choice.⁴ Cain left God's presence. He settled in the land of Nod, east of Eden (hence John Steinbeck's *East of Eden*). Cain became a self-focused fugitive, a wanderer, a man who lacked reverence for God, and paid a terrible price for it.

As bad as this is, sadly, it gets worse. Cain is not the only person walking this path. As we keep reading, we soon discover that a whole bunch of "Cain-like-people" came along. Who were they? Cain's descendants. And the irreverence multiplied.

B. His descendants lacked reverence for God (17-24). What happened in Cain's life spread to a whole civilization. He went downhill. He crumbled morally. But so too did an entire society.

How does a society disintegrate? It's a relevant question, isn't it? We see the answer right here. It happens when people make two decisions, as illustrated powerfully by Cain's descendants.

1. *Society crumbles when people forget God (17-18)*. Verses 17-18 say, "Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech."

Here's where it starts. Society deteriorates when people forget God. Not the God of their own making, but the true God. Just like Cain did. Verse 16 tells us that Cain left the Lord's presence. Then, in verses 17-18, he made three additional choices.

•Cain had a **family**. The text states that Cain "knew his wife." This statement raises the infamous question, "Where did Cain get his wife?" We find the answer in

⁴ Derek Kidner, p. 77.

Genesis 5:4 which specifically says that Adam had “other sons and daughters”. So Cain’s wife must have been his sister, another child born to Adam and Eve.⁵

Cain's wife bore him a son who was named Enoch (not to be confused with the godly Enoch in Genesis 5:24). First a wife, now a son. Cain now has a family. Do you see the kindness of God in this?

But what did he do with his family? Did he turn their hearts heavenward? No.

•Cain built a **city**. In the Hebrew, the term "city" can be applied to any human settlement, small or great.⁶ Cain named this city after his son, Enoch.

Why would Cain build a city? Think back. What was his penalty from God? “You will be a *restless wanderer*.” Apparently, Cain didn’t want to be a wanderer. He wanted people around him. So he built a city to try to offset the penalty God imposed on him.

Cities are interesting places, aren't they? In a city, people pool resources. It’s not like living four miles outside of town, down a one-third of a mile lane, like where I grew up. In the city, there are people, and with lots of people comes convenience.

Cain didn’t want to be a fugitive, so he settled down, had a family, and built a city. He became a self-made man. And like so many other self-made men and women in our day, he tried to prove to himself and others that he doesn’t need God.

•Cain **ignored** God. Notice something by its absence. What does the text say that Cain did after becoming a father? Did he thank God? No. There’s no mention of God in this section. When Eve bore a son, she attributed it to God (4:1). But not Cain. He ignored God.

This is where a family, even a society, begins to deteriorate. People make a decision, as did Cain, to forget God. The issue isn’t that having sons and building cities is wrong. The problem is when we leave the true God out of the picture.

And once that happens, it leads to an even worse decision. We forget, then we *mock*.

2. *Society crumbles when people mock God (19-24)*. Lamech is a classic case in point. Lamech represents the seventh generation of mankind on Cain's side. No doubt, he symbolizes the spirit of his age, and we see him mocking God in three ways.

•Lamech was flippant towards God's will (19). Verse 19 says, “And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.”

Do you see a problem here? What did Lamech do? He took two wives. Now there’s a red flag! What is God’s intent for the family according to Genesis 2:24? One man and one woman for life. That was God’s revealed will. Lamech didn’t care. He chose multiple wives.

In verses 20-22 we’re given some details about Lamech’s children, “Adah bore Jubal; he was the father of those who dwell in tents and have livestock. His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.”

Now we’ve moved from a city to a developing civilization. One of Lamech’s children was a tent-dweller, another the father of those who play musical instruments. Another forged tools. What’s the point?

It’s not that musical instruments are bad, or that metal-working and raising livestock are wrong, just because Cain’s line did these things. Technology isn’t the problem. Technology in the hands of people who forget and mock God *is* the problem.

⁵For further reading on the subject, I recommend a pamphlet by Ken Ham, *Where did Cain get his Wife?*.

⁶ Kidner, 77.

Again, it's not so much what Cain's descendants did. It's what they *didn't* do. Living life without God at the center is an offense to the Giver of that life. He made us for His pleasure, for His glory, for His worship. "For from Him, through Him, and to Him are all things. To Him be the glory forever (Rom 11:36)."

But the line of Cain turns it around. For from *me*, and through *me*, and to *me*, are all things. To *me* be the glory forever."

Yet sadly, there's more. Lamech mocked God in a second way.

•Lamech was flippant towards God's image (23). Verse 23 is stunning. Lamech composed a poem for his wives, possibly a song. It began like this.

"Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me."

What did Lamech do? He made a game out of mocking God. He penned a song about violence, *his* violence.

Again, the descendants of Cain were inventors. They invented urbanization (17), the arts (21), mechanical skills and metal-working (22). Now they invent something else. The cruel art of *violence*. As Henri Blocher explains, "The horrendous song of Lamech glorifies his absurdly exaggerated lust for vengeance."⁷

His poetry oozes hatred. Far from being remorseful, he actually celebrates his crimes. He boasted that he killed a man for merely wounding him, going far beyond the standard of "an eye for an eye" that God gives later in the Pentateuch.

Even worse, Lamech said he killed a "young man" for hurting him. The Hebrew word *yeled* is actually "child." When a child commits a crime, we give some slack. He's just a minor, a child. But not Lamech, not when that child causes him some pain. He struck me, I'll kill him.

If you're wondering what's happening in today's society, just look at Lamech. Whenever there's a haughty, irreverent attitude towards God, it will always lead to a scornful attitude towards other people.

I hear it all the time, "Things are so bad today!" Friends, it took but six generations to go from a perfect world to a man who boasted about killing a child.

May I speak frankly? A flippant attitude towards God inevitably leads to a similar attitude towards His image-bearers. Just think of the movies, video games, songs, even art that are popular today. "It's only entertainment," we tell ourselves as we watch a man kill another man on the screen in front of us.

Again, sadly, it doesn't stop there. Listen to the rest of Lamech's poem in verse 24, "If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." What is Lamech doing now? His flippancy has moved from God's will, to God's image, to God's Word.

•Lamech was flippant towards God's Word (24). He's mocking what God told Cain back in 4:15. In effect Lamech is saying, "Ha! If God promises a seven-fold vengeance on the person who kills Cain, I guarantee that I will inflict a seventy-seven-fold vengeance on anyone who even *hurts* me!"⁸

Sin always leads to more sin. Cain's refusal to live for God led to an entire family that ignored God, until along came a man who made Cain look like a saint. And here's a sobering thought. If we assume there are no gaps in the genealogy of verse 18, it's quite possible that Cain was still alive when Lamech made his irreverent claim. For that matter, Adam and Eve were possibly still alive.

⁷ Henri Blocher, p. 199.

⁸ Jesus said the opposite, "If a person sins against you seventy-seven times, forgive him..."

This is the line of Cain. It began with a man who left the presence of the Lord, had a family, built a city, and then watched his descendants develop industry, and culture, and entertainment. He watched them do it all, without faith, and without God.

Thankfully, the story doesn't end there. When we look at the family divide, we see, in addition to people like Cain, there are people like Seth.

II. There are people like Seth (25-26).

We read these words in verses 25-26, "And Adam knew his wife again, and she bore a son and called his name Seth, for she said, 'God has appointed for me another offspring instead of Abel, for Cain killed him.' To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD."

Apparently, verse 25 is not placed chronologically, but thematically. It tells us that Adam and Eve had another son, who took the place of Abel. His name was Seth. Seth's arrival teaches us two truths about God's plan.

A. God preserved a godly line. Yes, God did this. The sovereign, gracious Creator God Himself did this. And Eve knew it. She acknowledged the source of her son, saying, "God has appointed for me another offspring." She even called him "Seth", which sounds like the Hebrew for "He appointed." She specifically says that God gave him to her "in place of Abel" (NIV).

What's happening? Eve affirms that two types of people are filling the earth, and they both came out of this first family. People like Cain, and people like Seth.

The line of Cain is exactly what we would expect in a world that has turned away from God. When sinful parents bear children, their children are sinners too, who go astray, and experience the consequences of sin, just like their parents did.

But then comes something we would *not* expect. God in His mercy breaks the cycle of sin and brings another line into the world, the line of Seth, who like Cain was a sinner, just like his parents. But there's something different about Seth. Like Abel, he begins to believe in the God he cannot see, and eventually seeks Him, and even calls on His name.

How do you explain this surprising response of Seth? Same parents. Same upbringing. Same privileges, and struggles too. But one walks away from God, and the other turns to God. There's only one explanation.

It's God. In a world where all sin and fall short of the glory of God, God is doing what He promised He would in Genesis 3:15. He is preserving a remnant through which He will ultimately crush the serpent's head.

Remnant is an important concept in the Bible. God has a remnant. Society will crumble, but God has chosen to save a remnant. And those He has chosen, He will save.

What's the identifying mark of God's chosen ones? We see it first in the Bible right here in the line of Seth. Those whom God has chosen *seek* Him.

B. God preserves a remnant that seeks Him. Don't miss the contrast. Cain's line is known for work, inventions, building cities, and art. And Seth's line? Verse 26 concludes, "At that time people began to call upon the name of the LORD."

This is what the remnant does. As the Bible later explains, God calls them and enabled by His grace, they call upon Him.

Notice when this began to happen, according to our text. *At that time*, says verse 26. At what time? Right after Seth had a son and named him Enosh. That's when people *began to call upon the name of the LORD*.

Interesting. This is the first time that the father rather than the mother names the child. Eve named Cain (1). Then Eve named Seth (25). But Seth named Enosh (26). And then, at that time people began to call on the name of the Lord.

Not God in the generic, but the LORD. The I AM who later appeared to Moses at the burning bush. This is God's covenant name. LORD is Yahweh in the Old Testament. LORD becomes flesh in the person of Jesus Christ in the New Testament.

It's not just that people began to call on a God of their own making. They began to call on the One and only true God, the Maker of heaven and earth who is now seeking and saves them.

What does it mean to call on the Lord God? The act of calling reveals two things.

1. *Calling on God is an admission of our need.* Maybe Enosh got sick one day, and Seth felt hopeless. So he called on God. The text indicates that it was after Seth had a son that men began to call on the Lord.

Maybe Seth saw the moral decline in society, looked at his newborn son, and was gripped with the fact that if his son was going to survive he needed God!

Moms and dads, can you relate? Do you ever feel overwhelmed as you ponder the challenges your children are facing? I do. What can we do about it? Let's be honest. We can love them, try to protect them, encourage them, and that's good. We can give them the best education money can buy. BUT, if we fail to call on the Lord in their behalf, we've missed it.

How much time do you spend in a week calling on the Lord? A failure to call on God is an evidence of our self-sufficiency and pride. It's true. Calling on God is an admission of *our need*.

2. *Calling on God is an admission of His worth.* Throughout the book of Genesis, "to call on the name of the LORD" is an umbrella phrase for worship. In Genesis 12:8 Abraham went to Bethel, and "There he built an altar to the LORD and called on the name of the LORD." In Genesis 13:4 Abraham returned to the same place and there he "called on the name of the LORD."

And like father, like son. In Genesis 26:25, "Isaac built an altar there and called on the name of the LORD." In Genesis 33:20 the grandson Jacob likewise built an altar.

In 1 Kings 18:24 Elijah called on the name of the LORD. In Joel 2:32 the prophet Joel said, "Everyone who calls on the name of the LORD will be saved."

Don't miss this. The people who call on the Lord God are not the most talented people in the world, nor the people who never blow it. They are the people who admit their need and His worth.

Listen carefully. There are only two types of people in the world. There are people like Seth, and there are people like Cain. There are people who trust in the Lord and live for Him, and there are people who trust in and live for themselves. This is the family divide.

Make It Personal: Do I resemble Cain or Seth?

Two responses are in order.

1. *Call on the Lord for salvation today.* The Bible is clear, "Everyone who calls on the name of the Lord will be saved (Rom 10:13)." The *Lord* here, of course, is a reference to Jesus Christ, the One foretold in Genesis 3:15, the One who came to earth and lived a perfect life, died on a cross to pay our debt, and rose again to secure our salvation. The Bible says that if we call upon Him, God will save us.

Have you ever called on the Lord for salvation? Have you ever admitted your sin and guilt to Him, and acknowledged your utter spiritual bankruptcy? Have you ever affirmed the truth that God saves those who repent and place their faith in His Son? Have you ever *called on the Lord* and asked Him to save you?

If not, I invite you to call upon Him right now. Who will He save? *Everyone* who calls on Him. Even those who have lived like Cain all their lives? Yes! Today is the day of salvation.

But let's not stop there, for this is only the beginning.

2. *Call on the Lord for living every day.* What should we do when we're facing trouble? What should we do when life is good? We are to be people who *call on the Lord continually*. It's that simple. This is who we are. This is our identifying mark. We are people who freely admit our need, and His worth, and so we call on Him constantly.

Or at least, we should. Unfortunately, in the American church, we don't call much. We don't seem to grasp how utterly dependent on God we are. But Jesus says to us, "Without Me you can do *nothing* (John 15:5)."

If we want to do something about the family divide, here it is. Let's start calling on the Lord. Far too many Christians are powerless these days because they neglect the power source. It's time to change. Are you participating in our prayer times as a church? Do you come on Wednesday evenings, and during Sunday School, and in our community groups? And do you, not as a spectator, but ready to pray?

God delights when His people call on Him! He wants us to ask Him to save our children and grandchildren and neighbors, and the distant nations too. This is how we can make a difference in the family divide.

Jesus gave us an amazing promise in John 14:13-14, "And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it."

Closing Song: #428 "*I Need Thee Every Hour*" (all four verses)

Closing charge: Let the redeemed of the Lord...SAY SO.

Community Group Discussion:

1. This morning we resumed our series on *The Christian Family*, and watched the first family divide into two lines in Genesis 4. The passage introduces us to two brothers who came from the same parents, yet were as different as day and night. Before discussing the text, take some time to think and share about your own family heritage. How many siblings did your parents have? What were their similarities and differences? How about the siblings of your grandparents? Did any of them know the Lord, and if so, what difference did the Lord make in their lives?
2. Take time to read again today's text, Genesis 4:13-26. What helpful insights do we learn about the family from this passage?
3. What do we learn about Cain in verses 13-17? What kind of person was he? In verse 17, we're told that Cain "built a city". What does that reveal about him (and people like him)?
4. What kind of descendants came from the line of Cain in verses 18-24? What was important to them (and not important)?
5. What do we learn about Seth in verses 25-26? What's the significance of the final sentence in chapter four ("At that time people began to call upon the name of the LORD")? After discussing this sentence, spend time putting it into practice.