

Without God in the World

Genesis 4:11 – 5:32

Halifax: 21 September 2014

Introduction & Review

Today, we will return to our regular sermon series in Genesis.

- A couple of weeks ago, we took warning from Cain the apostate.
- An apostate is one who rejects the faith that he once professed.

We saw that Cain had the privilege of being brought up under redemptive grace.

- Adam and Eve, though expelled from the garden of paradise, were given promises of redemption—
 - in particular, that God would raise up the seed of the woman that would be opposed to Satan (the serpent of old), and that would eventually crush his head.
 - The seed of the woman would conquer wickedness and inherit the earth.
 - But this would not be without many struggles and hardships,
 - the serpent's seed would bruise the heel of the woman's seed—there would be much suffering and bloodshed...
 - but the promise was that by God's grace, even though Adam and Eve had sinned and were worthy of death,
 - the woman's seed would still be able to be fruitful and bring forth children that love God—as they had been originally called to do in the day that God first made them.
 - We saw that Cain and Abel, Adam and Eve's sons, were taught of this redemptive grace that Adam and Eve were trusting in...
 - They were trained to acknowledge God as the source of every blessing by bringing offerings to Him out of their increase—
 - Abel brought the best of his flocks,
 - And Cain, a farmer, brought of the produce of his fields...it may be significant that there is no mention that he brought the first fruits...
 - But in any case, we are told in scripture that he did not come with faith as Abel did and so both he and his offering were rejected...
 - Cain was just approaching God as a tradition—not with living faith.
 - That is what apostate children do when they start to go wrong—they have no heart for worship—they just go through the motions.
 - They do not trust in the Lord's promise of mercy to sinners and look to Him to be accepted on the basis of His mercy promised in Christ.

We saw how God, in His great mercy, came to Cain to correct him...

- First, He somehow (we are not told how) made it known to Cain that he and his offering were rejected—
 - It was very kind of the LORD to do that so Cain could repent.
 - But Cain responded with anger and with sullen downcast face of bitterness.

- The LORD again extended mercy to him, warning him that sin wanted to take him over completely but that he must not and need not let it.
 - He promised Cain that He would accept him if only he would do right.
 - We saw how this is a warning that is useful for all of us—
 - It is there for God’s elect to preserve them.
 - The gospel is there for us and all we have to do is believe and we will be accepted—
 - But if we reject God’s redemptive mercy, sin will take complete dominion of us.
- God’s mercy is amazing—but amazingly Cain rejects it...
 - He rises up against Abel for no other reason than that Abel is righteous—and he kills him in cold blood—he kills his own brother in the field.
 - Sin has taken dominion of him as the Lord warned. How tragic!
- But God be praised—our merciful LORD comes to Cain again and gives him a chance to confess His sin—by asking, “Where is Abel your brother?”
 - How Cain ought to have broken down in tears with this question...
 - He might still have repented and come to God for mercy in Christ—as promised to Adam and Eve at the fall and as help out to him now...
 - How great God’s mercy is to us in Christ—what a tragedy it is to reject it!
 - But even this tender appeal does not break Cain—it only reveals the desperate hardened condition of his soul...
 - He has the audacity to lie and say he does not know where his brother is...
 - and then to sarcastically retort “Am I my brother’s keeper?”
- His actions—especially the shedding of his brother’s blood—cries out for vengeance.
 - We saw that God declared that the blood of Abel cries out from the ground in testimony against Cain!
 - It calls for the LORD to take action against Cain!
 - This murder was especially egregious for several reasons...
 - Because it was committed in the face of God’s pleas to Cain to repent...
 - Because it was committed against Cain’s own brother...
 - Because it was committed against Abel because he was righteous, trusting in God’s redemptive mercy, and so representing Christ in the world...
 - And it was egregious because Cain refused even to acknowledge what he had done...
 - God the judge will not leave this cry for justice unanswered.
- And that brings us to our subject for today...
 - Today we are going to look at the dreadful consequences of rejecting God’s redemptive grace—
 - we are going to see the horrors or what it is like to be without God in the world.

Our scripture reading picks up with Genesis 4:11 where God pronounces His curse on Cain—

- and then we will read on to see how Cain responds and how his family carries on without God in the world...
- and then we will read about how the family of Seth comes forth in contrast to Cain as a family that trusts in God's redemptive grace and is blessed.
- So please give me your careful attention now as I read to you from God's holy and infallible word—beginning in Genesis 4:11:

Gen 4:11 – 5:32: “So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. ¹² When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.” ¹³ And Cain said to the LORD, “My punishment *is* greater than I can bear! ¹⁴ Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me.” ¹⁵ And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him. ¹⁶ Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. ¹⁷ And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. ¹⁸ To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. ¹⁹ Then Lamech took for himself two wives: the name of one *was* Adah, and the name of the second *was* Zillah. ²⁰ And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. ²¹ His brother’s name *was* Jubal. He was the father of all those who play the harp and flute. ²² And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah. ²³ Then Lamech said to his wives: “Adah and Zillah, hear my voice; wives of Lamech, listen to my speech! For I have killed a man

for wounding me, even a young man for hurting me. ²⁴ If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.” ²⁵ And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” ²⁶ And as for Seth, to him also a son was born; and he named him Enosh. Then *men* began to call on the name of the LORD. ^{5:1} This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. ² He created them male and female, and blessed them and called them Mankind in the day they were created. ³ And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth. ⁴ After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years; and he died. ⁶ Seth lived one hundred and five years, and begot Enosh. ⁷ After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸ So all the days of Seth were nine hundred and twelve years; and he died. ⁹ Enosh lived ninety years, and begot Cainan. ¹⁰ After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹ So all the days of Enosh were nine hundred and five years; and he died. ¹² Cainan lived seventy years, and begot Mahalalel. ¹³ After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴ So all the days of Cainan were nine hundred and ten years; and he died. ¹⁵ Mahalalel lived sixty-five years, and begot Jared. ¹⁶ After he

begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years; and he died. ¹⁸ Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹ After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰ So all the days of Jared were nine hundred and sixty-two years; and he died. ²¹ Enoch lived sixty-five years, and begot Methuselah. ²² After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³ So all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch walked with God; and he *was* not, for God took him. ²⁵ Methuselah lived one hundred and eighty-seven years,

and begot Lamech. ²⁶ After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years; and he died. ²⁸ Lamech lived one hundred and eighty-two years, and had a son. ²⁹ And he called his name Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” ³⁰ After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹ So all the days of Lamech were seven hundred and seventy-seven years; and he died. ³² And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

May the LORD bless to us the reading of His holy Word

- You see here that there are two contrasting ways—the way of Cain and the way of Seth.
- They are given to us to in mercy that we may see the tragic result of departing from the Lord and the tremendous blessing of trusting in Christ.

Let us begin by looking at:

I. The divine sentence against Cain the apostate.

- I have already reviewed how the blood of Abel cried out for vengeance against Cain—all murder does—and this murder was especially egregious...
- A. And so you see that God cuts Cain off from the earth.
- Look at what the LORD says in verse 11 & 12
 - **Gen 4:11-12: So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.**
 - 1. You know that when God sentenced Adam for his rebellion, He had put His curse upon the ground...
 - but it was a curse mingled with mercy—in that the ground would still yield to him its fruit—only now with sweat and struggle...
 - and that after a time, the ground would swallow him and us up—that we would return to the dust from which we were taken.
 - But there was still mercy because the ground would still bring forth fruit.
 - Adam and his posterity could still be farmers...
 - Cain himself was a farmer, living under this blessing of grace as all farmers do to this day.

- So Adam had a curse that was mingled with great mercy.
 - 2. However, Cain is given a more severe curse...he is cursed *from the earth*...
 - a. And he is told that the earth will no longer yield its increase to him.
 - He will not be able to live off of the land as farmers do, but will have to wander about to find his food—
 - His career as a farmer is over.
 - b. There is more involved here than what is on the surface.
 - 1) Through redemptive mercy, Adam and Eve would, in Christ and through His victory, inherit the earth.
 - All who trust in Jesus will inherit the earth when Christ returns and establishes a new heaven and a new earth without a curse.
 - It is properly His inheritance and we who come to Him for salvation and life shall inherit it with Him...
 - As Jesus Himself says, “The meek shall inherit the earth.”
 - We see this promise begun in the promise to Abraham of the land of Canaan for him and his descendants,
 - but in the New Testament the boundaries are expanded and we are told that Abraham is heir of the world
 - 2) But Cain, by this curse, is shown that he will not inherit the earth—that he has been cut off from redemptive mercy.
 - The earth belongs to the sons of God, not the reprobate.
 - They will be entirely cut off. It is a testimony to them all.
 - They have no lasting possession, no inheritance—
 - Just think of the horror of it—the only portion they will ever have is whatever they can obtain in this life, and soon it will all be lost—as we sang about in Psalm 49.
 - And even what they have, they have as transgressors who cannot give thanks to their Maker or find true enjoyment in their possessions.
- B. Cain is quite distressed over this sentence of punishment.
 - Look at what he says here...
 - 1. First, he complains about it—as if it is unjust—he says:
 - verse 13: **“My punishment is greater than I can bear.”**
 - He is shut up to what God has determined—
 - He realises that he has no power to change what God has purposed...
 - All he can do is complain about the severity of it.
 - But why? Why is it so bad?
 - The righteous sometimes suffer the loss of all things, but they are still able to rejoice because they have the Lord as their portion...
 - And they have the hope of His promised inheritance—that city that Christ will establish when He fully subdues Satan and even conquers death for us.
 - Cain does not have this hope...

- See what else he says.
- 2. He finds it unbearable that he is losing his portion—his living as a farmer...
 - **verse 14: Surely you have driven me out from the face of the ground.**
 - A man who is cut off from God has his portion only in this world...
 - To be deprived of it is to be deprived of the only thing he has...his only comfort was his farm...and now it is taken.
- 3. He finds it unbearable that he will be hidden from God's face...a vagabond...
 - verse 14 goes on: **I shall be hidden from your face, a fugitive and vagabond on the earth...**
 - What a bundle of conflict an apostate is!
 - On the one hand, he wants nothing more than to depart from God—to be as far from Him as possible...
 - On the other hand he is terrified because he knows that God sustains his life...
 - Those who are cut off from God waver back and forth—
 - They want God to protect them and provide for them—deep down they know that everything they have is from His hand—that He is the one who feeds them and holds their life in His hand...
 - but at that same time, they want desperately to be independent.
 - They resent their dependency, but they are shut up to it.
- 4. And look he finds it unbearable because he is terrified!
 - At the end of v.14 he says: **It will happen that anyone who finds me will kill me.**
 - He knows he is guilty—he knows he deserves to die—and he is afraid that vengeance will come.
 - He is afraid that some of the other people, knowing what he did to Abel, will surely want to kill him—because he deserves it...
 - He has a guilty conscience.
 - A man with a clear conscience is not afraid in the evil day because he knows that God is with him and will see him through...
 - If you are in Christ, you are as bold as a lion—even if you are killed—even if you are tortured—the LORD will not forsake you and you can bear it because He will keep you...
 - That is how I counsel those who are afraid in the Lord...
 - I say, “What if the worst of your fears is true—what if you have that terminal illness—what if you have that financial ruin—what if you lose your job—what if your husband forsakes you—what if your child dies...”
 - It is what God had appointed you and you can trust Him.
 - He knows what He is doing.
 - He has grace to see you through and to learn of Him.
 - Rest, child of God, rest...

- But what of Cain and his fears? What of those who are without God in the world and their fears?
 - I have no comfort for them—their worst fears are but harbingers of what is come—but a foretaste.
 - If they think what they are going through now is bad, just wait until they meet with God’s judgement at the last day!

C. But look—God is going to preserve Cain—for a while—

1. In verse 15 He makes a promise to protect him—putting a fearful penalty on anyone who messes with him...
 - **Gen 4:15: And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him.**
2. Why does the LORD do this? Why does He allow the wicked to continue in the earth? Why doesn’t He just cut them off?
 - At this time in history, the Lord wanted to leave Cain and his posterity to show where men end up without Christ—without grace...
 - He let sin take its course up until the time of Noah and the flood...
 - He did not restrain them with punishment from the courts.
 - He left them to run their course of independence from God.
 - And the LORD still does that...
 - He is doing that increasingly in our society.
 - We used to have more laws to restrain our wickedness and more law enforcement—but now He is leaving us to go our own way.
 - We will see how our society is destroyed by our corruption and violence as we go on without God.

II. Now let us see the way of Cain—the way of man without God in the world—as a desperate wanderer in the earth—a people with no resting place in God.

A. We see him on a quest for security...

1. As we have seen, he was terrified, but out of his terror he builds a city...
 - He names the city after his son—hoping for residency—for permanency—for security in a village where he is banded together with others...
 - Verse 16 and 17 say: **Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch.**
2. It is not that cities are either good or bad...God describes His final kingdom as a great city!
 - The point is that for Cain—a city is a desperate attempt to make something lasting because he knows that he is perishing...
 - It is like the tower of Babel when wicked men banded together and deluded themselves to think that they were invincible.

- Pride and wickedness grow like cancer in cities as people without God band together to encourage each other that they are doing great things and that nothing can stop them.
- You know today how people trust in the government for their security instead of God—many have even worshipped the state in history—it is a false security.
 - Security is only found in the LORD, but a man without Him will try anything. He grabs on to whatever he can.

B. We see the Cainites on a quest for prosperity...and satisfaction...

1. Lamech is the seventh from Cain—he is where Cain ends up in the earth.
 - Seven is the number of completeness.
 - And you see that he is prosperous—successful—full of the things of earth.
 - And remember, there was not the same fear of death as most people at this time lived a thousand years—so they did not have that restraint of knowing their time was short.
 - This world is all he has, and he has managed (God has allowed) him to obtain a great portion of it—even without farming (notice there are no farmers).
2. Look at what he has acquired...
 - a. One wife was not sufficient for him—he must have two...
 - **verse 19: Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah.**
 - It is not certain, but the names may refer to their beauty.
 - The wicked are never satisfied with their lawful portion because, as we have seen, all they have is from this world...
 - You only go around once, so you have to grab all you can!
 - A lawful portion of wine is not enough—they must get drunk—they must get high...
 - One woman is not enough—they must have two or three or they must have same sex relations—they must have children...
 - Ephesians speaks of how they grow numb—they come to lose the enjoyment that the righteous have in marriage...
 - Their quest is for more more more and they are never satisfied for long with anything...
 - See Lamech with his two wives—the first man to do this...
 - He is the man of excess...
 - But men, don't be so quick to pat yourself on the back for not having two wives...
 - Do you ever lust after another woman?
 - Then the same spirit is in you. Can't you delight in what God has given you instead of craving after what He has not given you?

- b. And then he has his sons who also prosper...
 - We are told of how Jabal developed shepherding and herding,
 - How Jubal developed music and instruments,
 - And how Tubal-Cain became a master at metallurgy.
 - Here is great advancement in everything from culture to technology!
 - It is a blessing for man—indeed it is—it is of God’s goodness...
 - But for this wretched family—it is all they have—it is their portion.
 - They have it without God in the world.
 - They want more and more and more, because they are never satisfied.
 - How could they be when they are without God?
 - Without God, they obtain these things for their own glory—they do not return thanks to God—
 - They do not acknowledge that it is all from Him—they do not return to give thanks—or give the first of their increase...
 - What about you?
 - Do you tithe of all that God gives you? Is a tithe too much for you?
 - Do you set aside the day that God has appointed to worship Him? Is one day in seven too much for you?
 - Do you approach Him each day with a morning and evening sacrifice of praise, looking for His grace, and giving thanks for His constant provision?
 - Do you give to those who have need?
 - Do you pull away from your work and your career to give to your children and to your wife—to care for them? to spend time with them?
 - Do you serve the needy—or is it all about your own prosperity as if this is all you have?
 - Is God your portion?
- C. But now we come to the worst fruit of all among the Cainites...the height of self-sufficiency!
1. The climax is reached in verse 23 & 24 with Lamech’s proud boast!
 - **Gen 4:23-24: Then Lamech said to his wives: “Adah and Zillah, hear my voice; wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.”**
 - a. He is picking up on God’s promise to protect Cain sevenfold...
 - He is saying—God might avenge Cain seven fold but that is not nearly enough for a man so great as Lamech!

- Nobody ought to mess with Lamech!
- If a man so much as scratches me I will destroy him!
- b. This is the heart of a tyrant...
 - An undue sense of their own importance...
 - Without God, they fancy themselves to be God...
 - They feel justified to oppress their fellow man and to cut anyone down that displeases them.
 - Here is the heart of a dictator—
- c. Let me say that it is the heart of an abusive man in his home...
 - who lashes out at his wife for the slightest provocation—even if the only problem is that he is displeased with his own day...
 - He lashes out at his children and terrorises his own home...
 - This is the way of man without God in the world.
- 2. Here you see the digression of an apostate family...
 - Remember that when Cain was first sentenced, he was distressed and afraid...
 - But now see what a little prosperity has done!
 - Lamech is full of self-sufficiency—the pitiful little man...
 - Like Pharaoh standing up to God and shaking his little fist at him and saying “Who is the LORD that I should obey Him?”
 - Oh the blindness!
 - We might feel sorrow for Cain in his terror—going out from the presence of the Lord...
 - But there is more reason to pity blind, blind, Lamech!
 - Woe to those who have their portion in this life!

III. But thanks be to God that *all men* are not without God in the world!

- There are always some who truly walk with Him
- A. Our gracious God appointed “another seed” in place of Abel.
 1. Adam and Eve were the first to receive His redemptive grace...
 - You remember how God came to them right after the fall.
 - Abel had received it too, but Cain, as we have seen was an apostate—and it was Cain who lived and Abel who died...
 - But you see here that God gives them another righteous son in place of Abel—here we have traced for us the promised line...
 - Look at verse 25!
 - **Gen 4:25: And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.”**

2. Eve is right—she calls him “another seed.”
 - She is reflecting on the promise of Gen 3:15 that God would put enmity between the seed of the woman and the seed of the serpent...
 - Even though she was the mother of all who would be born,
 - *her seed* were the godly ones and the serpent’s seed were the ungodly.
 - Though she brought forth Cain who was of the serpent, she counted Abel as *her seed* because he had enmity with Cain, the seed of the serpent.
 - And so now she refers to Seth as “another seed” for her because he takes the place of righteous Abel.
 - The hope of the seed of woman that will crush the serpent’s head is not cut off by Abel’s death! The promise will be fulfilled.
 - God is faithful to His promise and Eve recognises this!
 - Here is the one through whom the promise will continue.
 - She was mistaken before to think it was Cain, but she is right to see that Seth is the one through whom the promise will come.
 - God will always have a godly seed in the earth—the Bible traces a continuous line from Adam to Jesus Christ.

B. Take a look at the godly line of Seth and see what characterises them...

1. First of all, notice what is highlighted about them right from the start...
 - With Cain’s line, his first son had a city named after him—a city that disappeared long long ago...
 - With Seth, however, it is noted that when his son Enosh was born, men began to call on the name of the LORD.
 - **Gen 4:26: And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.**
- a. What does it mean to **call on the name of the LORD**?
 - Most likely, it refers to public worship...
 - We have already seen both Cain and Abel worshipping God and bringing offerings to Him...
 - but here we see that men begin to gather for public worship.
 - Some exegetes say that calling upon the LORD primarily refers to proclaiming His name...
 - We know that there was preaching in these days because the NT tells us that both Enoch and Noah were preachers...
 - But I think we see from scripture as a whole that *calling on the name of the LORD* refers to all aspects of worship...
 - It refers to lifting up prayers to Him, depending on Him, praising and thanking Him...all of these things...
 - And that is what the line of Seth is known for, right from the start.
 - Perhaps they built cities too—but what stood out as most important was that they called on the LORD.
 - They acknowledged Him in all their ways.

- They proclaimed and rejoiced in His redemptive promise.
 - They thanked Him for His mercies in providing for them and acknowledged those mercies with their tithes.
- b. Do you truly call upon the name of the LORD?
- Do you worship Him? Do you acknowledge Him?
 - Or are you like the Cainites—so caught up with your portion in this world that you have no time for worship...
 - Is one day in seven too much for you? Does a ball game or a day at work take precedence for you?
 - Are your hands clinging to your possessions so tightly that a tithe is too much for you and that you can have nothing for those in need?
2. Now take a look at what this calling on the Lord led to for the Sethites...what fruit did it bring forth in this family?
- We saw that the way of Cain culminated in Lamech who was full of self-sufficiency and made himself to be a proud little god...indulgent, sensual—a selfish tyrant with no fear of God.
 - Lamech was the seventh from Cain...showing the fullness of Cain...
 - But look at the seventh from Seth...
 - His name is Enoch.
 - Cain had an Enoch too, so this is another Enoch—Enoch-Seth...
 - And we are told about Enoch-Seth?
 - We are twice told that he **walked with God!**
 - Look at Gen 5:21-24...
 - **Gen 5:21-24: Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.**
 - The thing that stands out for him is not the cities he built or the accomplishments and innovations of his sons in this world...
 - but that he walked with God.
 - That means that he was the friend of God...
 - That he lived for the pleasure of God and found his chief delight in God—in knowing Him, in learning of Him, in trusting Him.
 - He trusted fully in the promised grace of God—took delight in the promise of the coming one who would crush the serpent’s head.
 - He knew God, and he rested in God as his portion and his protector, his shield and his great reward.
 - Whatever he undertook, he thought of how it would comport with his relationship to God...
 - Everything was done with reference to that.
 - His food and drink was to do the will of God.

- To do this, he constantly drew upon God’s grace, praying to Him for strength and wisdom, looking to Him for instruction, and drawing upon His power.
 - To walk with God you must be strengthened by God.
 - And just as Lamech-Cain shows us of a man who is cut off from God, so Enoch shows us of a man who receives his eternal inheritance from God.
 - He departs to be with the Lord!
 - We are told that he did not die, but the LORD *took him*—He just *took him* so that he was no longer in this world.
 - This is of great significance to all who trust in the LORD and walk with Him.
 - Enoch stands as a pledge to all that our reward is not in this present world.
 - When those who know the LORD depart this world, it is far better—they depart to be Christ!
 - That we look for a city whose builder and maker is God...
 - It is an encouragement to us to set our affection on the things above and not on the things of the earth, for we are dead and our life is hid with Christ in God.
 - We will be told shortly that Noah walked with God...
 - This is the thing that is to characterise us as God’s people. We may do music and build cities and develop technology, but let the thing that stands out be that we have walked with God.
3. And finally I want you to see the other Lamech—Enoch’s son.
- He is spoken of in Gen 5:28 and following...
 - **Gen 5:28-29: Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.”**
 - What a contrast he is with Cain’s Lamech—Lamech-Cain!
 - a. Lamech-Cain, as we saw before, had hope in his own self-sufficiency.
 - He is estranged from God—so that is all he had—
 - Think of it! that’s it!
 - He may reach great heights in this world, but he is destined to lose everything. He is without God and without hope!
 - b. But Lamech-Seth is looking to God to bring rest to His people.
 - He names his son *Noah* which means *rest* because of this hope in God.
 - He is looking to have comfort from the curse—deliverance by the mercy of God.
 - That is his expectation...
 - He knows that the ancient promise is that the wicked will be cut off and that the righteous will inherit the earth—

- and of course in the flood with Noah, that is what happened in a preliminary way—as a type of the final judgement.

TRANS> So Lamech-Seth looks to God’s promise to deliver from the curse but Lamech-Cain looks to himself to overcome the curse.

C. There is a great irony here, as Jesus teaches us...

1. Those who cling tightly to the earth as their portion lose it...
 - Those who cling to God as their portion inherit the earth.
 - Note from this that the Bible does not teach that the earth is evil—that we are to be monks and nuns who take vows of poverty...
 - It is not that—no—we will inherit the earth...
 - But it is just that we are not left to cling to it as all we have.
 - God is our portion and we look to Him to give it to us when and in the way that He chooses—we are not anxious about what we have and don’t have now...
 - We do as Jesus told us—we seek first the kingdom of God and His righteousness and all these things will be added to us.
 - God will sustain us now with what is sufficient for us, and then He will give us the new heavens and the new earth as our inheritance.
 - It appears that that will be this earth renewed—the city of God comes down from heaven to the earth in that day.
- So those who cling tightly to the earth now—as their portion—lose it, but those who cling to God inherit it.
 - There is also another similar irony with our lives....
2. Those who labour to build their own empire of strength lose their life.
 - Those who give up their life to Christ find their life—inheriting eternal life.
 - Jesus said,
 - **Mark 8:34-37: “Whoever desires to come after Me, let him deny himself, take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?”**
 - And similar to this, in John 12:25, Jesus says:
 - **Joh 12:25 “He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.”**
 - The Cainites, by clinging to life will lose it, but the Sethites, who gave themselves to serve God, obtain eternal life.

Conclusion...So what about you?

Are you a restless wanderer without God in the world, or are you a trusting child of God who has your portion in Him?

- The Cainites will lose everything, but Christ and His seed will inherit all things!