

## From Bad to Worse

Genesis 4:1-5:32

### Introduction:

**After Eden:** Once you start you can't go back (e.g., cutting a hole in the vanity for our master bathroom). Once Adam and Eve sin, they can't go back to before sin entered the world. They can't rewind the tape (e.g., Avengers Infinity Wars & Endgame, there's no DeLorean with a flux capacitor). This is true on a macro (e.g., universal) and micro level (i.e., once you sin you can't "un-sin" and you have to live with the consequences). They can't unknow what they know. They can't unchoose what they chose. Sin has consequences. It messed everything up and it is messing everything up. We will see that sin takes us from **bad to worse**.

**Bad to Worse:** Sin is not neutral. Sin devolves (e.g., premise of "Scared Straight" is that your sins now will lead you down a road; e.g., meth addiction). We are all sinners and some of us are able to hide our sin better than others (e.g., visible vs. hidden sins). We're all walking with the metaphorical limp of sin. But, if you and I think we can excuse, manage, minimize, or ignore the real and dangerous effects of disobedience to God, then we are choosing to march deeper into dangerous and dark clutches of sin.

- God's Word is trying to get our attention. It's trying to point out both the **dangers of sin** and the **possibility of redemption** if we'll open our eyes to see it.

**Main Point:** Once sin enters creation, it infects all people and continues a spiral of destruction taking them from bad to worse. Things are worse than we imagined. The effects of sin are more damaging than we realized. We can't go back to the way things were, the only way is forward in grace, turning from our sin, and trusting God to keep his promise and save us.

<sup>4:1</sup> Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." <sup>2</sup> And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. <sup>3</sup> In the course of time Cain brought to the LORD an offering of the fruit of the ground, <sup>4</sup> and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, <sup>5</sup> but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. <sup>6</sup> The LORD said to Cain, "Why are you angry, and why has your face fallen? <sup>7</sup> If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it." <sup>8</sup> Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. <sup>9</sup> Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" <sup>10</sup> And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. <sup>11</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. <sup>12</sup> When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." <sup>13</sup> Cain said to the LORD, "My punishment is greater than I can bear. <sup>14</sup> 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." <sup>15</sup> 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. <sup>16</sup> Then Cain went away from the presence of the LORD and settled in the land of

Nod, east of Eden. <sup>17</sup> 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. <sup>18</sup> To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup> And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. <sup>20</sup> Adah bore Jabal; he was the father of those who dwell in tents and have livestock. <sup>21</sup> His brother's name was Jubal; he was the father of all those who play the lyre and pipe. <sup>22</sup> Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. <sup>23</sup> Lamech said to his wives: "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. <sup>24</sup> If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." <sup>25</sup> 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." <sup>26</sup> 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.

## 1. A Story of Two Brothers (vv. 1-7)

<sup>4:1</sup> Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." <sup>2</sup> And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. <sup>3</sup> In the course of time Cain brought to the LORD an offering of the fruit of the ground, <sup>4</sup> and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, <sup>5</sup> but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. <sup>6</sup> The LORD said to Cain, "Why are you angry, and why has your face fallen? <sup>7</sup> If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

**A Continuation of the Story:** This story shows us the fruit of the sin of the garden. It also continues to give us a fuller picture of the multiple dimensions of sin (e.g., flesh, world, satan). If Satan is behind the sin of Genesis 3, the flesh (personal) and world (cosmic) are the primary dimensions of sin in Genesis 4. Genesis 4 rightly belongs in the same section as Genesis 2-3 (in fact, Gen 5 is the new *toledot* section). The effects of the curse don't stop at expulsion from the garden.

- Sin doesn't stop. Sin doesn't want a piece, it wants the whole thing (e.g., addiction, etc). Like a conqueror taking it all (e.g., Hitler, Alexander, etc).

**A Story of Twos:** There's a story of **two boys** (Now Abel was a keeper of sheep, and Cain a worker of the ground) who come to worship God with **two sacrifices** (In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions). **Cain** and **Abel** become representatives of **two paths** in Scripture. One is a path of righteousness and one is a path of unrighteousness.

- "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few" (Matt 7:13-14).

**(1)** Jude mentions **Cain** at the head of a list of evil people in the OT: "Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion" (Jude 11). Jewish literature at the time of Jesus had a very negative view (like the Bible) about Cain: "There is no Judgment, there is no Judge, there is no

other world, there is no gift of good reward for the just and no punishment for the wicked” (*Tar Jon, Tar Neo*).

(2) “By faith **Abel** offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks” (Heb 11:4).

**An Unrighteous Sacrifice:** And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. **God accepted Abel’s sacrifice but does not accept Cain’s sacrifice. Why?** Some have suggested because Abel’s is the “firstborn” or that Abel’s is a “blood” (i.e., animal) sacrifice. But the evidence doesn’t suggest any of this. In Genesis 4, God doesn’t indicate that the type of sacrifice is a problem. When the NT writers reflect on this story, they never mention the type of sacrifice. There are multiple kinds of sacrifices in the Torah that would serve as examples of both Cain’s (e.g., Lev 2) and Abel’s particular choice in what to sacrifice. **Both sacrifices are acceptable in form. It was not a problem with the ritual but the person.**

- We see something similar when it comes to the Lord’s Supper. We eat and drink the same ordinance each week in gathered worship. We read from 1 Corinthians 11:23-26 almost every week. But if you read the next verses you see Paul give a warning: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself” (1 Cor 11:27-29).
- Notice that the judgment is not a problem with the ritual but with the heart of the person partaking. As we read the rest of the story we see that the problem is not Cain’s offering but his heart. This is what the Church Father’s noticed as well:
  - “At the beginning God had respect to the gifts of Abel because he offered with single mindedness and righteousness, but he had no respect for Cain’s offering because his heart was divided with envy and malice” (Irenaus).
- Moses is not contrasting the comparative righteousness of two ways of life, as if pastoral pursuits are better than agricultural ones. God has more than enough room for both shepherds and farmers. The difference is in the attitudes of the worshipper.

**Check Your Heart:** You and I should be careful as well. There’s a temptation even among us to rely on the ritual without the faith. I see this all the time with the way we treat **prayer** as “magic.” Genuine repentance and faith are more significant than ritual behavior. Saying “in Jesus’ name” isn’t like rubbing a genie’s lamp (if it is then that might be a perfect example of taking the Lord’s name in vain, cf. God bless America). When we pray “in Jesus’ name” it is not an incantation but should be describing the spiritual posture of our hearts. We are praying in complete submission to the authority of the risen Christ. It matters little if you say the “correct” words if your heart does not demonstrate a genuine attitude of humility and faith. It is presumptuous to think that God responds to the form rather than the heart. Or think about **baptism**. We know that simply going under the water does not save you at all (if that’s the case we’d just be hitting the local pools each summer RKO’ing everyone we see). Merely “entering the water does not purify

[someone] who [has] not repented, similarly, unless it is received from a repentant heart, the prayer of confession has no significance of its own... [What] actually atones for [sin]... is not the prayer of confession but the spirit of truth which is at work in the heart of the [repentant sinner]" (Tukasi).

- And Jesus has a warning for us. The act of murder that we see Cain commit is merely the enactment of the sin already in his heart: "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift" (Matt 5:21-24).
- Examine your heart.

### God's Unexpected Choice:

- There is an unexpected pattern in God's plan. In almost every instance the plan and promise of God proceeds through the younger son (in a culture that prized the eldest). Abel (and later Seth) is chosen over Cain. Isaac is chosen over Ishamel. Jacob is chosen over Esau. Joseph over his older brothers. David over his brothers. Etc. This choice of God is both unexpected (reminding us that it is not the human plan that counts) and a signpost to the second Adam.
  - Open our eyes to look for God in the unexpected.
  - Break our entitlement mentality toward God.

**God is Not Hard to Find:** How did Cain respond to God's rejection of his sacrifice? Cain was very angry, and his face fell. The LORD said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it." He chose wickedness over goodness. When confronted he grew angry (and killed!) rather than repenting.

- God, in his grace, comes to Cain and offers him a chance to reject sin. He asks him questions (like he asked Adam and Eve) that he already knows the answer to. He warns him, sin is not something to play with. You must fight it or it will destroy you. Sin doesn't want to "coexist" in your life, it wants to take over. "Why are you angry?" literally means "Why does it burn in you?" Anger is that burning inside. Here, it cannot be quenched. It is burning out of control. Sin only adds fuel to the fire. What does fire do? It consumes! It destroys!
- Cain could not come to terms with the fact that his brother's offering was accepted and his wasn't. He was jealous and angry. He felt *entitled* to God's acceptance. **Entitlement** is "the feeling that something is owed to me without having to do anything." It's easy to presume on God's grace. The rules for others don't apply to you. Imagine someone giving you \$5 a day for a month. It's totally grace but when they stop you feel angry, upset, annoyed. We treat God's grace that way. If we deserve (e.g., entitled) then it's not grace!

- Cain thought everyone else was wrong (Abel, God, etc.) but himself. The world revolved around him. We have a warning not to be like Cain (don't murder your brother, duh!) but more importantly, choose God over sin.

How are you relating to God? Presumption? Entitlement? How do you relate to God when he calls you out on your sin? **Turning point. Choose your own adventure. Pick your path. Red pill or blue pill.**

## 2. The Sinner's Punishment (vv. 8-16)

<sup>8</sup> Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. <sup>9</sup> Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" <sup>10</sup> And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. <sup>11</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. <sup>12</sup> When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." <sup>13</sup> Cain said to the LORD, "My punishment is greater than I can bear. <sup>14</sup> 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." <sup>15</sup> 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. <sup>16</sup> Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

**Turning to Sin:** Sin alienates. Sin alienates us from God. It alienated Adam from Eve (e.g., husband/wife), now it puts enmity between brothers (e.g., competition, comparison, division). \*Through the gospel, a win for one of us is a win for all of us.

**Conversation #2:** God comes *again*. Again he's asking questions he already knows the answer to ("Where is Abel your brother?"... "What have you done?"). Cain tries to deflect ("I do not know; am I my brother's keeper?"). He lies (he does know) and justifies his ignorance.

- You and I are "our brothers' keepers." The gospel demands we care for our neighbors ("love your neighbor as yourself," Good Samaritan, etc.).
- When I look around am I jealous of others? Am I only concerned with what I get? Do I care only for myself or for others?
- Sin impacts others. Our sin impacts others. There is no such thing as "victimless crime" (e.g., pornography literally supports sex slavery, child abuse, it ruins marriages with false visions of intimacy, it promotes sexual violence, it makes women sexual objects rather than dignified image bearers, traps men in fantasy worlds, etc.).

**Cain Refuses God's Warning and Receives God's Judgment:** Sin must be judged (you might want forgiveness for yourself but you want justice when sinned against). And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." In the same way that the ground was cursed because of Adam's sin, the

ground is cursed toward Cain. But Cain's punishment is escalated just like his sin (there are different levels of sin). Cain is also exiled from community to become a wanderer.

**Unbearable:** Cain said to the LORD, "My punishment is greater than I can bear. <sup>14</sup> 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." Cain is the perfect example of a selfish sinner. He is more upset by his punishment than the *death of his brother*. He deserves death but is upset by exile.

- He still is not owning up to his sin. And he doesn't even handle the punishment. He is supposed to *wander* but he *settles down* (i.e., builds a city).
  - "Nearly three years after the murder of Cesar Lopez-Flores, his killer pleaded guilty, saying he found God while incarcerated, which urged him to confess. In a statement that shocked the court, Danny Holmes pleaded guilty minutes after his trial began last week, confessing to the murder of Lopez-Flores. He'll serve a life sentence in prison. In a lengthy statement, Holmes addressed the court, explaining his decision to confess to the murder. He said over a year ago, God changed his life. "I'm 30-years-old, and I've been fighting for nothing all my life. I've been fighting for gangs. ... [I've] never fought for anything that made sense. But I knew the Lord was telling me to fight for him this time. I just knew he was stirring on my spirit." "Momma, you know I love you," Holmes said to his mother. "But Momma, I promise you, your baby boy, he's going to serve the Lord forever." "My consequences deserve a life sentence," he said.

**Protection/Grace:** In reality, the punishment is greater than you and I can bear, but the grace of God is greater and so he takes that punishment for us. <sup>15</sup> 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. <sup>16</sup> Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

- "God's concern for the innocent is matched only by his care for the sinner" (Kidner). The truth is, only God can judge (*that's a scary statement because he will*). But he is a gracious judge.

### 3. The Downward Spiral of a Sinful People (vv. 17-24)

<sup>17</sup> 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. <sup>18</sup> To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup> And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. <sup>20</sup> Adah bore Jabal; he was the father of those who dwell in tents and have livestock. <sup>21</sup> His brother's name was Jubal; he was the father of all those who play the lyre and pipe. <sup>22</sup> Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. <sup>23</sup> Lamech said to his wives: "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. <sup>24</sup> If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

**Evolution or Devolution?:** Civilization grew up among Cain's descendants. They built a city, made instruments, developed music, etc. The feeling is one of progress (e.g., technological advancement, innovation). It is easy to let our progress hide the reality of ever-increasing sin (e.g., World War I shattered this myth). In our sheltered world we hide from the reality that genocide, war, slavery, etc. are happening right now! And, in fact, the very technologies we champion are often the tools of murder and the causes of war. Notice that Cain was sent east (like Adam and Eve) away from the garden. Sin takes us away from God.

- There are some clues in this genealogy showing that sin has taken Cain's descendants, despite their accomplishments, from bad to worse. We see this particularly in the last character, Cain's great-great grandson, Lamech. He boasts: I have killed a man for wounding me, a young man for striking me. If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.
- He brags that he killed someone for striking him. That he doesn't get revenge, he gets revenge "seventy-sevenfold." Compare this with Peter's question to Jesus: "Then Peter came up and said to him, 'Lord, how often will my brother sin against me, and I forgive him? As many as seven times?'" Jesus said to him, "I do not say to you seven times, but seventy-seven times" (Matt 18:21-22).
- He takes Cain's wickedness to levels henceforth unseen.
- They have built a community, a society, a culture, but they have also multiplied wickedness. "The family of Lamech could handle its environment but not itself" (Kidner). This is a very violent place to live. One commentator calls this an "anti-geneology."

**The Way of Cain:** The path of Cain goes from murder to *glorifying* murder, from a murder of passion to reveling in violent killing. It goes from tempted or drawn into sin, to celebrating sin (e.g., we "pride" ourselves in sin, we glorify it in movies, art, music – and have for millennia).

- Not believing in God, not trusting God, doesn't make you morally neutral, it doesn't make you a blank slate, it pushes down the path of wickedness and evil (e.g., you don't drift toward holiness, you drift toward wickedness. Holiness requires intentional work and personal agency).

#### 4. A Seed of Hope (vv. 25-26, ch. 5)

<sup>25</sup> 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." <sup>26</sup> 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.

- But there is a seed of hope planted in ground of the cursed world. God made a promise to crush the serpent by the seed of the woman. Abel is dead and Cain is exiled. So God sends Seth. Seth is a "gift of God." God provided Seth.
- And if you look in Seth's genealogy, you will find a different path than Cain's. The two are intentionally contrasted (e.g., end with different Lamech's).

(1) Seth's genealogy shows people living long, full lives rather than dying violent, young deaths.

(2) Seth's descendents include Enoch (notice the formula is broken) as an example of intimacy with God (i.e., face-to-face), something that many thought was lost after the garden. Life amidst the curse possible. There is a way to walk with God and find life.

(3) Seth's genealogy takes us to Noah who is a righteous and faithful servant of God who continues to provide hope and salvation for a remnant of faithful followers who trust in God and forsake wickedness.

<sup>5:1</sup> This is the **book of the generations** of Adam. When God created man, he made him in the **likeness of God**. <sup>2</sup> Male and female he created them, and he **blessed** them and named them Man when they were created. <sup>3</sup> When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. <sup>4</sup> The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. <sup>5</sup> Thus all the days that Adam lived were 930 years, and he died. <sup>6</sup> When Seth had lived 105 years, he fathered Enosh. <sup>7</sup> Seth lived after he fathered Enosh 807 years and had other sons and daughters. <sup>8</sup> Thus all the days of Seth were 912 years, and he died. <sup>9</sup> When Enosh had lived 90 years, he fathered Kenan. <sup>10</sup> Enosh lived after he fathered Kenan 815 years and had other sons and daughters. <sup>11</sup> Thus all the days of Enosh were 905 years, and he died. <sup>12</sup> When Kenan had lived 70 years, he fathered Mahalalel. <sup>13</sup> Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. <sup>14</sup> Thus all the days of Kenan were 910 years, and he died. <sup>15</sup> When Mahalalel had lived 65 years, he fathered Jared. <sup>16</sup> Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. <sup>17</sup> Thus all the days of Mahalalel were 895 years, and he died. <sup>18</sup> When Jared had lived 162 years, he fathered Enoch. <sup>19</sup> Jared lived after he fathered Enoch 800 years and had other sons and daughters. <sup>20</sup> Thus all the days of Jared were 962 years, and he died. <sup>21</sup> When Enoch had lived 65 years, he fathered Methuselah. <sup>22</sup> **Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters.** <sup>23</sup> Thus all the days of Enoch were 365 years. <sup>24</sup> Enoch walked with God, and he was not, for God took him. <sup>25</sup> When Methuselah had lived 187 years, he fathered Lamech. <sup>26</sup> Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. <sup>27</sup> Thus all the days of Methuselah were 969 years, and he died. <sup>28</sup> When Lamech had lived 182 years, he fathered a son <sup>29</sup> and called his name **Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands."** <sup>30</sup> Lamech lived after he fathered Noah 595 years and had other sons and daughters. <sup>31</sup> Thus all the days of Lamech were 777 years, and he died. <sup>32</sup> After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

## Conclusion

### So What?

- **You and I are sinners.** Don't murder your brother. Check your heart (anger, jealousy, etc.). This seems like something you don't need to worry about? One point of this passage is that, in our sin, it is easier to murder our brother than it is to repent of our sin.
- **Sin leads to death.** Sin always and only leads to death. It never leads to life and joy. Sin will destroy you, sink you, and bring you down.
- **God offers life.** God offers life, rest, communion, peace, flourishing, salvation, and restoration. We look around the world and only see the "path of Cain" (e.g., power, revenge, etc.) but there is a "path of Seth" (e.g., walking with God, salvation, relief, flourishing, etc.).
- **The people of God demonstrate God's redeemed community.**



**Turn from sin and trust Christ.** I want you to know freedom. I want you to experience community. I want you to live your purpose in Christ. But you can't have Christ and your sin.