

A World of Violence

Genesis 4:1-6:8

Outline

I. Literary Structure

A. Early Violence and Hope (4:1-5:32)

1. Parallel Narratives

- a. Sinful Cain (4:1-16)
 - i. Cain and Abel Together
 - ii. Distinguished Sacrifices
 - iii. Murder of Abel
 - iv. Curse and Protection
 - v. Cain Banished

- b. Righteous Seth (4:25-26)
 - i. Birth of Seth
 - ii. Birth of Enosh
 - iii. Comment

2. Parallel Genealogies

- a. Cain's Sinful Lineage (4:17-24)
 - i. Enoch
 - ii. Lamech

- b. Seth's Righteous Lineage (5:1-32)
 - i. Enoch
 - ii. Lamech

B. Later Violence and Hope (6:1-8)

1. Son's of God (6:1-3)

- a. Son's of God/Daughter's of Men
 - i. Sethite Men/Canaanite Women
 - ii. Angels/Human Women
 - iii. Noblemen/Peasant Women

- b. Violation of Women/Illegitimate Marriages

- c. God's Reaction

2. Nephilim (6:4-7)
 - a. Warlords/Violence
 - b. God's Reaction
3. Afterword (6:8) – Noah/Hope for Diliverance

II. Original Meaning

A. Connection to Israel's Experience of Violence

1. Early Violence and Hope

a. Narratives

i. Cain – Egypt

- Occupations
- Sacrifices
- Murder
- Location
- Protection

ii. Seth – Israel

- Name of YHWH
- Prayer

b. Genealogies

i. Cain's Lineage

- City Builder (4:17)
- Name of City (4:17)
- Pride in Murder (4:23)
- Death of Children (4:23)
- Increased Protection (4:24)
- Cultural Sophistication (4:20-22)

ii. Seth's Lineage

- Biological Descent (5:32)
- Righteousness (5:32)
- Numbers (5:24)
- Long Lives (5:27)

2. Later Violence and Hope
 - a. “and also afterward”
 - b. Numbers 13:22-33

B. Implications

1. Early Violence and Hope – good news from the past.
2. Late Violence and Hope – good news for the future.

III. Modern Application

A. Inauguration

1. Violence Jesus suffered (Heb. 12:23-24)
2. Deliverance Jesus brought (Matt. 5:10-12; Heb. 2:14-15)

B. Continuation

1. Continuing Violence – Persecution (Matt. 23:34-35)
2. Continuing Faith (Heb. 11:4)

C. Consummation

1. End of Violence (Rev. 21:1-5)
2. Final Deliverance (Rev. 22:1-2)

Teacher's Guide

Suggested Lesson Plan:

1. Display (on a board or overhead) and explain the main ideas of the lesson.
2. Play the video tape "A World of Violence" as participants take notes on outlines.
3. Discuss the main ideas of the video.
4. Discuss discussion questions.

Main Ideas:

1. Moses used the narratives and genealogies of Cain and Seth to contrast Egypt and Israel, encouraging Israel in their journey to Canaan.
2. The lineage of Seth leading to Noah brings encouragement from Israel's past concerning God's faithful deliverance in addition to bringing hope for the future that God would help Israel possess Canaan.
3. The violence and deliverance of Genesis 4:1-6:8 compel the church today to recognize the violence and deliverance in the life of Jesus (Inauguration), in their own lives (Continuation), and respectively conquered and realized through the parousia (consummation).

Discussion Questions:

1. Make a list of the ways Moses parallels the narrative of Cain with Egypt and the narrative of Seth with Israel. Does such audience-specific (i.e., intended for Israel as they traveled from Egypt to Canaan) revelation call into question the historicity of the actual events? Name some examples of audience-specific revelation in the New Testament.
2. Discuss the sinful actions of Cain and his lineage. Do such sinful activities occur in our society today? If so, give examples. What does this mean for Christians as we interact with our culture (refer to the comparison between Seth and Israel)? What is our hope for deliverance from violence?
3. Just as Moses used Genesis to encourage Israel to possess Canaan, discuss how these passages encourage you in your Christian faith. If these passages encouraged Israel to possess an entire nation, what kind of life should these passages encourage you to live?
4. Discuss the unique ways Moses used genealogies to make theological points. Find other genealogies in Scripture (e.g., I Chronicles 1-10; Matthew 1) and discuss any unique aspects used to make theological points. Discuss how you would normally treat a genealogy as you read the Bible and what impact Pratt's exegesis of these genealogies has for your hermeneutic.