

Walking the Old Paths, Episode 18 transcripts

Summary

Genesis chapter four introduces to us the world's first false religious system. We will meet two different people, who bring two very different offerings, that have two very different results. The first recorded murder in history occurs in this chapter as a result of an unrepentant sinner filled with jealousy and rage.

Genesis 4 Outline

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Transcription

God himself made the sacrifice. He sent his Son, Jesus Christ to be that perfect sacrifice. And it was a bloody sacrifice, wasn't it?

Welcome to the Walking the Old Paths podcast. I'm JP, your host on this journey through the Bible. Each week we embark on a systematic study of the scriptures from Genesis to Revelation.

Genesis chapter four introduces to us the world's first false religious system. We will meet two different people who bring two very different offerings that have two very different results. Uh, we see also, the first recorded murder in history occurs in this chapter as a result of an unrepentant sinner that's filled with jealousy and rage. And then the chapter ends with the birth of Seth, the next in the genealogical line of that promised seed of the woman back in Genesis 3:15.

We enter in here into verse one of chapter four: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." [Genesis 4:1-2]

Now we have something encouraging here that I'd like to point out. And that is Eve's response here to the birth of their child, Cain. Now, you know we. Eve had a hard time here in chapter three of being deceived by the serpent. Um, leading her husband in sin and then in her judgment, uh, by God. But her response here, when she gave birth to Cain, she says, I've gotten a man from the Lord.

Now, Cain means acquired of the Lord. And I think what Eve here is, is likely referencing as God's promise back in Genesis 3:15 of the coming Redeemer from the seed of the woman. You know, Eve recognized her sin and her part in all this, and she is really looking forward to the Redeemer now, God's promised seed.

Now, she's wrong in who Cain actually is. I mean, he is not that promised Redeemer. Uh, Eve had high hopes for him, obviously, as all mothers who love their children do. Uh, but Cain is not that person, as we will see. And it's going to be hard on Eve as well.

Um. So, Abel now, when she gave birth to him, his name actually means vanity or wind. So I don't know if why she named Abel that, or whether that was because she saw who Cain was and realized that this could not possibly be that seed that should bruise the serpent's head. And so she, you know, lost hope in that at that time.

I mean, as we know, God doesn't work on our timetable. His timetable is very slow and patient, and he does things right. I mean, it is everything he does has purpose and is perfect. We are the opposite. We're everything that we want to do is urgent. We want it done right now. We want it done yesterday. Uh, but that is not the way with God. So we have to rely on God's timing, and we have to trust in him through difficulties as we get there.

But we see here that Cain and Abel, there are two very different people, and they have different occupations here. As we will see that Abel here is a keeper of the sheep, he was a herdsman and Cain was a tiller of the ground. He was a farmer who produced crops and raised, you know, fruits and vegetables and corn and beans, everything that, that, that antediluvian world needed back then. So Cain was a tiller of the ground. So we have two very different occupations.

But now we're going to see here the contrasting offerings of Cain and Abel. And the Bible says in verse three, here "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD."

Cain's offering was of the fruit of the ground. Now this represents the work in the toil of man on earth to bring forth that which sustains physical life. Now you will recall that God's judgment on Adam included three different references to the difficulties he would go through just to eat. And Genesis 3:17: "*cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.*" And in Genesis 3:18: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." And then finally, in verse 19: "In the sweat of thy face shalt thou eat bread." So Cain's offering here is a representation of the work of man's hands.

And this contrasts to what Abel brought in verse 4: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering."

Abel's offering was what? He was of the firstlings of the flock, and the fat thereof. This offering is completely different to that which we see of Cain. And it isn't because of their occupation that Abel brought of a sheep, and Cain brought out the fruit of the ground. This has to, they have to understand, as we'll see here, that what their what they were bringing here was in accordance to what God had, um, probably had told them of, or they had been, uh, told by their parents. Back in Genesis 3:21, when God had to clothe Adam and Eve in that garden, it says,

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”

You know, there in front of Adam and Eve, um, after their sin, their fig leaves that they had sewed together were not appropriate. They were not adequate for covering. And God uses as an example here to show them the seriousness of sin. And he had to take an animal and shed its blood and take its coat to make coverings for Adam and Eve.

Their sin brought this upon him, and this was the first example that they see the seriousness of sin and what it takes to cover over sin. Their nakedness was showing and they had to have appropriate cover.

And just same with us you know, we have sin upon us, and it takes a particular offering to cover that sin. And as we know, as I've talked about, it was the blood of Jesus Christ, that lamb that was slain from the foundation of the world.

So then Adam, Cain and Abel probably had this already, this idea of what was required for sin. And they bring their offerings unto, uh, God. Now, Abel, he brought of the firstlings. Okay. It was the firstborn. That firstborn was a symbol of strength and virility. The fat thereof meant that Abel brought the best of the sheep. He did not bring to God that which was injured, diseased, or unwanted. Rather, he brought the best of the flock. It was a pure and spotless sacrifice.

Abel did this by faith, and likely, as I said, because of that sacrifice that was made back in Genesis 3:21. And what do we see here? We see that the results of this is that God had respect unto Abel and to his offering. Now that word respect there means that he looked at it with approval.

And one can wonder, you know, when they these boys were bringing their offerings? Cain, he had, you know, he had taken the best of his ground. Uh, you know, he had cucumbers and broccoli and carrots and different colored peppers and, uh, cabbages and corn. I mean, it was a beautiful array. He probably arrayed it very beautifully on a on a platter with flowers that he had picked from the garden. Uh, maybe fruits of all different colors. You know, oranges and apples and pears and plums and different watermelons and and musk melons. You know, that was the fruit of his labor, his work.

And we and we understand why God rejected that, but he accepted Abel's. Abel brought a lamb. He took the best of the flock, the firstling of it. And that he led

that little precious sheep, you know, to the slaughter. And that little guy looking up at him, you know, just with, uh, total submission. And as Abel had to took that knife and slit its throat and the blood came out, and then he had to burn that body on the altar. You know, that was a disgusting thing to Cain. It was something to be rejected. Cain was bringing the works of his own hands here.

And Genesis 4:5 we read, "But unto Cain and to his offering he had not respect." God did not respect Cain's offering. It was beautiful, right? It was all those fruits and vegetables. And but in God's sight that was what was cursed. That represents what man can do with his own hands.

In contrast to Abel, God did not look with approval upon Cain and his offering. Cain refused to make an offering that would have been approved by God. He wanted to do it his way and by the works of his own hands. Uh, the works of his hands, like I said, it was the representative of the curse that was upon man for sin. Now, how can God be pleased with that which represents our sin and our own attempts at pleasing God.

At God's rejection of his offering, Cain became very wrath we see: exceeding hot. He burned, in other words, and it says his countenance fell. That reflects the mood and attitude of Cain to be defiant and angry.

Now, Cain's offering here can be likened unto our efforts today. You know, and as you know, those of you who are obedient to the command to go and witness to others, you know this to be the case because we talked to so many different people from so many different religions or no religion at all. And we understand that in their mind's eye, that's how they expect to come to God.

They think that they are good enough. They think that their religion, their church, that is what is going to get them into heaven. And all religions are like this. They come to God, they come to salvation through good works.

Ask them when you're out there talking to somebody. Uh, you know, it could be a coworker. Just start with that. You know, someone who is a muslim, a Hindu, a Catholic. Ask them, how does someone get saved, how do you get to heaven, and hear their response.

It will always be something to the effect of I believe that I'm good enough, or it takes good works to get into heaven. You have to do this. You have to do that. You have to do the other in order to be saved.

Bible Christianity is completely different. It is that God himself made the sacrifice. He sent his Son, Jesus Christ to be that perfect sacrifice. And it was a bloody sacrifice, wasn't it? Jesus Christ was there, hung on the cross. And before that he was beaten and bruised. And it says that his face was so marred more than any other man. He did not even look like a man after that beating he took. And then they crucified him. That is what it took for your sin and my sin to be made right in God's sight. God himself took our sin upon him, that we might have the righteousness of Christ upon us.

And when you come to God under your own power, under your own works of your hands, you are rejecting what God has done.

And I've heard this so many times from people, they'll they'll tell me, well, why didn't God give us more ways that we could get into heaven? You know, that we could be good or, you know, morally we could do this and that. And I say, you should be thankful that God gave us a way, period, that there is one way to be saved. If there wasn't, we would all be doomed to hell. There would be no way for us to get into heaven. They don't like that. They don't want to hear that they're not good enough to do it.

And I've talked to coworkers before and I've seen this. You know, they'll be talking about people in prison. And I'll mention, you know, that they could be saved. Well, how could they be saved? How can this mass murderer get saved? You know, and they they just don't understand that. To them that they should be damned to hell forever because of what they've done. But they don't look at their own sin in the same way.

We judge our sins based upon other people, and we say, well, I'm not in prison, so I'm not as bad as this person. I didn't kill anybody, so I'm not as bad as this person. But they don't see their own lives. They don't see their own blasphemies that they do constantly.

And I was no different. You were no different either. I'm not judging them because I'm better than them. I'm not. I'm worse. Now I have the truth of the gospel in me, and I still have to battle with sin. And that's disgusting. It's disturbing. I hate it. That's. That's the struggle between the old man and the new man.

But we understand as Christians why they think this way is because that's how we thought. Before we got saved. We were looking at our own human goodness,

our own good works. But you know what? Our good works in God's sight are as filthy rags. You want to take your good works to the throne of God and tell him this is why you should let me into heaven. That's disturbing. That's disgusting. Try doing that with anybody else. Take dirty, filthy rags and offer that to them in payment for something and see how they react to it. How much more a holy God who has offered a way of salvation and yet we reject it.

There is big application here in this passage, and we need to spend time and meditate upon these verses. Um, that of Cain and Abel, the two different sacrifices, two different ways. One is God's way, the other is man's way.

And we see this in the New Testament in other places. You know, in Hebrews 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

Abel came to God God's way, and he offered a more excellent sacrifice that says than Cain did. And by this he was declared righteous.

How are you coming to the Lord? How have you come to the Lord? Have you come to God his way through the cross, through Jesus Christ, or are you still trying to earn your way into heaven?

People reveal things about themselves. Baptism is one of these things that I find is interesting, that people will who are baptized as infants, will then and they're like in some reformed church, or they came out of a Catholic church. Well, they want to get baptized a scriptural way, but why are they doing it that way? Is it because they think that? Baptism might have something to do with their salvation. Well, then you are trying to earn something.

Now, if you come to want to get baptized a scriptural way, then you're doing it because that's what God has commanded you to do. As an identification with him in his death, burial, and resurrection.

But if you're doing it because you have this thought in the back of your mind that if I don't get baptized that way by immersion, that maybe I'll be damned to hell. Then you are looking at baptism completely wrong, and you are looking at it as a work.

How many other things do we do like that? We need to judge ourselves and our motives for everything that we do and understand how am I coming to God? What offering am I bringing? Is that the works of my own hands or am I trusting Christ?

Cain and his offering represents the person who trusts in himself as being a good person, or by giving to God the good works of his hands. They believe that this will please God and give them eternal life one day. They are satisfied in themselves and do not see their need of the sacrifice of the Savior.

You know theirs is a hope-so salvation, because though they think God will accept it as Cain thought, they don't know for sure, for certain. Because what is the mark of being good enough? Was I good enough? Did I do enough good things to outweigh the bad things? But though they don't know for sure, they're happy trusting in themselves. You see, to search for the truth might mean that they would have to admit that they are not good enough, and their good works are actually as filthy rags in God's sight. This admission would require them to change their offering and to do it God's way.

Most people don't want to give that enough thought because of where it leads them. You see, when you are challenged that you are not as good as you think you are, that's a hard pill to swallow. But it's one in which you need to think over and comprehend.

And Abel, in his offering, represent the person who trusts in God and His Son, Jesus Christ, that Lamb of God as the offering that taketh away the sin of the world. This person rejects any human merit of goodness to earn one's own salvation. In fact, by coming God's way, he admits to being unable, unworthy, and incapable of coming any other way to God but through the sacrifice of Jesus Christ. Theirs is the Know-so salvation because it doesn't rest on self, but it rests upon the Redeemer.

Which type of faith do you have? Is it the hope-so salvation or the know-so salvation?

When I ask people, when I go out and door knocking and talking to them, do you know if you're going to heaven? Well, I hope so. You know, when people say that it's a good indicator that they're not really saved or they have not been taught that they can have the assurance of salvation. More questioning is needed to help them get to that correct answer, or the correct direct path that they need to take.

If they're not saved, then they need to come God's way. Right. You know, the offering of Abel.

But when they're coming their own way through the offering of Cain or the, as the Bible says, the way of Cain, then they're lost. And we need to help them see that they're lost.

You might be listening here today and have been coming the way of Cain - through your own ways, through your own goodness. And I want to point out some things here in the New Testament. As I said in Matthew 7:13 and 14, we see that there are two ways: "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

We see here there are two ways. There's a strait gate that is a narrow path or and a straight path. There's also a wide one, a wide gate, and a broad way, the wide gate and the broad way. That's all the ways of man trying to come to God his own way through religion, through good works, human merit. You name it. The human way, that's the broad way. And it leads to hell. It leads to destruction the Bible says.

God is warning us of this. He says enter ye in at the strait gate. That is the narrow way. Why is it narrow? Because it's only one way. It's God's way. Remember the person who gets angry because God has not given us more ways when he should be happy and thankful that there is one way. That is the narrow way. And why do few find it? Because we want to come our own way.

We see also in Luke 18 that there is two different people. Jesus spake this parable unto certain which trusted in themselves," notice that that they trusted in themselves "that they were righteous, and despised others."

When a person believes that they are self righteous, how are they going to view other people around them? They're going to despise them. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican." We have two people, a Pharisee, a religious man, one whom everybody would think should know God and is going to heaven, and a publican, a tax collector. They were the despised of the earth at that day.

The Bible says, "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican." Oh, he was thanking God how wonderful he was that he isn't like other men who are wicked and evil.

And then he goes on to boast and tell God, "I fast twice in the week, I give tithes of all that I possess." And the Bible says, "And the publican," that is that tax collector, "standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

You know, we don't see prayers in the Bible of how of having someone say a prayer to come to Christ in salvation. But we do see this one here. The only prayer: God, be merciful to me, a sinner. You want to know how to come to Christ. Admit that you are a sinner and come God's way believing on him.

And Jesus said, "I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Luke 18:9-14]

The Pharisee, he exalted himself. You know, he was looking at his good works. He was bringing to God his fruits and vegetables. That's what he was offering to God. Thank you Lord, thank you that I'm not like all these sinners. I'm not like those men in prison who have killed people and stolen stuff and done drugs. No, I'm an honest and upright citizen.

They don't see the wickedness that is actually in their heart every time they take the name of God in vain. Every time that they tell a lie, every time that they have an evil, adulterous thought, they don't see that they're a wicked, vile sinner that is bringing a fruit tray to God and wanting entrance into heaven.

We also see in Matthew 7:21 through 23, two people, one that does things the will of God and the religious person. Let's look at this. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." That's saying that there's religious persons here, there's lots of them today, isn't there? They say, Lord, Lord, they're, they're calling out God's name here. But he he's saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Here's the contrast. One of them is making a proclamation that they know God, but they don't. They don't do his will. "Many will say to me in that day," that is the

day of judgment, “Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

These religious folk. What are they, hat is their motive for, for wanting into heaven. They say, Lord, Lord, do you not know of all that we prophesied in your name, and that we cast out devils? And we did many wonderful works? They’re coming the way of Cain, aren't they?

They're bringing that fruit and vegetable tray to God. This is here, Lord. This is why you should let me into heaven. I prophesy hearing, I spoke in tongues, and and I cast out devils. And I did all these many wonderful works. But he'll profess unto them, I never knew you. They didn't do the will of God the Father.

What was the will of God the Father? That they should believe on Jesus Christ, that they should be sanctified and be made like unto him.

When you come to Christ, you come with empty hands. Friends, you don't have anything to bring. You don't have anything of value to bring to God. You have simply to believe on him.

Now, there's lots of religious folk here and in our day, and I'm sure there has been there's nothing new under the sun. Uh, always and every time, people are always trying to come to God with their fruit and vegetable tray. John 3:18 says, “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

There are two types of people there, one that believes and one that doesn't. He that believeth is not condemned. The Bible says that he that believeth not is condemned already. Why? Because he hath not believed in the name of the only begotten Son of God. He didn't come to God God's way. He came with a fruit and vegetable tree.

John 3:36: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Friend, do you believe on the Son? He that believeth not the Son he shall not see life, but rather the wrath of God abides on him.

Oh, these are powerful scriptures here, friends.

First John 5:12 “He that hath the Son hath life; *and* he that hath not the Son of God hath not life.”

Here's the question to you friends today. Do you have the son, or don't you? He that hath the son hath life, and he that hath not the Son of God hath not life.

Oh, we can learn a lot today here from Cain and Abel, can't we? Cain's way of coming to God through his own works, that beautiful looking fruit and vegetable tray he had. That looked a lot better than that bloodied up lamb that had to be burnt. Oh, the smell of it. It's terrible. It's disgusting. But that was Jesus Christ. Bloodied, broken sacrifice for you. And you know what? It pleased God when Jesus did that.

He was obedient unto the cross. He paid a way for your sin to be paid for and mine. That we could have everlasting life.

We move on here now to God reproofing and exhorting Cain. In verse six it says, “And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?”

God, knowing what Cain would do, yet reproofs and exhorts him to change course; once again, demonstrating here the goodness of God toward us sinners. You know, God knew what Cain would do with this when he was wroth and when his countenance fell. Uh, he knew what was about to happen.

Yet God, in his mercy, his goodness, he still reaches out to Cain. Cain, why art thou wroth? And why is thy countenance fallen? Don't go ahead with what you're doing. This path that you are on. It's going to lead you down a dark road.

Cain should have repented of his offering at the disapproval of God. But instead he chose anger and rage over his rejection and Abel's acceptance.

We also see that God reproofed Cain in the same way that he reproofed Adam and Eve. How was that? By asking questions that demand an answer for sinful choices. God knows the answers to these questions. Why art thou wroth? Because you rejected my sacrifice. Because you won't let me come my way.

Why has that countenance fallen? Because you accepted Abel's and and you rejected mine.

He knew all these things, but he is asking the questions because he wants them to answer truthfully about themselves, as he did with Adam. Who told them that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat? He knew.

And then he asked Eve, what is this that thou hast done? God knows the answers to those questions. They are questions for us. They are meant to help us see our sin; to be able to come to God in a repentant heart.

This is the way of Cain, he rejected God's rebuke and his exhortation, as we will see here. He says in verse seven, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him."

First, I want to point out some things here. If thou doest well, shalt thou not be accepted. That is Cain, if you came to God his way, you would be accepted. I think there is an implication here that Cain knew what he should have done to be accepted. God didn't just let those boys come any old way. They had seen or knew of what happened back in that garden when God had to clothe Adam and Eve. They knew there was a God's way. Cain rejected God's way. By faith Abel came with a better sacrifice than Cain.

Next. We see here that the first occurrence of the word sin in the Bible. And I'm not even going to try to pronounce this Hebrew word, uh, because I'll definitely mess that up. But when I looked at that, this comes from a root word meaning to miss the mark. And in the ancient Hebrew pictograph, it is a picture that is used to have a to measure using a cord. Uh, it says when shooting an arrow or other object to a target, the distance that one misses is measured with a cord. So they would put knots in a cord and you would shoot your arrows. And how much you missed would be measured by that cord. You know, you might have this even spacing between these little knots that they would put in the cord. Now it also gives the sense to of what is the standard and how much you missed by. So that is its root word here to miss the mark.

Now what does that mean for us? That means that there is a mark that needs to be hit. There is a standard God has set and that's perfection. We all miss that state of perfection. Well, some miss by little. Some miss by much. But we all

miss. That's the point of the word there is that we all have missed that mark, whether it be by little, whether it be by much, you have missed it.

I would not judge yourself based on where somebody else falls on that cord of measure. Right? You might have missed by 3 or 4 knots. They might have missed by 6 or 7. Don't feel that you are so much better than them. The fact of the matter is, you missed as well.

And in God's sight you have missed the mark. It's sin. Now it needs to be dealt with. Now you have to have an offering to pay for that sin.

Next we see: "And if thou doest not well, sin lieth at the door." Sin here is like a crouching lion, watching his prey from the camouflage of the grass, waiting to pounce on his victim at just the right moment. That is what the devil does. He waits, crouched in the cover of darkness to strike at just the right moment of opportunity. When sin has opened the door.

Now we come here to this verse here is a little controversial on how expositors interpret it. And this last part: "And unto thee shall be his desire, and thou shalt rule over him." The question is here is who is these three pronouns referring to? Thee, well, actually, four: the, his, thou, and him who are who or what is the pronouns referring to? Now there are three main ways that some interpret this phrase.

The first one is that as a sin offering, and the word there at that was translated as sin is used elsewhere in Scripture as a sin offering. But I don't think that is the meaning here, because that sin offering doesn't come later until the law is given.

Next, someone also looks at it as Abel's submission to Cain as the elder. Basically, God is telling, if that is the case, then God is telling Cain that Abel is to submit unto you because you are the elder Cain. Therefore, don't be mad. Don't be wroth with him. But that doesn't seem to carry the meaning either as we look at the whole verse in context.

Now, I had mentioned this, I believe it was last week that there is a similarity here between the Hebrew words and grammar from Genesis 3:16, and I think I misspoke last week when I said when I mentioned that we interpret, uh, Genesis 3:16 based on this verse here in chapter four. But, uh, it's it's the opposite way. We need to look back to that in Genesis 316 to see how that lines up.

And I think when we take our Bible interpretation techniques and rules, we look at this. This seems to me to be the best, uh, interpretation of the verse. Now in Genesis 3:16, and thy desire shall be to thy husband, and he shall rule over thee. Eve wanted to, Eve wants to have the desire to rule her husband. But God by design has given that rule to Adam, who will rule over her. So there is this conflict and struggle that we see in marriage as part of the curse. And uh, that is evident, uh, in manifested in our marriages, we can see that struggle that can occur when we're not following God's biblical mandate for the roles in marriage.

So when we look here at this verse in verse seven, and that unto thee shall be his desire, and thou shalt rule over him. But again it's this it's the similar language there used. And I believe that refers here to sin having the desire to rule over you but you're you're to have rule over it, okay? You have the control. It's just a matter of who you're going to give it unto. Are you going to let it come in?

Now, when we compare those two verses, like I said, we see that there will be a struggle of sin wanting to take control and have dominion over man, just as woman's desire will be to rule over her husband, man will have the rule if he is to choose to do well, but if he is to open the door to sin, it is waiting to enter and take control. Sin is just laying at your door, waiting for its opportunity, and when it sees it, it comes in. Satan is right there at that door, waiting to use it as an opportunity to get in. And you?

Surely you recognize this in your own life. If you allow a bitterness to come in and you don't stop it right away, and it comes in and festers in your mind, what does that produce? Look at the results of what happens. Judge yourselves, When you let a when you let a lustful thought come in, do you squash it right away? Or do you let it come in? And what are the results when you do?

That is what is being said here in this verse. I believe that sin is just waiting at your door to have an entrance in. You can roll over it. You can shut that door. That devil is just waiting there. But you can shut the door on his face. And what does the Bible tell us? Resist the devil and he will flee from you, right? Don't let him in. As soon as you let him in, guess who's going to have the rule over you? That's right. Sin is gonna.

So we come here to verse eight, and we see here the first murder recorded in history: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Jesus actually refers to this in the New Testament and is used as an example here. Matthew 23:35 “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel.”

Or Luke 11:51 “From the blood of Abel unto the blood of Zacharias.”

Jesus here is referring to the literal person Abel and his murder. No wonder we see Genesis under such attack by the devil, when it is referred to so many times in the New Testament as being historical, as being accurate, and is used as examples. We have had so many firsts in this book of Genesis.

It's been a wonderful study to do myself. I've hope you have been blessed by it as well as we've gone through it.

How did this happen? That Cain rose up against Abel, his brother, and slew him? Well, just as that sin sits there crouching at the door, you know, Cain came and talked to Abel, his brother. What was his intent? What was his motive? Well, he was definitely furious and angry. Um. And he had never repented of this when God was talking to him and warning him, rebuking him, and exhorting him to do what is right. We don't see a response from Cain, do we? There's none recorded there. He sat in silence. He just rejected it. No, I know what I want to do.

So Cain looked for his opportunity, and he came and talked with his brother Abel, “and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

And he you know, Cain wasn't willing to sacrifice a lamb, but he was willing to sacrifice his brother, wasn't he?

Sin was laying at the door waiting, and pounced upon Cain, turning him into a murderer. Sin's desire was for Cain, and since Cain chose not to rule over it by turning to God and his wisdom, he was brought under its control.

In First John chapter three, we see another recorded mention here of this. It says: “In this the children of God are manifest, and the children of the devil.” Again, we have two contrasts here the children of God and the children of the devil. “whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother.

And wherefore slew he him? Because his own works were evil, and his brother's righteous." [1 John 3:10-12]

John here is showing us that there is a contrast. There is the children of God. There's the children of the devil. There was the works of the evil, and there was righteous works, because his own works were evil and his brothers were righteous.

Cain didn't want to repent of what he had done and come God's way that would have had, would admit that Abel was right and he was wrong. No, he wanted it his way. He was jealous and envious of his brother, that God had respect unto it, but not unto his own. God did not allow Cain to come his own way. It was rejected, and this was the sin that sat there and festered at his door and allowed, and he allowed that in. And the fruit of it was the murder of his brother.

In verse nine, we see that Cain is arraigned by God. "And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?"

God is once again asking a question to which he already knows the answer, but is looking to bring conviction of sin which should result in repentance. However, Cain's response is first a lie and then it is sarcasm. Where is thy brother Abel? And what did he respond to God? I know not. Oh, you do know where where Abel is that you killed him? Uh, and then he uses sarcasm here. And actually, it's kind of a play on words because he says, am I my brother's keeper? And if you remember, Abel is what he is, a keeper of the sheep.

The Bible warns of the way of Cain. And we see that in Jude, uh, where it says, "Woe unto them! for they have gone in the way of Cain." What was the way of Cain? Well the way of Cain is a slippery slope of sin. It first happened with unacceptable worship. That offering of human merit. Second, it was unrighteous anger towards God and Abel. Third, it was a rejection of God's wisdom. When God reached out to Cain and tried to turn him from his course that he was on, trying to shut the door on sin and trying to bring Cain back to a right relationship with him. Fourth, we see murder the result of the first three. Then we see five, the lying to cover one's sin, and finally six the indifference to God's commands. That is the way of Cain.

Next we see the evidence presented and conviction rendered. Verse ten: “And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.”

In this phrase, “the voice of thy brother's blood crieth” God here is using another figure speech. It's called personification. It's used to emphasize the seriousness of what Cain has done. Now, personification is a figure by which things that are represented or spoken of are as like persons, or by which we maybe attribute intelligence, or by words or actions to inanimate objects or abstract ideas.

Again, God uses figures of speech all throughout the Bible, and they're used to create emphasis and seriousness. The voice of thy brother's blood crieth. The blood here is he's given us the personification of having a voice. And it is kind of interesting that God uses that term, because blood really does have a voice. You know, in our modern, uh, forensics now, we we can take blood samples from murder cases and identify who was murdered or who the killer was, uh, from those blood samples, they really have a voice that cries out.

But why does God mention Abel's blood? What is special about the blood? The Bible says that the, in Leviticus chapter 17, “For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.” [Leviticus 17:11-14]

God tells us here that the life of the flesh is in the blood. That is how important it was. And when God had to slay that animal, to clothe Adam and Eve. They had the they had to watch in displeasure as that blood was spilt. And when Cain killed Abel and his blood leaked out of his body that was crying out unto God because the life of the flesh is in the blood.

You know, Hebrews 9:22 tells us, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” You know, it took

blood to save you. It took blood to wipe your sins clean. And that blood was the perfect sacrifice of the Lord Jesus Christ.

Next we see in verses 11-12, the sentence is passed: “And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto” her, unto “thee her strength; a fugitive and a vagabond shalt thou be in the earth.”

Again, God is using the personification here, “the earth which hath opened her mouth to receive thy brother's blood”. He's emphasizing here the seriousness of this situation, and he's pronouncing a judgment on when thou tills the ground, it shall not henceforth yield unto thee her strength.

The ground has already been cursed, if you remember, under Adam's sin. Now the curse is to be increased even further for Cain. He trusted in his own goodness and merit. God will show him how futile our own good works are in his sight. Again, friends, we must come to God his way.

And he tells Cain, A fugitive and a vagabond shalt thou be in the earth. Cain is to wander aimlessly, not having a permanent home, always moving, and never with any purpose.

Next we say in verse 13 and 14 the sentence is appealed: “And Cain said unto the LORD, My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.”

He says, my punishment is greater than I can bear. Cain hadn't thought through this his actions. Did he? Sin had deceived him, and now the consequences were too great.

At this point in history, we do note that in the dispensation of conscience, we do not have yet the execution of capital punishment that comes later during the age of government under Noah. Where we see in Genesis nine six, “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.”

Remember, man right now is being guided by his conscience. God is showing us that being guided by our conscience doesn't work either. All these excuses that

people give for why we can't get to heaven, um, by, God, shows us in each and every step, every dispensation that it does not work. We have to come by faith through God's grace.

And he says that everyone that findeth me shall slay me. Cain didn't have a problem slaying his brother, but he didn't want the same punishment exacted upon him. You know, this goes to show that we tend to view our own sin a lot lighter than we view the sins of others. How serious do you view your own sin? Do you downplay it? Would you judge it differently if it were someone else?

You know Cain, he killed his brother, but he himself did not want to be murdered. And so he appeals to God here for mercy in this respect. And we see that God he mitigates his sentence here in verse 15: "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."

What this mark is, we are not told, and it is pointless to come up with any sort of conjecture as to what it actually is. What we can gather from it is that the mark served a twofold purpose to protect Cain from being killed, and second, to identify him for life of the shame which he must bear as the murderer of his brother. This mark was to remain with him throughout his life.

Next we see the sentence executed in verse 16: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."

The land of Nod literally means the land of wandering.

Well, friends, I think we're gonna wrap it up here for today. I'll finish this next section of chapter four next week and get into chapter five. Uh, we'll probably end with that. Uh, in the generations there of Seth. Uh, before we get into chapter six.

And chapter six, we got kind of a controversial subject, uh, that we're going to tackle. So looking forward to handling that. Um, and hopefully you look forward to listening to that as well.

But, uh, next week we'll finish up this chapter here. Uh, looking at the line of Cain. Uh, this first civilization.

But I just want to encourage you all. Uh, to keep reading your Bibles daily. Seeking the Lord, you know, through him, uh, through the word of God. And, you know, devote a little time every day, if you can, on your or your lunch hour just to review what we're studying and even what's coming up next. Uh, practicing your skills of proper Bible interpretation. Make observations, uh, so we can come to a proper interpretation and finally, an application of the text.

And that's what we saw here today with Cain and Abel. You know, two different people, two different ways and two different results. How are you coming to God? Is that the way of Abel? Uh, God's way of doing it? Or is it the way of Cain? And you're coming at your own human merit and goodness.

How you come determines where you're going to spend eternity. Friends. There's no way around it. Most people are going to go to hell, the Bible says, because they refuse to come God's way. They want to come the wide on the wide gate and the wide path, Lord, that leads to destruction rather than God's way. It's narrow. It's strait. But it is a way. It's the way. Jesus said, come unto me, all ye that labor and are heavy burdened, and I will give you rest. He will rest you friends. Bring your sin to the cross, and lay them down before him. And just believe on the Lord Jesus Christ, and thou shalt be saved. When you recognize your sin, you might be like that publican who beat upon his breast and said, God, be merciful to me, a sinner.

Get out to church, friends, and support your pastor. Pray for him. Pray for this podcast that it would keep growing and increasing under God's glory and honor and praise, and that we might reach people with the gospel, and that the brethren would be lifted up and built up in this most holy faith.

First Peter three eight and nine: "Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be pitiful, be courteous*: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."