



The Book of Genesis

Lesson Number 8



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord

CAIN AND ABEL

“ 4:1 “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 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: ⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ 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. ⁸ 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. ⁹ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? ¹⁰ And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹ And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; ¹² When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. ¹³ And Cain said unto the LORD, My punishment is greater than I can bear. ¹⁴ 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. 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. ¹⁶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.” Gen 4:1-16)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

In this text the first human birth takes place, and Cain is born. Whether immediately following or shortly thereafter, Abel is born. The two children, although they had the same flesh-and-blood parents, had different

natures. We assume they were raised the same, but they did not turn out the same. They were both religious, but one's religion was eventually shown to be vain, while the other's was accepted by God. In the process of time, and over a religious matter, Cain became

the first murderer and Abel became the first martyr. As in the case of the sin of Adam and Eve, a penalty was meted out to the guilty party, and an expulsion took place. Just as the sin of Adam and Eve impacted their future, so the sin of Cain determined his future. Throughout

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this report of the murder and what followed, more is revealed of God Himself. Some human views that have now come to be cherished by multitudes of professing Christians are exposed as totally erroneous. The Genesis classroom continues to be profitable.

PONDER THE TRUTH TO WHICH WE HAVE BEEN EXPOSED THUS FAR

The truth, and perspectives of the truth, to which we have been exposed in the first three chapters is most arresting. These have served to shape the way we think about God, man, Satan, and a proper environment. We have been shown:

- ➔ The condition of things prior to the creation of the heavens and earth (Gen 1:2).
- ➔ The work of the Holy Spirit in preparation for the work of God (Gen 1:2).
- ➔ The power and effectiveness of the word of God (Gen 1:3,6,9, 11,14,20,24,26,28).

- ➔ The thoroughness of the work of the Lord (Gen 1,4,7,9,10-12,15, 18,21,25,25.30,21).
- ➔ The satisfaction of God with His own work (Gen 1:31).
- ➔ The origin of Day and Night (Gen 1:5).
- ➔ The separation of what is above from what is beneath (Gen 1:7).
- ➔ The creation and purpose of the firmament (Gen 1:6-8; 15-20).
- ➔ The separation of things that are antithetical to one another—i.e. light and darkness (Gen 1:4,7).
- ➔ The orderliness of creation (Gen 1:11,12,14-16,21,24,25).
- ➔ The gathering of the waters together above, and beneath (Gen 1:9-10).
- ➔ That at the command of God the earth brought forth grass, the herb yielding seed, and fruit bearing trees, whose seed was in them (Gen 1:11-12).
- ➔ The creation of celestial luminaries, including the sun, moon, and stars (Gen 1:14-16).
- ➔ Two domains with two different rulers: the establishment of the sun to rule the day, and the moon to rule by night (Gen 1:16-18).
- ➔ At the command of God, the waters brought forth creatures that moved in the waters, whales, and every winged fowl (Gen 1:20).
- ➔ At the command of God, sea life multiplied and filled the waters (Gen 1:22).
- ➔ From the earth, God made the beasts of the earth, and everything

that creeps on the earth (Gen 1:24-25).

- ➔ God created man in His own image, giving him dominion over the natural creation (Gen 1:26-29).
- ➔ God gives the beasts of the earth every green herb for food (Gen 1:30).
- ➔ God sanctified the seventh day (Gen 2:3).
- ➔ A mist watered the earth because it had not rained, and there was not a man to till it (Gen 2:6).
- ➔ God made man's body from the earth, and breathed His own life into him, making him a living soul (Gen 2:7).
- ➔ God planted a special Garden for man, causing every tree pleasant to the sight and good for food to grow there (Gen 2:8-9).
- ➔ A river went out of Eden to water the Garden, dividing into four great rivers as it left Eden (Gen 2:10-14).
- ➔ God put man in the Garden to dress and keep it (Gen 2:15).
- ➔ God gave man the right to eat of every tree in the Garden, except for the tree of the knowledge of good and evil (Gen 2:16-17).
- ➔ God brought all of the animals and fowls of the air to Adam, who named them appropriately (Gen 1:19-20).
- ➔ After Adam knew it was not good for him to be alone, God created Eve from one of his ribs (Gen 2:18, 21-22).
- ➔ Adam outlines the unity realized in marriage (Gen 2:23-24).

The truth, and perspectives of the truth, to which we have been exposed in the first three chapters is most arresting.

- ➡ We are introduced to the devil (Gen 3:1).
- ➡ Satan tempts Eve, she succumbs, involved Adam in the disobedience, and sin entered the world (Gen 3:1-6).
- ➡ A penalty for sin is declared and carried out (Gen 3:14-19).
- ➡ A future Deliverer is promised who will decimate the devil (Gen 3:15).
- ➡ God creates enmity between the woman, her Seed, and the devil (Gen 3:15).
- ➡ Man discovers his condition, tries to do something to correct it, but cannot do so successfully (Gen 3:7).

- ➡ Because Eve sinned, at the word of God, childbirth is associated with pain (Gen 3:16).
- ➡ The woman is made subject to her husband, and holds primarily to him (Gen 3:16).
- ➡ The man is consigned to toil, work, and sweat to obtain his food and the earth will not cooperate with him (Gen 3:17-19).
- ➡ Adam names Eve in prospect of the race increasing (Gen 3:20).
- ➡ God provides coats of skin to cover Adam and Eve's nakedness (Gen 3:21).
- ➡ God determines man will not live forever in His sin, and thus expels

- ➡ Only God can originate life.
- ➡ There are things that cannot be mingled together – heaven/earth, light/darkness. Day/night.
- ➡ So far as man is concerned, Satan is primarily a Tempter.
- ➡ It is never wise to dwell on what Satan suggests.
- ➡ Satan first influences his victims to doubt God's word.
- ➡ There is some knowledge that is unlawful.
- ➡ Innocence is not protective.
- ➡ Sin will not go unpunished.
- ➡ Man cannot undo or cover up transgression.
- ➡ God alone can provide an adequate covering for humanity.
- ➡ God will confront the transgressor.
- ➡ Men can lose what God has given them.

We now come to the record of the first birth: the first “fruit of the womb;” the first “offspring;” the first person “begotten;” the first one “born.” We now read of the first person “fashioned . . . in the womb.” It is the first time bones were caused to “grow in the womb.”

- ➡ The consequence of sin is revealed to include a dread of God, moving the sinner to seek to hide from Him (Gen 3:8).
- ➡ God discovers the sinners, interrogates them, and judges them (Gen 3:9-24).

mankind from the Garden (Gen 3:22-23).

- ➡ God arranges things so it is not possible for man to again enter the Garden (Gen 3:24).

PRINCIPLES SEEN

In these revelations we learn of many things that continue to this day.

- ➡ The Word of God is powerful.

I hardly see how the beginning or the environment for mankind, and mankind itself, could be more thorough. The things that God has revealed concerning creation is not addressed by the evolutionists “origin of the species.” Evolution offers not a single word of explanation for man's moral condition. It does address the purpose of mankind. It provides no sensible explanation for the rational capacity of mankind.

No believer has cause to shrink back in shame from the ridicule of the evolutionists. Their explanations are not plausible on any level, and they do not even deal with human responsibility.

THE FIRST BIRTH

“^{4:1} And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.”

We now come to the record of the first birth: the first “fruit of the womb” (Deut 7:13); the first “offspring” (Isa 44:3); the first person “begotten” (Gen

5:4); the first one “born” (Gen 6:1). We now read of the first person “fashioned . . . in the womb” (Job 31:15). It is the first time bones were caused to “grow

in the womb" (Eccl 11:5).

Once again, I want to point out that the theory of evolution provides no information that parallels this. Not only does it fail to tell us of the "first man" (1 Cor 15:45,47), but it fails to declare the first birth. It does not provide us with the name of the first man, or the name of the first person "born of a woman" (Job 14:1; 15:14; 25:4).

God, on the other hand, provides all of this information. And why so? Because it is pertinent to a proper understanding of man, the purpose of God, and the coming of the Savior – none of which have any relevancy in the theory of evolution. How, then, can man give any kind of credence to such nonsense? No person, regardless of their level; of learning, can live or think properly without knowing the origin of mankind, and why that origin took place.

Now the mandate of God to "replenish the earth" is commenced (Gen 1:26). It may appear to be a small beginning, for Adam does not call out for the multiplication of life as God did (Gen 1:11,20,24). He never could call things into being, as some false prophets allege men are now able to do. Only God can bring something into being.

A NEW KIND OF KNOWING

"And Adam knew Eve his wife. . . ." Other versions read, "the man had relations with his wife," NASB "lay with his wife," NIV "had connection with Eve his wife," BBE "knew his wife intimately," CJB "made love to his wife," GWN "had marital relations with his wife," NET "had intercourse with his wife," NJB "had sexual intercourse," LIVING and "slept with Eve his wife." MESSAGE

Speaking strictly from an etymological point of view, there is no way that some of the above interpretations can be derived from the Hebrew word "yada"

3045 יָדָע YADA' {YAW-DAH'}

MEANING: 1) TO KNOW 1A) (QAL) 1A1) TO KNOW 1A1A) TO KNOW, LEARN TO KNOW 1A1B) TO PERCEIVE 1A1C) TO PERCEIVE AND SEE, FIND OUT AND DISCERN 1A1D) TO DISCRIMINATE, DISTINGUISH 1A1E) TO KNOW BY EXPERIENCE 1A1F) TO RECOGNISE, ADMIT, ACKNOWLEDGE, CONFESS 1A1G) TO CONSIDER 1A2)

TO KNOW, BE ACQUAINTED WITH 1A3) TO KNOW (A PERSON CARNALLY) 1A4) TO KNOW HOW, BE SKILFUL IN 1A5) TO HAVE KNOWLEDGE, BE WISE 1B) (NIPHAL) 1B1) TO BE MADE KNOWN, BE OR BECOME KNOWN, BE REVEALED 1B2) TO MAKE ONESELF KNOWN 1B3) TO BE PERCEIVED 1B4) TO BE INSTRUCTED 1C) (PIEL) TO CAUSE TO KNOW 1D) (POAL) TO CAUSE TO KNOW 1E) (PUAL) 1E1) TO BE KNOWN 1E2) KNOWN, ONE KNOWN, ACQUAINTANCE (PARTICIPLE) 1F) (HIPHIL) TO MAKE KNOWN, DECLARE 1G) (HOPHAL) TO BE MADE KNOWN 1H) (HITHPAEL) TO MAKE ONESELF KNOWN, REVEAL ONESELF

ORIGIN: A PRIMITIVE ROOT; TWOT - 848; V

USAGE: AV - KNOW 645, KNOWN 105, KNOWLEDGE 19, PERCEIVE 18, SHEW 17, TELL 8, WIST 7, UNDERSTAND 7, CERTAINLY 7, ACKNOWLEDGE 6, ACQUAINTANCE 6, CONSIDER 6, DECLARE 6, TEACH 5, MISC 85; 947

The Point

The point here is that the Holy Spirit is modest, so to speak, in the way he refers to bodily intimacy. This is absolutely consistent throughout the Scriptures. Terms referring to such involvements that are sinful include "fornication" (Acts 15:20), "adultery"

used to describe the relation of God the Father to the Son (John 10:15).

The Parallel with Knowing God

As it is in nature, so it is in the Spirit. Something is expected to come from knowing the Lord! An intellectual acquaintance with God, while necessary, can no more produce something than Adam's intellectual acquaintance with Eve could have produced a child.

EVE GIVES BIRTH TO CAIN

" . . . and she conceived, and bare Cain, and said, I have gotten a man from the LORD." Other version read, "I have acquired a man from the Lord," NKJV "I have gotten a manchild with the help of the Lord," NASB "with the help of the Lord I have brought forth a man," NIV "I have produced a man with the help of the Lord," NRSV "I have had a male child with the LORD's help," CSB "I have obtained a man by the Lord," GENEVA "I have gotten the man that the Lord promised," GWN "I have gained a man through God," SEPTUAGINT "I have created

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(Ex 20:14), desiring "strange flesh" (Jude 1:7), "lie carnally" (Lev 18:20), "lie with" (Ex 22:16), "sodomite" (Deut 23:17), etc.

Certain language awakens "sinful flesh" (Rom 8:3), and is thus to be avoided. There are some matters in which candid speech is out of order, and blessed is the person who recognizes it. Should situations demand that certain relationships be addressed, then let godly modesty prevail – such as in First Corinthians 7:3.

A Reason for this Modesty

One reason for this modesty is that this language that will be used to describe involvement with the Living God. This will be referred to as knowing God (Jer 9:6,24; Jer 31:34; John 17:3; Tit 1:16; Heb 8:11). It also is

a man just as the Lord did!" NET "I have made a man," ERV and "I have created a man." LIVING

Once again, notice the unwarranted liberty that some of the translators have taken. "I have created a man, just as the Lord did," NET "I have produced a man," NRSV and "I have created a man." LIVING There is a vast difference between "producing" or "creating," and obtaining or "gotten."

7069 יָצָא QANAH {KAW-NAW'}

MEANING: 1) TO GET, ACQUIRE, CREATE, BUY, POSSESS 1A) (QAL) 1A1) TO GET, ACQUIRE, OBTAIN 1A1A) OF GOD ORIGINATING, CREATING, REDEEMING HIS PEOPLE 1A1A1) POSSESSOR 1A1B) OF EVE ACQUIRING 1A1C) OF ACQUIRING KNOWLEDGE, WISDOM 1A2) TO BUY 1B) (NIPHAL) TO BE BOUGHT 1C) (HIPHIL) TO CAUSE TO POSSESS

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

ORIGIN: A PRIMITIVE ROOT; TWOT - 2039; V
USAGE: AV - BUY 46, GET 15, PURCHASED 5, BUYER 3, POSSESSOR 3, POSSESSED 2, OWNER 1, RECOVER 1, REDEEMED 1, MISC 7; 84

Only God can truly originate or create, and it is thoroughly wrong to represent man as creating or producing a living being.

The Association with the Promise

It seems apparent to me that Eve associated this birth with the promise God had made concerning the “Seed” of the woman. Although, strictly speaking, this thought is not resident in the text itself, The God’s Word version puts it into the text: *“I have gotten the man that the Lord promised.”*

capacity, thinking of what the child would be, as opposed what it was at the time.

She was also able to make the association of birth with the Lord God Himself: *“I have gotten a man from the Lord.”* The birth was carried out by her, but it was the strength and help of the Lord that actually brought it to pass.

This testifies to the fact that although her and Adam had been cast out of the Garden, and no longer were in good standing before the Lord, yet a sensitivity to the Lord was retained. It was not redemptive in nature, nor did it in any way contribute to a reconciliation with God. However, they did have the coats that God had made for them, and their conscience bore witness to them,

changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Rom 1:21-23,28).

Thus we see that man degenerated, and continues to do so, until he is apprehended by Christ and made *“a new creature”* (2 Co 5:17). A fallen Adam and Eve were quite different from their progeny, which continued in a state of degeneration.

This text will confirm the process of degeneration in the person of Cain, and the retention of the knowledge of God at the rudimentary level in the person of Abel.

Over and above this, this will begin a record of God maintaining a remnant of believers among men until the Seed was appointed to come. That remnant sanctified the human race.

THE TYPE

In the birth of Cain we see a confirmation of the inferiority of what is first. This is a consistent way of looking at things throughout the Scripture.

- ➡ The first heavens and earth are inferior to the new heaven and earth, to be made known when Jesus comes (Rev 21:1).
- ➡ The first man Adam was inferior to the Second Man, who is *“the Lord from heaven”* (1 Cor 15:47).
- ➡ The first covenant was inferior to *“the Second”* (Heb 10:9), which was a *“new”* and *“better covenant”* (Heb 10:9).
- ➡ The first body (flesh and blood – 1 Cor 15:50; 1 Cor 15:53-54) is inferior to the new body, which is a *“building of God, an house not made with hands, eternal in the heavens”* (2 Cor 5:1).
- ➡ Cain, the first born, was inferior to Abel, even as Ishmael was inferior to Isaac (Gal 4:30), and Esau inferior to Jacob (Mal 1:2).

This testifies to the fact that although her and Adam had been cast out of the Garden, and no longer were in good standing before the Lord, yet a sensitivity to the Lord was retained.

This is probably based on the use of the word *“man,”* as opposed to *“child”* or *“infant.”* There is a Hebrew word for *“boy”* or *“child”* (vaw-lawd). There are also words for *“infant”* (o-lawl), and *“sucking child”* (uwl). But they are not used here. The word used is *“man”* – the Hebrew word *“eesh.”*

0376 אִישׁ 'IYSH {EESH}

MEANING: 1) MAN 1A) MAN, MALE (IN CONTRAST TO WOMAN, FEMALE) 1B) HUSBAND 1C) HUMAN BEING, PERSON (IN CONTRAST TO GOD) 1D) SERVANT 1E) MANKIND 1F) CHAMPION 1G) GREAT MAN 2) WHOSOEVER 3) EACH (ADJECTIVE)

ORIGIN: CONTRACTED FOR 0582 [OR PERHAPS RATHER FROM AN UNUSED ROOT MEANING TO BE EXTANT]; TWOT - 83A; N M

USAGE: AV - MAN 1002, MEN 210, ONE 188, HUSBAND 69, ANY 27, MISC 142; 1638

just as declared centuries later by Paul: *“Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another”* (Rom 2:15).

The name *“Cain”* means *“POSSESSION,”* STRONG’S OR *“TO OBTAIN.”* McCLINTOK & STRONG’S This reflects the meaning of Eve’s saying, *“I have gotten a man from the Lord.”*

Although care must be taken in diagnosing this circumstance, it is clear to me that Adam and Eve retained God in their knowledge, even though generations later that knowledge would be rejected. As it is written, *“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and*

Eve apparently saw this birth as the answer to the Lord’s promise, and thus thought of the child in a manly

ABEL IS BORN

"² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

We do not know how long it was between the birth of Cain and that of Abel. I suspect that, in view of the aggressive mandate to replenish the earth, it was not a lengthy period of time.

HIS BROTHER ABEL

"And she again bare his brother Abel. . . ." Other versions read, *"again, she gave birth to his brother Abel,"* ^{NASB} *"Later she gave birth to his brother Abel,"* ^{NIV} *"Next she bore his brother Abel,"* ^{NRSV} *"Then again she became with child and gave birth to Abel,"* ^{BBE} *"In addition she gave birth to his brother Hevel,"* ^{CJB} *"And she further bore his brother Abel,"* ^{DARBY} *"Then she gave birth to another child, Abel, Cain's brother,"* ^{GWN} *"She gave birth to a second child, Abel, the brother of Cain,"* ^{NJB} *"and she addeth to bear his brother, even Abel,"* ^{YLT} *"Her next child was his brother, Abel,"* ^{LIVING} and *"Then she had another baby, Abel."* ^{MESSAGE}

The name "Abel" means "A BREATH," OR "TRANSITORY." ^{McCLINTOK & STRONG'S} Although at this stage of human history the span of life would be very long, yet the very name of Abel reflects an understanding of the curse of mortality. The name "Abel" puts into a single word something that James revealed concerning the length of life: *"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away"* (James 4:14).

ABEL WAS A KEEPER OF SHEEP

"And Abel was a keeper of sheep..." Other versions read, *"a keeper of flocks,"* ^{NASB} *"kept sheep,"* ^{CJB} *"a shepherd,"* ^{DARBY} *"a shepherd and kept flocks,"* ^{NJB} *"feeding a flock,"* ^{YLT} *"a shepherd of sheep,"* ^{ABP} *"a sheep farmer,"* ^{CEV} *"a shepherd of flocks,"* ^{LITV} and *"a herdsman."* ^{MESSAGE}

The word "keeper" means "tending" and "feeding." ^{STRONG'S} Abel's occupation was more in keeping with the redemption that would be realized when the promised Seed would come.

The care and maintenance of a flock clearly prefigured the Messiah who would be *"that great Shepherd of the sheep"* (Heb 13:20).

No Children Were Born in the Garden

No children were born the Garden of Eden. The first births took place following the expulsion of Adam and Eve from the Garden. In this way, all of Adam's offspring would be associated with the transgression committed in Eden. This association is an aspect of sound doctrine (Rom 5:14-21).

The Absence of Any Reference to Juvenile Years

There is a noticeable absence of any reference to the raising of the children into manhood. Indeed, in all of Scripture, there is no stress placed on the details of the juvenile period of one's life. Examples of the very few exceptions to this are as follows:

- ➔ Joseph – Genesis 37:3-10
- ➔ Samuel – 1 Sam 2:18; 3:1-21

It may appear on the surface as though Cain's occupation was better one. He seemed to be readily submitting to the judgment leveled against Adam.

- ➔ Josiah – 2 Kings 22:1-2
- ➔ Jeremiah – Jeremiah 1:6-10
- ➔ John the Baptist – Luke 1:15,80
- ➔ Jesus – Luke 2:40,46-47,52
- ➔ Saul of Tarsus – Acts 22:3
- ➔ Timothy – 2 Timothy 3:15

Even in the above references, day-to-day details are not provided. That period of life is referred to only in generalities. The information that is given always relates to the purpose of God, never placing the accent upon the juvenile years themselves.

The young years of one's life are the most unprofitable and least productive periods of life.

Spiritual Life

The same thing is true of spiritual life. The accent is not placed upon its beginning, but on the growth and productivity of spiritual life. This exposes the falsity of the emphasis being placed on coming into Christ instead of growing up into Him in all things. With remarkable consistency, apostolic teaching places the stress on edification, growing up into Christ, and becoming men in understanding.

CAIN WAS A TILLER OF THE GROUND

"... but Cain was a tiller of the ground." Other versions read, *"worked the soil,"* ^{NIV} *"cultivated the land,"* ^{CSB} *"was a husbandman,"* ^{DARBY} *"was a farmer,"* ^{GWN} *"tilled the soil,"* ^{NJB} *"servant of the ground,"* ^{YLT} and *"farmed the land."* ^{CEV}

Whereas Abel's occupation emphasized tending, feeding, and caring for, the occupation of Cain was one of servitude, for the word "tiller" means,

"BECOME SLAVES . . . BONDAGE, BURDENED . . . DO THE WORK . . . IMPOSED . . . LABOR," AND "SERVING." ^{STRONG'S}

It may appear on the surface as though Cain's occupation was better one. He seemed to be readily submitting to the judgment leveled against Adam. He was sent out of the Garden *"to till the ground from whence he was taken"* (Gen 3:23). Thus, Cain appears to following in the footsteps of his father.

However, there is more involved in this record than the account of the consequences of sin. There is also the promise of God concerning a coming Seed who would bruise the head of the

serpent. Figures of that promise are found in the text, as well as confirmations of the curse.

CAIN AND ABEL AS TYPES

Abel's occupation reflected the reality of the coming promise, while Cain's stressed the curse. Abel was involved in maintaining life, while Cain was involved in serving the earth. In these first two sons we have a vivid depiction of the flesh and the spirit, the natural man and the spiritual man, the old man and the new man.

These two sons – Cain and Abel – represent the two great divisions of humanity. Prior to the redemption that is in Christ Jesus, they represented the following.

those who were not (Deut 7:6; 12:21)..

➔ Those identified with God, and those who were not (Ex 3:7; 7:4,16).

➔ Those who feared God and those who did not (Ex 1:17; Neh 7:2; Job 1:1).

Following the coming of Christ and the consequent removal of sin, reconciliation to God, the new creation, and the bruising of the serpent's head, **these two groups have been defined more precisely.**

➔ Those who believe God and those who do not (Acts 27:25).

➔ Those who have obtained mercy, and those who have not (1 Pet 2:10b).

➔ Those who are righteous, and those who are not (1 John 2:29; 3:7).

➔ Those who are accepted in the Beloved, and those who are not (Eph 1:6).

➔ Those who are darkness, and those who are light (1 John 2:9).

➔ Those who are walk in the light, and those who walk in darkness (1 John 1:6-7).

➔ Those who know God, and those who do not (2 Thess 1:8; 1 John 4:6-7).

➔ Those who obey the Gospel, and those who do not (Rom 10:16).

➔ Those who are the children of God, and those who are the children of the devil (1 John 3:10).

➔ Those who offer acceptable sacrifices to God, and those who do not (1 Pet 2:5).

➔ Those who love the brethren, and those who do not (1 John 3:14).

In our time, enough is not being made of the distinction between the people of God and the children of wrath. There has been a blurring of the line between those who are being saved and those who are condemned.

Abel's occupation reflected the reality of the coming promise, while Cain's stressed the curse. Abel was involved in maintaining life, while Cain was involved in serving the earth. In these first two sons we have a vivid depiction of the flesh and the spirit, the natural man and the spiritual man, the old man and the new man.

➔ Those who walked with God and those who did not (Gen 5:22,24; 6:9).

➔ Those who found grace, and those who did not (Gen 6:8).

➔ Those who were chosen, and

➔ Those who believe the record God has given of His Son, and those who do not (1 John 5:10-11).

➔ Those who are a people, and those who are not (1 Pet 2:10a).

CAIN AND ABEL BRING OFFERINGS TO GOD

³ *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.*
^{4a} *And Abel, he also brought of the firstlings of his flock and of the fat thereof."*

As is characteristic of Scriptural records, details that do not obviously integrate with God's "eternal purpose" are omitted. The purpose of Scripture is not to provide a thorough historical

record of the past – even when it involves people who are directly related to the purpose of God. This is one reason why those who view Scripture as reflecting cultural manners have missed the point. Many of those who are unlearned in the ways of God change the meaning of Scripture by shaping them by the culture of the time rather than the purpose and will of God.

IN THE PROCESS OF TIME

"And in process of time it came to pass . . ." Other versions read, "in the course of time," NASB "after many days," DARBY "later," GWN "after some time," SEPTUAGINT "at the designated time," NET "time passed," NJB "when it was time for the harvest," NLT "at the end of days," YLT "after days," ABP "one day," CEV and "time passed." MESSAGE

You can see that some of the versions represent the mere passing of

time, while some define time as a “process,” or “course.” The later ties this event to a Divine objective, for times are in the hands of God alone (Psa 31:15; Dan 2:21; Acts 1:7).

The word “process” comes from a specific Hebrew word that means “AN EXTREMITY, BORDER, AND END OF TIME.” ^{STRONG’S} The idea is that of a specific point in time, and the ending of the days that preceded it. Some feel it was a harvest time. Others the end of the year. Still others consider it to be the end of the week, or on the seventh day.

There is no revealed answer that will satisfy us concerning the precise time of reference. However, the terminology does confirm to us that there was something that drove Cain and Abel to make an offering to God. There was something special about the time, and that specialness must have been driven by some revelation from God.

We also must note that Adam and Eve must have raised their sons within the framework of offering to, and the acknowledgment of, the Living God. Now that Cain and Abel come of years, they proceed to make their own offerings.

CAIN BROUGHT OF THE FRUIT OF THE GROUND

“... that Cain brought of the fruit of the ground an offering unto the LORD . . .” Other versions read, “of the fruits of the soil,” ^{NIV} “of the fruits of the earth,” ^{BBE} “come crops of the land,” ^{GWN} “some of the produce of the soil,” ^{NJB} “some of His crops,” ^{NLT} “a gift from his farm produce,” ^{LIVING} and “some of the food he grew from the ground.” ^{ERV}

Although the Law had not yet been given, and there is no record of any Divine directives for offerings to God, yet both Cain and Abel were in some way acquainted with sacrificing to God. We conclude that this awareness was developed under the tutelage of Adam and Eve. Some years previously, when they were expelled from the Garden, no record is given of any instruction given to them. Some have surmised that there must have been a communication, else they could not possibly have concluded that things should be sacrificed to God. The truth of the

matter is that we do not know.

That an offering of grain was appropriate is confirmed by the Law, which came over two thousand years later, which mentioned “grain offerings” ^{NKJV} (Ex 29:41; 30:9; 40:29). These offerings are referred to as “meat offerings” in the KJV. The word “meat” was a general word for food. When speaking of Himself as “the Bread of life,” Jesus referred to this “bread” as “labor not for the meat that perisheth, but for the meat which endureth unto everlasting life” (John 6:27). Other versions read “food” instead of “meat.” Even in the English language, the first meaning of the word “meat” is “**SOLID FOOD AS DISTINGUISHED FROM DRINK B : THE EDIBLE PART OF SOMETHING AS DISTINGUISHED FROM ITS COVERING (AS A HUSK OR SHELL).**” ^{MERRIAM-WEBSTER}

Some offerings were bloody, and some were not bloody. One “wave offering” consisted of “one loaf of oiled bread, and one wafer out of the basket of unleavened bread” (Ex 29:23-24). One of the “heave offerings” consisted of an “offering of the threshing flood” (Num 15:19-21). Sometimes the wave offering consisted of “a sheaf of the firstfruits of your harvest” (Lev 23:10).

Thus we see that the

ABEL BROUGHT OF THE FIRSTLINGS OF HIS FLOCK

“... And Abel, he also brought of the firstlings of his flock and of the fat thereof.” Other versions read, “the firstborn of his flock and their fat,” ^{NKJV} “fat portions from some of the firstborn of the flock,” ^{NIV} “the young lambs of his flock and of their fat,” ^{BBE} “some choice parts of the firstborn animals from his flock,” ^{GWN} “the first born of his sheep and of his fatlings,” ^{SEPTUAGINT} “one of the best firstlings of his flock,” ^{NAB} “the firstborn of his flock— even the fattest of them,” ^{NET} “the first-born of his flock and some of their fat as well,” ^{NJB} “from the female firstlings of his flock, even from their fat ones.” ^{YLT} “brought fatty cuts of meat from his best lambs.” ^{LIVING}

There are at least two possible meanings of the expression, “and the fat thereof.”

- ➡ The fatty portion of the animal, which later, under the Law, was declared to belong to the Lord: “all the fat is the Lord’s” (Lev 3:16). The meaning of the word “fat” is “the richest or choice part . . . best part . . . finest.” ^{STRONG’S}
- ➡ The best or choicest of the firstborn animals. In this case, the

In the sacrifices under the Law, the residue of the animal was not to be offered to God – that is, what remained after the person had taken the best parts of the animal for his own consumption.

appropriateness of an offering from the fruit of the ground was harmonious with the nature of God, as later revealed.

It is true that a sin offering consisted of a blood offering – a sheep, a lamb, a ram, a goat, an ox, etc. However, we do not know what occasioned this offering. It appears from the language that it was at the time of harvest. If this is so, the idea of offering the fruit of the ground to the Lord was a proper one.

very best animal from among all the firstborn was offered to the Lord.

I gather that in this text the emphasis is on the best part of animal itself – the richest and most delicate part of its meat. McClintok and Strong’s Cyclopedia says of this distinction: “THE PRESENTATION OF THE FAT AS THE RICHEST PART OF THE ANIMAL WAS AGREEABLE TO THE DICTATES OF NATURAL FEELING, AND TO THE ANALOGY IN DEDICATING THE FIRST-BORN AND FIRST-FRUIT TO GOD.”

In the sacrifices under the Law, the residue of the animal was not to be offered to God – that is, what remained after the person had taken the best parts of the animal for his own consumption. *“And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards”* (Lev 3:9). Sometimes these parts were

separated and placed on top of the offering: *“He shall remove all the fat, just as the fat is removed from the lamb of the fellowship offering, and the priest shall burn it on the altar on top of the offerings made to the LORD by fire”* (Lev 4:35).

It is most remarkable that this kind of offering was made before the giving of the Law. While it can be argued that a special revelation must have been given to Adam, it is also possible that

he had retained such a fear and reverence for God that he concluded this should be done. Remember, the degeneration of the race was not in full development immediately. It must have been only to the degree of the departure of man that there was a diminishment of the awareness of God and some perception of His nature. This sacrifice was made before there was idolatry, and while the shame of sin was more strongly seen among men.

THE LORD RESPECTS ABEL’S OFFERING, BUT NOT CAIN’S

“^{4b} And the LORD had respect unto Abel and to his offering: ^{5a} But unto Cain and to his offering he had not respect . . .”

Here is a record of the first sacrifices ever offered by men to God. In the account itself we will, for the first time, be exposed to a certain facet of the Divine nature. While God has already demonstrated His longsuffering, and even His provision, for sinful man, He is not to be known as gladly accepting whatever man offers to Him. We will also see what causes an offering to be accepted or denied.

Add to this the fact that there has not yet been a Divine specifications regarding offerings – at least there is no record of such a revelation. Furthermore, we are not told whether or not these were offerings made because of sin. The account leave us with the impression that these were the giving of the first fruits to God, particularly at the time of harvest.

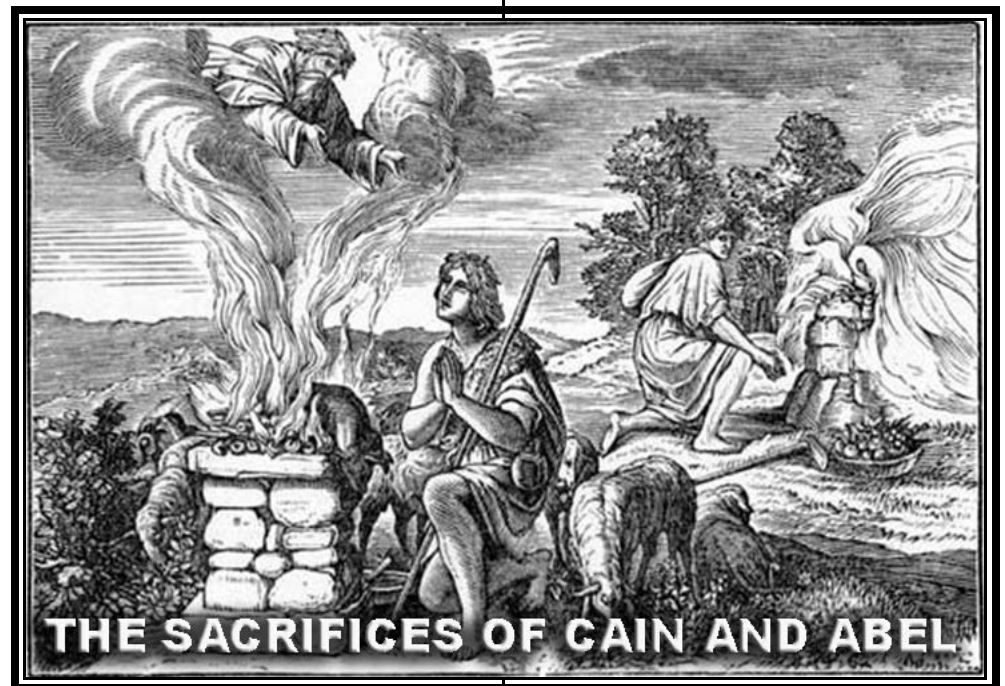
The concept of sacrifice must have been traced back to God providing coats of skin to cover man’s nakedness. Throughout the ages men have been inclined to think in this manner, and fact alone moves me to consider it a very definite probability.

THE LORD HAS RESPECT UNTO ABEL AND HIS OFFERING

And the LORD had respect unto Abel and to his offering . . .” Other versions read, *“The Lord respected Abel and his offering,”* ^{NKJV} *“had regard for,”* ^{NASB} *“honored with favor,”* ^{NIV} *“was pleased with Abel’s offering,”* ^{BBE}

“accepted Abel and his offering,” ^{CJB} *“Looked upon,”* ^{DARBY} *“approved of,”* ^{GWN} *“was pleased with,”* ^{NET} *“looked with favor on,”* ^{NIB} *“paid heed to,”* ^{TNK}

means, “TO LOOK AT, שׁעַה SHA`AH {SHAW-AW’}: **MEANING:** 1) TO LOOK AT OR TO, REGARD, GAZE AT OR ABOUT 1A) (QAL) TO GAZE AT, REGARD, BEHOLD, LOOK ABOUT 1B) (HIPHIL).”



and “God liked.” ^{MESSAGE}

There is a certain precision in this Divine response that must be seen. Most versions represent a twofold response – one toward Abel, and one toward his offering. The Basic Bible English version reads, *“The Lord was pleased with Abel’s offering.”*

As used in this text, the word “respect” (the Lord had respect)

Concerning the concept of God “looking” it is written, *“but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word”* (Isa 66:2). This is the look of favor, of acceptance, and of respect.

Note that Abel was first received, then his offering. Ordinarily men would consider the opposite to be true – namely that because of an acceptable offering, the man who offered it was

received. But here, the acceptance of the man moved God to receive his offering.

A Lesson to be Learned

While care must be taken not to carry this matter so far that Divine acceptance depends solely on man himself, we are obliged to perceive and receive what is made known in this text. It is consistent with other Scriptural affirmations.

- ➔ *"Who shall ascend into the hill of the LORD? or who shall stand in His holy place? **He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.** He shall receive the blessing from the LORD, and righteousness from the God of his salvation" (Psa 24:3-5).*
- ➔ *"**He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him**" (John 14:21).*
- ➔ *"**If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.**" (John 14:23)*
- ➔ *"**If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love**" (John 15:10).*
- ➔ *"**And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight**" (1 John 3:22).*

Thus the offering of Abel was received by God because Abel himself had been received. That was the time when there was no Bible, and no revealed code of conduct. Justification by faith was not in place, and there was no new birth. And yet, taking advantage of what had been, and what was to be learned from the experience of Adam and Eve, here was a man who lived within an awareness of the Living God, who knew about sacrifice.

UNTO CAIN AND HIS OFFERING HE HAD NOT RESPECT

"But unto Cain and to his offering he had not respect . . ." Other versions read, "did not respect," NKJV "had no regard," NASB "did not look with favor," NIV "he had pleasure," BBE "did not accept," CJB "didn't approve," GWB "He was not pleased," NET "paid no heed," TNK "He did not take heed," ABP "He rejected," GNB "didn't get His approval," MESSAGE and "He had no respect or regard." AMPLIFIED



It is not made known to us how Cain knew that neither his person nor his sacrifice was received by God. Perhaps, as at the sanctifying of the tabernacle and the priesthood (Lev 10:24), and the dedication of the Temple (2 Chron 7:1), a fire came down and consumed Abel's sacrifice, but none fell on the offering of Cain. But in some way, Cain knew that God had not received him or his offering.

As I pondered this text, I wondered how many professed offerings are not received by God because of the ones who are offering them. I do not doubt that it can be said of countless numbers of purported sacrifices of praise, *"and unto _____ and his offering He had not respect."* There was a time in Israel's history when God did not receive their persons or their offerings (Isa 1:13-15; Jer 14:12; Amos 5:22; Mal 1:10). Any favor shown to them was *"because of His covenant with Abraham"* (2 Kgs 13:23; Psa 105:42), and for the sake of David, God's *"servant"* (1 Kgs 11:13; 11:34; 2 Kgs 8:19).

SOMETHING TO REMEMBER

Before God receives what a person

gives or offers to Him, and before petitions are honored, God must recognize the person. I realize care must be taken in making reference to this circumstance, lest wrong conclusions be drawn. To assist us in comprehending the kind of person God recognizes, the following Divine preferences have been made known.

- ➔ *"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit"(Psa 34:18).*
- ➔ *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise"(Psa 51:17).*
- ➔ *"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"(Isa 57:15)*
- ➔ *"For all those things hath Mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word"(Isa 66:2).*
- ➔ *"But in every nation he that feareth him, and worketh righteousness, is accepted with Him"(Acts 10:35).*
- ➔ *"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life . . . But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom 2:7,10).*

The above texts have to do with being able to approach God – like Cornelis did. They do not pertain to justification or being *"made acceptable."* For that to be realized, a person must be in Christ Jesus. Until then, what is offered to God is not a sufficient grounds for saving justifying approval. That is found in Jesus alone. However, no conscientious effort to find or please the Lord will be ignored in heaven. The Scriptural records leaves us with the solid impression that God will send someone to such souls to

perfect their understanding, and open the door of salvation to them. That seems to be the clear import of the Pauline statement, *"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"* (1 Cor 3:5).

As is evident, this is not intended to be used to construct an official creed, or a thorough view of obtaining salvation. It is intended to confirm that the words God delivered to Cain are to be taken just as they are stated. They do not have to be mingled with any

other words to make them more effective. Such an action, in my judgment would involve adding to or taking from the Word of God, and that is something that is strictly forbidden (Deut 4:2; 12:32; Rev 11:18-19).

CAIN IS ANGRY, AND GOD SPEAKS TO HIM

"^{5b} . . . And Cain was very wroth, and his countenance fell. ^{6b} And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ 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."

feelings," ^{CEV} *"Cain became furious, and he scowled in anger,"* ^{GNB} *"Cain lost his temper and went into a sulk,"* ^{MESSAGE} and *"So Cain was exceedingly angry and indignant, and he looked sad and depressed."* ^{AMPLIFIED}

Here we are confronted with the impact of sin upon the human race

It seems to me that the latter is the most probable emphasis of his anger. If so, this is the very first record of humanity being angry with God – something that counseling merchants tell us is a perfectly acceptable human response to tragedy. This statement reveals a departure from the faith, the Kingdom norm, and a commitment to the Lord. It is not simply a harmless opinion. When men speak about God, ascribing to Him certain attitudes and manners, they are, so to speak, playing with dynamite. Since God has most fully revealed Himself in Christ Jesus, flawed opinions of Him are not innocent. They do not reflect a harmless misunderstanding. If God has revealed Himself in order that He might be known, how can it possibly be acceptable for men to develop their own view of Him? A modicum of sober thought should make this abundantly apparent to any sensitive spirit.

Here is the first recorded response to God's rejection of a person of sacrifice. While you might suppose that at this time in human history men would shrink back from a displeased God, this is not at all what took place.

Here is the first recorded response to God's rejection of a person of sacrifice. While you might suppose that at this time in human history men would shrink back from a displeased God, this is not at all what took place.

CAIN WAS VERY WROTH

" . . . And Cain was very wroth, and his countenance fell . . . " Other versions read, *"And Cain was very angry, and his countenance fell."* ^{NKJV} *"So Cain was very angry, and his face was downcast,"* ^{NIV} *"Cain was angry and his face became sad,"* ^{BBE} *"Cain was furious, and he was downcast,"* ^{CSB} *"Cain was exceedingly angry,"* ^{DOUAY} *"Cain became very angry and was disappointed,"* ^{GWN} *"Cain greatly resented this and was crestfallen,"* ^{NAB} *"it is very displeasing to Cain,"* ^{YLT} *"it is very displeasing to Cain,"* ^{LIVING} *"Cain fretted exceedingly,"* ^{ABP} *"This made Cain so angry that he could not hide his*

itself. The first transgression resulted in Adam sensing the impact of his sin, and making an effort to hide from God because of shame. That, however is not the reaction of Cain. Already sin has dulled the conscience of the first offspring of a sinful man.

Knowing that he and his sacrifice had been rejected, Cain becomes *"very wroth,"* or *"exceedingly angry and indignant."* ^{AMPLIFIED} It is quite possible that Cain's anger was three-fold:

- ➡ A jealous anger against Abel, his brother.
- ➡ Disappointment with himself for falling short – like Judas, who "repented himself" (Matt 27:3).
- ➡ A reactionary anger against the God of heaven for refusing to receive either his person or his sacrifice.

Add to this the fact that the entire Gentile world was abandoned to do what they desired because they *"did not like to retain God in their knowledge"* (Rom 1:28) – and that was knowledge was most rudimentary being declared by *"the creation"* (Rom 1:20). This situation is greatly compounded by the clear declaration of the ultimate outcome of not knowing God: *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"* (2 Th 1:7-9).

The lack of the knowledge of God includes the following.

- ➔ A state of total ignorance concerning His Person in spite of hearing the Gospel.
- ➔ A distorted understanding of God that is formed by human opinion.
- ➔ A misrepresentation of God.

Let us see if God reacts to this anger with indifference.

One thing that is evident in this text is that a sinner can know full well that God does not receive him, and that his sacrifice has been rejected – yet that person may not repent, and may even become angry over the whole matter.

THE LORD SAID UNTO CAIN

"And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?" Other versions read, *"Why are you angry? Why is your face downcast?"* ^{NIV} *"Why are you furious? And why are you downcast?"* ^{CSB} *"Why are you angry, and why do you look disappointed?"* ^{GWN} *"Why are you so resentful and crestfallen?"* ^{NAB} *"Why do you look so dejected,"* ^{NLT} *"Why are you distressed, And why is your face fallen?"* ^{TNK} *"Why hast thou displeasure? and why hath thy countenance fallen?"* ^{YLT} *"Why hast thou displeasure? and why hath thy countenance fallen?"* ^{LIVING} *"Why do you have such an angry look on your face?"* ^{CEV} *"Why that scowl on your face?"* ^{GNB} *"Why have you angrily glowed, and why has your face fallen?"* ^{LITV} and *"Why the sulking?"* ^{MESSAGE}

Some of the versions reflect an unbecoming trait of casualness in this text. Words like *"disappointed,"* ^{GWN} *"resentful,"* ^{NAB} *"dejected,"* ^{NLT} *"displeasure,"* ^{YLT} *"an angry look,"* ^{CEV} *"scowl on your face,"* ^{GNB} and *"sulking"* ^{MESSAGE} are too weak. The reaction of Cain will lead to a violent murder – the first one of history. **That murder could not possibly have been caused by a casual or typical response.** The anger that was within Cain was characterized by vehemence, ferocity, fierceness, and the intention to do violence. The look of his face was like a foreboding storm cloud on the horizon. There was no fear of God in Cain, and not the slightest respect for his brother. This was not a frame of mind that he would abandon – even after God had talked with him.

I deplore the slight distortions of revelation that are found in the various translations. Through his craftiness Satan moves insensitive men to develop a Bible that does not have the proper impact on the human spirit.

Why?

When the Almighty asks a question, it is not to obtain information. **It is rather to promote introspection** – particularly when sin is involved. God asked Adam, "Where art thou?" (Gen 3:8), "Who told thee thou wast naked?" (Gen 3:11a), *"Has thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"* (Gen 3:11b). He asked Eve, *"what is this that thou hast done?"* (Gen 3:13). Now He asks

29:39; Deut 12:6,17; Deut 16:10; 23:23 – ten references from Exodus through Deuteronomy.

- ➔ From Joshua through Malachi there are seven references to *"freewill"* (2 Chron 31:14; Ezra 1:4; 3:5; 7:13,16; 8:28; Psa 119:108) – all of them have to do with *"freewill offerings."*
- ➔ In the KJV, NKJV, NIV, NRSV The words *"freewill"* or *"free will"* do not occur a single time from Matthew through Revelation.
- ➔ The NASB contains the words *"free will"* a single time (Phile 1:14), There it speaks of Philemon

When the Almighty asks a question, it is not to obtain information. It is rather to promote introspection – particularly when sin is involved.

Cain, *"Why art thou wroth? And why is thy countenance fallen?"*

When human behavior is not acceptable, an explanation must be given to God for that circumstance. **If such matters are not addressed while en are alive in this world, they will be addressed on the day of judgment.**

In my opinion, the aggressive teaching of the free will of man, or his free moral agency, tends to hide this fact. Since God does not make such a point of the human will, it does not seem proper for men to do so. **They must learn to express the responsibility of choosing the good and refusing the evil in a better and more accurate manner.**

Free Will

However, let me take a moment and buttress what I have said about this matter of man's *"free will."*

- ➔ In the Law of Moses, the only references to *"freewill"* have to do with *"freewill offerings"* (Lev 22:18,21,23; 23:38; Num 15:3;

receiving Onesimus of his own free will.

- ➔ The Revised standard version contains the words *"free will"* two times (2 Cor 8:3; Phile 1:14). The first has to do with the churches of Macedonia giving liberally to the collection for the poor saints in Jerusalem, as compared to being compelled by outside pressure to do so. The second is the reference to Philemon receiving Onesimus.
- ➔ There is not a syllable in Scripture anywhere, or in any version that presents a doctrine or teaching about man's *"free will."*
- ➔ John the Baptist said nothing concerning the *"free will of man."*
- ➔ Jesus never said anything about man's *"free will."*
- ➔ None of the apostles instructed us on the matter or nature of man's supposed *"free moral agency."*
- ➔ The word *"choose"* is found 59

times in the Bible. 40 of them directly refer to “God” or “the Lord” as the one doing the choosing.

- ➔ At the command of God, Moses called upon Israel to “choose life” (Deut 30:19). There is no record of a favorable response from the people.
- ➔ Joshua called upon the Israelites to

do what is right, will you not be accepted?” ^{NIV} “If you do well, will you not have honor?” ^{BBE} “If you are doing what is good, shouldn’t you hold your head high?” ^{CJB} “If thou doest well, will not thy countenance look up with confidence?” ^{DARBY} “If thou do well, shalt thou not receive,” ^{DOUAY} “If thou doest well, shall it not be lifted up?” ^{JPS} “Hast thou not sinned if thou hast brought it rightly, but not rightly divided it?” ^{SEPTUAGINT} “If you do well, you can hold

with confidence. ^{DARBY}

- ➔ Cain’s countenance would be lifted up. ^{JPS/ASV/JPS/NAS/NAU/AMPLIFIED}
- ➔ Cain would be fine. ^{NET}
- ➔ There is uplift. ^{TNK}
- ➔ Cain would receive. ^{DOUAY}
- ➔ Cain’s countenance would be bright with joy. ^{LIVING}
- ➔ Cain did what was right, but did not do it rightly. ^{ABP/SEPTUAGINT}
- ➔ Cain could hold up his head. ^{NAB}
- ➔ Cain should be smiling. ^{CEV/GNB}
- ➔ Cain would be exalted. ^{LITV}

Here is something that God said. That fact alone would lead any sober-minded person to handle the text with care. God has spoken quite clearly about tampering with His words – adding to them, taking from them, or misrepresenting them

choose the God whom they would serve. And to do it that very day (Josh 24:15). The people responded favorably (Josh 24:16-17).

- ➔ Isaiah prophesied of the coming Messiah who would have a spiritual diet that would enable Him to “refuse the evil and choose the good” (Isa 7:15).
- ➔ Through Isaiah the Lord spoke of certain devout eunuchs who chose the things that pleased God, and took hold of His covenant (Isa 56:4).

Now, those are the facts with which we have to work. **I do not see how a doctrine concerning man’s will or free moral agency can be developed from Scripture – any Scripture.** I conclude that any doctrine, or teaching, concerning the free will of man has been originated and promulgated by mere men, and is nothing more than tradition. If this is not the case, then what Jesus and the apostles said about the traditions and the wisdom of men cannot possibly be true (Matt 15:2-3,6; Mk 7:3,5,8,9,13; Col 2:81 Pet 1:18).

IF THOU DOEST WELL

“... If thou doest well, shalt thou not be accepted?” Other versions read, “If you do well, will not your countenance be lifted up?” ^{NASB} “If you

up your head,” ^{NAB} “Is it not true¹⁷ that if you do what is right, you will be fine?” ^{NET} “Surely, if you do right, There is uplift,” ^{TNK} “It can be bright with joy if you will do what you should!” ^{LIVING} “If not rightly you brought [rightly but not] divided, you sinned?” ^{ABP} “If you had done the right thing, you would be smiling.” ^{CEV} “If you do well, is there not exaltation?” ^{LITV}

Here is something that God said. That fact alone would lead any sober-minded person to handle the text with care. God has spoken quite clearly about tampering with His words – adding to them, taking from them, or misrepresenting them (Deut 4:2; Rev 22:18).

Yet, here are at least thirteen different representations of what God said – all provided by supposed experts in the Hebrew language, or at least have access to such expertise. Doing well, or right, is said to result in the following.

- ➔ Cain himself would be accepted. ^{KJV/NKJV/NIV/NRSV/RSV/CSB/ERV/ESV/GENEVA/GWN/NIB/NLT/RWB/WEB/YLT}
- ➔ Cain would have honor. ^{BBE}
- ➔ Cain should hold his head high. ^{CJB/NJB}
- ➔ Cain’s countenance would look up

If it is true that valid understanding comes from knowing the Greek and the Hebrew, how can such a variation occur in the translating of the text? Is the language as standard as some of the translators say?

If someone was to assign the building of a certain model of house to ten different carpenters, giving them all the same blueprint, and specifying the standard measurement of feet/inches, would we expect houses of differing measures to be produced?

The Meaning

The text has already stated that God’s response was the acceptance of Abel and his sacrifice, and the rejection of Cain and his sacrifice: “*And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect*” (Gen 4:4-5). If Cain himself was not accepted, what he offered could not be accepted. That is a principle of the heavenly Kingdom. **What a person is either validates or invalidates what he offers to God, or supposedly does for Him.**

There are a variety of human explanations for why Cain and his offering were not excepted. The most prominent is that he should have brought a bloody offering, which also supposes this was an offering for sin. Neither of these suppositions can be confirmed with Scripture.

The Spirit moved a holy man of

God to refer to the very event recorded in this text. His explanation is satisfactory, even though it does not reflect the explanations provided by men. *"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"* (Heb 11:4). John says of Cain's works: *"his own works were evil"* (1 John 3:12).

If Cain, therefore, had offered his offering by faith, he and his offering would have been accepted.

Seeking to buttress the view that the fault was that Cain did not offer a blood offering, some reason that *"faith comes by hearing,"* and that therefore God had at some time revealed that an animal should be offered, and not grain. If this was a sin offering, there should have been an association with the coats of skin that God made for Adam and Eve. However, the text suggests that this was not a sin offering, for it was associated with a certain time, not a particular transgression: *"In the process of time, it came to pass that Cain offered . . ."* I do not know that language such as that would be used to describe an offering for sin. It appears to be that it is more harmonious with as firstfruit offering.

Notwithstanding, this is not something concerning which we can be contentious. It is enough to limit ourselves to the observation made in Hebrews. Abel's offering was by faith, and Cain's was not.

IF THOU DOEST NOT WELL

" . . . and if thou doest not well, sin lieth at the door. . ." Other versions read, *"And if you do not do well, sin is crouching at the door,"* NASB *"But if you do not do what is right, sin is crouching at your door,"* NIV *"And if you do not do well, sin is lurking at the door,"* NRSV *"if you do wrong, sin is waiting at the door,"* BBE *"if you don't do what is good, sin is crouching at the door,"* CJB *"but if ill, shall not sin forthwith be present at the door?"* DOUAY *"And if you do not do well, sin is crouching at the door,"* ESV *"if you don't do well, sin is lying outside your door ready to attack,"* GWN *"if you do not do well, sin is crouching at the door,"* NAU *"if you are not doing right, Sin is crouching at the door*

hungry to get you," YLT *"if you refuse to obey, watch out. Sin is waiting to attack you,"* LIVING *"and now sin is waiting to attack you like a lion. Sin wants to destroy you!"* CEV *"if you don't do well, sin is lying in wait for you, ready to pounce,"* MESSAGE *and "if thou doest not well, sin croucheth at the door."* AMPLIFIED

Remember, this is Almighty God speaking! He is also speaking during spiritually primitive times, when little revelation had been vouchsafed to men. **When it comes to sin, God does not speak to Cain of his inability, but of his ability.** These words of God may not fit handily into a stereotyped theology, but they are true, and they are to be weighed.

Sin Lieth at the Door



First, the very fact that Cain did not do well had to do with sin. This was not a mistake, or an error in judgment – it was the result of sin crouching at the door like a devouring lion, waiting to consume the individual. **That means that what Cain did would, if not in some way corrected, lead to his destruction.**

Sin is invasive. It is not content to push men into some minor error. Things done hastily and improperly are the result of sin being close, and ready to devour. **The slightest wayward thought, if not thrown down, has the capacity to pull a person into transgression from which it will not be possible to recover.** I am careful to say, *"if not thrown down,"* for those in Christ have been provided weaponry that can deal effectively with temptation, and a door of escape to avoid the intention of temptation.

At this point of the text a legitimate appeal is made to Cain to think of his situation, and thus avoid

the temptation yielding transgression.

By saying, *"if thou doest well,"* and *"if thou does not well,"* there is confirmation that Cain was, in some sense, able to comprehend doing well and not doing well. **It is in this sense that in the very creation of man God wrote His law "in their hearts,"** their conscience also bearing them witness" (Rom 2:15). While this was not honored, it removed any valid excuse for sinning. No person can legitimately claim a total ignorance of right and wrong. While the innate law and conscience are nor adequate to overcome sin, they do make it impossible to legitimize sin.

This is an area of mystery to many who suppose that it is right to say man cannot help but sin. God, however, does not speak in such a manner. He states that *"all have sinned"* (Rom 3:23), that sin reigns *"unto death"* (Rom 5:1), and *"there is none righteousness, no not one"* (Rom 3:11). He states that those who commit sin are the servants of sin (John 8:34).

TO YOU SHALL BE HIS DESIRE

"And unto thee shall be his desire." Other versions read, *"its desire is for you,"* NASB *"it desires to have you"* BBE *"it wants you,"* CJB *"but the lust thereof shall be under thee"* DOUAY *"but you must rule over it,"* ESV *"It wants to control you,"* GWN *"but you must master it,"* NAU *"Sin wants to destroy,"* CEV *and "it's out to get you."* MESSAGE

Notice how God personifies sin, confirming that it is a reality with which men must contend. First, sin is depicted as *"crouching at the door,"* ready to consume the individual. Then it is portrayed as having *"a desire"* to dominate the person. The language is intended to show us that our adversary is very real, and his intentions settled and aggressive. Sin can be personified because its perpetrator is very real.

Observe that not doing well is **NOT** depicted as being devoured by the adversary. It is rather seen to be the confirmation that sin **intends** to have dominion, not just to be an occasional eruption in man.

The devil is not satisfied to move men to merely blunder now and then. He aims to have the dominion over

men, just as he did prior to anyone's conversion. All men, by nature, are *"children of wrath,"* living *"according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"* (Eph 2:2).

When we are tempted, it is good to think of Satan's intentions. They certainly are not considerate, aiming at giving us satisfaction and the good life.

THOU SHALT RULE OVER HIM

"... and thou shalt rule over him." Other versions read, *"but you must master it."* ^{NASB} *"but do not let it be your master,"* ^{BBE} *"but you can rule over it,"* ^{CJB} *"thou shalt have dominion over it,"* ^{DOUAY} *"but you must rule over it,"* ^{ESV} *"You can still master him,"* ^{NJB} *"and thou rulest over it,"* ^{YLT} *"But you can conquer it!,"* ^{LIVING} *"but don't let it!"* ^{CEV} *"you've got to master it,"* ^{MESSAGE} *but do thou rule over it.* ^{AMPLIFIED}

This is a most arresting consideration! This is said before an atonement was made for sin, before the devil was destroyed, and before principalities and powers were plundered. Respected commentators are not at all in agreement on this text. Some feel that the one over who Cain would *"rule"* is Aaron. In this case, the rule would be an exercise of his rights as the firstborn. This would mean the words were a reference to his murder of Abel, in which he exercised dominion over him.

This seems to me to be too far-fetched. It certainly does not blend well with the preceding statement: *"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."* I will proceed with the persuasion that this is an elaboration of the reference to sin lying, or crouching, at the door.

Man Must Take the Credit for His Sin

In Scripture, man is consistently given the credit for personal sin. It makes no difference if it is an entire world, Adam and Eve, Cain, Judas, or the cities of Sodom and Gomorrah. **Sin is nor presented as something that could not have been avoided.** The early Gentile world is said to *"changed the truth of God"* (Rom 1:23), not liking to *"retain God in their knowledge"* (Rom 1:28), *"knowing the judgment of God"*

and deliberately proceeding to sin anyway (Rom 1:32). No person can claim exemption from temptation, or sin crouching at the door. However, when sin is carried out, it is always because the individual wanted to do so, and chose to do so. It is true that deception lay at the root of the matter – but it is

➡ The more men yield to sin, the weaker they become, losing the ability to resist temptation. As it is written, *"of whom a man is overcome, of the same is he brought in bondage"* (2 Pet 2:19).

The escape from temptation is

Further, there is no remission outside of Christ and His blood. Sins are not forgiven merely because men are of a contrite heart. They are always forgiven for Jesus' sake, and because of faith in Him. Sins that were forgiven before Christ, were forgiven in anticipation of Christ.

still true that there was a point at which the individual could have chosen not to yield to the temptation.

Enslavement to sin is declared to be the result of committing sin (John 8:34). This may seem like a fine point that has little meaning. It may even seem convenient and proper to depict sinners as those who cannot help what they **DO**. However, this is not how sin is presented in Scripture, and we must take care not to present it that way ourselves. The following facts all blend together.

- ➡ All men are dead in trespasses and sins (Eph 2:1-2).
- ➡ The world is dominated by the wicked one (1 John 5:19).
- ➡ Those outside of Christ are servants of sin (Rom 6:17).
- ➡ Those outside of Christ are *"guilty"* of the sins they have committed (Rom 3:19).
- ➡ Those who live in sin are taken captive by the devil (2 Tim 2:26).
- ➡ Whoever calls upon the name of the Lord shall be saved (Rom 10:13).

always upward, and is available to anyone who is tempted. **The sinners present on the day of Pentecost escaped a lifetime of bondage.** In a moment of time, Saul of Tarsus escaped the temptation to persecute the church of God. Cornelius escaped the plight of living in the ignorance of God and His great salvation. The citizens of Samaria escaped a life of spiritual ignorance upon hearing the preaching of Philip.

Further, there is no remission outside of Christ and His blood. Sins are not forgiven merely because men are of a contrite heart. They are always forgiven for Jesus' sake, and because of faith in Him. Sins that were forgiven before Christ (Lev 4:20,26,31,35; 5:10,13,16,18; 6:7; 19:22; Num 14:19-20; Psalms 78:38; 85:2), were forgiven **in anticipation of Christ**. When He died, He did so *"for the redemption of the transgressions that were under the first testament"* (Heb 9:15).

The fact that God does not despise a broken and contrite spirit does not mean that man can save himself, or that ability to resist the urge to commit sin comes from man himself. **Rather, the Lord is inclined to that individual who fears Him, trembles at His Word, and is desirous of His blessing** (Psalms 34:18; 51:17; 138:6; Isaiah 57:15; 66:2).

- ➔ *"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa 34:18).*
- ➔ *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa 51:17).*
- ➔ *"Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (Psa 138:6).*
- ➔ *"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa 57:15).*
- ➔ *"For all those things hath mine*

hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa 66:2).

As soon as there is a fear of the Lord, an earnest desire not to sin, and a broken heart because of sin, God Himself enters into the equation. It is His Presence and influence that accounts for a person refusing to yield to temptation – like Joseph when he refused to be seduced by Potiphar's wife (Gen 39:9).

At the time God spoke to Cain, He had not yet murdered Abel, but was apparently contemplating it. Had he received the word God delivered to him, re-examined his own offering, and done what was right, he would have avoided the terrible transgression he committed. This would not have caused him to be

innocent of all sin, nor would it have covered any sins he had committed. **The point of the text is not the remission of sin, or recovery from sin, but refusing to yield to particular temptations.**

This accounts for the presence of godly people before Christ: Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, etc. None of these men were free from sin. Yet, because of their fear of the Lord, He enabled them to avoid involvement in decadent behavior. This was doubtless done in the anticipation of the coming of Christ Jesus.

Admittedly, this is not a simplistic subject. However, we must avoid adopting any view that requires the denial or questioning of any plain statements of the Lord. Admittedly, that is a very elementary statement, yet, Satan subtly suggests otherwise.

CAIN MURDERS ABEL

"⁸ 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."

The words that follow are the fallout of God's acceptance of Abel and his offering, and rejection of Cain and his offering. Now, the dialog God had with Cain is also factored in. There are always results that come from Divine involvement with men. Involvements include acceptance, rejection, and revelation.

CAIN TALKED WITH ABEL

"And Cain talked with Abel his brother . . ." Other versions read, "And Cain told Abel his brother," NASB "Now Cain said to his brother Abel, "Let's go out to the field," NIV/NRSV "Cain had words with Abel his brother," CJB "Cain said to his brother Abel, "Let's go for a walk," CEV and "Cain had words with his brother." MESSAGE A number of versions represent Cain as saying to his brother, "Let's go out in to the field." NIV/NRSV/RSV/ BBE/CSB/DOUAY/SEPTUAGINT/NAB/NET/NIB/ NJB/NLT/YLT/ABP/ ERV/AMPLIFIED

In the Hebrews text, there is an

abrupt truncation of the sentence. The Jewish Bible reflects that circumstance: *"Cain said to his brother Abel . . . and when they were in the field."* John Gill says of this text, "THERE BEING A LARGE PAUSE HERE IN THE HEBREW TEXT, THE JERUSALEM TARGUM GIVES US AN ACCOUNT OF WHAT PASSED BETWEEN THEM WHEN IN THE FIELD; "CAIN SAID TO ABEL HIS BROTHER, THERE IS NO JUDGMENT, NOR JUDGE, NOR WILL A GOOD REWARD BE GIVEN TO THE RIGHTEOUS; NOR WILL

TO CAIN, "THERE IS A JUDGMENT," ETC." JOHN GILL

To me, it hardly seems in order to sandwich Jewish tradition into the text of Scripture. Yet, some have been bold enough to do so. I suppose that it is not unreasonable to suppose that Cain talked with Abel concerning God's dialog with him. However, I am not

The words that follow are the fallout of God's acceptance of Abel and his offering, and rejection of Cain and his offering. Now, the dialog God had with Cain is also factored in. There are always results that come from Divine involvement with men.

VENGEANCE BE TAKEN OF THE WICKED; NEITHER IS THE WORLD CREATED IN MERCY NOR GOVERNED IN MERCY; OTHERWISE, WHY IS THINE OFFERING RECEIVED WITH GOOD WILL, AND MINE NOT?" ABEL ANSWERED AND SAID

prepared to accept the Scriptural text as making that statement. I see literary gaps as a Divine intention (Ex 32:32). Grammatically, this kind of truncation of

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

a sentence is represented at an “ellipses.” While this is not always reflected in the English translation, the KJV uses it in Exodus 32:32: *“Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.”* Other versions have the ellipses without following it with a semi-colon— i.e. “—;”. Of this kind of literary expression Albert Barnes says it is a, “FORM OF EXPRESSION, IN WHICH THE CONCLUSION IS LEFT TO BE SUPPLIED BY THE MIND OF THE READER, SEE DANIEL 3:15; LUKE 13:9; 19:42; JOHN 6:62; ROMANS 9:22. FOR THE SAME THOUGHT, SEE ROMANS 9:3.” BARNES ON EXODUS 32:32 This being so, verse seven would read, *“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”* (Gen 4:8). As I have said, the Jewish Bible reflects this kind of reading: *“Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him.”* ^{TNK}

Does It Make Nay Difference

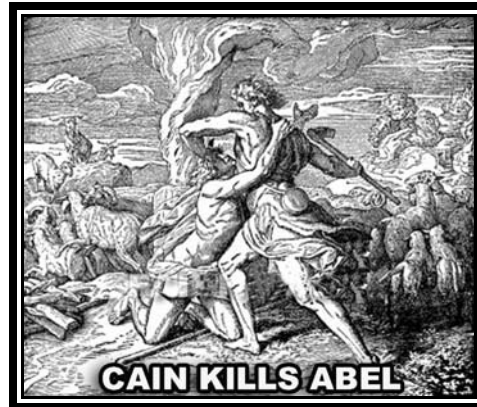
While I do not see this as a matter worthy of making an issue of it, I will simply say the following concerning why I have brought it up. If Cain said to his brother, *“Let us to into the field,”* then the implication is that he intended to slay him in some remote place. If he merely talked with Abel, later going into the field with him, as some versions read, then the slaying of Abel was not what Cain planned, but was the result of the sudden eruption of anger. I take it that this is a more correct view, considering that the idea of murdering someone did not apparently exist prior to this time. **Once Satan knew what he could do with an angry and hostile man – need we say any more?**

CAIN SLAYS ABEL

“ . . . and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” Other versions read, *“Cain rose up against his brother and killed him,”* NKJV *“Cain attacked his brother Abel and killed him,”* ^{NIV} *“Cain made an attack on his brother Abel and put him to death,”* ^{BBE} *“Cain turned on Abel his*

brother and killed him,” ^{CJB} *“Cain came at Abel his brother and killed him.”*

MESSAGE



The Genesis record gives no reason for the first murder – only that it took place in an act of aggression: *“he rose up against Abel his brother.”* I suppose there may be some who will lay the responsibility for this murder upon Adam and Eve, saying they did not do well in raising their family. But this is nothing more than world reasoning – the *“mind of the flesh”* expressions itself.

The Holy Spirit moved holy men under the New Covenant to further develop this account.

- ➔ *“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”* (Heb 11:4).
- ➔ *“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 3:11-12).
- ➔ *“But these speak evil of those things which they know not: but what they know naturally, as brute*

beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core” (Jude 1:10-11).

From these texts we learn the following.

- ➔ Cain did not offer his offering by faith, and he was not righteous.
- ➔ Cain was a child of the wicked one, and killed Abel because his own works were evil, while Abel's were righteous.
- ➔ Cain's way was more akin to the beasts of the field, and therefore he corrupted himself by pursuing self-interests alone.

We learn from this that the children of the wicked one are hostile toward the saints of God. Those whose works are evil are aligned against those whose works are righteous. There is no way this hostility can be avoided. As it is written, *“Yea, and all that will live godly in Christ Jesus shall suffer persecution”* (2 Tim 3:12). As Jesus said to His disciples, *“In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”* (John 16:33).

This text also fulfills the saying of Jesus, *“And a man's foes shall be they of his own household”* (Mat 10:36). We also see this saying carried out: *“And the brother shall deliver up the brother to death”* (Matt 10:21). The same thing occurred to Joseph, as his brothers sought to kill him, yet their counsel was not permitted to be fulfilled (Gen 37:20).

Thus, this first account of murder is a defining event for all time. It confirms that Satan continues to oppose the children of God through his own offspring. **There is hostility between the saved and the unsaved.** Just because antagonism is not always apparent does not mean it is not present.

THE LORD INTERROGATES CAIN

“⁹ And the LORD said unto Cain, | Where is Abel thy brother? And he said, | I know not: Am I my brother's keeper?”

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

Here we once again have written confirmation that man is accountable to God, and will be examined and judged by Him. Adam sinned, was called to account to God, and was judged. Eve sinned, was called to account to God. Now Cain has sinned, and he also will be called to account to God, and will be judged. It is no wonder that Paul declared to certain Athenian philosophers, *"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead"* (Acts 17:30-31).

The modern church has not done

versions read, "Where is your brother? Where is Abel?" ^{LIVING}

Notice that this account emphasizes the fact that Abel was Cain's brother. "... *his brother Abel... Abel his brother . . . Abel thy brother*" (Gen 4:2,8,9).

I do not doubt that this confrontation took place very soon after the treacherous deed was committed. **Notice that the question itself probed the conscience of Cain.** In this very word we have a sterling example of the truth taught in Hebrews 4:12: *"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."*

he himself would be accepted. He warned him of the intention of sin, and informed him that he could reject sin's appeal. In the day of judgment, Cain will not be able to say he was incapable of rejecting the temptation he faced with Abel, his own brother.

AM I MY BROTHER'S KEEPER?

" . . . And he said, I know not: Am I my brother's keeper?" Other versions read, *"I have no idea: am I my brother's keeper?"* ^{BBE} *"I don't know; am I my brother's guardian?"* ^{CSB} *"I cannot tell. Am I my brothers keeper?"* ^{GENEVA} *"I don't know," he answered. "Am I supposed to take care of my brother?"* ^{GWN} *"I have not known; my brother's keeper -- I?"* ^{YLT} *"How should I know?"* Cain retorted. *"Am I supposed to keep track of him wherever he goes?"* ^{LIVING} *"I don't know. Is it my job to watch over my brother?"* ^{ERV} *"How should I know? Am I his babysitter?"* ^{MESSAGE}

The brashness of Cain's answer is confirmation of his domination by the wicked one. Of him it may be said, *"there is no fear of God before his eyes"* (Psa 36:1). He is not speaking to a man, or to a prophet. He is speaking with God Almighty Himself. Yet, He speaks as one who refuses to submit to His Maker. This also confirms that God did not appear in the fulness of His glory to Cain – not even in a small measure of it – else Cain would have been consumed. His words, of course, are a flagrant contradiction of his conduct. He has conducted himself not only as though he was his brother's keeper, but as though he was his master and judge.

Although Cain has not addressed God as his Lord, God will now dispel any delusion he entertains on the matter. The Lord will speak with such certitude and power that Cain will not be able to resist what He says. Cain has now fallen into the hands of the Lord – and that is something that is *"fearful"* (Heb 10:31)! He will be left in a state of consternation, for man cannot successfully contend with God.

Here we once again have written confirmation that man is accountable to God, and will be examined and judged by Him.

well in apprising men of the coming *"day of judgment."* **David** sang of it (1 Chron 16:33). **Job** referred to it (Job 21:30; 31:13-15). The Psalmist wrote of this day (Psa 9:8; 96:13; 98:9). **Solomon** wrote of this day (Eccl 3:17; 11:9; 12:14). **Daniel** wrote of it (Dan 7:10). Paul spoke of it (Acts 24:25), and wrote of it (Rom 2:5,16; 3:6; 14:10; 1 Cor 4:5; 2 Cor 5:10; 2 Tim 4:1; Heb 9:27; 10:27). **Jesus** talked about it (Matt 10:15; 1:22,24; 12:36; Mk 6:11). **Peter** spoke of it (Acts 10:42), and wrote of it (1 Pet 4:5; 2 Pet 2:4,9; 3:7). **John** referred to it (1 John 4:17). **Jude** wrote of it (Jude 1:6,15). Now we are exposed to an account of a miniature day of judgment.

WHERE IS THY BROTHER?

"And the LORD said unto Cain, Where is Abel thy brother? . . ." Other

This confirms that God will do everything possible to bring a person to the state of humbleness and contrition of heart. As I understand the matter, on the day of judgment no obstinate sinner will be able to charge God with having neglected him, or not giving him an opportunity to repent and change his manners. The case of Pharaoh is an excellent example of this. It is true, the Lord hardened Pharaoh's heart (Ex 4:21; 7:3,13,14,22; 8:19; 9:7,12,35; 10:1,20,27; 11:10; 14:4,8,17). **However, Pharaoh himself also entered into the matter, hardening his own heart even though he was faced with a variety of proofs that he was dealing with the God of heaven** (Ex 8:15,32; 9:34).

Even so, God had spoken to Cain, first instructing him that if he did well,

WHAT HAST THOU DONE?

" 10 And he said, What hast thou | done? the voice of thy brother's blood | crieth unto me from the ground."

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

Now we are taken behind the scenes of vicious transgression. **There is activity in the unseen world when there is injustice, violence, and the shedding of innocent blood.** The mouth of the Lord speaks it – but first, Cain will be faced with what he has done. It was done in secret, and yet it was known!

WHAT HAST THOU DONE?

“And he said, What hast thou done? . . .” Other versions read, *“What did you do?”* ^{ABP} and *“Why have you done this terrible thing?”* ^{CEV} **God demands an accounting for transgression.** Either we confront sin now, or we will on the day of judgment before the God of all the earth, and an assembled universe as well.

This is the third person God has confronted with transgression. Adam was asked, *“Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”* (Gen 3:11). Eve was asked, *“What is this that thou hast done?”* (Gen 3:13). Now Cain is asked, *“What hast thou done?”* (Gen 4:10).

THY BROTHER'S BLOOD

“ . . . the voice of thy brother's blood crieth unto me from the ground.” Other versions read, *“The voice of your brother's blood is crying to Me from the ground,”* ^{NASB} *“Listen; your brother's blood is crying out to Me from the ground!”* ^{NRSV} *“thy brother's blood crieth to Me from the earth,”* ^{DOUAY} *“Hark, your brother's blood cries out to Me from the ground!”* ^{TNK} *“Your brother's blood calls to Me from the ground,”* ^{LIVING} *“the voice of the blood of your brother yells to Me from the ground,”* ^{ABP} *“You killed your own brother, and his blood flowed onto the ground. Now his blood is calling out for Me to punish you,”* ^{CEV} *“You killed your brother and the ground opened up to take his blood from your hands. Now his blood is shouting to Me from the ground. So you will be cursed from this ground,”* ^{ERV} and *“Your brother's blood is crying out to Me from the ground, like a voice calling for revenge.”* ^{GNB}

This is a most pregnant expression. It provides some insight into the justice of God and its all-encompassing implications. **Rest assured that wherever injustice has taken place, God is fully aware of it, and a call for setting the record straight is sent out.**

The Blood Crying Out

Abel's blood is said to have a “voice” – a voice that cried out unto God! The word “*crieth*” is an specially strong word. It does not speak of a feeble or faint cry, but of a fervent and loud one. Some versions represent Abel's blood as **calling forth** from the ground, ^{LIVING} **yelling** to God, ^{ABP} and **shouting** to God. ^{ERV}

The word from which “*crieth*” is translated means “to shriek, to proclaim . . .” ^{QAL} {TSAW-AK'} MEANING: 1) TO CRY, CRY OUT, CALL, CRY FOR HELP 1A) (QAL) 1A1) TO CRY, CRY OUT (FOR HELP) 1A2) TO CRY, CRY OUT (IN DISTRESS OR NEED) 1A3) TO MAKE OUTCRY, CLAMOUR

➔ *“And Moses **cried** unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me”* (Ex 17:4).

➔ *“And when they **cried** unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season”* (Josh 24:7).

➔ *“The righteous **cry**, and the LORD heareth, and delivereth them out of*

This, then, was a strong cry of Abel's blood – and it was not for blessing or for toleration. Some of he versions add that the blood was crying out for vengeance: “is calling out for Me to punish you,” ^{CEV}

1B) (NIPHAL) TO BE SUMMONED 1C) (PIEL) TO CRY ALOUD (IN GRIEF) 1D) (HIPHIL) TO CALL TOGETHER ORIGIN: A PRIMITIVE ROOT; TWOT - 1947; V USAGE: AV - CRY 44, GATHER TOGETHER 4, CRY OUT 3, AT ALL 1, CALLED 1, GATHERED 1, CALL TOGETHER 1; 55. STRONG'S

Other places where this word is used are as follows. They confirm the strength of the word itself.

➔ *“And when Esau heard the words of his father, he **cried** with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father”* (Gen 27:34).

➔ *“And when all the land of Egypt was famished, the people **cried** to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do”* (Gen 41:55).

➔ *“And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel **cried** out unto the LORD”* (Ex 14:10).

all their troubles” (Psa 34:17).

➔ *“I **cried** unto God with my voice, even unto God with my voice; and he gave ear unto me”* (Psa 77:1).

➔ *“And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall **cry** unto the LORD because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them”* (Isa 19:20).

This, then, was a strong cry of Abel's blood – and it was not for blessing or for toleration. Some of he versions add that the blood was crying out for vengeance: **“is calling out for Me to punish you,”** ^{CEV} *is shouting to Me from the ground. So you will be cursed from this ground,”* ^{ERV} and *“is crying out to Me from the ground, like a voice calling for revenge.”* ^{GNB} While this is not expressly stated in the text, it is particularly inferred because of the Divine action that followed.

The Cry of the Martyrs

The cry of Abel's blood was similar to the cry of the martyrs that are

FROM PLANNED PARENTHOOD

YEAR	ABORTIONS
1973	744,600
1974	898,600
1975	1,034,200
1976	1,179,300
1977	1,316,700
1978	1,409,600
1979	1,497,700
1980	1,553,900
1981	1,577,300
1982	1,573,900
1983	1,575,000
1984	1,577,200
1985	1,588,600
1986	1,574,000
1987	1,559,100
1988	1,590,800
1989	1,566,900
1990	1,608,600
1991	1,556,500
1992	1,528,900
1993	1,500,000
1994	1,431,000
1995	1,363,690
1996	1,365,730
1997	1,365,730
1998	1,365,730
1999	1,365,730
2000	1,312,990
2001	1,303,000
2002	1,293,000
2003	1,250,000
2004	1,293,000
2005	1,206,200
2006	1,242,200
2007	1,209,640
2008	1,212,350
2009	1,212,400
2010	1,212,400

depicted as being *"under the altar."* It is written in the Revelation, *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* (Rev 6:9-10). These were insightful souls, who were martyred because of their powerful testimony of the Word of God. While it does not say they lived under the New Covenant, it is assumed they did. The is based upon the word delivered to them that vengeance would not be taken *"until t h e i r fellow servants also and their brethren, that should be killed as they were, should be fulfilled"* (Rev 6:11). Then the Word would be fulfilled that God had said of H i m s e l f ;

"Vengeance is mine; I will repay, saith the Lord" (Rom 12:19). This is based upon a revelation given to Moses, *"To Me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things*

that shall come upon them make haste" (Deut 32:35). The Psalmist also declared this Divine trait: *"O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself"* (Psa 94:1).

The Slaughter of Innocents

Since 1972, there has been a wholesale slaughter of innocents by means of abortion. Post-birth abortions were ordered by Pharaoh, king of Egypt (Ex 16:15-22).

Under the Law, if a men struck a woman with child, and the child was lost as a result, life was given for life (Ex 21:22-23). A *"miscarrying womb"* was also seen as a curse (Hos 9:14). In these various views, life in the womb was not considered a mere biological technicality. It was associated with legitimate human life.

The table to the left shows the number of deliberate and planned abortions that have taken place in the United States of America since from 1973 through 2010. Figures have been compiled by Planned Parenthood. Years 2009 and 2010 are estimates, based on previous figures and trends. Who is able to estimate the number or fervency of the cries that have issued from the earth to God because of this situation? It certainly is a matter of great concern, and ought to be so regarded.

The Speaking Blood of Jesus

I cannot leave this subject without drawing attention to another blood that is speaking to God. It is the blood of Jesus. Although human guilt is involved in this death, the blood of Christ does not cry out for vengeance – at least not if it is honored and faith is placed in it. As it is written, *"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God"* (Rom 3:25).

In the blood of Abel, we have a type of the blood of Christ, which also speaks to God. However, it does not

cry out for vengeance, but for the justification of the sinner who calls upon the name of the Lord. It is said of the blood of Christ, *"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel"* (Heb 12:24).

The Ministry of the Blood of Jesus

The ministry of the blood of Christ is unquestionably great.

- *"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God"* (Rom 3:25).
- *"Much more then, being now justified by His blood, we shall be saved from wrath through Him"* (Rom 5:9).
- *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace"* (Eph 1:7).
- *"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ"* (Eph 2:13).
- *"And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by him, I say, whether they be things in earth, or things in heaven"* (Col 1:20).
- *"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"* (Heb 9:14).
- *"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus"* (Heb 10:19).

The blood of Christ does, indeed, *"speak better things than that of Abel."*

CAIN IS CURSED

"¹¹ And now art thou cursed from | the earth, which hath opened her mouth | to receive thy brother's blood from thy

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

hand. ¹² *When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."*

This is the third express cursing recorded in Scripture.

➔ *"And the LORD God said unto the serpent, Because thou hast done this, **thou art cursed** above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen 3:14).*

➔ *"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen 3:17)*

➔ *"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (Gen 4:11).*

In addition to these, because of their sin, two judgments were pronounced against Adam and Eve.

➔ *"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen 3:16).*

➔ *"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen 3:17-19).*

As confirmed in these accounts, there is a penalty to be paid for sin, and it is clearly revealed in the accounts of the world's first recorded sinners.

CURSED FROM THE EARTH

"And now art thou cursed from the earth . . ." Other versions read, "cursed from the ground," ^{NASB} "under a curse and driven from the ground," ^{NIV} "cursed shalt thou be upon the earth," ^{DOUAY} "you are cursed with alienation from the ground," ^{CSB} "you shall be banned from the soil," ^{NAB} "you are banished from the ground," ^{NET} "you shall be more cursed than the ground," ^{TNK} "you will never be able to farm the land again," ^{CEV} "can no longer farm the soil," ^{GNB} "you'll get nothing but curses from this ground," ^{MESSAGE} and "cursed by reason of the earth." ^{AMPLIFIED}

Here again, the different versions

As though manifesting the absolute shame of Cain's deed, the earth swallowed Abel's blood so that it could not be seen by men. However, the creation was aware of the shedding of the blood of righteous Abel, as well as the God of heaven, and, no doubt, the holy angels as well

do not present an harmonious picture.

- ➔ Driven from the ground. ^{NIV}
- ➔ Cursed while on the earth. ^{DOUAY}
- ➔ Alienation from the ground. ^{CSB}
- ➔ Banished from the ground. ^{NET}
- ➔ More cursed than the ground. ^{TNK}
- ➔ Never be able to farm again. ^{CEV}
- ➔ Get nothing but curses from the ground. ^{MESSAGE}
- ➔ Cursed by reason of the earth. ^{AMPLIFIED}

This is the first curse pronounced against a human, the offspring of Adam. Before, the serpent was cursed (Gen 3:14), and the ground was cursed (Gen 3:17). But no "curse" was said to have been directed toward mankind. All standard versions are uniform in this representation.

The ground that was itself cursed because of man's sin, now calls out for against a sinner. It cries out to God, and God responds. In this sense, the curse issued forth because of the outcry of the earth.

There in more in this text than

appears. The earth, which was made as a habitation for man, has a vital association with him. In this text, there is some way in which it is aware of the taking of human life. Now that redemption has come, we are told the whole creation is groaning in travail, waiting for the manifestation of the sons of God (Rom 8:21-22).

THE EARTH RECEIVED ABEL'S BLOOD

The reason for this curse is cited. The earth had *"opened her mouth to receive thy brother's blood from thy hand."* Other versions read, *"opened its mouth to receive your brother's blood*

you have shed," ^{CSB} *"which has swallowed your brother's blood,"* ^{NLT} *"this ground which you have defiled with your brother's blood,"* ^{LIVING} *"which gaped wide her mouth to take the blood of your brother from your hand,"* ^{ABP} *"made his blood run out on the ground,"* ^{CEV} *"It has soaked up your brother's blood as if it had opened its mouth to receive it when you killed him,"* ^{GNB} and *"that has opened its arms to receive the blood of your murdered brother."* ^{MSG}

As though manifesting the absolute shame of Cain's deed, the earth swallowed Abel's blood so that it could not be seen by men. However, the creation was aware of the shedding of the blood of righteous Abel, as well as the God of heaven, and, no doubt, the holy angels as well – **all spectators to what Cain thought was a secret deed.**

Behind the scenes, Satan no doubt was convinced he had provoked the murder of the promised Seed, imagining that he had therein avoided having his head mortally wounded. It is just a matter of time until he will be removed.

WHEN THOU TILLEST THE GROUND

"When thou tillest the ground, it shall not henceforth yield unto thee her strength . . ." Other versions read, *"yield its crops for you,"* ^{NIV} *"give you her fruit as the reward of your work,"* ^{BBE} *"it will never again give you its yield,"* ^{CSB} *"it will no longer yield its best for you,"* ^{GWN} *"no longer give you its produce,"* ^{NAB} *"No longer will the ground yield good crops for you, no matter how hard you work!"* ^{NLT} *"No longer will it yield crops for you, even if you toil on it forever!"* ^{LIVING} *"it won't produce anything for you,"* ^{CEV} and *"the ground will not help your plants grow."* ^{ERV}

Secondly, and equally true, the

selectively did not work for Cain.

Because of her sin, a curse was pronounced upon Israel that was similar to that of Cain. *"And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits"* (Lev 26:20). Or, the condition pronounced by Joel might have taken place *"The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered"* (Joel 1:17).

When There Is No Fruit

For the person who is sensitive to God, fruitlessness is always a point of concern. **In the field of religion, many**

vagabond and a runnagate," ^{GENEVA} *"thou shalt be groaning and trembling,"* ^{SEPTUAGINT} *"homeless wanderer,"* ^{NET} *"a ceaseless wanderer,"* ^{TNK} *"a wanderer, even a trembling one,"* ^{YLT} *"a fugitive and a tramp upon the earth, wandering from place to place"* ^{LIVING} *"moaning and trembling,"* ^{ABP} and *"a fugitive and a vagabond on the earth [in perpetual exile, a degraded outcast]."* ^{AMPLIFIED}

Man was not made to wander, but to be in a settled place. He was not made to be alone, but to have companions. But Cain was consigned to a state where he never did fit in. Apparently plagued with an unrelenting and stabbing conscience, he could never cease from wandering from place to place. Later, Israel would also be consigned to such a state because of their spiritual obstinance and eventual rejection of the Messiah. They became a *"byword among all nations whether"* the Lord would *"lead"* them (Deut 28:37).

We learn from this account that **instability, wandering, fundamental dissatisfaction, and fear and trepidation are not intended to be found in the people of God.** This is particularly true in the spiritual realm. Those who remain in a spiritually wandering and fearful state, never finding kindred spirits, and never being productive, are not leading the kind of life God intends.

While there is a sense in which we are *"strangers and pilgrims"* in the earth, this is not how we are to be in our spiritual lives. In Christ we have a certain dwelling place, and are productive. There is fellowship with both the Father and the Son (1 John 1:3; 1 Cor 1:9), the communion, or fellowship of the Holy Spirit (1 Cor 13:14), and the fellowship with one another (1 John 1:7). **However, none of this is available to those who reject Christ and His brethren.**

Man was not made to wander, but to be in a settled place. He was not made to be alone, but to have companions.

earth would now be more hostile to Cain than it was to Adam. To Adam, it yielded thorns and thistles that completed with the plants with edible fruit. **But to Cain it would yield nothing.** Although he was an agricultural man (Gen 4:2), the ground would no longer yield to his labor. The seed he planted would not grow, no matter what kind of seed it was, or how much of it was sown.

God would not allow any seed Cain planted in the earth to mature or bring forth fruit. This judgment was worse than the one God said He would pronounce upon Israel. Their seed would grow and mature, but their enemies would eat it (Lev 26:16). Just as surely as the fig tree Jesus cursed died, and never again bore fruit, so by the word of the Lord, the earth

have become accustomed to fruitlessness, and even invent reasons for its existence. However, no person acquainted with the Lord reasons in such a manner.

They may very well be instances of fruitlessness that are the direct result of fundamental disobedience and transgression. It is not for us to assign this reason to other people. We ought, however to seriously consider any of our labors that are characterized by fruitlessness.

A FUGITIVE AND A VAGABOND

" . . . a fugitive and a vagabond shalt thou be in the earth." Other versions read, *"a vagrant and a wanderer,"* ^{NASB} *"a restless wanderer,"* ^{NIV} *"a fugitive and a wanderer,"* ^{NRSV} *"a wanderer in flight over the earth,"* ^{BBE} *"a*

CAIN RESPONDS TO THE CURSE

¹³ *And Cain said unto the LORD, My punishment is greater than I can bear.* ¹⁴ *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."

The response of Cain confirms the greatness of the curse. Until this time

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

he has led a stable life, been a productive tiller of the spoil, was in the original family, and had access to God. Now, however, all of that will come to a grinding halt. Life will be even more difficult for him than it is was for the rest of the race.

If there is any question about there being differing levels of sin, the manner in which the first two recorded sins were treated will clarify the matter for us. We cannot afford to be simple.

MY PUNISHMENT IS GREATER THAT I CAN BEAR

"And Cain said unto the LORD, My punishment is greater than I can bear . . ." Other versions read, *"too great to bear,"* ^{NASB} *"more than I can bear,"* ^{NIV} *"My punishment is greater than my strength,"* ^{BBE} *"My iniquity is greater than that I may deserve pardon,"* ^{DARBY} *"My punishment is more than I can stand!"* ^{GWN} *"My crime is too great for me to be forgiven,"* ^{SEPTUAGINT} *"[is too great My fault] to forgive me,"* ^{ABP} *"This punishment is too hard!"* ^{CEV} and *"My punishment is too much. I can't take it!"* ^{MESSAGE}

ADAM	CAIN
▶ Warned before	▶ Admonished before
▶ Ate forbidden fruit	▶ Murdered his brother
▶ Ground cursed	▶ Cursed from the earth
▶ Thorns & thistles	▶ Ground not yield to him
▶ Eat with sorrow	▶ Be a fugitive
▶ Eat herb of the field	▶ Be a vagabond
▶ East with sweat	▶ A mark put on Cain
▶ Return to the dust	▶ Went out from the presence of the Lord.
▶ Expelled from Garden	

Cain's punishment was not intended to be easy to bear. For that matter, neither was the punishment of Adam. Life was caused to be attended with sorrow and difficulty because of sin – and that is a vast understatement.

There was a difference in the magnitude of the sins committed by Adam and Cain. Both sins were inexcusable, yet both were not identical. Cain's sin involved taking the life of another, and thus dishonoring the Divine imagery in man. Centuries later, God would declare this to be a capital offence, giving the reason for such a judgment. *"Whoso sheddeth man's blood, by man shall his blood be shed:*

for in the image of God made He man" (Gen 9:6).

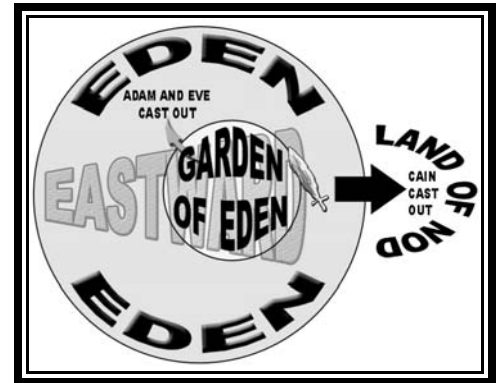
Although they may appear quite similar, the sin of Judas in betraying Jesus was of a more serious nature than that of Peter who denied him. Peter was able to recover, Judas was not. There is a sin referred to as *"the great transgression"* (Psa 19:13), and one for which forgiveness cannot be obtained, either in this world or the world to come (Mk 3:29). Jesus referred to those who committed *"the greater sin"* (John 19:11). The liability of all sin is the fact that as a person commits it, enslavement to sin results, and a declining moral condition ensues. The complicating factor with Cain is that he knew he was cursed, and that his condition would grow no better. He was in a grievous state, there would be no reprieve, and the condition would grow worse. Yet, he would have to continue in that condition, with no hope of it ever being changed. He would be like those of whom it is written, *"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them"* (Rev 9:6). In this regard, Cain's judgment was a type of hell itself.

DRIVEN FROM THE FACE OF THE EARTH

" . . . Behold, Thou hast driven me out this day from the face of the earth . . ." Other versions read, *"driven me this day from the face of the ground,"* ^{NKJV} *"You are driving me from the land,"* ^{NIV} *"You have driven me away from the soil,"* ^{NRSV} *"You are banning me from the land,"* ^{CJB} *"You are banishing me today from the soil,"* ^{CSB} *"You have forced me off this land today,"* ^{GWN} *"today You are driving me from the land,"* ^{NIB} *"you have banished me from my farm,"* ^{LIVING} *"You are making me leave my home,"* ^{CEV} and *"You have thrown me off the land."* ^{MESSAGE}

The land of reference was the land of Eden, in which Garden existed from which Adam and Eve were expelled.

Apparently Adam, Eve, and their family had remained in Eden, living with a constant reminder that they could not enter the Garden that was originally prepared for them. If they were ever tempted to make an attempt to enter that place, the stationed cherub with a flaming sword would stop them from doing so. At least, it appears, they were



allowed to remain in the larger land of Eden. But now, Cain is thrust from Eden to be fugitive and a hopeless wanderer.

Earlier the Lord said Cain was *"cursed from the earth"* (Gen 4:11). We understand this to mean that the earth would in no way cooperate with Cain, who previous to his sin was a tiller of the soil. But now, alas, he is driven away from all that he had known and enjoyed. The punishment was imposed upon him, and there was nothing that he could do to mitigate the circumstance.

DRIVEN FROM THE FACE OF THE LORD

" . . . and from Thy face shall I be hid . . ." Other versions read, *"I shall be hidden from Your face,"* ^{NKJV} *"I will be hidden from Your Presence,"* ^{NIV} *"You have sent me out this day . . . from before Your face,"* ^{BBE} *"You are banning me today . . . from Your presence,"* ^{CJB} *"I have to hide from You,"* ^{GWN} *"I must avoid Your presence,"* ^{NAB} *"You have banished . . . from Your presence,"* ^{NLT} *"I must avoid Your presence,"* ^{TNK} *"You're making me . . . live far from You,"* ^{CEV} and *"I can never again face You."* ^{MESSAGE}

Perhaps you have heard it said that God will not force anything upon man. And what, then, must we do with Cain? God forced him off the land, and forbade him to again converse with Him. Whatever you may think about God caring for everyone, and doing so without exception, you must deal with the case of Cain. He knew all too well what was involved in his judgment. It is inexcusable for men living in even greater light to be blind to this reality.

There are a number of records that testify to the fact of Divine

abandonment. They are not pleasant, to be sure, but they do speak the truth about the Lord. Here is a sampling of some of those texts.

- ➔ **“So I gave them up unto their own hearts’ lust: and they walked in their own counsels. Oh that My people had hearkened unto Me, and Israel had walked in My ways!”** (Psa 81:12-13).
- ➔ **“And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood”** (Isa 1:15).
- ➔ **“When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence”** (Jer 14:12).
- ➔ **“Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say,**

Blessed is he that cometh in the name of the Lord” (Luke 13:35).

- ➔ **“And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come”** (Mat 12:32).
- ➔ **“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame”** (Heb 6:4-6).
- ➔ **“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins”** (Heb 10:26).

Suffice it to say, *“For we know him*

that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God” (Heb 10:30-31). Cain certainly does confirm this to be the case.

EVERYONE WHO FINDS ME WILL SLAY ME

“ . . . 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.” Other versions read, *“anyone who meets me may kill me,”* ^{NRSV} *“anyone may kill me at sight,”* ^{NAB} *“everyone who sees me will try to kill me.”* ^{LIVING}

Cain’s reasoning is that since he is no longer afforded any association with God, he is excluded from Divine protection. Therefore, whoever desired to take his life would be able to do so. Furthermore, the fact that he was a fugitive and wanderer would probably cause suspicion in all who confronted him. Men would henceforth not see him as capable of fitting in with society. They would not see him as a friend.

THE LORD SETS A MARK ON CAIN

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.”**

As with most of God’s words, these words were doubtless to be made known. They are most arresting words, and call for our attention.

SEVENFOLD VENGEANCE

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold . . .” Other versions read, *“he will suffer seven times over,”* ^{NIV} *“will suffer a sevenfold vengeance,”* ^{NRSV} *“seven lives will be taken for his,”* ^{BBE} *“shall kill Cain, shall be punished sevenfold,”* ^{DOUAY} *“I will give a sevenfold punishment to anyone who kills you,”* ^{NLT} *“I will give seven times your punishment to anyone who does,”* ^{LIVING} *“will be punished seven times worse*

than I am punishing you,” ^{CEV} *“I will punish that person much, much more,”*

curse when confessing he had killed a man: *“And Lamech said unto his wives,*

Years later, Lamech mentioned this curse when confessing he had killed a man: “And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold” (Gen 4:23-24). This confirms that the word God delivered to Cain became generally known.

^{ERV} and *“seven lives will be taken in revenge.”* ^{GNB}

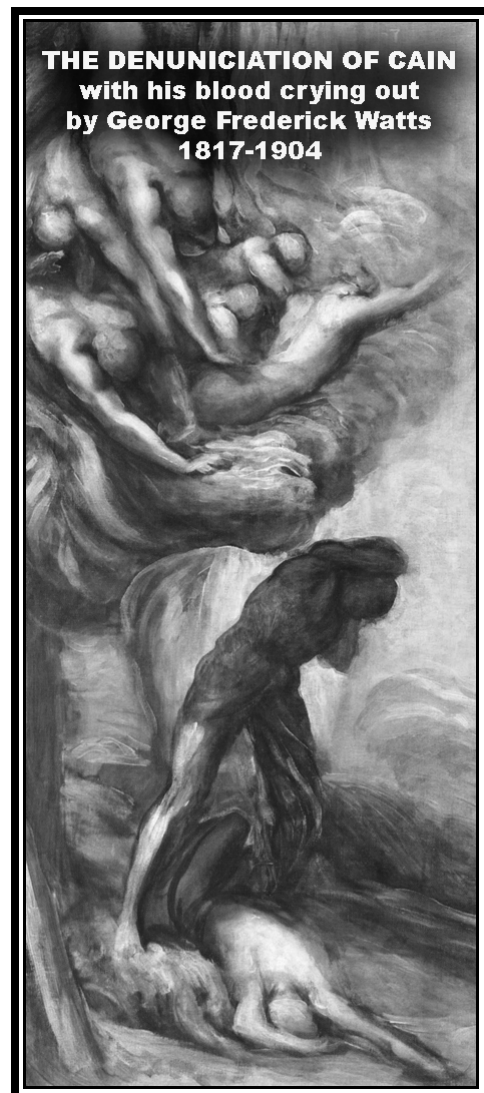
Years later, Lamech mentioned this

Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold” (Gen 4:23-24). This confirms that the word God delivered to Cain became generally known. It revealed an aspect of God that is not generally known.

The Scriptures do not relate the precise meaning of the word delivered to Cain. Some versions represent it as meaning the person killing Cain would suffer seven different times. ^{NIV} Others say seven men would die for killing Cain. ^{BBE/GNB} Others represent it is a mere aphorism that means the punishment will be especially great. ^{ERV} Still others leave the impression that a single punishment will be experienced that is seven times worse than the punishment assigned to Cain. ^{CEV/LIVING}



Under the Law God warned Israel

that refused to hearken to Him, and chose rather to walk in the own willful ways, ***“Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins”*** (Lev 26:28).

It seems to me that what God was saying to Cain was this: **He would not allow a person to do what is reserved for God alone.** With great poignancy God says, ***“Vengeance is Mine; I will repay, saith the Lord”*** (Rom 12:19). The truth of the matter was that Cain would be forced to live in fear all the days of his life, never fitting into society and always having the dread that someone would kill him. **This is a most vivid picture of hopelessness.**

THE LORD SET A MARK ON CAIN

“ . . . And the LORD set a mark upon Cain, lest any finding him should kill him.” Other versions read, *“And the LORD appointed a sign for Cain, lest anyone finding him should slay him,”* ^{NASB} *“Then the LORD put a mark on Cain so that no one who found him would kill him,”* ^{NIV} *“And the LORD put a mark on Cain, so that no one who came upon him would kill him,”* ^{NRSV} *“And Jehovah appointed a sign for Cain, lest any finding him should smite him,”* ^{ASV} *“and Jehovah setteth to Cain a token that none finding him doth slay him,”* ^{YLT} *“Then the Lord put an identifying mark on Cain as a warning not to kill him,”* ^{LIVING} *“So the LORD put a mark on Cain to warn everyone not to kill him,”* ^{CEV} and *“GOD put a mark on Cain to protect him so that no one who met him would kill him.”* ^{MESSAGE}

There is a variety of explanations among commentators concerning this “mark.” I consider most of them to be nothing more than imaginations. In his commentary on Genesis, John Gill refers to some of these views.

“ . . . SOME SAY IT WAS A HORN IN HIS FOREHEAD: OTHERS, A LEPROSY IN HIS FACE; OTHERS, A WILD GHASTLY LOOK; OTHERS, A SHAKING AND TREMBLING IN ALL HIS LIMBS; AND OTHERS, THAT THERE WAS AN EARTHQUAKE WHEREVER HE STEPPED: AND OTHERS WILL HAVE IT, THAT THE DOG WHICH GUARDED ABEL’S FLOCK WAS GIVEN HIM TO ACCOMPANY HIM IN HIS TRAVELS, BY WHICH SIGN IT MIGHT BE KNOWN THAT HE WAS NOT TO BE ATTACKED, OR TO DIRECT HIM FROM TAKING ANY DANGEROUS ROAD: SOME SAY IT WAS A LETTER IMPRINTED ON HIS FOREHEAD, EITHER TAKEN OUT OF THE GREAT AND GLORIOUS NAME OF GOD, AS

THE TARGUM OF JONATHAN, OR OUT OF HIS OWN NAME, AS JARCHI; OTHERS THE MARK OR SIGN OF THE COVENANT OF CIRCUMCISION (TIKKUNE ZOHAR): BUT AS THE WORD IS OFTEN USED FOR A SIGN OR MIRACLE, PERHAPS THE BETTER RENDERING AND SENSE OF THE WORDS MAY BE, “AND THE LORD PUT”, OR “GAVE A SIGN”(SCHMIDT); THAT IS, HE WROUGHT A MIRACLE BEFORE HIM TO ASSURE HIM, THAT “WHOEVER FOUND HIM SHOULD NOT KILL HIM”: SO THAT THIS WAS NOT A MARK OR SIGN TO OTHERS, TO DIRECT OR POINT OUT TO THEM THAT THEY SHOULD NOT KILL HIM, OR TO DETER THEM FROM IT; BUT WAS A SIGN OR MIRACLE CONFIRMING HIM IN THIS, THAT NO ONE SHOULD KILL HIM; AGREEABLY TO WHICH IS THE NOTE OF ABEN EZRA, “IT IS RIGHT IN MY EYES THAT GOD MADE A SIGN (OR WROUGHT A MIRACLE) FOR HIM, UNTIL HE BELIEVED;” BY WHICH HE WAS ASSURED THAT HIS LIFE WOULD BE SECURE, GO WHERE HE WOULD; EVEN THAT NO ONE SHOULD “STRIKE” ^{F276} HIM, AS THE WORD IS, MUCH LESS KILL HIM.” ^{JOHN GILL/BAYLE’S GENERAL DICT}

A number of men consider this mark to be something that protected Cain. I do not see it that way. **It seems to me that it was rather a protection to others, lest they also engage in the treachery of murder.** This would also be more in keeping with the Divine nature. Cain being identified as *“of that wicked one,”* it seems unlikely that God would have the protection of him in interest. For Cain, living with a warning mark upon him could hardly be viewed as a token for confidence. For him, after slaying his brother, and then confronting the living God, life became a burden, not a blessing.

Concerning the mark itself, we are not given the slightest hint what it was. **That simply means God did not want this to be known.** It is one of those *“secret things”* that belong to God alone (Deut 29:29). Although some men have an intent curiosity about unrevealed things, time spent in pursuit of an understanding of them is spent in vain. No man will be able to discover an explanation for what God has not revealed. **If God does not want it to be known, it cannot be known.** If they do settle on an explanation that satisfies them, they have only been deceived, and their thought is just a puff of air.

The greatest benefit is to receive what God has said, and be content with what He has revealed. It is wrong to attempt to sandwich in human views. When men do such things, it is not long until they equate their views with Scripture.

CAIN WENT OUT FROM THE PRESENCE OF THE LORD

¹⁶ *And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*

Adam and Eve “hid from the presence of the Lord God” (Gen 3:8). Under the Law, God spoke of those who were “cut off from My Presence” (Lev 22:3). When Satan was given leave to test Job, it is written that he “went forth from the presence of the Lord” (Job 1:12; 2:7). When Jonah had been commissioned to go to Nineveh, he fled “from the presence of the Lord” (Jonah 1:3,10). The damned will be “punished with everlasting destruction from the presence of the Lord” (2 Thess 1:9).

This, then, is not a casual expression. It denotes the ultimate in cursing – not being allowed in the presence of the Lord. **The salvation of God, on the other hand, has to do with being willingly and preferably in the presence of the Lord, where there are “pleasures for evermore” (Psa 16:11).**

AND CAIN WENT OUT FROM THE PRESENCE OF THE LORD

“And Cain went out from the presence of the LORD . . .” Other versions read, “went away from the presence of the Lord,” ^{NRSV} “went out from the presence of Jehovah,” ^{ASV} “went away from before the face of the

Lord,” ^{BBE} “left the LORD’s presence,” ^{GWN} “left Yahweh’s presence,” ^{NJB} “goeth out from before Jehovah,” ^{YLT} and “But Cain had to go far from the LORD.” ^{CEV}

Although there are some inaccuracies in the art below, this is a depiction of Cain fleeing presented by an artist from the late 1800’s.

The involvements of going out from the presence of the Lord are fearful to consider. **Even though it appears as though Cain left of his own accord, there was a sense in which he was driven out from the Divine presence.** God had told him he was consigned to be a wanderer and a vagabond, with no certain dwelling place. He had no choice in this matter. **I gather that at the conclusion of this dialog, Cain felt ill-at-ease in the presence of the Lord, for that is what sin does to a person.** A person who is rejected by the Lord will not feel comfortable in His presence, and will have no appetite for it. Cain could not stay in the Lord’s presence, and he could not remain in the area called Eden. His treacherous deed had taken those privileges from him.

It ought to be noted that when a person involves himself in sin, there is a forfeiture of the Lord’s presence. I realize there are some who claim they have found the Lord in the bar-room, or when they were in a drug-induced

stupor. Some have even claimed to have found Him while engaged in immorality. Such reports are not to be believed. It is true that Saul of Tarsus was apprehended while he was en route arrest believers. But he was not called while he was engaged in beating some of them, or doing them harm. **Sin does have alienating effects, as is confirmed in the case of Cain.**

AND DWELT IN THE LAND OF NOD

“ . . . and dwelt in the land of Nod, on the east of Eden.” Other versions read, “settled in the land of Nod, east of Eden,” ^{NRSV} “made his living-place in the land of Nod on the east of Eden,” ^{BBE} “and dwelt as a fugitive on the earth, at the east side of Eden,” ^{DOUAY} “dwelt in the land of Nod toward the Eastside of Eden,” ^{GENEVA} “lived in Nod The Land of Wandering, east of Eden,” ^{GWN} “dwelt in the land of Nod over against Eden,” ^{SEPTUAGINT} “and dwelleth in the land, moving about east of Eden,” ^{YLT} “live in the Land of Wandering, which is east of Eden,” ^{CEV} “lived in No-Man’s-Land, east of Eden,” ^{MESSAGE} and “dwelt in the land of Nod [wandering], east of Eden.” ^{AMPLIFIED}

In all of the Bible, this is the only mentioning of the land of “Nod.” In fact, this is the only place in any standard version of Scripture where the word “Nod” occurs. Some have concluded from this that “Nod” was not a land at all, but was a description of condition in which men wander. However, the fact that Cain “settled” ^{NRSV} in “the land of Nod,” living there ^{GWN} suggests that it was a very real land.

The word “Nod” means “vagrancy” – meaning that it is characterized by vagrants “HAVING NO ESTABLISHED RESIDENCE AND WANDERS IDLY FROM PLACE TO PLACE WITHOUT LAWFUL OR VISIBLE MEANS OF SUPPORT.” ^{MERRIAM-WEBSTER} **Although the analogy is not a perfect one, the land of “Nod” was to Cain what the wilderness was to the Israelites.**

The Type

There is a sense in which those who leave the presence of the Lord are



Fernand Cormon, Cain Fleeing with his Family, 1880

The second sin that is recorded in Scripture, and it is greater in moral magnitude than the first – by Given O. Blakely

banished to a state of wandering. They can never find satisfaction, no matter where they go. They try this church and that church, and culture this habit and that one. Some immerse themselves in strong drink, drugs, and pleasure. **However, they cannot get out of the wandering state.** There is a reason for this situation. If men refuse to be satisfied with the Lord, and to abide in His Son, God will see to it that something is always missing in their lives. If they do find an abundance of things that tantalize the flesh, they will eventually have to say with Solomon: *"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do*

There is a sense in which those who leave the presence of the Lord are banished to a state of wandering. They can never find satisfaction, no matter where they go. They try this church and that church, and culture this habit and that one. Some immerse themselves in strong drink, drugs, and pleasure. However, they cannot get out of the wandering state.

under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my

wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done." (Eccl 1:14-2:12).

In all of his opulence and wisdom, Solomon proved to be himself a wanderer – a moral vagabond. Make sure you are not!

CONCLUSION

Genesis is the book of beginnings. For this reason there are a number of firsts found in it. The following represent the "firsts" found in Genesis 1:1-4:16). These play a vital role in molding the way we think.

1. First mention of God
2. First circumstance of chaos and disorder
3. First mention of the Holy Spirit
4. First non-heavenly orderliness
5. First Terrestrial substance
6. First Celestial substance
7. First commandment

8. First Separation
9. First Day and night
10. First Animal life
11. First Vegetation life
12. First language of plurality in the Godhead
13. First Man
14. First Display of human wisdom
15. First Woman
16. First Marriage
17. First Warning
18. First Exposure to Satan
19. First Temptation
20. First delusion
21. First Sin

22. First Knowledge of nakedness and its shame
23. First Divine interrogation
24. First Vicarious death
25. First Divinely provided clothing
26. First Promise
27. First Curse among men
28. First expulsion
29. First Birth
30. First Offering
31. First accepted sacrifice
32. First rejected sacrifice
33. First human reaction to a rejected sacrifice
34. First Divine response to human

anger
35. First time a man became angry
36. First Murder

37. First wanderer or vagabond
38. First mark put on a man
39. First man to go out from the

presence of the Lord.

Our next Hungry Saints Meeting will be held on Friday, 5/6/11. We will continue our series of lessons on the book of GENESIS. The Ninth lesson will cover verses 17-26 of chapter Four: "CORRUPTION BEGINS TO SPREAD, AND SETH IS BORN." Cain has a son, and builds a city, naming it after his son. Lamech marries two wives, and commits murder. Seth is born. Eve calls his name "Seth," saying that God has appointed her another son to take the place of Abel. Seth has a son named Enos, and during his life men began to call upon the name of the Lord. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

2010 Refreshing Waters Renewal, #22

**June 14-16, 2011
First Christian Church
Carl Junction, Missouri**

**Theme: WHAT JESUS ACCOMPLISHED
IN OUR BEHALF**

**An exposition of the VICARIOUS NATURE OF THE
REDEPTIVE WORK AND DEATH OF JESUS CHRIST.**