

Cain and Abel Part 2

Genesis 4:10 "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

Matthew 26:28 "For this is my blood of the New Testament which is shed for many for the remission of sins."

The Blood Given and the Blood Taken

Also having read that and all that is comprehended in the relationship to the blood in relationship to the remission of sins seen in verse twenty-eight, but I want you to also notice verse twenty-seven: "*And He took the cup and gave thanks and gave it to them saying, And drink ye all of it.*" And as ye know He said to drink His blood. We know that the life is in the blood, that is a scripture. I want to play with a little concept here, the blood given and the blood taken. The blood given by the Lord, and what it represents, the blood taken by us, and what it represents. I'll refer this back to Abel's situation in just a second.

Blood Given

The blood that was given was given for sins. Jesus gave it two thousand years ago before you were in existence. He gave it without needing you to do anything, there is only one thing that you can do and that is faith, that is all that is needed that His blood has taken care of your sins. That is all. And that is not really a work, that is just believing Him when He tells you what He did, He did. That is more believing Him than just believing the facts of it. In relationship to the blood for remission of sins comes that fact that the blood cleanses our conscience from past failures. It cleanses our conscience from past failures. That is a whole aspect of the blood. But you know what, that is strictly something Jesus gave. He just gave that. He just did that. It is meant to cover over what you did wrong if you receive it right now, tonight, you receive forgiveness, you receive remission, then all your sins are washed away from this point on. You have a new beginning, a clean slate. That is not a lot different than what Israel had. They had the day of atonement. On that day of atonement, once a year, the high priest took sacrifice and killed it, and there was this whole process that went on and then the high priest, once a year took that blood directly into the Holy of Holies, sprinkled it on the Mercy Seat and walked out of there and came back and told the people, "It's OK! You're good for another year." But you know what? The scriptures in Hebrews talk about the fact that there is always a remembrance of sin because you have to keep doing this thing over and over. There is always a worry about what you've done. There is always the fact of keeping everything up to date in all of this reality. Basically the book of Hebrews is spelling out to you that is not really a good method. But Jesus in Matthew twenty-six was giving us a whole other side to New Covenant blood. Part of that side, shed for the remission of sins, covering past failures, pretty much like the Old Covenant except that it didn't fully cleanse your conscience. And that is blood giving.

Blood Taken

I want to talk about blood taking. I want to talk about He gave His blood but I want to talk about you taking that blood. Not just Him giving it and what He did for you, but you taking that blood. And Jesus, and this is not Old Covenant. The other part could fall under Old Covenant. Jesus gave the blood there in the last supper, and then He said, "Take it." And when He said, "Take it." He didn't mean somebody handing you a piece of paper or something and saying, "Take it, take it." You say, "OK." No, when He said, "Take it", there was a connotation to it, and the connotation was, "Take it and drink it. The life is in the blood, put that on the inside of you." Because blood taken is taken as our life, based on, coming out of oneness with Him, one life, oneness with Him. The deal is though, that we have to take that. If we don't, we are almost like an Old Testament Jew. We are receiving an atonement, and the day of atonement for us may not be once a year, it may be two thousand years ago, but we are still having to come to that day, instead of once a year, maybe everyday. Just to be forgiven, and to have a clean slate, for example: this chalkboard behind me, let's say that I write all of the sins that you have done in the past two months up here. And then I dip the eraser in blood and erase it all off and it's gone, that is wonderful isn't it, that it's all gone! But guess what, you're going to fill that board up in the next two months, or two days, or two hours. Am I right or wrong? So Jesus came with a novel idea, it's called: the New Covenant. And that is that He is going to put the life, the life that gave itself for your sins, He's going to put in you. He is not just going to apply the blood somewhere and get your slate clean. Like somebody say, the board is not big enough, it's going to be too much! So He's going to intervene before the board gets full and wipe it clean so that you can fill it up again. No, not the New Covenant, novel idea.

Take It!

He said there is a life, the life is in the blood and there is a life that shed it's blood and there is a whole reality of the sprinkling of the blood, there is a whole reality in the shedding of the blood. Both in terms of using the scriptures. He shed His blood meaning He poured out His life for the ungodly, for the rebellious, for the sinner, for the failure. And He did it for two reasons: one, the blood giveth. So that it could be a remission of sins for you if you never change. But that was not His goal for He sat down on that first Lord's supper and He sat down and He introduced something new when He said, "This is my blood of the New Testament, given for the remission of sins, drink it. Let my life, let my same life-giving nature, my same person" because it is a person, it is the life of the Lord, that He said, "You know the thing that washed your sins away, the life that gave itself to remove all your sins, drink it. That means put it on the inside of you. You know what was poured out, pour it in." In other words, "Take it. The bread represents my body, take it. Eat it, this is my blood, poured out, shed for you for the remission of sins, eat it, drink it!" He could have just said, "This is my blood and I want you to dip your fingers in it and drag it through the house and sprinkle it all over everything." Anybody ever get into casting out demons and stuff, and you get some oil and you anoint everything in the house. In my early days I did some of that, I found I couldn't even get out the door the handle was so greasy. Everything was anointed, my coffee cup slid right out of my hand. I don't know if the Lord really wants everything anointed.

There Is Something Beyond Sprinkling

We're going to just take the blood and put it all over everything, there is a place for that, for the sprinkling of the blood, but there is a place to comprehend that there is something beyond sprinkling. There is the shedding of blood, there is a giving of the life and of taking the life that was poured out for you and putting it in you to pour out for everyone else. To live a New Covenant lifestyle among believers, but more than believers, I'll say it like this because believers can just be remission of sin, among takers. When Jesus hands it to them and say, "Take and eat." That was just significant to me. It just hit me, it said, "He's asking me to take it, He's asking me to be one with Him, He's asking me to be His bride. He's asking me to believe in the oneness that we are, that He believes in. I love that about Him! He's saying, "Take it, please! Take it, take it into you. And believe the opportunities that come by another life. Don't just get bogged down in your Old Testament life!" Don't just get bogged down in your Old Testament life approach things by the New Testament. Approach things with a fresh approach. Approach things like "I am one with Jesus already."

Yours Sins Do Not Separate You

Don't approach it like you're not one with Jesus, even your sins, don't approach it like you're separated. I know, "Your sins have separated you from Him." That's right, they sure did, but you're not separated anymore!! I promise you it's not like you're a Siamese twin with Jesus. You're one, but every time you sin there's an operation that takes place and you're separated and now you're going to have to be brought back together, so you go and you pray and say you're sorry, and that sews you back into Jesus. There's not this bouncing in and out, and in and out, and in and out! You are in! You are finally in, with the in crowd. That is Jesus and His body. You're in! What you do, you acknowledge, the blood is given and you say, "The blood was given and I acknowledge His death. Therefore my sins are gone." But you're not trying to get back to Him. You are not trying to get back into oneness with Him. What kind of marriage would that be? Every time you mess up, "Sweetheart, it's over." Could you imagine that? Every time one partner messes up, "OK, divorce." Then you come back in and you say, "I am sorry, I know we signed the papers and went through the court real quick and when you saw I messed up, but I want to get remarried again." "OK". So you get married and a few hours later she messes up again, "Oh, divorce!" You just keep an attorney right there sitting at the foot of the bed. It's done, you're married, you're joined. You are joined, you don't have to worry about it. But you do have to take it. And the problem is that we haven't been taking it. We have to take it, to say, "Yes, it's in me, I agree with what He said, we are one, His life is in me, He died took care of my sins and then He put His life in me and I take it."

Imagine the disciples sitting there with Jesus at the first Lord's supper, at the first communion, and they are sitting there and Jesus takes the cup and He passes it to one of them, and they say, "No". Say what? "Take it." "No!" At that moment it wasn't that way, but that nail scarred hand that is holding that cup, it is the hand of Jesus and He's giving it to you and He's saying, "Take it. Come on, I'm encouraging you." Anybody ever seen a dog that was a stray and was running around in the neighborhood. He'd been beat up and his master had abused him and everything and every time you got near him, or raised your hand up and say, "come here". And every time he runs away and you say, "No, no it's going to be OK. Here I've got food, take it." And he's thinking, "You're going to kill me. You're out to get me. I know you, you're just like my other master." No the Lord isn't. He's saying, "Come on, take it." He's wooing us, gently, He's not moving too fast, or too slow, that's not to say you're not moving too slow, but He's saying, "Just take it in. Just take it as I give it. Take it in the understanding

of what I have said concerning our oneness and let us be one. Let us be one, let us join of same mind and same heart. Let us walk in this thing together, let us live and function and move and have our being in this thing, not a bunch of separateness, not a bunch of fear. Not a bunch of doubt.” Throw your arms around the Lord and say, “Yes, we’re one, I do.” Trust that it is that way, regardless of how well your day is doing. He is not marking your sins, that is part of the New Covenant, “I will no longer mark your sins.” Are you not familiar with that? It’s called the New Testament.

Abel's Lamb a Picture of Christ's Death *for* Us, His Death a Picture of Christ's Life *In* Us

Back to Cain and Abel. Abel brought a lamb, he brought of the flock. He brought a lamb and he offered that, and it was in his heart, because remember it said, “By faith Abel offered a more excellent sacrifice than Cain.” By faith he is literally putting forth a picture of Christ's sacrifice for us. He is saying, “I believe in this lamb, is a picture of the Lord my Lamb, who gave Himself for me and I believe in this.” And it was a wonderful experience for him. So Abel's lamb is a picture of Christ giving Himself for us. Christ' sacrifice for us, but Abel's death is a picture of Christ life in us. One is, “I believe in the Lamb.” But the Lamb said to him, “Take and drink this. Don't just see the blood shed for your sins, drink it.” And though he probably physically did not drink it, he spiritually drank it. He said, “Yes, I want that kind of life, I want that kind of union, I want that.” And so when he died he died as a picture of Christ life in us. Not just for us, there was no separation for him. There was no gospel that was a story about something that happened two thousand years ago.

Abel's Gospel – Paul's Gospel – Christ in Me

Abel's gospel was like Paul's gospel, Paul's gospel was about the revelation of Christ in us. Galatians, first and second chapter, you check it out. You will find that Paul says, “Brethren I want to show you, I want to tell you about the gospel that I believe.” Because he started that saying, “There are people coming in and they are telling you of another gospel, which is not another. So to clarify I want to tell you about the gospel.” And he precedes to say this, first chapter of Galatians, “The gospel is when Jesus died two thousand years ago and I am forgiven and now I am not going to hell.” No he never mentioned Hell, he never mentioned two thousand years ago, he never even mentioned a death unless it was in the second chapter, the first time he really mentions it is when he says, “I am crucified with Christ, nevertheless I live.” That is the gospel that he preached. It's all the way through there. The main emphasis of the gospel that he received, and the one that he was trying to convince the Galatians of was “that you have received another gospel and here's the proof. Here's the gospel: God revealed His Son in me!” The gospel wasn't something that happened a long time ago. The good news to Paul wasn't that he wasn't going to go to Hell, the good news to Paul was he wasn't Hell on wheels! That it was Christ now in him. Because he saw just like Cain, I was a religious man, and I was killing the right people and standing up for the wrong ones. He said, “With my religious zeal I was more zealous than my brethren, I was going at this thing and I was wrong. And the only thing that changed my course was when God revealed His Son in me. Not to me, not in my head, but in me.” There is a big difference.

Prophecy in the Church

It's like the devil, I just seeing him talking to Eve, “Hey man you really want to eat this here fruit. This is good stuff. And I'll tell you what's so good about it. You'll be like God knowing good and evil. I mean that is a step up for you, you're going to be like God knowing good and evil!” Well you can be like God knowing good and evil, there is a lot more to God than knowing good and evil. You can be

like God and know good and evil, but that doesn't give you the power to go with the good and not go with the evil. I always look at the picture of Jesus saying to Peter, "Today three times you're going to deny me. You could say that is a prophecy. In a sense, "The Lord prophesied to me, said today I am going to deny him, so I'm going to be on my guard, because I don't want to deny the Lord, I will lay down my life for Him. I will die for Him, I will not be caught in that trap, I have got my guard up." He gets his strongest stance, it doesn't take too long and he denies Him three times. Just because he had the information, just because he knew what not to do, didn't keep him from doing it. People are running around thinking, "I am going to go to this church because they are a prophetic church and they're going to tell me what's coming and if I know what's coming I won't fall into the trap." Wrong! But that's why they get into it. It's not really prophecy as God understands it. It is glorified fortune telling, to most Christians. They just want to know the future so that they can get out of it. God's plan never was for you to know the future, much less know the future so you can get out of it, because knowing the future won't get you out of it, you'll still stumble at the same things you stumble at now, then. God doesn't want to show you the future, unless the future is Christ in you, the hope of glory. And then He'll talk about that for all eternity.

God's Got a Plan – Jesus (Jamaica Story)

We're all worried about the future. I remember somebody said to me, I remember when we were graduating from bible school. We had a large class that graduated. And they said, "Well what are you going to do when you graduate? What's your future?" and some of them already thought I was off the deep end anyway. "Well Randy what's your future going to be like?" And I said, "Filled with Jesus." "Well I know, mine too, but what's your plan when you get out of here? Are you going to build a church, are you going to do this, do that?" I said, "I don't know." "You don't know?" "No, I don't know, but I'm not worried about it because it is going to be filled with Jesus." And a bunch of them were making their plans, they were figuring out what they're going to do so they can build their future and stuff. I get a little bit away from graduating and all the elders come to me, sit down and talk to me. I'm not even married yet. I was going to graduate and get married. They came to me and said, "We'd like for you and Debbie to go to the mission field as soon as you graduate and be missionaries." I said, "I can't answer for her, we're not even married yet." My first thought was like Moses, "I can't do it. I'm not strong enough. I don't have enough, I just graduated. I'm barely seeing it, let alone having it worked in me." And they all said, at least the elders, they were different than ours, they were like stately men of God! You could trust that they actually heard from God. "Yes, we have heard from God that you are supposed to go to the mission field." And I'm kicking and striving, and then the Lord said, "Yeah, you're supposed to go." And I said, "Well if I'm supposed to go, then she's going to go." Before I even got to the point of figuring out what I was going to do, God already had it figured out. And that was a step and we went there. We ministered for several years and loved it. It was hard, but wonderful to serve Jesus on the mission field and reach people. We ran an orphanage and taught school, I pastored three churches. It was full time, but it was Jesus.

And then something happened. Jamaica, where we were serving as missionaries went communist. Michael Manly became the prime minister and he started shutting down all visas for foreign missionaries in his country and started shutting down the tourist trade. So when it came time to renew your visa they were saying no, no. Some people sat me down and said, "Your visa is going to have to be renewed in a couple of months and they aren't going to keep you here. So what are you going to do?" I said, "I don't know." And they said, "Your wife is now seven months pregnant, it would probably be a good idea to have a plan." And I said, "I have a plan." And they said, "Well, what is it?"

“Jesus. My life is going to be filled with Jesus!” And they said, “Well, you need something a little more practical than that, I mean you're going back, you won't have any money, you won't have any support. You won't have a job, you won't have insurance, your wife will be pregnant, what is your future?” “Jesus, just Jesus.” The time came, her parents gave us money for the tickets, eight months pregnant, impossible situation didn't have a job, didn't have insurance, didn't have a car, didn't have a home, didn't have baby stuff, didn't have a doctor, never been to a clinic, on and on. Boom, boom, boom, the Lord starts provided. Baby is born, hospital bills taken care of, doctor taken care of. Every ounce of that taken care of. The Lord provided me a temporary job, we ended up moving out to Boys Valley Ranch and I became the principal and she became the Kindergarten teacher. Which was similar to what we were doing in Jamaica, working with JW Luman. He didn't know that was going to open up, the principal and his wife had just left and they taught ACE which was the kind of school that we had in Jamaica. And she was the Kindergarten teacher and I was teaching the same thing. They moved out of their house, we moved into their mobile home. They left their job, we moved into their job. It was a perfect fit. “What are you going to do?” “I don't know, just going to follow Jesus all the days of my life, and the Lord will take care of me. I can't sit around and worry about stuff because it's all in God's hands. What good is it to worry about what He's got planned out and figured out, but He ain't gonna tell me because He does not want me to trust in the future, He wants me to trust in Him.

I didn't mean to get off on all that, but somebody in here is worrying about their future! Can I get an amen from somebody? (Amen, that's from me Sarah! Thanks for going off on it so I could hear it years later!!) The Lord spoke, and He's there for you, you don't have to worry, He's got you covered.

By Faith

1 John 3:11-12 “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.”

Hebrews 11:4 “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.”

Remember what it said? It said, “*Why kill ye him? Because Cain's works were evil and Abel's were righteous.*” Oh we can misread that, because this tells us by faith Abel offered a more excellent sacrifice than Cain, by which he obtained a witness that he was righteous! It wasn't all of the things that Abel did, that made him righteous, it was that he offered God the Lamb. That is the flow. It goes on to say, “God testifying of his gifts, and by it being dead and yet speaketh.”

God Has a Big Appetite for the Lamb

Cain comes up and he offers the fruit of the ground that he has worked hard to develop. Abel comes up and offers the Lamb. Fire falls from heaven on the lamb, consumes it. The word consume in the Old Testament, in the Hebrew, is an eating word. Like someone who devours something that they really like. We say that God is a consuming fire! He is just going to destroy me! It means that God has a big appetite for the Lamb. The consuming fire fell on the Lamb. God is a consuming fire and he just eats up the Lamb. You give Him Jesus, the Lamb of God and He eats it up. Think of Elijah fighting the prophets of Baal on Mt Carmel. They are there, and he says, “Well, whosoever God answers by fire, whosoever God is a consuming fire, he is God! So you do your best.” So all the prophets of Baal are

doing their stuff, they are giving their sacrifices, and they are cutting themselves. “We are abasing ourselves.” You are just cutting up the flesh, you're not killing it. “See I hate my flesh”. Well that's still not it, “Give me the Lamb.” They are doing all this stuff and God doesn't answer. Elijah goes up there, puts the lamb on there, pours water all over it. Digs a ditch around the altar, fills the ditch full of water and the fire falls on all them horrible prophets of Baal and eats them up! NO! He's not hungry for them. It falls on the sacrifice, the altar, that water, it burns it all up. And then Elijah goes and takes care of them. This appetite, this consuming fire is for the Lamb, that we give back to Him. It is for the Lamb. Abel offers the Lamb, it says that God received his sacrifice, so that means that fire falls down, consumes the Lamb. He eats it all up.

The Problem With Cain – He Was a Son of Adam

Cain's over there going, “Here's some apples here, lettuce, we got all sorts of good stuff that I grew for you! We've got cauliflower, broccoli.” All the works of our own hands that we grow, that we develop, God doesn't accept it. You have to consider this, it says that He didn't accept him or his sacrifice. So he says, “Hey Abel, let's go for a walk, I want to talk to you about something. I got a Christmas present over here.” I guess Jesus hadn't been born yet so there was no Christmas, but anyways, “I want to show you something over here.” So they go walking along and he's talking and then he rises up and kills him. So he's standing there. What is Cain going to fall back on now, his works? He doesn't have a lamb that he gave to God. There is no sacrifice, there is no cross, there is no death, there is no innocent substitute. There is only what he's done, what he's worked hard to raise up. What are you going to fall back on now, when you're a murderer?

He's stuck and God is angry with him. The problem with Cain is that he judges himself by the moment instead of *by the nature*. And at the moment he was offering, he was offering to God and he is religious. He is not out doing bad stuff. “Where are you Cain?” I'm right here with you God, offering you stuff.” And at the moment he seems nice, and he seems sincere, and he seems religious. And at the moment he was sincere, and he was nice to put the Lord first in this way. And he seems all this kind of stuff, but very shortly he is going to manifest what he is, and why he is unacceptable. Because deep down he is a murderer. The bible says that his works are evil, he was a murderer. But guess what? So are Abel's. It wasn't Abel's works that made him righteous, it was his sacrifice. We read it right here, “By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained a witness that he was righteous. It is only what Jesus does that makes you righteous. You don't make you righteous. What Jesus did makes you righteous and you accept the righteousness that he declares to be yours by union with Him and by what He did on the cross.

Put On the Lord Jesus Christ

Cain is standing there and he is a murderer and now he is seen as a murderer from that moment on God is going to see to it that he is manifested as a murderer or as an evil person. Not a murderer per se, but as a son of Adam, as a son of the fall, as a fallen creature. Well Cain offered up all this stuff that he raised up for God, all this good stuff and apparently he was good at it. Because it said that Abel was a shepherd, but Cain was a tiller and he worked the ground and apparently he was real good at it. And now God says, “I curse the ground that you work on.” Now remember, God has already cursed them when He cast Adam and Eve out of the garden. Remember? “*From the sweat of thy brow shall thou till the ground.*” This is worse, way worse. No matter how hard he works, it is never going to bring forth all that stuff that he brought forth before. We think, “How hard is God that He would just

curse him like that?" God basically is cursing and says, "I refuse to give you stuff that you are going to try and give back to me anymore, I want the Lamb. Not stuff that I have given to you that you're giving back to me. You couldn't grow a thing if I didn't give you the ability, or the ground the ability. You have got nothing to give me, except what I want. I want the Lamb." He didn't learn the lesson. It's not like Adam and Eve came and said, "You remember those skins that we wear? It's not because we're cave men. It's because God covered us with this covering so that we are covered in the very sacrifice so that when you see us, you see the sacrifice that died to save us, you don't just see saved people. You see the covering, the skin of the one who gave Himself." In other words you put on the Lord Jesus Christ.

Abel and Cain were the Same, but Abel Knew What God Wanted – The Lamb

Cain is saying, "If I remember correctly, we are getting ready to do the sacrifice thing here, and if I remember correctly, Dad, Mom, didn't you guys cover yourselves with some fig leaves? I got figs, and pomegranates, and oranges and stuff like that." And God is saying, "You just don't get it, do you? You think that you got something that is important to me, when I say that the only thing important to me is the Lamb and I not only let Him die for you that you would exist, I told you to take it and drink it and put Him in you. And give me the Lamb everyday, always bearing about the dying of the Lord Jesus." They are both in the same shape except that Abel has figured out what it is that God wants. And he says, "I will spend my life cultivating this Lamb in me to give Him to you. I will not just become a good christian and give you my tithes." You can give God tithes and that can be the fruit of your ground. Is God going to have to curse your ground, so you have nothing else of the dirt to give Him? So that you are finally down to, "All I got is the Lamb. He's all I got left!" Is He going to have to do that? Again we think that God was so mean, "Why are cursing Cain so bad, cursing the ground?" He's just trying to cut off the supply of wrong things to offer, that is all. God says, "As long as you got abundance in this earth, you're going to think that you have something to give so I am not going to give that to you anymore."

Cain Went Out From the Presence of the Lord

Genesis 4:16 "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."

He went out from the presence of the Lord and dwelt in Nod. Do any of you have a margin there, it should say something like wandering. He went out from the presence of the Lord and went into wandering. He went to the land of wandering. And the land that he was in would not grow anything so it was a wilderness. Remember, he couldn't grow anything. No matter how hard he tried, it wouldn't produce for him. So he went into the wilderness and he became a wilderness wanderer, called out but never taking it, never coming in. Called out but never coming in. And he went from the presence of the Lord, which many people do and don't even know it. Like Samson, but what did Cain do? He cried unto the Lord in verse 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 whole thing that got him into this was that he slayed somebody! "I don't want to be slayed!" Do unto others as you would have them do unto you. "Well I don't want to slain!" Well quit slaying! It's real simple. It's not that difficult, quit slaying other people. And here's why, "Vengeance is mine, I'll take care of it eventually. Your job is not to stand up for justice, your job is to stand up for the Lamb." If you understand what I mean.

God's Mercy

But in the midst of all that, God said, "I'll tell you what I'm going to do. I'm going to put a protective mark on you. You put yourself in this awful state and you brought all this on you. But I am going to put," this is God saying, "I am going to help the one who killed my Son, mocked Him while He was in agony. I am going to come and meet your agony. I am going to put a mark on you so everyone knows that if anyone messes with you, it'll be seven times worse than what it would normally would be. And when they see the mark they'll say, this is Cain, let's lay off the guy." God's mercy. Why didn't God's mercy just forgive him and send him on his way? Cain was Cain. Has anyone ever heard that phrase, "What are they doing in the next room? They're over there raising Cain." Basically that came from the fact that Cain has been risen and he's in them right there in that room. That's where the phrase came from. Causing trouble, doing stuff. Cain will be Cain. There has to be a death. And the death didn't need to be Abel, it needed to be Cain. Now it needs to be Abel too, but not by the hands of Cain. Jesus is fair across the board, He'll take all of us into death. You don't have to kill that person. That sounded like conviction. You don't have to kill that person. Just turn your knives and poison in at the end of class, we'll have an offering. But God will take care of it, He'll put them to death. But it will be the death of the cross. And He wants all, "All have sinned and come short of the glory of God." He wants ALL to receive this, and there is hope for them. And you need to take your hand off of trying to get back at them and let the Lord work this stuff in you, His Son, His Lamb. So that you can be Abel always. You say, "I'm not able!" Well that's a fact. You're more Cain. Can you hear Cain saying, "I'm not able!" Well I know, you killed him. Quit being Cain and be Abel. For through Christ you are able, through oneness you are able. Quit denying the oneness, quit denying the cross, quit denying the resurrection, quit denying everything He's done for you. Quit denying His love, quit denying His advances, and just receive His heart and believe and walk in it for a period of time and it will manifest.

Trust in the Lord with all your heart. That is where we stop isn't it? Trust in the Lord with all your heart, and lean not unto your own understanding. I've talked to people who were leaning to their own understanding and being in fear. And talked to them and they say, "I am trusting the Lord with all my heart." "And leaning unto your own understanding?" "Yes!" He didn't say trust in the Lord with all your heart and lean on your own understanding too and that will keep you all good and confused. That's the way that verse would read if He said it like that. But He said, "Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge Him." Your ways are not always the Lord's but you can acknowledge oneness with Him, you can acknowledge the truth of the death and resurrection of Christ. You can. Don't let the devil steal that just because you had a bad thought or you did something wrong or even if you went out and murdered somebody, there is forgiveness. The very murderers that hung Jesus on the cross, the blood is speaking and saying, "You are forgiven. Father I please for their forgiveness." Amen.