

Cain vs Abel – Adam vs Christ
“The first man rose up and killed the second man.”

Genesis 4:5 -7 “But unto Cain and to his offering he had not respect and Cain was very angry and his countenance fell. And the Lord said unto Cain, “Why art thou angry and why is thou countenance fallen? 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.” 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.”

Notice in verse eight, “*Cain talked with Abel his brother;*” and the end of verse eight, “*And Cain rose up against Abel, his brother.*” In both cases it uses the phrase brother. It never says Abel, it never just says, “He slew somebody.” But he slew his brother. And this is significant. Keeping you place, go to First Corinthians chapter fifteen, verse forty-five “*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*”

This whole thing of Cain and Abel representing something more than a bible story, representing something more than just an event that happened, a historical event, but it has in it eternal elements. And that is: the first man Adam and the second man, or the last Adam, he is called both the second man, he is also called the last Adam. There are reasons for all this. Now there is a difference between the first man Adam, and the second man, or the last Adam, Jesus. That is Adam is broken up on the inside. But Jesus has bullet holes through him. And that is the primary difference (talking about chalkboard) however Adam was a fallen, broken man. Jesus was taking care of him.

We always draw this and we draw the cross in between, and we say, “Everybody was born in Adam.” And you can put these little squares here and say, “You are in there, we are all in there.” And just draw a whole bunch of little squares, “We're all in the image of Adam. We're all fallen...” And then you say, “Everybody is in Jesus.” I haven't done it in years where I necessarily use circles, I'm showing that we are in there. But the truth is that we are all one with Jesus we don't need a circle to prove that you're in there, you believe by faith that you are one with Him as His body. Because if you put a little circle in there then you'll see you, just in a different location rather than seeing Jesus. We need to see Jesus.

We See Theology, But Not Nature

This is the chart that I've always looked at and it explains so much, but there is a reality that we find in relationship to Cain and Abel and that is even though in Adam all sin and in Christ all are made alive and that's verse twenty. There is one thing that you need to realize when you look at this chart. And that is the first man killed the last. We always just see, “there was this guy and he died on the cross, and then there was this other guy.” But Adam is the one that killed Jesus and hung Him on a cross, crucified Him. We never see it in that light. We see all the theology of it, we don't see the nature

of it. That there is an actual dividing here and God is dividing it by what? What are these two divided by? The cross. What are they divided by? The Lamb. That is what divides them. This first man, unless he's one with Jesus, one with the Lamb, because it is the Lamb that takes him to the cross. Unless he's one with Him, he'll never go to the cross. Oh I'm sorry, he will go to the cross, he'll be the one to drive the spikes, to shove the spear, to put the crown of thorns on, and mock. Mock what, when? When in the lowest state, the most defenseless state, when in agony, that's the time. The Lamb would never do that. The Lamb is literally taking them there to free them from that nature.

“Jesus didn't die on a cross, the first man put the second man on it.”

Jesus did not just die on a cross, He was put there. He didn't just die on a cross. Sometimes we think that. We think, “Jesus died on the cross.” We never realize who put Him there. His brother, *“He came unto His own, and His own received Him not” John 1:11*. Who put Joseph in the ditch, the dungeon and the prison and all that? His brothers. He came unto his own, and his own received him not. Here is Cain and all like him. Here is Cain, it is Adam the first man, it is Cain and all like him. And that's why it says clearly here, *“The first man is of the earth, earthy. And the second man is the Lord of heaven.”* And here's what we get from that, here is what I've always gotten from that, *“the first man is of the earth, earthy.”* And my focus has always been so much on Jesus, but the second man is the Lord from heaven! And then verse forty-eight, *“And as the earth is earthy, and as is the heavenly, such are they also that are heavenly”* and we are going to be in the image of Christ, and we are going to have the nature of Christ. But it has occurred to me recently that He is talking about two people here not just one. He's talking about Cain and Abel, He's talking about the first man and the last Adam. And He's saying, “As is Jesus, yes you will bear that image.” But you know what else He's saying? As is Adam, you'll bear that image too.

Adam is the Source of Man's Wickedness and the Desire For Power

As he was, as Cain was, as Abel was, I doubt if I can explain this, but a thought ran through my head: I've seen in my travels, I go through Latin America, Europe, a lot of places, and I've seen and talked with people about the ravishes of the war and stuff. Nicaragua went through a terrible war, all Latin American countries, Cuba and everything else. There have been dictators, and all they wanted to do was have power. How about Hitler? All they want is power. If you go out into the war that he started, or they started, if you go out into the battlefield, if you go out to the average man, not sitting in the towers. I don't know if you ever saw the architectures that he drew, that became the third Reich architecture, it's really incredible stuff. I've always admired, not just the uniforms, the architecture, some real talent went into the design of that stuff, sitting in those halls you don't see that. But you get outside and you get down into the field, where the war is taking place, and you see your buddy that you've been fighting with and you're holding onto. You see one arm over there, and you see his head over there, and you see blood coming out of his body. You see other people, you see bodies stacked up and being thrown in ovens, or you just see this massive stuff and the human psyche was not made for such things. The earth was not made to have such blood and things sown into it. It wasn't, it groans. But there is a man, not just Hitler, this has been replayed over and over. There's a man that no matter who gets hurt, it doesn't matter, innocent or not, doesn't matter how people's lives are ravished or anything, “I've gotta have my way”. That is Adam! I've got news for you. And anybody that would use power, I want you to think about this. This man Hitler and all the others, we use Hitler like he is some horrible beast, he's just us on steroids. It is a man that has found that he can use power to get what he wants, but it always costs somebody. And the destruction, and the things some people could never live over.

Hitler Is Adam on Steroids

I just visited a friend in the Veteran's Hospital just a few days ago, who was in Vietnam. We were high school buddies, and I get a call, "Come, I may be dying". He didn't even call me, someone else did. He sat on his bed and he said to me, "Randy, I don't think I ever left Vietnam." And I hadn't seen him since we were probably twenty, or twenty-one. Maybe once or twice, but he recounts the horror of what he saw. What he had to be involved with. What eats on him from the inside. And also recalls people who are not in any danger making orders to go do these things. It never cost them, like it cost him. I'm not talking about the Vietnam war, that was an actual thing, but what I'm talking about is actual the first man and the last man talking about the way people are. Hitler and any of these guys, "I don't care what it costs anybody, I'm going to get what I want. And we look at that and we think, "The horrors of a man" again not just Hitler, the King of Prussia, we could go on and on. Men that started a war and they simply did it to gain more land, or their pride had something to do with it and it didn't matter who got hurt. Wives losing their husbands, children losing their father, mom's losing their only sons, it didn't matter to anybody. But it matters on a level where you live. These men can walk through all of that, see all the blood and guts. I was a medic in the Vietnam war, not in Vietnam, but I got the guys that came back. Guts and everything, burn victims that looked like candles. Just what little I saw, thinking, "this is hard on me. This is hard on me." But there are people that you can stack the bodies as high as you want, and they see it as righteous thing, or how to get to what they want. The conscience is seared, they have no care for who's getting affected, or what. It is just the way they have to do it. Then the Holy Spirit showed me, He said, "Randy anybody who would do that in their daily life, that would do that, use people and not care who gets hurt or wounded, anybody that would do that, with what little power they have to be able to do it, they would do what Hitler and all those guys would do if put in that position and given that much ability to do it. They would be just like that." That's where it comes from. As is the earthy, so are they that are earthly. It is a hard one to swallow, but it is the truth. We have to see them go all the way to the worst degree, before we'll think anything bad. But the truth is, if it's not Jesus, that's what it is. This reality, it affected me when I looked at this chart again. Jesus didn't die on a cross, the first man put the second man on it. He put Him there. He crucified Him.

Abel Believed in Life out of Death

Revelation, chapter twelve, verse eleven and twelve. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

There is the blood of the Lamb, and then there is the nature of the Lamb, that loves not your life unto the death. Can I get an amen? He says, "*Now is salvation and strength. Now is the Kingdom of our God come.*" It says that the accuser of the brethren is cast down, but not before he's brought them to death. "They loved not their lives unto the death". This is the victory. Abel in his sacrifice, he believed! I really want you to get this. Abel in his sacrifice believed that life came out of death. Or he never would have put that Lamb up on that altar. It wasn't just to get rid of some sins and stuff. Life comes out of death. And by faith Abel offered a more excellent sacrifice than Cain. When we read in Geneses four it says, "*And Cain rose up against Abel. And*", conjunction, "*slew him.*" In all the history of Israel and taking lambs to the altar, you never see a lamb rising up and killing the guy trying to kill him! "That lamb is dynamite!" You never see that. You always see the first man rise up to kill

the second man. I'm telling you it's the truth! You always see the first brother rise up against the other brother. You always see that. It's a pattern, why? Not because it's a pattern, but because you either one or the other. Either one with Jesus. Because the second man is the Lord from heaven. But they are heavenly are after His kind, after His image it goes on to say.

Picture this about Abel's blood, there is an altar, he comes up, Cain offers his thing and God doesn't accept it. Abel puts a lamb on there and he offers it. He walks away, and we don't know if it's the same day or a week or a month later, we don't know. But he and his brother go for a walk in the field and it doesn't say that Abel fought back. It just says, "Cain rose up against him." It doesn't say Abel fought back. And I believe his own blood and not resisting proves that he had faith that life comes out of death. Now you can have a doctrine that life comes out of death, but faith means you will prove it with your own blood if you really believe that. If you really believe it, then you're not going to resist the death. It is your destiny if you have the nature of Christ. It's just the way it is. I see him before that altar, or here he is with his brother and his brother is rising up against him. And his brother is accusing him and whatever else, but I see that Abel, because his being doesn't saturate spilt blood of innocent people, but rather the Lamb, he had just viewed a lamb bleeding from a death wound, even as Cain is rising up against him. He had just seen a lamb's lifeblood poured out. Innocent. Didn't do it. And he said, "This is what I believe in. This is what I had hope in just a few minutes ago." He sealed the truth with his own blood. He sealed the truth. And Jesus sealed it all with His blood. Wouldn't you say Abel sealed the truth as far as he believed with his own blood, because if he didn't believe it, he would have fought back. But you have no inkling of that. Because he was a man of faith.

Paul 's Life Was From Stephan's Death

We always look at Abel, and we say, "Oh what a loss." We look at Stephen doing all the ministry he did, reaching people, God using him powerfully, and he's so young. And they stone him and they kill him, and they falsely accuse him, and we say, "What a waste!" You don't understand life out of death. I believe personally, the resurrection from Stephens death showed up in the name of the guy Saul of Tarsus who later became Paul, who was standing there when Stephen was stoned and watched his face, as though it was an angel say, "Father lay not this to their charge." I know for a fact he saw that death, but he became the resurrection. Life comes out of death. What an incredibly powerful man Paul became. I'm just asking you, in the early going of the church, it was pretty flaky folks! There were Judiasers all mixed in, there was so much junk going on. People were holding money back and dying. I challenge you to read Acts without those rose-colored glasses and you'll find out the first Church that everyone is trying to pattern after, was pretty flaky. It had lots of problems. It did! It wasn't as near as cool as we think that it was. To get anywhere, to have any influence, there is going to have to be a death because life comes out of death. Before Paul is going to come on the scene and just rip and tear, somebody is going to have to die. YES Jesus died, and YES that's enough, but you don't just believe in the blood of the Lamb, you become one with Him and you love not your love to the death. There's several reasons why you would love your life unto the death. One would be that heaven looked so good to you that you would be willing to die, because :I just want to get out of this stinky earth and I just want to go to heaven. In Jamaica we used to sing this song a lot when my wife and I were missionaries there". The Jamaicans would sing, "I want to go to heaven and rest, I'm tired of staying down here, I'm tired of my troubles and trials, I want to go to heaven and rest." It didn't say anything about I want to be with Jesus, I want to see His face, it's just that "I'm tired of my troubles and trials". That's one reason for dying. But being young and dying, why would you want to do that? For the hope that the death, burial and resurrection brings to the world. That you believe it. You are Abel, you believe it. And it's not an affront. I don't say that you don't not like stuff. You will not like certain things, but your faith will over-ride your personal likes and dislikes. Not at every moment, but when it

counts. When it counts.

Sin Lieth At the Door

Let's go to 1 John chapter 3, do you remember when we read in Genesis four, when God said to Cain, *"If you do well, so and so, but if not, then sin lieth at the door"*? And we discussed last class that doing well wasn't that you do everything right, but that you offered God the Lamb. Do you remember that? And that right-standing is not based on how good you're doing, but based on how good you are either giving the Lamb by your faith in Him apart from how good you're doing. Or your manifesting the Lamb. Let's read these scriptures in light of that, verse ten, *"In this the children of God are manifest, and the children of the devil, whoso doeth not righteousness is not of God, neither he that loveth not his brother; for this is the message that you heard from the beginning, that you should love one another, not as Cain who was of that wicked one and killed his brother. And why killed he him? Because his own works were evil, and his brothers righteous."* Remember that his brother, it wasn't that he did good things that made him righteous. Hebrews clearly says that he gave a more excellent sacrifice. That his gifts, his sacrifice was what gave him righteousness. This is talking about when you get to verse ten, this is saying, "Here is how you can know which is the first son and which is the second. Which is Cain, which is Abel, which is Adam and which is Christ. In this the children of God are manifest and the children of the devil. This is how you can know. Whosoever doeth not righteousness is not of God." He's talking about giving God the Lamb. And I'll prove it, verse twelve, *"Not as Cain"*, who didn't give the Lamb! That was his only problem. Are you seeing it, do I need to go over it again because it really is there. This is how you can tell the difference. I love the way that he goes into it though in verse eleven, *"For this is the message that you heard from the beginning that we should love one another."*

What kind of love? It gives you the kind, it literally spells it out in a few verses later, look at verse sixteen, "By this perceive we the love of God because he laid down his life for us, and we ought to lay down our lives for sinners" no, "For the brethren." Cain ought to lay down his life for Abel. We know Abel is going to lay down his life, don't we? We know Cain ought to, but *"by this is manifest the children of God and the children of the devil. Not as Cain who was of that wicked one and killed his brother. Because his own works were evil."* Meaning they were not what God wanted, that's all! It wasn't like he had wormy, dried up yucky looking fruit, with fruit flies all over it and stuff and he's saying, "here take this, you punk God." because we say his own works were evil. We have absolutely no record of Cain ever doing anything wrong until he tried to give God something other than faith in the Lamb. And the proof that he didn't have faith in the Lamb was, *"this is the message from the beginning, that you lay down your life for your brother."* I like dear old John here, this is in his latter years, he is an old patriarch, 92 or 95, that's what they say on the time-line. He's not going to be with us much longer. And he says, "Look, brothers, we need to love one another. Not like Cain. Look this has been the message from the beginning, that you love one another. This is it, this is the message that you love your brother." I just want to run up and kiss that old guy on the cheek. And just say, "Thank God, somebody is teaching us the right thing, thank God!" And he again tells us what that love is. Its not just, "Well, I do love you, but I don't like you." If you love, then you lay down your life.

Cain Was of that Wicked One, Therefore He Slew

One more point that I see here, "Not as Cain", notice this wording, "that is of that wicked one and killed his brother". What it's basically saying is that he was of that wicked one, therefore he slew. It's important to see that. He was of that wicked one, he was of Adam, therefore he slew, that's why he

slew. It's not like, "It's Christmas and I'm a postal worker and I just snapped!" That's our defense, "My God do you know how many packages we move during these dates. It's more than anybody can take. Surely you can understand that." The other attorney gets up and says, "Dude, you are of that wicked one, therefore you slew. That's where it came from, that's where it emanates from, that's where it comes from.

That Ye Be Not Offended

Look in John sixteen, verse one, and I want you remember that phrase, he was of that wicked one, therefore he slew. *"These things have I spoken unto you, that you not be offended. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God service."* They are going to kill you for God. That's not the message from the beginning. But there's more to it than this. They are going to kill you thinking, they are going by their head, thinking that they do God service. Look at the next verse, *"And these things will they do unto you because they have not known the Father nor me."* Now I want you to see where this stuff is coming from. You found the why is based on the word because. They were of the wicked one, therefore they slew. John is telling us that, this is the same writer. John is saying, if you just re-arranged these words a little bit "These things they'll do because they have not known me or the Father." Jesus would never put Himself first, so He says, "They have not known the Father, nor me." It's not in His nature to put Himself above the Father. But it would ring a lot stronger to us if Jesus had said, "And they'll kill you saying they're doing God service. These things they'll do because they don't know me or the Father. They don't know me." And you say, "Are you saying they're not Christians?" "No, they think they're killing you for God!" This isn't a thug stopping you on the street, robbing you, stealing you care and then shooting you in the head or something. They are killing you for God and maybe they know God, if you will, but they don't know Jesus, the Lamb and they don't know the Father. Let's read the next verse, *"But these things have I told you that when the time shall come, you may remember that I told you of them and these things said I not unto you at the beginning because I was with you."* He's warning them, look at verse one again,, Here's the bottom line, He's saying, "Look when this happens, you're going to be shocked. It's just going to be shocking to you. And it's going to be a shock to your system, so I'm telling you in advance, because I don't want you to get offended, because who knows what you'll do when you get offended." He's saying, "Come on, be with me, don't slide off, don't go back to the wicked one, don't go back to what you were by your first birth, you're not of that first son." The first man rose up and killed the second man. That's just the way it is.

"That the stroke that came from Cain's hand was not merely aimed at Abel. It was that wicked one striking at Christ."

Let me give you one more scripture, John chapter eight. Jesus is talking to the multitudes, the Pharisees, all around Him, verse thirty-seven, *"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."* There's the word "because". "You are of the wicked one, therefore he slew his brother." Not just he slew, he slew his brother. "You do this, because you don't know me or my father. You do this because my word has no place in you." It doesn't mean you haven't heard the Word, it doesn't mean you don't believe it as a doctrine, it means it does not have place in you. Do you get it? And Jesus said, "If they've done it to me, they'll do it to you." I said that would be the last one, but it's back to the original one in 1 John, let me read it again because I want to show you what this is really saying, *1 John 3:12*, *"Not as Cain, who was of that wicked one,"* do you not get it? Do you not see it? This is powerful! *"Not as Cain, who was of that wicked one,"* what this is saying is that the stroke that came from Cain's hand was not merely aimed at Abel. It was that wicked one striking at Christ. That may not be my case, or your case, but it was Abel's case because it says so right here, that the stroke that Abel was receiving was nothing more than the enemy himself, you remember

a couple of Sundays when I shared about a garden glove. Anybody remember? Cain is a garden glove. And he's striking Abel, but deep down inside of Cain is not Cain. And I got news for you, deep down inside of Abel, that is not Abel! Deep down in Cain is that wicked one and deep down inside of Abel is the Lamb. And he is striking out again, and he'll strike and he'll strike. That was the whole thing. Adam and Eve are in the garden right after the sin. The devil is there and so God says, "From now on serpent you're going to crawl on your stomach, you are going to eat dust, you are cursed. He says to the woman, "Now your seed and that devil seed are going to be at enmity. Your seed comes out of you and this devil seed, your seed is going to eventually crush it's head, but he's going to bruise your heel." Now the devil's sitting there listening to that, anybody realize the devil is going, "Oh no it ain't." So he's waiting. You think two brothers can't get along. I've got news for you, the devil saying "I think this is the one. His sacrifice got accepted." He gets over here to Cain and says, "Kill him, I think that's the seed that's going to crush my head." This isn't just an issue just of this. "I think he's the one, kill him, kill him!" And he kills him and that's it. Because He said, "Her seed" and the devil says, "And we know it ain't Cain, because he's my seed. So he must have been the one because he's being accepted, so we just did it, we won!"

All History has Been Satan Trying to Kill the Seed

Then Joseph shows up. "What?" We can just keep on going, we're just going through history. Joseph shows up and he gets the Father's pleasure, he's got a coat of many colors. "He is getting more acceptance than I am, this ain't right. Let's kill him, let's do away with him. That's the devil inciting them, "this is the probably the one, kill him!" And it just keeps going. Daniel, oh my God, he is praying and these guys get together, "We've got to kill him!" And they plot and do all this stuff, "Kill him!" That's it an each time the devil goes, "We got him, we got him!" And then somebody else show up and they go, "Well, maybe that wasn't him!" And it keeps going like that and going like that, killing the prophets, and killing them all thinking, "We're getting the seed", because this is a war between the enemy's seed and God having His Son as the seed. Until the day that Jesus steps down into the Jordan river, the heavens open up and God makes it absolutely clear, "This is my Beloved Son in whom I am well pleased." What does the devil do? Immediately he driveth Jesus into the wilderness! That's what it says. "This is the one. This is it, this is it, here we go now." And he starts hitting him with everything he can, trying to temp Him, trying to cause Him to fall, trying to kill Him, trying to get rid of Him. And so he's working over here, he's working in the Pharisees, he's working constantly berating Jesus until he gets Him hung on the cross. And there he says, "The hour and power of darkness, I heard God the Father's voice and He said this is the seed. This is it. We killed a lot of people in the way, a lot of innocent people, we finally got the right one." That's like using an atom bomb to get rid of one person. I don't care who we kill in the way, because in reality it still is one seed and another seed. Amen? This is a seed issue. He's trying to destroy the seed. So here is the whole thing. Finally when the devil gets Jesus up on the cross, he says, "This is it, this is my finest hour. He won't crush my head, he ain't going to win, he's going to die at my hands." Surprise, surprise! Abel's death, Joseph's horrible treatment for ninety percent of his life, all of the ones. Jesus said, "All of the deaths of all of the prophets will come on this generation." You think, "Thank God I didn't live in that generation!" You do live in that generation it's right here, it's Adam, or you live in Christ. You either have that nature that wants to destroy anything that could be possibly the seed that threatens you, or you understand. Abel, by faith, they are all laying down their lives. They're all loving not their life unto death. They're all putting Jesus first in nature. And in how they proceed. They all treasure the Lord more than anything they treasure in the earth. And they would rather not violate His nature and lose everything, or gain the whole world and lose your soul.

Closing

The stroke that came from Abel according to this scripture was because he was of that evil one and he's striking out at the seed only and that's what this whole thing is about. It's not merely aimed at Abel, there is this force set against, not you, not me, not New Creation, against Jesus. Jesus said, "I tell you this so you don't get offended. This isn't about you." that really is what He's saying. "This isn't about you, don't freak out and think, oh my God! Think it not strange concerning the fiery trial." OK, let's pray. (Prayer cut off)