

Cain and Abel Part 1

Genesis 4:1-16

“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 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: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy 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. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. 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. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.”

I want to possibly, hopefully spend the rest of our sessions dealing with Cain and Abel. We will follow what the Lord says and does, but that would be my desire. Having read that, I wanted to lay the foundation and make sure you understood the scriptures and had a scriptural background for everything that is going to come. There are primarily now just one scripture that I want to pull out of here and then I want to compare it to the scripture in the book of Hebrews.

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

Hebrews 12:24 “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

The First Murder

In the book of Genesis the Lord says, *“the voice of thy brother's blood crieth unto me from the ground.”* and in Hebrews it says that *“the blood of Jesus speaks better things than the blood of Abel.”* As I was considering this whole incident with Cain and Abel, now you remember there was Adam and

Eve, and then Cain and Abel. It doesn't tell us how much time had passed or what. But back then they lived for hundreds of years. But this was the first murder recorded in the bible. And I was just thinking how very strange that must have been for Cain. First of all this was the first person that they had ever seen died. And the first person that ever died, died at the hand of his own brother. Nobody knew what would happen if you murdered somebody. There was no thought about that, it had never happened before. There was no police, there was no jail, there were no courts, there was no laws, there was no one to enforce the laws. There was no thought of somebody coming to get you and making you pay for your crimes. It was unheard of.

Did I Get Away With It?

Maybe that was even impossible to conceive sort of. You wouldn't even go to that realm, you just realized, "I killed my brother, nobody saw it, I am home free." But maybe there was the thought that God saw it, and God's fixing to do something. Maybe there was the thought that when he rose up, he rose up and slew his own brother, maybe there was a thought that, "God is going to strike me dead." Maybe he stood there, it doesn't say what he smote him with, but when he slew him, he stood over him, maybe with a weapon in hand, and watched blood pour out of him. And maybe for a moment thought, "God is going to strike me down right now. Somehow, lighting or something is going to happen. God is going to do something to me right now." And I believe that he probably stood there for a little while. Wait, wait a few more minutes. Maybe he waited for a minute. I mean a minute is a long time to wait for God to strike you down. Then maybe you wait five minutes and then you sort of throw the weapon down and you sort of saunter off and go your way. And as you go there is a sense that nothing is going to happen. Maybe even as he is walking off he is feeling pretty good. He is feeling pretty good for several reasons. One is, "Well I got rid of my brother Abel. I didn't like him, I didn't like that God liked him more than He liked me." That is probably the way that he would put it. "And that he is now no longer an issue in my life. This feels good." And then it feels even better the further he walks. Maybe he gets back and says, "Hey dad." His father was Adam, so is yours. It was, "Hey Dad, hey Mom." Everything goes good, a nice conversation, nobody is aware of anything, and you just say, "Yeah, this is going to be good. I got away with it, there is no problem, there is no witnesses."

The Blood of Abel Cried

However verse ten says that there is a witness. *"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."* If you listen to the way that is worded, specifically worded, it almost sounds like God didn't see it either. We know that God is omniscient, He knows all things, He sees all things, but if you read that it almost sounds like God didn't see it and God wouldn't have known if this witness hadn't spoke up. This witness is the blood of Abel. This witness had a voice, and this witness cried. It wasn't Abel, it was the blood of Abel. It wasn't God. It sounds like, and I am just trying to stick with the scripture here, it sounds like this witness got God's attention about this issue, brought it to God's attention. This witness is the one who raised his voice to God.

What Does Abel's Blood Speak

I began to ponder, to think, what is this blood say? What does it say to God? It speaks. Remember in Hebrews where we just read, "The blood of Jesus speaks better things than what the blood of Abel speaks." And I am trying to consider, what is this blood speaking? What is Abel's blood speaking? Because it is saying something. And as I meditated on it, I thought, it might say something like this, "Oh God, a good man has left this earth, Abel. A man who offered the Lamb to you. A man who was a shepherd, who cared for his flock and who cared about the things that you care about. And brought to you the thing that you desired the most, brought to you the Lamb of God. And not only that, but an innocent man, no murder in his heart, no vengeance, no uprising." Remember a long time ago I

taught a class, "The Uprisings Against the Lamb". No uprisings going on here, none of that, not in Abel. He was innocent. He was, if this was a court of law, and it was a fair and impartial jury, he would have been acquitted and not put to death. He was not guilty. What is the verdict? Not guilty. But he died nonetheless. Not only that, but you could say that he died in vain in a certain sense. Or you could say that he died without a cause. There was no cause for his death. He should not have died. In fact, maybe Cain should have died. But Abel died. When you say that there was no cause of death, no reason for him to die, I don't know. Let's ask Cain. Cain might say, "Yes there was a reason to die. He hurt my feelings. He made me feel inferior to him before God. He made me feel less than him, when I'm the older one! And yet this situation had been reversed and turned against me when it comes to what is fair and right, I am the rightful heir. I am the firstborn."

What Does it Mean to be the Firstborn

That is an interesting concept in really coming to what God's heart is when he talks about the firstborn. God is not caught up in time and space. Just because you are the first one, somebody says, "Well, I shouldn't be treated this way, I have longevity on this job." There is a word for it, seniority, "So treat me like El Senor." "I have seniority, I have put in more time." Putting more time in means more experience and more experience means that you're the firstborn? No not at all. Not to God. Being the firstborn is the firstborn with that Spirit, the first seed of a new kind of people. That's what the New Creation is. There is a translation, I think it is Moffat, it says, "If any man be in Christ he is a new species." I like that. Has anyone ever watched those alien movies? This is not an alien in a negative sense, this is a new species that is after the kind that has the very seed that is Christ, it is the Father receiving a son. Am I communicating this spirit? "My Son" I am not talking about, "precious Jesus, the Son of God." I am talking about a son that is of the Father, out from the Father, birthed by the seed of the Father, purely the same DNA. That is likeness down to the smallest molecule of your being. It is written into your DNA, the seed which is Christ. The Father saying, and He could have said when Jesus stepped into the waters and the heavens opened, and the Father said, "This is my beloved Son in whom I am well pleased". But be real, we read all that but we don't consider the general thought of Christianity is this: this is my Son, the whom is finally going to not sin." Or, "This is my Son who is finally going to do everything right because you haven't." That is a religious connotation. Men of religion would write the bible like that. But the Father had a Son that was after His kind, after His heart, of His same DNA, of His same seed. Jesus said of Himself, "Except this seed, this completely different seed that all other men, than you and you, because you all are a different species. You are crab-apple seed and I am wheat seed from which will come bread which will feed the world." But while Jesus walked the earth He was the only seed.

You Are All the Same

I will draw it on the chalkboard, here is a regular seed, I am going to draw it different to give you a different idea. "I am the only seed, I have in me the Father, Son and Holy Spirit. I have built into me that which is from above." This seed is duplicated a million times over, a billion times over, eight billion times over on this earth. It is the same in you and it's the same in me. I have often said this, I remember I was a Jesus freak in the sixties and I remember the first time that I heard a preacher talking about how we were all born in Adam. And he said, "You are all the same." And I remember, I am sitting in this church sanctuary, people are wearing suit, ties, very short hair. My hair was long and I was wearing knee high moccasins, jeans tucked into them, fringe hanging off my leather jacket, hair down to my knees, and saying, "we ain't all alike!" That was more hippy then Jesus. But that was what I thought was, "We ain't all alike here!" And then the Father set about to teach me, "One day He said to me, "You are all alike. You all want to be comfortable, you all want to be happy, you don't want junk happening in your life. You want everything to go good. You are nothing like Jesus who will take

incredible abuse and do it to the glory of the Father for other.” Nothing alike.

The Law of His Being

Firstborn, so I want you to see through history and when I say history I mean bible history, I want you to see the firstborn. Cain was the firstborn. Who else? Esau was the firstborn. Ishmael was the firstborn. There are a bunch of people that were the firstborn who weren't the firstborn. Can I get an amen? And got replaced with the firstborn. That hacks off the firstborn that thinks he has it by order of things. But I want to tell you something, and this is absolute truth. There is no order that God honors above the order of being. I am telling you the truth. Is there is an order that God honors above the order of being, then that would mean before there was a world, before there was order in the sense of we think: ten commandments, rules or anything else. That means God sat in eternity past and there was a law to which He adhered, the ten commandments, whatever. It is the Law of His Being that is the Law. This law can only truly be kept by being. You remember Ephesians one, *“that you might be to the praise of His glory”*, it doesn't say, *“that you might do”*. *“That you might do great and glorious things.”* It says, *“That you might be to the praise of His glory.”* It is a being thing, not a doing thing. Much of Christianity is out running around trying to do the right thing and not laying hold of God's order. And that order is not found by time and space, or ordered by commandments, it is ordered by the Son. *“God hath in these last days spoken to us in son.”* The Son in you, the Son in you, the Son. Because you can let everything shift out of your spirit, out of your heart, and out of your head, and keep all the laws you want but Israel never pleased God by keeping the Law and you can try it too. In fact, they not only didn't please God, they hacked God off. I almost used another phrase that I'm more familiar with, but they hacked God off. Jesus walked this earth and He got along better with prostitutes and sinners then He did Pharisees. Because they thought that they were something when they had nothing of the “being” aspect. A doing aspect is Cain.

Cain Was the First Religious Man

Cain was the first religious man after the fall. Cain was not getting drunk, Cain was the first man to set out to please God. If you read the order here it says in verse three, *“And in the process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord, and Abel”*. “And”, is a conjunction tying that together, *“And Abel also”*. One did and the other one also did. That tells you who was first. Cain was first. And I don't think tonight in either session we will fully get into it, but I want to maybe the next class get into the real meaning of these offerings that were offered. Not just the surface sort of thing in relationship to it. Cain was full of hurt. Full of hurt. Now you know that usually after hurt comes anger, can I get an amen on that one. Which births which? Hurt births anger. Which one has proliferation within it to bring forth more stuff that is negative, off or out of wack? Hurt has the power to do that. And it moves into anger and all these things.

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