

Subj: **No Subject**

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Cain And Abel

1. We read in Genesis 4:1-2: "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."

A. Some believe that Cain and Abel were twins; just as Jacob and Esau were twins. (Gen. 25:21-26) This is not a proven fact, but a possibility of truth. In both situations, one of the sons turned out to be wicked. In the case with Cain and Abel, Cain turned out to be a murderer; as we will study about a little later on. In the case of Jacob and Esau, Jacob turned out to be a deceiver; as we can read about in Genesis chapter 27.

B. Abel was a keeper of sheep; a shepherd. Hebrew-raah (raw-ah): to tend a flock (of sheep); to pasture, or to lead (sheep) to pasture lands.

C. Cain was a tiller of the ground. Hebrew-abad (aw-bad): to work (the ground); including plowing or overturning the ground; to sow seed and to reap; a farmer.

2. We read further in Gen. 4:3-5: "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."

A. In the process of time. Perhaps this may of been at the end of the week, or after the first crops (of Cain) had produced a harvest; and perhaps after Abel's herd had reproduced; or maybe it was when they had some great feast; or perhaps on the Sabbath day. Whatever the case, they were coming to give thanks unto God for his blessings.

B. Cain brought of the fruit of the ground. Probably speaking of the fruits and vegetables which he grew in his fields.

C. Abel brought of the firstlings of his flock. Hebrew-bekowrah (bek-o-raw): the firstborn.

D. And the fat thereof. Hebrew-cheleb (kheh-leb): the richest or choice part of the flock.

E. Both were bringing “*an offering unto the Lord.*” Under the teachings of the Old Testament, the firstfruits were always to be given unto the Lord. We read in Num. 18:17-19: “But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee.” We also read in Deut. 15:19: “And the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.” And in 1 Cor. 16:2, Paul tells us: “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

F. And the Lord had *respect* unto Abel and to his offering. Hebrew-shaah (shaw-aw): to have compassion upon; to consider; as to look upon as acceptable.

G. *But unto Cain and unto his offering, He had not respect.* Many probably think that the reason for God not accepting Cain’s offering, was because of the contents of the offering. We have thought for a long time, that an offering unto God, always had to be an offering of meat. I always thought that Cain should of taken his firstfruits from his fields, and traded them to Abel for a lamb; that he might present it to God for an offering. But this is not so. We can prove this from other scriptures in the Old Testament. The offerings from the fields, were just as acceptable as the offerings from the herds, or a meat offering; except in the case of sacrifices for sins. And this scripture passage in Genesis; the story of Cain and Abel; makes no mention at all, of this being a sacrifice for sin. Perhaps it was an offering of peace or thanksgiving. Of these we read in Leviticus 7:11-13: “And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offering.” We also read in Deut. 26:1-2: “And it be, when thou art come in unto the land which the Lord thy God giveth thee for

an inheritance, and possessest it, and dwellest therein: That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.” There is no mention in these scriptures whatsoever, about an animal sacrifice. The main reason for God accepting Abel’s offering, and refusing to accept Cain’s offering, was because, first of all, Abel offered unto the Lord, the very best of all that he had. Cain only offered whatever fruits he could put together. We find that Cain’s attitude was not right, because he got mad, and murdered his brother. We read in 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.” We can attempt to fool God, in any way we choose, but it will never work. For God always looks and sees our heart; just as He saw the heart of Cain; and knew that he was not righteous in his giving.

H. Cain was very wroth. Hebrew-charah (khaw-raw): to be extremely angry, mad, to burn with indignation, or to be jealous of another (Abel).

I. His countenance. Hebrew-paniyim (paw-neem): speaking of the face, or the expression which is presented by one’s face; as to smile, and present a picture of happiness and joy; or to frown and grit the teeth, and to present a picture of anger or dissatisfaction; as Cain evidently done.

J. Fell-Hebrew-naphal (naw-fal): as to change; figuratively speaking of changing from good to bad; or from a smile to a frown; to go from happiness to anger.

3. We read further in verses 6-7 of Genesis chapter 4: “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.”

A. God asked Cain the reason for his anger, and why he had the frown on his face.

B. God told Cain, “If thou doest well. Hebrews-yatab (yaw-tab): that which is accepted or is pleasing (to God); that which is right (before God).

C. Shalt thou not be accepted? Hebrew-seeth (seh-ayth): as to rise up (in character and morality before God); to become more excellent (before God); to be exalted (in the eyes of God).

D. And if thou doest not well, sin lieth at thy door. God is telling Cain, if he chooses to do that which is not well, or that which is not pleasing unto God, then sin, and all the evil, troublesome, hard-to-bear consequences of sin, will

always be upon him; or will always be making his life hard to live and bear. We see evidence of this truth, a little later, as we study verse thirteen.

E. *And unto thee shall be his desire.* God is speaking of Abel's respect for Cain as an elder brother. He is telling Cain, that if he would do well, or what is right, then Abel would continue to give him the respect as an elder brother; and he would be happy in doing so.

F. *And thou shalt rule over him.* Cain would continue to be the ruler over Abel, because he was the firstborn; providing he changed his attitude and done that which was right in the eyes of God. We can see from the scriptures which follow, that Cain did not do so.

4. Genesis 4:8 tells us: "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." Cain did not change his attitude. The words which God spoke to him, in verses six and seven, went in one ear and out the other. Instead of repenting, and developing a right attitude, Cain talked freely with his brother Abel; probably in a most kind, loving manner; as to not leave him under any suspicion of the awful crime which he was about to commit. Cain probably waited until they were far out in the fields; where there would be no one to witness his crime; and then he slew his brother Abel.

Hebrew-harag (haw-rag): to smite with deadly intent; to kill or to murder; to slaughter or to put to death.

5. We read further in Genesis 4:9: "And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

A. This is the trial and condemnation of the first murder ever committed by mankind. God himself sat as the judge; for He is the God to whom vengeance belongs. We are told later, in verse fifteen, that vengeance shall be taken on any one sevenfold, who dares to kill Cain. Some believe and say, that this time of trial for Cain, came about on the next Sabbath; when both he and his brother Abel, were to be present before the Lord, and Abel was missing. God is looking for a confession from Cain; for He certainly knew that he was guilty. God wanted Cain to admit his guilt; but instead, Cain only added to his guilt. He attempted to cover up a deliberate murder, with a deliberate lie. When asked where his brother was, he told God, "I know not; Am I my brother's keeper?" Hebrew-shamar (shaw-mar): a guardian or protector; a watchman or overseer.

B. God did not give Cain any direct answer to his question, but said, "What hast thou done?" As to say, "Have you considered how great an evil you have done?"

C. The evidence of Cain's guilt was very clear before God. God replied, "The

voice of thy brother's blood, crieth unto me from the ground." Murder is a crying sin; blood for blood. The blood of the murdered, cries out for the blood of the murderer. It is recorded in another book, "The Lost Books Of The Bible," that when Herod searched for John the Baptist, and his father Zacharias, told Herod's soldiers that he did not know where John was, that Herod sent his soldiers back to the temple to murder Zacharias. And when they did so, the blood of Zacharias poured out between the alter, and the entrance to the temple. And the blood of Zacharias remained there; crying out for revenge; and the blood was not removed, until the murderer was discovered; and his blood likewise shed. This is found in the book of Protevangelion; a part of The Lost Books Of The Bible.

6. Verses 11-12 of Genesis chapter 4, tells us: "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."

A. And now thou art cursed from the earth. Hebrew-arar (aw-rar): to execrate, or to bring down evil upon; to be placed under the wrath of God. We can see a difference in the curse placed upon Cain, and the curse placed upon Adam. When Adam committed sin, his curse was placed upon the ground; for God said, "Cursed is the ground for thy sake." (Gen. 3:17) The ground would partly bear the consequences for Adam's sin. It would bring forth thorns and thistles. (Gen. 3:18) And because of this curse which was placed upon the ground, man would have to reap his food, by the sweat of his face; or by much hard work. (Gen. 3:19) But in the case with Cain, he had to bear the curse himself. God told him, "Thou art cursed from the earth." Cain was denied two things, which we all normally expect from the earth; sustenance and settlement. We all get our sustenance, or our food; that which sustains us; from the earth; either directly or indirectly. But this necessary blessings, was denied to Cain.

B. God told Cain, "When thou tillest the ground, it shall not henceforth yield unto thee her strength."

a. When thou tillest. Hebrew-abad (aw-bad): to work; as to farm the ground; including sowing, plowing or overturning the ground; including all tasks which are necessary in reaping of food.

b. Her strength. Hebrew-koach (ko-akh): full capability; all that is possible (to be yielded). Any farmer, always wants to reap the very best harvest possible; from the ground which he tills or works. But this right was denied

to Cain. He was a farmer; or a tiller of the ground. But he could not look forward to much of a future as such; due to the curse which God had placed upon him.

C. Cain became a *fugitive*. Hebrew-nuwa (noo-ah): one who goes to and fro, never settled, incapable of finding rest, or who is always being on the run.

D. And a *vagabond*. Hebrew-nuwd (nood): a wanderer, or one who continually goes from place to place, and has no hope or desire for self-improvement; a tramp or a bum. Cain was sentenced to be as one who would wander about upon the earth; and would suffer a guilty conscience like no other man. He would not be able to settle at any particular place, for any length of time. He would find no peace, any where he went.

7. We read in Genesis 4:13-14: "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." Cain recognized his sentence as one which was hard and severe. He speaks as though his punishment is placed upon himself, due to there being no forgiveness from God. But there certainly was forgiveness for Cain, if he would seek for it. Cain at first, denied his guilt completely. Yet at this time, he has acknowledged his guilt, and complains about the punishment which is placed upon himself; as if it is totally unjust. He ought to of been thankful to God, that he was not struck dead; just as he had done to his brother Abel. Cain sees himself as one who is cast out of God's presence; and as a fugitive and a vagabond; just as God said that he would be. Cain sees himself as one who has to walk in fear; fear that anyone who he faces in his wandering upon the earth, will desire to slay him. He sees himself as one who is no longer under God's divine protection. We all should know that any time we enter into sin; especially deliberate sin such as Cain committed; we are no longer under God's protecting hand. But we all, including Cain, have been given the opportunity of repentance.

We read in 2 Peter 3:9: "The Lord is not *slack* concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Greek-braduno (brad-oo-no): to be slow or hesitant; as to be delayed in fulfilling (His promise).

8. Genesis 4:15 tells us: "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." God is pronouncing a severe warning to anyone who might attempt to take the life of Cain. God

said that Cain was to be a fugitive and a vagabond; and if any one should slay him, this sentence which God placed upon Cain, would be defeated.

A. God said that if anyone should slay Cain, vengeance shall be taken on him. Hebrew-naqam (naw-kam): a grudge or punishment.

B. Sevenfold-Hebrew-shibathayim (shib-aw-thah-yim): seven times. Just as prisoners are under the protection of the law, once they are convicted of their crime, Cain was under the protection of God. Just as public citizens have no right to show revenge upon convicted criminals; for the vengeance then belongs to the law, or is their responsibility; this was also the case with Cain. God told us in Romans 12:19: “Dearly Beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” Had Cain died immediately, he would of been forgotten immediately. But because he was allowed to continue living, he was an example unto others; an example which would remind others of the shame and lowness which one brings upon oneself, by committing such a crime.

C. The Lord set a mark upon Cain. No one has ever been certain exactly what this mark was, which God placed upon Cain. But it was some kind of a mark upon his physical body; which would be recognized by all other people. It was a mark which would remind others to not ever take his life; a mark of shame and disgrace. Hebrew-owth (ooth): a signal or a sign of recognition; as a scar upon the face or neck; being visible to others.

9. We read lastly of Cain’s departure; and his dwelling in the land of Nod. Genesis 4:16-17 tells us: “And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.”

A. Cain gladly renounced God and religion. He showed no signs of regret in forsaking God’s blessings and privileges. He forsook the family of Adam, and showed no further signs of any fear of God; and never again came among the good people whom he had previously known.

B. We are told that Cain dwelt in the land of Nod, on the east of Eden. Nod is defined as being the land of exile. It is uncertain exactly where this land is, but it was away from the Garden of Eden.

The word Nod comes from the Hebrew word nowd (nood); which means vagrancy. It is said that once Cain departed from the presence of the Lord, that he never rested again.

C. One thing which is puzzling to many of us, is where Cain’s wife came from. God's Word says nothing of anyone else being born to Adam and Eve, before Cain and Abel. Neither does it say a word about anyone going with Cain

into the land of Nod. Were there already people living in the land of Nod? If so, where did they come from? Who was Cain's wife? God's Word gives us no idea whatsoever, as to how anyone else, other than Cain, got into the land of Nod. There evidently, was people there when Cain arrived there. Or else, there was a period of time, after Cain went out from the presence of the Lord, when other people went from the garden of Eden, into the land of Nod. Would they not of had to of been descendents of Adam and Eve? They would also of had to of been born after Cain and Abel. There apparently is some information missing somewhere. We will probably never know the answer to this puzzling mystery; but it is surely something to be thought about.

D. Cain's wife conceived and bare Enoch. And Cain also built a city, and named it after his first son, Enoch. He built the city to be his dwelling place. It sounds as though he may of built the city, as a means of protection for himself; considering what God had spoken to him. Cain's son, which He named Enoch, was not the same Enoch who was taken up miraculously into Heaven; after living three-hundred and sixty-five years.

Conclusion:

Let us always be obedient unto the voice of God. And let us never allow Satan to give us a jealous spirit; and put hate and bitterness in our heart, as he apparently did to Cain. When we do something wrong, let us always come to God in repentance; as soon as He convicts our heart of it. And then we can live the life of spiritual prosperity which He so much desires to give to every one of his children.

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