

## In the Beginning – Part 5

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**Gen. 4:1** Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.” **2** Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. **3** And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. **4** Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, **5** but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

**6** So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

**8** Now 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 killed him.

- ✓ From our previous lesson, we saw that Adam and Eve had 2 sons beyond their expulsion from the Garden. In these 2 sons is another representation of that seen in –

**Gen 1:4** And God saw the light, that it was good; and God divided the light from the darkness.

- As the light and the darkness existed together from Day 1, this would picture the condition of redeemed Man having a redeemed spirit, but also possessing a sin nature.
- Cain was ‘a tiller of the ground’, therefore a man of the earth, a worldly man, picturing our ‘old man’, our sin nature; whereas Abel was a ‘keeper of sheep’, a shepherd – the title given to our Lord in John 10:11. Abel therefore picturing the man of the spirit.
- We also saw the foundational type for Israel killing their brother, the Christ while in the world together, in Cain killing his brother Abel while in the field together (**Mat.13:38** The field is the world...)
- From this, is the warning of what will happen to the man of the spirit of those with spiritual life. If we like Cain do not rule over sin by letting the man of the flesh have the ascendancy, the man of the flesh will end up taking away our crown, hence death in the age to come.

- ✓ Let’s read from verse 9 and see what happened next:

**Gen.4:9** Then the LORD said to Cain, “Where is Abel your brother?”

He said, “I do not know. Am I my brother’s keeper?”

**10** And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. **11** So now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand.”

- In verses 10 and 11, we are seeing the use of personification again; Do you remember where else we had seen this before?
  - o Abel’s blood crying out
  - o The earth opening its mouth

- ✓ Let’s now look at some NT verses that comment on the events in Genesis chapter 4 with respect to Abel and his offering followed by his death at the hands of his brother:

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**1John 3:10** *In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. **11** For this is the message that you heard from the beginning, that we should love one another, **12** not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.*

**Heb.11:4** *By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.*

**Heb.12:24** *to Jesus the Mediator of the new covenant and to the blood of sprinkling that speaks better things than that of Abel.*

- Abel acting 'by faith', which contextually would be to the saving of the soul (Heb.10:39), brought that which God required as an offering. Cain acting apart from faith did not bring that which God required. God must have told them what was required otherwise it would have been impossible for them to act by faith.
- Faith is, believing that which God has said. It would seem, according to the examples in **Deut 12:6 & 14:22**, that each was expected to bring of the increase of their respective livelihoods.

**Deut.12:6** *There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.*

**Deut. 14:22** *You shall truly tithe all the increase of your grain that the field produces year by year. **23** And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.*

- Abel therefore brought of the first fruits of his flock, but Cain may have failed to bring of the first fruits of his crops, (See Gen.4:3 again) and apart from faith it is impossible to please God (**Heb.11:6**)
- Therefore, Heb. 11:4 deals with Abel's obedience to God's command concerning an offering of what was, 'the firstborn of his flock'. Abel acted by faith in accordance with God's command as to what he should bring as an offering.
- As we had seen earlier in Gen.4:7, the Lord offered Cain opportunity to do that which was required of him, but he refused, and when he was in the field with his brother he slew him. Likewise when Jesus was 'in the field' (the world) talking with His Brother, the nation of Israel, the Brother rose up and killed Him just as Cain killed Abel.
- And while Hebrews 11:4 tells us that Abel's sacrifice was "more excellent" than Cain's, we know from Hebrew 12:24 that Jesus' death on the cross speaks better things than Abel's death. His was "the MORE excellent sacrifice". He was the Passover Lamb without spot or blemish, and because of that, God

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would accept His death as payment for the sins of His people, and it would mediate a new covenant for His brethren, the Jews.

- Even before they crucified Christ, the nation of Israel had had a long history of murder and disobedience. Jesus made reference to that, along with Abel's death, and His own death, during His final week in Jerusalem:

**Mat. 23:29** *"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,*

**30** *"and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'* **31** *"Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets....* **34** *"Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,* **35** *"that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar....* **37** *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"*

- At Jesus' first coming He "came to His own" people (**John 1:11**) Israel, as THE Prophet that Moses had told them about (**Deut.18:15**); and because they had a history of killing the prophets God sent, so they would be held accountable for all the righteous blood, shed upon the earth beginning with Abel and up to Zechariah, whom they murdered between the temple and the altar.

✓ And so to state what hopefully is now very obvious:

- Cain is a Type of the nation of Israel who killed their Brother, and
- Righteous Abel, whose blood was shed, is a Type of Christ

✓ The Antitype is always greater than the Type in that it is the fulfillment of the Type. We saw this in the Book of Hebrews, where a comparison is made between the blood, shed by Abel at the hands of his brother, and the blood, shed by Christ on the cross at the hands of his Brother. The efficacy of Christ's shed blood speaks better things than that of Abel's:

**Heb. 12:24** *to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.*

- ✓ Abel's death pointed to Christ's death. In fulfillment of the Type, Christ's death achieved something that Abel's death did not, and never could achieve. However, Genesis chapter 4 is a prototype which being first, sets forth an unchangeable pattern relating to Christ and Israel that is then seen in a number of other OT examples, such as Joseph and his brothers, and Moses and his brethren.

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- ✓ What was the outcome for Cain and his actions?

**Gen. 4:12** When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.

**13** And Cain said to the LORD, “My punishment is greater than I can bear! **14** Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me.”

**15** And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him.

- Verses 12 to 15 go into details of what transpired after this point with respect to Cain’s punishment, protection, and future restoration. And in doing so they provide commentary on verse 7.
- They prophetically point to a future time with respect to God’s dealings with the nation of Israel at the hands of the Gentiles.
- They also reveal how God’s supernatural protection is on both Cain, and Israel, when they are fugitives and vagabonds upon the earth.
- Vengeance will be on anyone killing them sevenfold.
- Cain because of his disobedience would suffer dire consequences, but even before Cain slew Abel in v.8, the Lord revealed that Cain would ultimately experience restoration following repentance, (‘you shall rule over it’ [sin]), and likewise Israel in v.7.

I would like us to read Leviticus 26 and Deuteronomy 28 and we can see all the blessings for obedience and all the curses for disobedience. What does that tell us about the nation of Israel who are pictured by Cain – More of this will come in the near future.

To just list a few of those verses;

**Lev. 26:14** *But if you do not obey Me, and do not observe all these commandments, ... **17** I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. **18** 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins..... **33** I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.*

**Deut. 28:1** *Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.*

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- ✓ And regarding the church, we will see great blessings and the reward of ruling in the age to come, if we walk in faithful obedience to His Word and rule over sin by crucifying our sin nature. If we follow the man of the spirit and put to death the man of the flesh, we will have victory. But if we disobey God's Word, sin lies at our door and we will suffer loss in the age to come (**1Cor. 3:11-15; 2Cor.5:9-10**).

***Phil. 2:12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure.***

- ❖ We will look at Seth, the 3<sup>rd</sup> son of Adam and Eve in our next lesson, God willing. Remain blessed!

### Questions

1. Looking at 1 john3:10-12 and Heb.11:4, what differences do we see between Cain and Abel.
2. From Deut.12:6 and Deut.14:22-23, what can we conclude about Abel and Cain's offerings that they brought and how do we understand Heb.11:6 from that?
3. Re-read Heb. 11:4 and Heb. 12:24, how does the more excellent sacrifice that Abel offered still speak today?
4. How do Matthew 23 verses that we looked help us better understand Cain as a type of Israel?

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5. What was the outcome for Cain and his actions?
  
  
  
  
  
  
  
  
  
  
6. How do we understand Deut. 28 and Lev. 26 in relation to the nation of Israel whose Cain is a picture of?
  
  
  
  
  
  
  
  
  
  
7. What is the outcome for obedience or disobedience for those in the church of God? Any scripture references?