

1: Genesis 4 - Cain and Abel - Adam made love to his - Bible Gateway

Genesis New International Version (NIV) Cain and Abel. 4 Adam [] made love to his wife Eve, and she became pregnant and gave birth to Cain. [] She said, "With the help of the Lord I have brought forth [] a man." 2 Later she gave birth to his brother Abel.

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 unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. If thou doest well, shalt thou not be accepted? And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: And he said, I know not: And he said, What hast thou done? 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 to show that all of us sinners can have the same relationship with God that Able had through "the Lamb slain from the foundation of the world. What was the religion of Cain? It was a religion of self effort, "Cain was a tiller of the ground. The problem with giving our works righteousness to God as a means of salvation is that God will not accept it. Anything by way of righteousness that has touched a man is dirty. God had cursed the ground and Cain brought to God that which he had cursed, which is a perfect picture of us offering our soiled righteousness to God in an attempt to counterbalance the egregiousness of our sin. It was a religion that was rejected, the scripture declares that "unto Cain and to his offering he had not respect". Fruit is attractive and religion can be very beautiful with large decorative sanctuaries, and the religious costumes that make sinners appear very blameless. His religion was peaceless, Cain was filled with malice and bitter envy, anger filled his heart. There is no peace, saith my God, to the wicked.

2: Genesis 4: Cain and Abel and the Generations that Followed - Bible Study - BibleWise

Genesis 4 New International Version (NIV) Cain and Abel. 4 Adam [] made love to his wife Eve, and she became pregnant and gave birth to Cain. [] She said, "With the help of the Lord I have brought forth [] a man." 2 Later she gave birth to his brother Abel.

So he offered to God a better sacrifice than Cain did. Because of his faith Abel was praised as a godly man. God said good things about his offerings. Last week, we talked about the first two people that God created. Adam and Eve lived in a special garden in Eden. Everything was wonderful there. They had everything they needed, and they even spent precious time with God in the garden. God had one really important rule for them. Does anyone remember the rule? With all the wonderful things God had blessed them with, there was only one thing that was forbidden. God wanted to protect Adam and Eve. The devil came to Eve in the form of a crafty serpent. The devil wanted Eve to disobey God and eat the fruit. The devil lied to Eve. Sadly, Eve chose to believe the serpent instead of God. She and Adam both ate the forbidden fruit. Immediately they felt guilt and shame, and they hid from God. Because they sinned, they were sent away from the garden, away from the tree of life. From that moment on, their lives would have many hardships, and they would not live forever. God announced that one day one of the offspring of Eve would crush the devil. Cain And Abel Genesis 4: Has anyone ever heard that everyone on earth is related? This is actually true. Adam and Eve were the first people. They were married and they had children, and those children had children, so on. There was no other source from which people could have come. Their family line has carried on to this day Genesis 5. So, in essence, we are all very distant cousins. Our ancestors, Adam and Eve, chose to sin. The Bible tells us that once sin had entered the world through Adam, sin would be passed down to all people Romans 5: Sin became part of Adam and Eve and it was passed along to their children and grandchildren. It has been passed on and on - even down to each of us sitting in this room. Adam and Eve had a baby boy. Eve named him Cain. The boys grew up. Abel took care of sheep, and Cain farmed the land. After some time, Cain gathered some of the things he had grown. He brought them as an offering to the Lord. Show the kids your fruits and vegetables. But Abel brought the fattest parts of some of the lambs from his flock. They were the male animals that were born first to their mothers. The Lord was pleased with Abel and his offering. While we are not told what God told Adam and his sons about atoning sacrifices, we know that God never changes. In fact, as early as Genesis 3: Moses wrote the book of Genesis to inform and instruct the Israelites. So, we must look to other parts of the Bible for information about the offerings that God required. There were several types of sacrifices that God accepted. There were grain offerings, burnt offerings, peace offerings, and animal offerings. Different things were offered for different reasons. For example, some offerings were offered to thank God and some were offered to make a vow to God Leviticus 7: God gave specific instructions about the offerings of His people. None of us likes to talk about killing an animal. This seems very strange and harsh to us, but God is very serious about sin. Last week we saw that sin brings death Romans 6: Listen to what the Bible says about blood: The life of each creature is in its blood. So I have given you the blood of animals to pay for your sin on the altar. That is why blood pays for your sin. This is a fact that has been well known by doctors for years and years. You may have seen a similar slogan on bumper stickers or t-shirts. Once again, modern science confirms what the Bible told us thousands of years ago. Abel offered an animal, and Scripture tells us that Abel was declared righteous when God spoke well of his offerings Hebrews But God was not pleased with Cain or his offering. Cain became very angry. Why are you looking so sad? Do what is right. Then you will be accepted. It longs to have you. But you must rule over it. He simply chose to do otherwise. He wanted to give God an offering that seemed good to him. Today we see another wonderful attribute of God. We see that God is kind. He was kind to come to Cain and urge him to change his ways. He was kind to warn Cain that sin was about to overtake him. Cain Murders Abel Genesis 4: Here, we see the sin of pride again. Cain thought he deserved as much praise as Abel. Cain invited his brother to go out to a field. There Cain attacked Abel and killed him. This was a terrible thing! Then, just as God did with Adam, God came to Cain to ask him about his sin. God gave Cain the opportunity to confess what he had done. Of course God already knew what had happened to Abel. I am

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driving you away from the ground When you work the ground, it will not produce its crops for you anymore. You will be a restless person who wanders around on the earth. Today you are driving me away from the land. I will be hidden from You. Anyone who finds me will kill me. Anyone who kills you will be paid back seven times. So Cain went away from the Lord. He lived in the land of Nod. It was east of Eden. He was a farmer. God put a curse on Cain so that no matter how hard he worked, he could no longer produce a good crop of food. Cain would have to find another way to survive. Sin always separates us from God Isaiah Even when he was confronted by God Almighty, Cain did not repent from his sin.

3: Cain And Abel Sermon by David Goering, Genesis - www.enganchecubano.com

Genesis 4: Cain and Abel Start at the beginning of the chronological study of the bible HERE, with Genesis 1. In Genesis 4, we see Adam and Eve begin to fulfill their original purpose commanded by God - to be fruitful and multiply, filling the earth with people.

Click here to view The birth, employment, and religion of Cain and Abel. Perhaps she thought that this was the promised seed. If so, she was wofully disappointed. Observe, each son had a calling. It is the will of God for every one to have something to do in this world. Parents ought to bring up their children to work. Give them a Bible and a calling, said good Mr. Dod, and God be with them. We may believe that God commanded Adam, after the fall, to shed the blood of innocent animals, and after their death to burn part or the whole of their bodies by fire. Thus that punishment which sinners deserve, even the death of the body, and the wrath of God, of which fire is a well-known emblem, and also the sufferings of Christ, were prefigured. Observe that the religious worship of God is no new invention. It was from the beginning; it is the good old way, Jer 6: The offerings of Cain and Abel were different. Cain showed a proud, unbelieving heart. Therefore he and his offering were rejected. Thus, seeking the benefit of the new covenant of mercy, through the promised Seed, his sacrifice had a token that God accepted it. Abel offered in faith, and Cain did not, Heb In all ages there have been two sorts of worshippers, such as Cain and Abel; namely, proud, hardened despisers of the gospel method of salvation, who attempt to please God in ways of their own devising; and humble believers, who draw near to him in the way he has revealed. Cain indulged malignant anger against Abel. He harboured an evil spirit of discontent and rebellion against God. God notices all our sinful passions and discontents. There is not an angry, envious, or fretful look, that escapes his observing eye. The Lord reasoned with this rebellious man; if he came in the right way, he should be accepted. Some understand this as an intimation of mercy. And those well deserve to perish in their sins, that will not go to the door to ask for the benefit of this sin-offering. Sinful heats and disquiets vanish before a strict and fair inquiry into the cause. Observe the pride, unbelief, and impenitence of Cain. He denies the crime, as if he could conceal it from God. He tries to cover a deliberate murder with a deliberate lie. Murder is a crying sin. Blood calls for blood, the blood of the murdered for the blood of the murderer. Who knows the extent and weight of a Divine curse, how far it reaches, how deep it pierces? Only in Christ are believers saved from it, and inherit the blessing. Cain was cursed from the earth. He found his punishment there where he chose his portion, and set his heart. Every creature is to us what God makes it, a comfort or a cross, a blessing or a curse. The wickedness of the wicked brings a curse upon all they do, and all they have. Cain complains not of his sin, but of his punishment. It shows great hardness of heart to be more concerned about our sufferings than our sins. God has wise and holy ends in prolonging the lives even of very wicked men. It is in vain to inquire what was the mark set upon Cain. It was doubtless known, both as a brand of infamy on Cain, and a token from God that they should not kill him. Abel, being dead, yet speaketh. He tells the heinous guilt of murder, and warns us to stifle the first risings of wrath, and teaches us that persecution must be expected by the righteous. Also, that there is a future state, and an eternal recompence to be enjoyed, through faith in Christ and his atoning sacrifice. And he tells us the excellency of faith in the atoning sacrifice and blood of the Lamb of God. In consequence of the enmity put between the Seed of the woman and the seed of the serpent, the war broke out, which has been waged ever since. In this war we are all concerned, none are neuter; our Captain has declared, He that is not with me is against me. Let us decidedly, yet in meekness, support the cause of truth and righteousness against Satan. Hypocritical professors, who dissemble and trifle with God, are justly left to themselves to do something grossly scandalous. So they throw off that form of godliness to which they have been a reproach, and of which they deny the power. Cain went out from the presence of the Lord, and we never find that he came into it again, to his comfort. Those on earth who looked for the heavenly city, chose to dwell in tabernacles or tents; but Cain, as not minding that city, built one on earth. Thus all who are cursed of God seek their settlement and satisfaction here below. Hitherto, one man had but one wife at a time; but Lamech took two. Wordly things, are the only things that carnal, wicked people set their hearts upon, and are most clever and industrious about. So it was with this race of

Cain. Here was a father of shepherds, and a father of musicians, but not a father of the faithful. Here is one to teach about brass and iron, but none to teach the good knowledge of the Lord: Present things fill the heads of most. Lamech had enemies, whom he had provoked. He draws a comparison betwixt himself and his ancestor Cain; and flatters himself that he is much less criminal. He seems to abuse the patience of God in sparing Cain, into an encouragement to expect that he may sin unpunished. While Cain, the head of the apostacy, is made a wanderer, Seth, from whom the true church was to come, is one fixed. In Christ and his church is the only true settlement. Seth walked in the steps of his martyred brother Abel; he was a partaker of like precious faith in the righteousness of our God and Saviour Jesus Christ, and so became a fresh witness of the grace and influence of God the Holy Spirit. God gave Adam and Eve to see the revival of religion in their family. The worshippers of God began to do more in religion; some, by an open profession of true religion, protested against the wickedness of the world around. The worse others are, the better we should be, and the more zealous. Then began the distinction between professors and profane, which has been kept up ever since, and will be, while the world stands. Commentary by Matthew Henry,

4: Cain and Abel - Genesis 4 - KJV

Cain and Abel Genesis 4. 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the.

If you grew up in a church you may lean toward the first option. Allot of Christian circles teach and preach the Bible as a collection of stories that promote morality, a do better be better approach to life. And there are lessons to learn from every story in the Bible but the main theme in the Bible is not how to resist temptation or how to be an upstanding moral person. The main theme in the Bible is we are lost and helpless. And God came to seek and the save the lost and helpless. And God will seek lost and helpless people from the very beginning to the very end and at every time in between. So we are only 3 chapters into Genesis and God has already emerged as Savior and humans have emerged as needing to be saved. This theme will only become more clear as the story of redemption is played out. First family Genesis 4 tells the story of the first human family in the history of the world. And it is incredibly imperfect and flawed. And as you follow the story of Genesis, we will see no model family emerge. Families are weak and fragile and imperfect because they are made up of human beings who are weak, fragile and imperfect. Families are not the light of the world. And He does it by starting a new family, called the people of God. And this family will be filled with imperfect people like you and me coming from imperfect families like mine but we will all have a perfect Father and a perfect Big Brother names Jesus. Adam and Eve have been banished from the garden. Adam is still a gardener with tougher ground to work and bigger weeds to pull. Eve is still a wife and soon to be a mother and a both of them are figuring out life outside the garden. Verse 1 tells us that Adam knew Eve, his wife or slept with Eve his wife , she conceived and had the first baby born into the world. They named him Cain, which means to acquire or posses. Then Eve makes a statement that has caused translators more trouble than perhaps any sentence in the Bible. The ESV translates it. She is taking matters into her own hands. Eve does not see this son as a gift from God. She sees Cain as her own creation. Eve is imagining that the creating has ended on day 6 but the creating of human life is just beginning. And this really begins a common thread running throughout Genesis: People taking matters into their own hands instead of waiting for God to fulfill His promises. Sarah and Hagar, and Rachel and Bilhah. God promises for us what only God gives to us. He has promised Eve an offspring that would crush the head of Satan but has God given the offspring to Eve yet? Is Cain the one? We will check back in with Eve and see how things have changed for her when we get to the end of the chapter. Abel is born Another son is born and his name is Abel. Abel was a keeper of sheep and Cain was gardener like his dad was. Verse 3 says, that in the course of time, Cain brought an offering of the fruit of the ground to the Lord and Abel also brought an offering to the Lord, the firstborn of his flock and of their fat portions. So far, so good, as far as we can tell. Both of them brought an offering that was consistent with their trade. A farmer brings crops. A shepherd brings sheep. However, there is a twist in verse 5. And the Lord had regard for Abel and his offering but for Cain and his offering, he had no regard. You may have heard that God wanted a sheep not fruit as a sacrifice or Abel did not bring the first fruits of his crop the best of his crop and just gave leftovers. Cain was a phony, religious person doing things out of duty and Abel was the real deal. So which one was it? And I think the answer is yes. So this is a cluster of sins that God was not happy with it. Good heart brings good sacrifice and acceptance. Bad heart brings bad sacrifice and rejection. He is depressed, gloomy and mad. Now what exactly is Cain so angry about and who is he mad at? Is he angry with Abel? Abel has done nothing wrong. So Abel is not the problem here. Is he angry with himself? God is proving to be above manipulation. He cannot be controlled or subdued or appeased. God seeks worshippers who worship in Spirit and truth, not outward shows of religious acts and Cain is not a true worshipper. He has no relationship with the Lord. He has a relationship with an idea of Who the Lord is. And Cain is getting uncomfortable. God pursues before the crime So the Lord God pursues Cain. He is not folding his hands waiting to see what happens. He is pre-empting the crime before it takes place. If you do well, will you not be accepted? If you do

not do well, sin is crouching at the door. Its desire is for you, but you must rule over it. Cain has run to his room to sulk and God has gently opened the door and offered a chance to escape this self-imposed prison. Cain is told to do what is good and right, not just at offering time but all the time. And he is warned that there is a lurking, ominous enemy, no longer in the form of a serpent but within himself. God is telling Cain exactly what is going on here. He is identifying the temptation, the enemy and the way out. All that you wish, I will do. I live to please you. His beef is with God not Abel. But he is about to take his anger horizontal instead of vertical. And anger simply has to go vertical or it will destroy your life. And the amazing thing is God welcomes our gritty, sometimes embarrassing emotions, no matter how un-sanctified they are. It is never right and good to be angry with God but it is right and good to bring your anger to God where you will find forgiveness and restoration of joy. When one of our sons is angry about something, I want to be the first one my boy goes to, not the last. God is the same way. He shuts the door of his heart a little tighter. Some amount of time goes by. Cain spoke to Abel and has not yet talked to God. Instead, guess Who shows up immediately after Abel is killed? He came to Adam and Eve immediately after their sin. He comes to Cain immediately after his. Expecting God in strange places Keep this in mind the moment after you or someone else has brought about some major sorrow and wreckage. No one expected that God would show up to Moses in a burning bush after he had murdered an Egyptian. And no one expected God to show up in the dirty Jordan River to get baptized by a locust-eating nomad named John the Baptist. And no one expected Jesus to show up in the upper after He had been dead for 3 days. Here he is coming to Cain. You are Creator and Provider are you not? Just leave me alone. Does Cain sound like a happy man, free from his anger, liberated to love and worship God freely now that he has gotten rid of that lousy brother Abel? His anger, bitterness and gloominess have been multiplied. He is finally talking to God but he should have started talking to God a long time earlier. When is it time It begs the question, when is the best time to talk to God? Tomorrow, yesterday, this afternoon?

5: Matthew 1 | NET Bible

Why is Cain and Abel included in the early portion of scripture? Homicide is not exactly new. Well, it was at one time. But, there is so much more to this story than murder.

Abel became a herder of flocks, and Cain a tiller of the ground. So Cain was very angry and dejected. Why are you angry? Why are you dejected? What have you done? You shall become a constant wanderer on the earth. I must avoid you and be a constant wanderer on the earth. Anyone may kill me at sight. If anyone kills Cain, Cain shall be avenged seven times. Descendants of Cain and Seth. Cain also became the founder of a city, which he named after his son Enoch. The sister of Tubalcain was Naamah. I have killed a man for wounding me, a young man for bruising me. At that time people began to invoke the LORD by name. But there is no disparagement of farming here, for Adam was created to till the soil. The motif of the preferred younger brother will occur time and again in the Bible, e. In any case, Cain has the ability to do the right thing. In Mesopotamian religion, a related word rabisu refers to a malevolent god who attacks human beings in particular places like roofs or canals. The verse presumes a sizeable population which Genesis does not otherwise explain. The use of tattooing for tribal marks has always been common among the Bedouin of the Near Eastern deserts. Other Genesis genealogies also end in three individuals initiating action 5: The purpose of this genealogy is to explain the origin of culture and crafts among human beings. The names in this genealogy are the same some with different spellings as those in the ten-member genealogy ending with Noah, which has a slightly different function. See note on 5: The question is posed to the reader: The Yahwist source employs the name Yhwh long before the time of Moses.

6: Genesis Chapter 4: The Story of Cain and Abel

Cain and Abel (Genesis 4) From our Elementary teaching series, "In The Beginning."

Previously, Adam and Eve had been expelled from the garden, but no further information had been given about them. Nor is it possible to know how much time had passed. And the verse continues by saying that she conceived and gave birth to Cain. In the next verse she exclaimed, "I have gotten a man together with the Lord. This does not sound like a woman whose spirit has been broken by being tossed out of the garden. Instead Eve becomes a model of incredible strength and spirit against all odds. Right at the moment when she should be groveling, she was singing to God! Adam and Eve then disappeared from the story, and the two brothers took center stage. Their tale is a familiar one – two brothers and the rivalry that developed between them. Abel kept flocks, and Cain worked the soil like his father. Their choices were typical of people in ancient times – men were most likely to be either herders or farmers. Scholars have suggested that, by virtue of their occupations, Cain and Abel would have been rivals. Others deny that and suggest that rivalries were more likely to emerge between settled and nomadic people. Not all shepherds would have been nomadic. With little fanfare or background, both sons approached the Lord for worship. Cain brought fruits of the soil, and Abel brought fat portions from some of the firstborn of his flock. It appears that this was a freewill offering to God, showing gratitude for his blessings. Scholars struggle with the next line that states, "The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. One might argue, however, that neither Cain nor Abel would have had any knowledge of later biblical traditions. While these might be logical arguments, the fact is that they each brought a gift appropriate to their occupation. So why did God accept one and not the other? Some scholars think God was simply free to favor or reject whomever he chooses. The text itself does not give any reason. So we may never know why the Lord responded as he did. The result, however, was that Cain was very angry and his face was downcast. Why is your face downcast? He was depressed because the Lord had not accepted his offering. Moreover, the Lord continued, "If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it. It is, however, the first mention of sin in Genesis. And in this case, sin seems to be lurking, biding its time. Perhaps the best that can be said about this difficult situation is that for whatever reason, the Lord challenged Cain but not Abel. The interesting thing is that after the challenge, the Lord was still present, talking with Cain, helping him process what had happened. And the choice was pretty clear. Perhaps the Lord had a reason. Perhaps Cain was being tested. Regardless, he had the option of doing or not doing "right. And when that moment of injustice comes upon us which it inevitably will, we all have a choice regarding our response. Character is formed not by the bad things that happen, but by the way one responds to the bad things. Blaming the Lord might have been the easiest response, but finding the lesson might have been the better route. Death has come into the world. The repetition of "brother" only highlights the heinous nature of the act. Not surprisingly, the ironies abound. While Adam and Eve strove for immortality, their offspring engaged in fratricide. Although Cain was upset with the Lord, he took his anger out on his brother. But then, perhaps his actions were not supposed to make sense. When sin rules, nothing makes sense. So this is a lie and lacks any sense of remorse or responsibility. The Lord, however, was not put off by the lie. He asked, "What have you done? The Lord already knew what he had done. The Lord spelled out the consequences for Cain. He would now be "under a curse and driven from the ground – When you work the ground, it will no longer yield its crops for you. In many ways this mimics the consequences for Adam, though it is more explicit. The ground that had produced bountifully would no longer do so. They were both expelled – Adam from paradise, Cain from the ground. As a result, Cain would be a "restless wanderer on the earth. Unlike Adam and Eve who did not respond to their punishments, Cain cried out, "My punishment is more than I can bear! He obviously believed that God was confined to that space. Furthermore, as a lone wanderer he would not have the protection of family, or kin but could easily be killed by anyone who found him. It might be seen as a case of "an eye for an eye. Even though Cain had made the wrong choice, the Lord did not abandon him – instead, He extended mercy to him. The Lord responded, "No! Anyone who kills

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Cain will be punished seven times over. Speculation abounds as to the nature of this "mark," but no one knows anything else about it. Still, it was effective. Perhaps it was a sign of the promise the Lord had made to Cain. From then on, Cain lived in the land of Nod, east of Eden, where he settled and built a city. Nothing more was said about him being a restless wanderer. There he took a wife, who bore Enoch. Most scholars assume she was his sister, based on Genesis 5: The chapter ends with a note that Adam and Eve had another son who Eve named Seth. She said, "God has given me another child in place of Abel whom Cain killed. Seth had a son named Enosh.

7: Cain and Abel (Genesis 4) | www.enganchecubano.com

Cain Murders Abel (Genesis) Even though God did not compare Cain to Abel, Cain compared himself to his brother. He was very angry that God accepted Abel's offering, but did not accept his.

Pulpit Commentary Verse 4. Either the firstborn, which God afterwards demanded Exodus And the fat thereof. Literally, the fatness of them, i. And the Lord had respect. Unto Abel and his offering. Accepting first his person and then his gift cf. It was also offered in obedience to Divine prescription. Had Divine worship been of purely human origin, it is almost certain that greater diversity would have prevailed in its forms. Besides, the fact that the mode of worship was not left to human ingenuity under the law, and that will-worship is specifically condemned under the Christian dispensation Colossians 2: Matthew Henry Commentary 4: Perhaps she thought that this was the promised seed. If so, she was woefully disappointed. Observe, each son had a calling. It is the will of God for every one to have something to do in this world. Parents ought to bring up their children to work. Give them a Bible and a calling, said good Mr. Dod, and God be with them. We may believe that God commanded Adam, after the fall, to shed the blood of innocent animals, and after their death to burn part or the whole of their bodies by fire. Thus that punishment which sinners deserve, even the death of the body, and the wrath of God, of which fire is a well-known emblem, and also the sufferings of Christ, were prefigured. Observe that the religious worship of God is no new invention. It was from the beginning; it is the good old way, Jer 6: The offerings of Cain and Abel were different. Cain showed a proud, unbelieving heart. Therefore he and his offering were rejected. Thus, seeking the benefit of the new covenant of mercy, through the promised Seed, his sacrifice had a token that God accepted it. Abel offered in faith, and Cain did not, Heb In all ages there have been two sorts of worshippers, such as Cain and Abel; namely, proud, hardened despisers of the gospel method of salvation, who attempt to please God in ways of their own devising; and humble believers, who draw near to him in the way he has revealed. Cain indulged malignant anger against Abel. He harboured an evil spirit of discontent and rebellion against God. God notices all our sinful passions and discontents. There is not an angry, envious, or fretful look, that escapes his observing eye. The Lord reasoned with this rebellious man; if he came in the right way, he should be accepted. Some understand this as an intimation of mercy. If thou doest not well, sin, that is, the sin-offering, lies at the door, and thou mayest take the benefit of it. The same word signifies sin, and a sacrifice for sin. Though thou hast not done well, yet do not despair; the remedy is at hand. Christ, the great sin-offering, is said to stand at the door, Re 3: And those well deserve to perish in their sins, that will not go to the door to ask for the benefit of this sin-offering. Sinful heats and disquiets vanish before a strict and fair inquiry into the cause.

8: Genesis Chapter 4: Cain and Abel – SchoolWorkHelper

In Hebrews it says how Abel made a better choice than Cain. Both Cain and Abel knew what should've been done and so Abel brought what God wanted where Cain did things his way and just brought some nice fruit. Cain also has GOD's bad side because Cain denies he killed his brother so he lied.

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And Cain was very wroth, and his countenance fell. The name in Hebrew could have become qanah which means "to acquire" or "to possess. Also see mr , re Cain possessed his own concept of God. Abel cared about the quality of his sacrifice. See he and verse 4 at the left. Compare verses 8 and 9. Cain also acquired possessed a mark v15 and a city. What did Abel possess? None of these things. He is not even said to be a brother. This is a powerful lesson for us. Our wealth is in heaven , mt , mt , lu As in Ecclesiastes, all seems hopeless ec , ec Scholars see a connection between this chapter and the book of Ecclesiastes. Hebel appears 38 times. And unto thee shall be his desire, and thou shalt rule over him. In destroying Abel, Cain would ultimately destroy himself. And he said, I know not: An excuse that did not impress God. We have been created as social beings as a channel of happiness. Like the neighbor in the story Jesus told, the question comes, "Who is my brother? For the same reason He has allowed Satan to live. In order to leave no doubt in the any mind that He, God, was unfair and that things might have been different if the evil ones would have lived on. What a wonderful God we serve. We can trust that His promise of a peaceful heaven is real! Passages referenced often include more than the one verse indicated in the link code. Judas also "went out. Brothers and sisters would have married in fulfillment of the command to "be fruitful and multiply. Soon, however, more distant relatives would have been available. We know that marriages of close relatives tend to produce children with more weaknesses. In early times, the human race was strong. Restrictions forbidding close marriages appear in le This name and Lamech appear in both the genealogy here and the one in chapter 5. This does not mean that they are the same two people. See the note below. I have slain a man for wounding me, a young man for striking me. It is in Hebrew poetic form like ge The fact that he addressed his two wives may imply that he had killed his own sons! Such a sin would have been seventy and seven times the seven of Cain. Both would have "hurt" themselves cutting off part of their own family. The seventy and sevenfold shows bold rebellion against the loving God who had given life and had created the world in six days and had rested on the seventh ge , ex However we interpret the poem, Moses placed it appropriately in the text. It points to the growth and magnitude of evil. And the end of this stream of evil and sorrow is in contrast to the end of the genealogy of Seth in Noah who would be a comfort to his parents ge For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. Compare ge , 1pe The distinction between the righteous and the wicked was becoming more apparent. For the phrase see ps , ps , je , zp Enoch and Lamech in this chapter are not the same characters as those with these names in chapter 5. This is a reasonable conclusion in view of the many duplicate names found throughout the OT Old Testament. We find duplicates in the NT as well. The John who baptized Jesus we call "John the Baptist" to avoid confusing him with the apostle John who, interestingly, recognized the baptizer simply as "John" jn The name "Jesus" mt , is a form of "Joshua," a name used for two very prominent OT men of God, the leader who followed Moses nu , and the high priest in the time of Zechariah zc Also the arrangement of the text argues against the two lists having evolved from an ancient legend. Then, after the climax of evil in v24 , we move back in time to begin the second genealogy, this time listing descendants of Seth.

9: GENESIS CHAPTER 4 KJV

Genesis 4 - Cain and Abel A. Cain's murder of Abel. 1. (1) The birth of Cain. Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

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