

- (1) When we receive Christ, we are accepted in Him.
 - (2) Cain was not accepted, as he was trying to offer something in “his own way.”
 - (3) You may be accepted by everyone else, but if God does not accept you, you are under Divine condemnation. (John 3:17-21)
3. The wrath over the offerings (Genesis 4:5)
 - a. “*Cain was very wroth, and his countenance fell*” (v. 5)
 - b. No repentance on the part of Cain.
 - c. Cain instead went into a rage over his offering.
 - d. Many people in churches today do the same thing.
 - (1) Instead of repenting of the sins that the preacher has preached against, they go into a rage against the preacher.
- D. The Offerors Contrasted (Genesis 4:5)
1. Here we find that Cain and Abel were not only separated by interests and occupations, but also in their spiritual lives. This can often happen in families and is one of the most difficult things to deal with in families.
 2. Three kinds of peoples found in scripture—
 - a. In reference to Joseph and his brethren (Genesis 43:32), in Genesis 43:32 we find three categories of people—all of whom were unable to eat (fellowship) with the other.
 - (1) The Egyptians—who are a picture of the lost.
 - (2) The brothers of Joseph—who are a picture of believers who are out of fellowship with God. They had sold Joseph into slavery but had never repented of their deed.
 - (3) Joseph—a picture of the believer in right fellowship with God.
 - b. The need for right fellowship
 - (1) The believer who is right with God cannot fully fellowship with the believer who is in rebellion. However, when Joseph’s brothers confess their sin against him and repent, they are able to enjoy fellowship again with him. There is a threefold division found in scripture. Consider the following titles found in 1 Corinthians:
 - (a) The natural man— (1 Corinthians 2:14) The lost man.
 - (b) The carnal man— (1 Corinthians 3:1, 3, 4) The carnal believer.
 - (c) The spiritual man— (1 Corinthians 2:13, 15; 3:1) The believer in right fellowship with God.

III. THE WRATH OF CAIN (Genesis 4:6-7)

- A. His Wrath
 1. From the heart
 2. Blaming others in his wrath
 - a. Toward God
 - b. Toward his brother Abel
- B. His Countenance
 1. Changed from what it was in his wrath.

2. It fell before God.
 - a. Cain went into a rage.
 - b. Revealing what was already in the heart.
 - (1) What was on the inside came out (Matthew 12:34-35)
 - (2) What goes on in the heart will eventually come out and make itself known (Luke 6:45)
- C. An Opportunity to Change (Genesis 4:7)
 1. His heart
 2. To make the right sacrifice (Hebrews 11:4)
 3. To make things right
- D. God's offer to Cain (Genesis 4:7)
 1. Well-doing will be accepted. (Job 42:8; Ecclesiastes 8:12-13; Isaiah 3:10-11)
 2. Rebellion puts sin in charge. (Numbers 32:23; James 1:13-15)
 3. Obedience gives strength and authority (likely a reference to Abel)
 - a. His desire will submit to you.
 - b. You will rule over him.

IV. THE BRUTALITY OF CAIN (Genesis 4:8-10)

- A. The Predicting of Brutality
 1. "*Cain...slew him [Abel].*" Our attitude toward man will be reflected by our attitude toward God. Cain was out of sorts with God, so he mistreated his fellow man. When men turn to God, the crime problem will improve.
 2. Unbelief will attack faith.
 - a. The Children of Israel against Moses (Exodus 32:1-6; Numbers 12:1-9, 10-15; 16:1-7, 12-26, 31-35)
 - b. The Children of Israel against Joshua and Caleb (Numbers 13:25-33; 14:1-10)
 - c. The men that followed David (1 Samuel 30:6)
 - d. The Pharisees against Christ (Matthew 12:24, 28; 15:12; 22:15; Mark 8:11, 15; Luke 5:30; Luke 11:39)
 - e. The Jews against Paul (Acts 23:1-10)
- B. The Performing of Brutality (Genesis 4:8)
 1. The speaking before the action
 - a. "*Cain talked with his brother Abel...*"
 - b. Speaking was before the slaying. Venomous words predict violent actions.
 - (1) Deceitful words (Proverbs 12:5, 17, 20; 14:8; 20:17)
 - (2) Defiling words (Proverbs 6:8-9; 12:17; 14:5; 19:5, 9)
 2. The scene of the action
 - a. "*When they were in the field*" – The field was away from everyone, so the crime could be committed. Sin loves darkness. (John 3:19-21)
 3. The slaying performed
 - a. Persecution against the faithful can get very bloody as history has shown with the martyrs of the faith.

- b. Also, we see that the righteous do not always live the longest.
 - c. Cain lived longer than Abel, but he will never enjoy the blessings that Abel enjoyed.
 - d. It's not living long on this sin cursed world that matters most but living holy on the earth that matters most.
- C. The Proclaiming of the Brutality (Genesis 4:9-10)
- 1. The asking by the Lord
 - a. The Lord didn't ask the question because he didn't know the answer.
 - b. Rather, the Lord asked the question to get Cain to think and to see if he would be honest. (Genesis 3:9-11; Psalm 9:12)
 - c. The Lord did this countless times with the Children of Israel as well as other individuals in the Bible.
 - 2. The denial by Cain
 - a. Reminiscent of Joseph's brothers (Genesis 37:32)
 - b. The wicked deny that God requires the punishment of their wrongdoing (Psalm 10:4, 11-13; Ecclesiastes 8:11)
 - 3. The cry of the innocent (Genesis 4:10; Psalm 9:12)
 - a. The questioning of the deed (Genesis 3:11, 13; Joshua 7:19)
 - b. The voice from the ground (Numbers 35:33; Deuteronomy 19:10; 2 Samuel 3:28; 2 Kings 9:26; Revelation 6:10)