

The Way of Cain

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[0 : 0 0] This message was recorded at Vision Baptist Church in Alfredo, Georgia. It is our prayer that you will be blessed by the preaching of God's Word.

Thank you very much. Take your Bibles and turn with me to Genesis chapter 4, if you would. Genesis chapter 4. And we're going to look at the way of Cain and the ministry of the life of Cain and how he walks away from the Lord and does wrong and how we see sin start to spread in a family.

And I think that it can be a great blessing to you if you'll go there with me and learn what the Lord God says about that. I think it'll apply to our homes and everything we do. Genesis chapter 4.

And we're going to start reading in verse 1. I hope you have your Bible open. Let me just say to you, you know, there are a lot of preachers won't use a screen because they say if you use a screen, people won't read their Bibles. And so I use a screen because I think it's convenient.

But I really think you ought to have the Bible open at least to the text. At least the text. And so you're in Genesis 4 and you can mark things there. You don't have to look up all the other verses. I know I run around the Bible.

[1 : 1 0] But I hope you're Bible-looking, searching, studying people. So I hope you'll be in Genesis chapter 4. And I hope that you'll mark your Bible. I hope you'll write some notes and check them out later and make sure I'm telling you the truth.

You ought to always check me out. Read with me Genesis chapter 4 verse 1. 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 the 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 first things of his flock and of the fat thereof. The Lord had respect unto Abel unto his offering. But unto Cain unto his offering he had not respect.

And Cain was very wroth, very angry. And his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou dost well, shall not thou be accepted?

[2 : 1 2] And if thou dost not well, sin lies 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. 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 cries 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.

[3 : 08] 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 everyone that findeth me shall slay me. And the Lord said unto him, Therefore, whosoever slayeth Cain of vengeance shall be taken on him sevenfold.

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. Cain knew his wife, and she conceived and bare Enoch.

And he built it a city and called the name of the city after his son, Enoch. And unto Enoch was born Erad. And Erad begat Mehuel. And Mehuel begat Methusel. And Methusel begat Lamech.

And Lamech took unto him two wives. The name of the one was Ada, and the name of the other Zillah. And Ada bare Jabal. And he was the father of such as dwell in tents, and as such as have cattle.

And his brother's name was Jubal. And he was the father of all such as handle the harp, the harp and organ. And Zillah, she also bare Tubal Cain, an instructor of every artifice in brass and iron.

[4 : 12] And the sister of Tubal Cain was Nama. And Lamech said unto his wives, Ada and Zillah, Hear my voice, ye wives of Lamech. Harken unto my speech, for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. Father, I pray that you would work in our lives tonight.

And I pray that you would draw us close to you. And I pray, God, that you would help us to live in obedience and respect towards you, and never in willful, rebellious disobedience against you.

I pray, God, that you would challenge your people here tonight and motivate us. And I pray you'd help us as we raise our children and as we do our ministries and as we serve you, that we would honor you and magnify you with our lives.

God, thank you for the wonderful promises. Thank you for the picture of your wonderful grace here tonight. And I'll give you thanks for all you do. In Jesus' precious name, amen. Well, the title, I call this the Way of Cain.

[5 : 16] And, you know, you could call it the Mark of Cain. A lot of people would preach that. But I want you to consider that this Cain is born to Adam and Eve, and he is going down the wrong path. And you'll find out in our verse a little bit later on that Cain will become the way other people follow.

So look, if you would, write this down. Number one, God gave Eve a man-child. God gave Eve a man-child. That's a big event in history. First child born that we have the name of, first child, and a big step.

In Genesis chapter 4, Adam knew Eve, had relations with Eve, his wife, and she conceived and bare Cain and said, I have gotten a man from the Lord.

Now, you should underline in your Bible, I have gotten a man from the Lord. You should underline that phrase. That's a big phrase. She said, I got a man from the Lord. She didn't say, Cain and I had a child.

She said, I've gotten a man from the Lord. You see, I want you to go back in your Bible. You got it open right there. Go to Genesis chapter 3 and verse 15. That's your promise verse. They were supposed to die, you recall.

[6 : 22] They were going to die. They had eaten of the fruit. They were going to die. And God in mercy. Every picture in the Bible shows God's mercy and God's grace. And God in grace had allowed them to live.

And he'd given them a promise. In Genesis 3, 15, the Bible says, And I will put enmity between thee, the snake, Satan, and the woman. And between thy seed and her seed.

And it shall bruise thy head. And thou shalt bruise his heel. Hey, the devil, Satan, know this. That the God of heaven is going to allow this woman that you have humiliated and embarrassed.

He is going to allow her to be the mother and to bring forth a seed, a child that will stomp your nasty head. That day Eve sinned.

She becomes like the worst person. She brings the whole human race down. All of a sudden the human race is not in favor with God. And Adam is sinned. But Adam wasn't deceived. And so Eve would have been greatly embarrassed.

[7 : 22] But God in his mercy said, I'll save you through childbearing. I'll not save you for salvation. But I'll redeem you and redeem your place. And you'll be loved again. You won't be hated and despised.

You'll be loved. I'll let you have a child. And that child will be the child of God someday will come through you. Go back if you were to Genesis 2, 17 right there in your Bible.

That's what was going to happen. That's what the promise was. In Genesis 2, 17. But of the tree of the knowledge of good and evil thou shalt not eat of it. For the day that thou eatest thereof thou shalt surely die.

And instead of dying, God has forgiven them and given them temporary life with a promise. Now here we are right in the very beginning of the Bible.

I want you to know the first time you see our God after man sins, he's a good and gracious and kind God. Can you say amen right there? Here Adam and Eve ate of the fruit.

[8 : 20] Why didn't he just kill them and let it be over just like he said he would? Instead of that, he said, I tell you what, I'm going to let a substitute die in your place. And I'm going to let you continue living. And I'll even make a promise to you. I'm going to let you, Eve, who embarrassed the human race.

I'm going to let you have a child. And I'm going to let you bring forth a child that will someday bruise the head of the serpent. Adam showed his faith in God by naming his wife Eve, life giver, mother of all living.

Do you understand what happened? I need you to look up this way a second. As you read the Bible, as you study the Bible, you want to find the story of redemption. You want to find the story of grace. You want to see the picture of your God and how wonderful he is.

Here's Adam and Eve. They're hiding in the garden. They're in shame. They're embarrassed. They've made them fig leaves. The Lord comes down to walk with them in the evening and to speak with them. And they are terrified. They know it's over.

And it ought to have been over because they had sinned against the holy God. They had done wrong. They had been clearly instructed. They knew they weren't to do it. And they had done it. And our God comes down. And instead of taking their life and instead of killing them, like he said, he does.

[9 : 28] They do die spiritually. They are separated from God. But he gives them a salvation message right off the bat. He said, we're going to let an animal die. And an animal died and their death was placed on that animal.

And that animal skins was placed on them to cover them up. And Adam understood it. Adam hears the story. His wife has no children yet. And he turns to her and he says, do you hear what he said in Genesis 3.15?

You're going to be the mother of all living. You're going to have babies. You're going to have children. You're going to live. We were going to die. But we're not going to die. He's here. And he's covered our sin.

And he's covered our shame. And he's covered our embarrassment. And you're going to live. Eve, you're going to be a mother. But not only a mother, but the mother of the deliverer. The mother of God coming in human flesh.

Not the mother of God, but the mother. God uses her as a door for the God to come in human flesh. Then you get to Genesis 4.1. Now you understand what she says.

[10 : 30] Look at Genesis 4.1 with me again. She gets pregnant. And a little boy is born. And when Cain was born, Eve thought she'd already gotten the promise from the Lord. Look what she says.

I've got a man from the Lord. Your seed will stomp his head. I got a man from the Lord. But instead of a redeemer, a deliverer, a savior, a murderer was born.

A shameful, embarrassing, horrible man called Cain is born. The story is of man's sin, but always God's grace as he promises us and promises them a deliverer.

It's always the story of man's sin and God's grace as he promises us a deliverer. We see faith as they believe God is doing just what he said.

It's beautiful. Genesis 4.1. Eve says, are you believing it? A man child from the Lord, just like he promised. And by the way, it's going to be 4,000 years before it actually happens.

[11 : 36] But about 4,000 years after this, a young virgin girl will get a visit from an angel and she will be told, you're the one that he picked. You're the one he chose.

You're the one he's going to allow to be the mother of Jesus. The door for the God of heaven to enter in. The door for the word to be made flesh and dwell among us.

Second thing I want you to say, go to verse 3 if you would. Cain was born, then Abel was born in verse 2 and then in verse 3. The time of offerings and sacrifice came.

In the process of time, Cain brings an offering of fruit of the ground. Abel brings an offering of a lamb, the firstling of his flock. The Lord respects Abel's offering in verse 4.

The Lord doesn't respect the offering of Cain. And in verse 5, Cain is very angry. There's several things that are kind of like understood here and not stated really clearly.

[12 : 37] Number one, it's kind of obvious that God has given them some instructions about the offering. They knew what to do. Abel knew what to do. Let's go all the way back. As soon as Adam and Eve sinned, what happened?

Adam and Eve used vegetables. Adam and Eve used plants. Adam and Eve used the fruit of the ground to cover themselves. Because the ground was cursed and that's what they used. That's what they used.

And then here comes Cain with an offering just like what his mom and dad used to cover them up. But here comes Abel with a different offering. Abel comes with blood. Abel comes with a lamb just like it had been used.

Adam and Eve had been covered by skins which show the death of an animal to cover their nakedness and their shame. Both brothers come at the same time. First, let me just say this.

Notice, Abel comes with an animal. Abel comes with the firstlings of the flock. And he brings his offering to the Lord. You've got to remember, they've heard the story.

[13 : 32] That's been told probably sitting around the fireplace in the living room. It's been told as they sat in the evening and talked. And they tell about the day they sinned and the day they're cast out of the garden.

And the day that the Lord Jesus comes and walks. And they talk about how ashamed they were. And they talk about how they hide. And they talk about how they cover themselves with leaves. And they tell the story. It's pretty obvious.

They knew to come. They both come at the same time with their offering. Seems like they must have known there was an offering. Listen to this. The value of the offering wasn't in the work they put into it.

Well, we should somewhere notice that the value of the offering wasn't the work they put into it. You see, you could say, well, man, Abel, Cain, he, his work was harder.

He had to plow the ground and dig up the ground and plant the seeds and fertilize the seeds and water the seeds and keep out the weeds and finally harvest the crop. He's got a lot of work in it. But you have to understand from the very beginning of your Bible, all the way through your Bible, here's what God's saying.

[14 : 31] It's never about what you do. It's never about what you do. It's about what I do. It's never about how good a man is or how good his offering is. It's about how Jesus died.

The value of the offering would be the death of a substitute. Somewhere in your Bible, you ought to write that down. You see, salvation is based on a substitutionary death.

Someone else dying in our place. There was someone else dying in our place. The sin means death. Forgiveness is based on a substitutionary death.

You see, God didn't change. He said, in the day you eat thereof, you will surely die. And they died, they're separated from God. But in the day they sinned, he immediately does what he does all through the Scripture and says, I will offer a sacrifice in your place.

I will let someone else carry your death. I will let an animal carry your death. And the reason he's going to do that is because for 4,000 years, they're going to watch little lambs die. And for 4,000 years, they're going to see them die.

[15 : 32] And they're going to know that every time you sin, a lamb dies. And then the apostle John, in John chapter 1 and verse 29, John the Baptist is going to step out. And he's going to see Jesus coming across the hill.

And he's going to say, there he is. Behold, the Lamb of God, which takes away the sin of the world. He's going to see him. And in the book of Revelation, the apostle John is going to see Jesus seated on his throne.

He's going to see God on his throne. And he's going to be standing there. And the God, the Father is going to say, there's no one worthy to own the title deed of the earth. And then he'll look and he'll see a lion and he'll see a lamb and he'll see the lamb slain from the very foundation of the world.

Forgiveness is based on a substitutionary death. The value of the offering would be the death of a substitute. The value of the offering wasn't its beauty. It wasn't Cain's work.

It wasn't man's opinion of the value. Men today get offended. They say Cain did the best he could. He took his best and God wasn't satisfied. But that's not the story of the Bible.

[16 : 32] God isn't satisfied with your best. You need to know that. God is never satisfied with your best. But you're realizing that your best isn't good enough.

Boy, those offerings come. Here comes Cain. I can only imagine, buddy. A cornucopia, a cupia. How do you say that? Big old thing they have at Thanksgiving with all those fruits and vegetables laying out of it. All the stuff he harvested from the ground.

I'm sure it was magnificent. He may have had some flowers. Who knows what he had. He had stuff he had raised. And it was probably very beautiful. I'm sure Cain's coming up there thinking, man, I got a lot better look at offering.

I am the man. This is going to be the day. But as he steps up, God says, it's never about how good you are. Or what good stuff you do. It's about doing it my way.

And my way is someone dies in your place. God isn't satisfied with your best. But you're realizing that your best isn't good enough. Third thing you might notice in this chapter.

[17 : 30] Third thing you might notice. God's tenderness in the face of the wrong offering. Please notice how sweet God is. Here comes Cain with the wrong offering.

It's pretty obvious that Cain knows it's not the right offering. From the attitude he's going to have. From the attitude he has with his brother. And with the whole story, it's pretty obvious he knows it's wrong.

Look if you would in chapter 4 and verse 5. But unto Cain and to his offering he had not respect. God said, that's not what I wanted. That's not what I asked for. That's not the way I wanted it done.

And Cain was very wroth. Very angry. Cain's like, I don't like your ways. I don't want you telling me what you want as an offering. And he cast his face down.

His face is towards the ground. He's got a scowl on his face. He's got an attitude. Look at what the Lord says to him in verse 6. You got your Bible open. You serve a wonderful, good, gracious God.

[18 : 27] Chapter 4 verse 6. And the Lord said unto Cain, why are you upset? Why are you upset? And why has your countenance fallen? Why are your wrath? And why has your countenance fallen?

If you do well, it will be accepted. If you'll do what I ask, it will be accepted. If thou dost well, shalt thou not be accepted?

And if thou dost not well, will sin lies at the door. And sin will take control of you and rule over you. Let me read the verse with you. If thou dost well, shalt thou not be accepted?

And if thou dost not well, sin lies at the door. And unto thee shall be his desire, and thou shalt rule over him. God questions Cain and lets Cain know that if he will but do right, his offering will be accepted.

Look at verse 7. If thou dost well, shalt thou not be accepted? Cain, that's not the offering I want. I don't have respect to that offering. And Cain goes, well, I don't appreciate that.

[19 : 30] He goes, wait a minute, Cain. Why are you upset? You know what I want? And if you'll just do what I ask, won't I accept it? Cain has no right to be angry.

But God even gives him a second chance. Cain, won't it be accepted if you do right? Notice what God did even when Cain was angry with him. God saw him and he paid attention to him.

He didn't turn his back on him. He didn't strike him dead. He didn't get angry. He said, Cain. It wasn't God's fault. It wasn't God who messed up. It was Cain that messed up.

And even if Cain wanted to blame God, and even though Cain has such a rotten attitude, God was patient with him. Pretty obvious Cain knows what he was supposed to do.

God reminds him of that. He says, if you do well, shall thou not be accepted? Notice that God rejects Cain's offering because Cain comes in arrogance and disbelief.

[20 : 35] He knew better. God warned Cain that sin was at the door would take over if he chose to disobey. Cain, it's offering time.

Abel brought the right offering. You brought the wrong offering. But Cain, you can still do right. If you go do right, you can do right if you want. But Cain chose not to.

Fourth thing you might notice. Cain's rebellion makes him a slave of sin and brings horrible consequences. Cain's rebellion makes him a slave of sin and brings horrible consequences.

He's holding me. He said, Cain, if you don't go get the right offering, sin lies at the door and it has a desire to rule over you. What are you going to do, Cain? And Cain doesn't change his offering.

So in verse 8, Cain's not repentant. Cain's not sorry he hasn't pleased God. And in verse 8, the Bible says, 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.

[21 : 40] And he killed him. He slew him. And the Lord said to Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? Look here, Lord.

It's live and let live. It's the Bible of the fittest here. What have I got to do with Abel? I can't help it. He's dead. Who are you to ask me what's going on with him? Cain sets the standard of rebellion against God.

Cain sets the standard of rebellion against God. Look at your Bible in Jude 11. They'll put it on the screen. Just mark it down in the corner of that chapter. In Jude 11. Cain gets mentioned three other times in the Bible.

We'll look at all three verses real quickly. In Jude 11, the Bible says, Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of quarry.

Just one quick second. Let's stop and think about Cain. You know what Cain does? Cain wants to come to God on his own terms. Cain says, I got an opinion. I got an idea.

[22 : 47] And I'll do things my way. And God, you best accept it. Hey, Abel's offering is no better than my offering. You should accept my offering. And when God calls his hand at it, Cain says, I'm mad.

I don't appreciate it. I'll do things my way. I'll live my life the way I want to. And so you have the story of the way of Cain. That's what's going on in the chapter.

And Cain becomes like the daddy of all of us that aren't born again and say, I will do things my way. By the way, I'll be religious. I'll even bring a beautiful offering.

I will bring an offering that costs me a lot of money. But I won't come on God's terms. I'll come on my terms. Cain didn't have the faith to offer a sacrifice that was pleasing to God.

Look, if you would, in Hebrews chapter 11 and verse 4. You might write that in the margin of your Bible there. Hebrews chapter 11 and verse 4. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it being dead, yet speaketh.

[23 : 51] Cain comes and doesn't have that faith. Abel has that faith. Can you imagine what it must have been like? I'm sure that walking up, listen to this, look here a second. I'm sure walking up to make the offering, here comes Cain with a beautiful, bountiful, he might have had a wagon load.

Who knows what he brought? He brought all the fruit of the ground. He thought what I've done is beautiful, and what I've done is right, and what I've done is good. And here comes Abel, probably with just one little lamb. And he comes to the Lord, and Abel says, I'm just doing what I believe the Lord wants me to do.

By faith, I bring what God wants me to bring. And God accepts it as a more excellent sacrifice. And Cain is angry. By the way, Cain hated Abel because of his own evil works.

He didn't like being compared to his brother's righteous works, so you shouldn't be surprised that a lost world doesn't like to be compared to you doing right. Look at 1 John 3, verse 12, if you would.

1 John 3, verse 12, you might write that down. This is the next mention of Cain, last mention. 1 John 3, 12. Not as Cain, who was of that wicked one, not of Cain, who was of that wicked one, and slew his brother, and wherefore slew he him.

[25 : 07] Why did he slew him? Why did he kill him? Because his own works were evil and his brother's righteous. So don't be surprised. The next verse 13, marvel not, my brethren, if the world hates you.

It shouldn't shock you. If lost people don't like you because you worship God, if lost people don't accept that you can be saved by the grace of God, if lost people think that you come in here just a weak, helpless sinner, and you admit I failed God, and I'm needy, and I don't come to God because I'm strong, I come to God because I'm weak, and I don't come to God because of what I can do, I come to God because of what I can't do.

And they hated him. Cain hates Abel. He hates him because his works were evil. You know what's evil about his works? Are you ready for what's evil about his works?

What's evil about his works is he didn't come with the works or the offering that the Lord told him to. What was evil was he came with his own mind made up. And can I just say for all of us, you don't get saved the way you want to.

And it doesn't matter how hard you believe what you believe. You say, well, if you believe it with all your heart and you really do what you believe, it'll be okay with God. No, it won't. Cain ought to answer that one for you.

[26 : 22] But if you really put yourself into it and you really believe it'll be okay, no, it won't. It'll be an evil work. The only right work is the way God said come. And the way God said come is for the Lord's sacrifice.

Go to Genesis chapter 4 and verse 10 if you would. Notice Cain's judgment from the Lord. And he said, what hast thou done? The voice of your brother's blood cries to me from the ground.

And now you are cursed from the earth, which hath opened her mouth to receive your brother's blood. When you till the ground, it will not give you a harvest.

It won't give you strength. You will be a fugitive and a vagabond in the earth. And Cain said unto the Lord, my punishment is greater than I can bear.

This is the first time in the Bible we see a person cursed. Adam didn't get cursed and Eve didn't get cursed. The ground did. But he is now cursed from the earth.

[27 : 24] In verse 11. Now notice the real curse was on the ground. No matter how much Cain dug the ground up and how much fertilizer he put on the ground and what seeds he planted and if he talked to the agricultural extension agent or not, it didn't matter.

The ground would not yield for him. Verse 12. When thou tillest the ground, it will not yield. Henceforth will not yield unto thee her strength.

Cain feels like, by the way, that cut him off from the ground. He didn't have a plot to work. He didn't have a place to be because the ground wouldn't yield for him and he becomes a fugitive and a vagabond.

And Cain feels like his judgment is too harsh. By the way, could I just tell you it was really less than what God really wanted? He says, My punishment is greater than I can bear.

But in Genesis chapter 9 and verse 6, the Bible says that God makes a rule and says, Whoso sheddeth man's blood by man shall his blood be shed. For the image of God made he man.

[28 : 29] You see, truth is he killed a man. Truth is, God said, Hey, the ground cries out. You killed him. Truth is, Cain should have died and God still gave him a chance to live.

And even when he cried and said, God, it isn't fair. Everybody's going to kill me because they all know I'm a bad guy. God said, I'll protect you. I'll mark you and I'll protect you. But you will be a fugitive.

What a gracious God you serve. No matter how hard-headed and ridiculously stupid you can be, God continues to give you an opportunity and grace to be saved.

God, under Moses, will prescribe a death penalty for 18 different crimes. Sin brings death. Cain feels like his punishment's too harsh.

But notice he makes no effort to repent, no effort to apologize. He only complains. God, not fair. This isn't fair what you're doing. He makes excuses and he complains when the penalty comes.

[29 : 31] But in effect, Cain shows us the way sinners live. In effect, he shows us the way sinners live. In verse 14, he said, Behold, thou hast driven me out this day from the face of the earth.

You drove me out, God. That's not really true. That's not really true. The truth is, Cain said, You can drop dead, God. I'll bring the offering.

I won't. If you don't like it, that's your tough luck. Then he got driven out. Let's get this straight. You drove me out from the earth and so from thy face shall I be hid like as though you're doing it to me.

I shall be a fugitive and a vagabond in the earth. Verse 14, And it shall come to pass that everyone that finds me will slay me. Don't. You want to do it like the lost guy?

Don't recognize your sin. That's the way it came. That's the way of the sinner. Not to recognize your sin. Not to recognize your failure.

[30 : 28] And not to admit your failure. Hey, by the way, you want to do it the way of Cain? Don't accept responsibility. Not Cain's fault. He brought a good offering. He can't help it, God's in a bad mood. He can't help it, God's not fair.

He's got every right to blame God in his mind. Blame it on somebody else. Never accept that you were one wrong. By the way, go kill Abel because if he hadn't brought that offering, you'd have been okay.

Hey, go kill Abel. Complain about not being treated fairly. Feel sorry for yourself. God, your punishment's more than I can bear. This isn't fair.

Just like sinners, sinners do right now. But even in this, God shows more mercy. If I'd have been God, I'd have just struck him dead.

I said, shut your big mouth. I ain't taking any more off you. Fried. God says, I'll tell you what I'll do. You think people are going to kill you, huh? Well, I'll tell you what I'll do. I'll protect you. And in verse 15, Genesis 4, 15, the Lord said unto him, therefore, whosoever slays Cain, vengeance shall be upon him sevenfold.

[31 : 29] And the Lord set a mark on Cain, lest any finding him should kill him. I'll take care of you, buddy. I'll watch over you while you live this life on your way to die. Fifth thing and last thing tonight.

Many others begin to follow in the way of Cain. Go with me to chapter 4 and verse 16. 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. I'll just stop real quickly because everybody always says, well, where'd Cain get his wife?

Adam and Eve have three children that are named in the scriptures and they live like 900 years and they were full grown when they first got made. So on day one, they were told go have babies. They were full grown.

They got 900 years of baby bearing. If they'd have been any kin to my daughter who could have like eight kids in I don't know how many years, 13 years, she can have eight kids.

[32 : 32] I don't know what my daughter could do if she had 900 years. So where did Cain get a wife? He got a sister. That's who he got. He got a sister. That's where everybody got them.

They were all out of one family to begin with. But notice some things, if you would, about what God does and about Cain. Cain lost all of his roots. He got cut off from his family by his sin.

You see, sin will separate you from God and sin will separate you from other people. Sin will even separate your family, your husband and wife relationship.

Sin. He's cut off from his family. He's lost his roots. His family's going to live like a thousand years. He's going to live like a thousand years. You'll get the exact numbers as you study how long Adam lives.

But all of a sudden, he's driven out and he takes a sister with him and he goes off to set up his own family. No family and no roots. He leaves the presence of God to make his life.

[33 : 32] He said, in verse 16, he went out from the presence of God. It's like, I'm leaving God. I'm not asking forgiveness and I'm not getting things right. I'm leaving and I'll go make my life away from you.

Interesting. He goes and he builds a city, tries to form community, but he'll never find community. He'll never find fellowship. He'll never find getting along because you see sin separates and sin cuts off intimacy.

It makes men wear masks. It takes away transparency. Sin makes me hide. Sin makes me ashamed. Sin makes me selfish.

Sin destroys families. And here he is. Building a community with no community. Sin separating him. Cain goes on without God and raises a family without God.

But interesting enough, in the story as you read it, he named his son Mehuahel and Methusel. And the last two letters of those words are L, E-L, and that's the word for God.

[34 : 35] And even though he's away from God, he says, I still remember God and I'll name my kids with God's name in them. So he has a form of godliness, but he denies the power thereof.

By the way, in the very same story here in Genesis chapter 4, his sons won't use that name. One generation further, and God's name's not even mentioned in the names of their children, his son doesn't put the name of God in their children's names.

Before I give you two more things as I close, watch what's happened. Boy, it starts off like a fantastic chapter. Adam and Eve have a son and Eve is so excited.

She says, boy, God has given me the man and Cain is born and then Abel is born and then, and she is so excited. She knows God's answer to her prayer. She really believes that.

I've gotten a man from the Lord. Turns out that man is a wicked, vile man and he kills Abel, her other son, who are the two sons that are mentioned. There are many other sons and daughters obviously going to be born.

[35 : 35] And Cain and Abel go out to make their offering and they go up to God and they take their offerings and God's not pleased with Cain's offering and Cain won't respect, won't repent. Cain won't respect God.

Cain doesn't do it God's way and Cain won't say Cain's sorry because Cain thinks he can go to God any way he wants. But you can't go to God any way you want. Every road doesn't leave Jerome.

Every road doesn't leave to God. Every way to get saved doesn't work. And they may be extremely religious as Muslims and say, hey, we have our way to God and they may be extremely religious as Hindus and have their way to God and there may be even in Christianity some people that want to get to God one way and others that want to get to God another way.

But there's only one way. You will come with the offering that God wants and that offering is Jesus. And Jesus said, I am the way, the truth, and the life and no man comes to the Father but by me.

But Cain says, I'll do things my way. The fact is, I'll blame God and I'll be upset and I'll think God's unfair but I'll do things my way. Just two other things of interest as I close.

[36 : 41] You know, the men in chapter 4 are very talented and intelligent. They are not cavemen. If you didn't believe Genesis 1 and 2 about Genesis chapter 4, let me just tell you, you got geniuses on the earth.

In Genesis chapter 4 and verse 21, one of the guys named Jubal and he's the father of everybody knows how to make music. Harps and organs. Harps and organs.

He knows, he's the guy who knows how to make music. He's very talented and he's very intelligent. Verse 22, you got a guy that knows how to work with brass and iron. You understand, hey, you've heard the story of brass and iron doesn't come along to a long ways afterwards but see, God created the world and we have a very young earth regardless of what science tells you, we have a very young earth less than 10,000 years old and way back there, way back, and I just say that to give you a margin of error, but way back there in the very beginning in the lifetime of the second generation, there was already brass and iron.

There was already music. These aren't baboons trying to learn how to talk like humans. These are super smart people. If you don't believe the creation, you have a problem with all the rest of the Bible story.

It doesn't make a lick of sense to you. Last thing I want you to look at. In chapters 4, 23, and 24, Lamech comes in saying, if Cain is one bad dude, I'm badder.

[38 : 09] I'm meaner than he is. If they're going to kill seven people if they mess with Cain, it'll take 77 with me. I've killed me a man too. By the end of chapter 4, man is smart, intelligent, making music, doing life his way, and saying, I like to brag about my sin because that's how far he's fallen in one chapter.

So now I would challenge you. We don't come to God the way of Cain. Every one of us ought to come to God saying this, I don't know what's right. I'll take the word of God to learn what's right.

I don't come with the offering I choose or how I think about it. And you ought to stop ever saying stuff like, well in my opinion. And the Bible says to me, the truth is you ought to become a real Bible student and you ought to learn what the word of God says because it's not a matter of well I think this and I feel this and I want this.

You should become a real Bible student and know what God says. Or you're taking the way of Cain. I know you want a sheep. I know you want a lamb. I know you want bloodshed but I came with fruit and vegetables.

The opposite of what God wanted. I hope tonight that you would never take the way of Cain. And I hope you know tonight that every time you do man's way, every time you say I'll do it my way, all you do is bring sin and it divides you.

[39 : 33] It causes you to be everything but transparent. It causes you to be embarrassed and it divides you. It divides a man from his wife. It divides a man or parents from their children.

It divides humans from humans because sin is divisive. There's only one thing that unites. That's Jesus Christ and what he did on the cross at Calvary. Next, this Thursday night you get to see a new man.

She gets another man and he'll start a godly seed and we'll see that next. But don't you walk in the way of Cain. Choose not to do things your way but his way.

Some famous guy may sing a song that says I live life my way but you ought never say that. You ought to say I'll find out what God's way is and that's the way I'll go.

There is a wide road, a broad road, a wide gate, a broad way and everybody goes that way and there's a narrow way and a narrow gate and few there be that find it.

[40 : 33] I'm on the narrow way. I want to go the way Abel went. I want to go the way God wants me to go and I do not want to do it my way. Father in heaven I love you and I thank you for the chance to serve you and I pray that your name would be honored and glorified and magnified and I pray dear God that you would show your great power in our lives.

God save anybody here that's not born again already and those that are saved I pray God that you'd work in their lives and draw them to you and help them to trust you and God help us to never live our way doing things the way we want but to seek you and trust you and believe you.

With your heads bowed and your eyes closed I don't know if the Holy Spirit dealt with your heart I don't know if there's something you saw tonight and you said boy that's the Lord dealing with me that's what the Lord wants and I want to humble myself and obey him but I invite you to do that right now you can come to the altar you can pray in your seat or you can pray up front here but I hope that you'll honor God tonight and say I will go the way he wants I will worship the way he wants I'll become a student of the Bible to follow the Lord.

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