

He Being Dead Yet Speaketh – Genesis 4

[Hebrews 11:4](#) 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 **he being dead yet speaketh**.

The Book of Genesis, in my estimation, is the most unique book in the world. The Bible would not be understood correctly without it because of the many “firsts” and “kinds of prophecy” - all have their roots and begin in this great book.

Chapter one is absolutely a masterpiece of literary genius. God does not begin by telling us who He is, but rather chooses to design the universe so magnificently that: “The heavens declare the glory of God; and the firmament sheweth his handywork.” [Psalm 19:1-3](#). At the same time, we actually can see that the **Father** ([Hebrews 1:1-5](#)) is explaining **His only begotten Son** (The Creator Who reveals the Father) and the **Holy Spirit** (the Energizer) in the creation of the space, mass, time continuum in which we live. ([Genesis 1:1-2](#), [John 1:18](#)) We can even see His eternal power and Godhead in the things that are created. ([Romans 1:19-20](#)). The foreknowledge of God at Creation is evident, because God calls His only begotten Son, “the Lamb slain before the foundation of the world.” ([Revelation 13.8](#)) Anticipating sin entering into the world, God gives His decree ([Psalm 2:7](#)), stipulating His Son’s inheritance ([Psalm 2:8](#)), and carrying it out throughout all the dispensations.

Now, God never does anything without first prophesying it first to His people. ([Amos 3.7](#)) Almost all of God’s Anticipation of prophecy has its beginning in the Book of Genesis. The three major forms of prophecy all have their beginnings in Genesis as well. We have already seen, in the first three chapters of Genesis: “**Straight-out Prophecy**” ([Genesis 3:15](#)), “**Prophetic Mystery**” ([Genesis 2:15-25](#)), and we shall see in this lesson, a beautiful “**Type of Christ**” here in chapter 4. Look where Genesis is headed:

[Luke 22:29](#) And I appoint unto you a kingdom, as my Father hath appointed unto me;

[Luke 22:30](#) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (See also [Romans 8:17](#), [Galatians 3:6-29](#), [Titus 3:7-11](#); [Hebrews 6:10-20](#))

In the 4th chapter of Genesis, we find the **first birth**, the **first occupation**, the **first son**, the **first offering** (sacrifice [Hebrews 11:4](#)), the **first human death**, and that being the first homicide. Let’s review some events in chapter 3 before continuing on to chapter 4. Genesis 1-3 is also a book of “firsts”. We have already seen in the first three chapters many “firsts” such as: the 1st man, the 1st woman, the 1st marriage, the 1st sin, and many more. ([Genesis 3](#)) In chapter 4, **we will see the result** played out by an unrepentant self-absorbed man in fully developed sin Illustrated by James: (Note “when” not “if”) [James 1:15](#) Then when lust hath conceived, it bringeth forth sin: and sin, **when** it is finished, bringeth forth death.

Although, at the same time, God is weaving a beautiful, contextual “Prophetic Parable” throughout the Bible all the way to Revelation, but has its start in Genesis.

I. Genesis is a book of “firsts”

A. The first Family – Contrasting a shepherd and a farmer

[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.

[Genesis 4:2](#) And she again bare his brother Abel. And **Abel was a keeper of sheep**, but Cain was a tiller of the ground.

[Genesis 4:3](#) And in process of time it came to pass, that Cain brought of the fruit of the ground **an offering** unto the LORD.

[Genesis 4:4](#) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

[Genesis 4:5](#) But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

B. Now, we have some “firsts” introduced: 1st family, 1st occupations, and the first worship

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- C. 1st family is established along with the 3 things around which all families must revolve :
 - 1. Family 2. Work 3. Worship
 - 4. In America, many believe in family and work, but substitute something for worship (Like family, work, politics, and/or NFL, etc.)
 - 5. We will see: If worship fails, the family divides
- D. We have the 1st farmer and the first shepherd
 - 1. These two bring the 1st two offerings to the Lord
 - 2. The importance of the offerings was stressed in chapter 3 to the 1st parents ([Genesis 3:21](#))

Contrasting Cain and Abel	
Cain	Abel
Cain brought an offering to the LORD	Abel brings an offering to the LORD
Cain brought of the “fruit of the ground”	Abel the “firstlings of his flock and of the fat thereof”
The LORD had respect unto Abel and to his offering:	But unto Cain and to his offering he had not respect

What was the Problem with the sacrifice?

Why wasn't Cain's offering accepted? – 2 camps or theories	
Problem is Sacrifice – Cain himself is OK	Problem is Cain – Sacrifice OK
In Exodus a sacrifice animal is brought to a priest and he inspect the animal not the giver	The sacrifice is a free will offering and the text doesn't explain why either brought sacrifices
It wasn't until the Law that a grain offering appeared, but never for a sin offering.	There is nothing wrong with a grain sacrifice, but Cain's heart was not right with God.
Some of this is correct – Which camp is right? - This debate is a waste of time because:	
Genesis 4:5 But unto Cain and to his offering he had not respect . And Cain was very wroth, and his countenance fell.	

When Confronted with their Sin

Contrast Adam and Cain	
When Adam was confronted by God:	When Cain was confronted by God:
Genesis 3:10 And he said, I heard thy voice in the garden, and I was afraid , because I was naked; and I hid myself.	Genesis 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell .
Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living .	Genesis 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?
Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.	Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Comparing and Contrasting Cain and Abel	
Cain's Actions as a Farmer	Abel's Actions as a shepherd
Was a tiller of the ground – (Vs. 2)	Was a keeper of sheep - (Vs. 2)
Brings the fruit of the ground - (Vs. 3)	Brings Blood Sacrifice - (Vs. 4)
Believed <u>in</u> the One true God	Believed <u>the</u> One true God
Went to same sacrifice area	Went to same sacrifice area
Only recorded bringing the fruit of the ground	Firstlings of his flock and of the Fat thereof
The LORD <u>had not respect</u> for his sacrifice	The LORD <u>had respect</u> for his sacrifice
Was very wrath, and his countenance fell	Obtained witness that he was righteous Job29.14
Hebrews 11:4 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 he being dead yet speaketh.	
God's Word to Cain:	
Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee <i>shall be his desire</i> , and thou shalt rule over him.	
It is not recorded that Cain responded to the LORD, so Cain's problem wasn't with his brother, but with God . Cain killed Abel out of greed because he could not kill God. Jude 10-11	
Genesis 4:8 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.	

Comparing Cain and Eve

Desire and Rule	
Eve	Cain – Sin personified
Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy <i>desire shall be to thy husband, and he shall rule over thee.</i>	Genesis 4:7 If thou doest well, shalt thou not be accepted? and <i>if thou doest not well</i> , sin lieth at the door. And unto thee <i>shall be his desire, and thou shalt rule over him.</i>

Genesis 4:7 If thou doest well, shalt thou not be accepted? and *if thou doest not well*, sin lieth at the door. And unto thee *shall be his desire*, and thou shalt rule over him.

Doing Well or Not Doing Well	
Genesis 4:6 And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen?	
If Thou Doest Well	If Thou Doest Not Well
Genesis 4:7 If thou doest well, shalt thou not be accepted?	Genesis 4:7b if thou doest not well, sin lieth at the door. And unto thee <i>shall be his desire, and thou shalt rule over him.</i>
Sin is crouching at the door of Cain's heart desiring to have dominion over him	

F. Cain talks with Abel – Notice, Cain did not respond to God’s Word.

Genesis 4:8 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.

1. Notice that Cain does not well, didn’t respond to God, talked to Abel, and slew him.
2. The envy Cain felt was not really toward his brother, it was against God.
3. Cain killed Abel because he could not kill God

Some Passages Concerning Dominion and sin

**Important Messages from God’s Word concerning sin and dominion
Sin is personified in the Old Testament (Said to have a personality)**

Psalm 19:13 Keep back thy servant also from presumptuous *sins*; let them not **have dominion over me**: then shall I be upright, and I shall be innocent from the great transgression.

Psalm 119:133 Order my steps in thy word: and let not any **iniquity have dominion over me**.

Nehemiah 9:28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

Nehemiah 9:29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

Nehemiah 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Nehemiah 9:31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

Nehemiah 9:32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Nehemiah 9:33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

Nehemiah 9:34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

Nehemiah 9:35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

Nehemiah 9:36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

Nehemiah 9:37 And it yieldeth much increase unto the kings whom thou hast set over us because of **our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.**

More Important Passages concerning Dominion and sin

Sin is personified in the New Testament concerning Sanctification

Romans 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 5:21 That **as sin hath reigned unto death**, even so might **grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

Romans 6:12 **Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**

Romans 6:13 **Neither yield ye your members as instruments of unrighteousness unto sin:** but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:16 **Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 6:18 **Being then made free from sin, ye became the servants of righteousness.**

Sin used to have Dominion but it does not have to if we “doest well”

I John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

I John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

I John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

I John 3:11 For this is the message that ye heard from the beginning, that we should love one another.

I John 3:12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? **Because his own works were evil, and his brother's righteous.**

God is speaking to us today. Are we going to do well and be accepted, or reject God's voice, not do well, and sin lie at the door?

II. The Way of Cain

Genesis 4:8 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.

Genesis 4:9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Genesis 4:11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Genesis 4:12 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.

Genesis 4:13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

Genesis 4:14 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.

Genesis 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

Genesis 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

A. Where is Abel thy brother

Genesis 4:9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

1. "I know not" – A bold - in your face lie!
2. "Am I my brother's keeper?"

Am I my Brother's Keeper?
<p>Proverbs 24:11 If thou forbear to deliver <i>them that are</i> drawn unto death, and <i>those that are</i> ready to be slain;</p> <p>Proverbs 24:12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider <i>it?</i> and he that keepeth thy soul, doth not he know <i>it?</i> and shall not he render to every man according to his works?</p>
<p>John 2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.</p> <p>John 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.</p> <p>John 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.</p> <p>John 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.</p>
<p>John 3:11 For this is the message that ye heard from the beginning, that we should love one another.</p> <p>John 3:12 Not as Cain, <i>who was of that wicked one</i>, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.</p>
Am I my brother's Keeper? Yes

B. the voice of thy brother's blood crieth unto me from the ground.

Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Genesis 4:11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Genesis 4:12 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.

1. Abel's blood crieth out for Justice to be done
2. When thou tillest the ground it will not yield unto thee her strength
 - a. The ground is what was cursed in chapter 3
 - b. The "fruit of the ground" is what Cain brought for an offering ([Genesis 3:17](#))

Contrast of Adam's sin and Cain's sin	
Adam - Sorrow	Cain - Impossibility
<p>Genesis 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed <i>is</i> the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;</p> <p>Genesis 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou <i>art</i>, and unto dust shalt thou return.</p>	<p>Genesis 4:12 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.</p>
<p>Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.</p>	<p>Genesis 4:13 And Cain said unto the LORD, My punishment <i>is</i> greater than I can bear.</p> <p>Genesis 4:14 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, <i>that</i> every one that findeth me shall slay me.</p>
<p>Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.</p> <p>Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</p>	<p>Genesis 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.</p> <p>Genesis 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.</p>
<p>Proverbs 13:5 A righteous <i>man</i> hateth lying: but a wicked <i>man</i> is loathsome, and cometh to shame.</p> <p>Proverbs 13:6 Righteousness keepeth <i>him that is</i> upright in the way: but wickedness overthroweth the sinner.</p>	

Contrast Adam and Cain in sin – Righteous and the “Way of Cain”	
Adam	<p>Genesis 3:11 And he said, Who told thee that thou <i>wast</i> naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?</p> <p>Genesis 3:12 And the man said, The woman whom thou gavest <i>to be</i> with me, she gave me of the tree, and I did eat...</p> <p>Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.</p> <p>Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.</p> <p>Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:</p> <p>Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.</p> <p>Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</p>
Cain	<p>Genesis 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?</p> <p>Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee <i>shall be</i> his desire, and thou shalt rule over him.</p> <p>Genesis 4:8 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.</p> <p>Genesis 4:9 And the LORD said unto Cain, Where <i>is</i> Abel thy brother? And he said, I know not: <i>Am</i> I my brother's keeper?</p> <p>Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.</p> <p>Genesis 4:11 And now <i>art</i> thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;</p> <p>Genesis 4:12 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.</p> <p>Genesis 4:13 And Cain said unto the LORD, My punishment <i>is</i> greater than I can bear.</p> <p>Genesis 4:14 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, <i>that</i> every one that findeth me shall slay me.</p> <p>Genesis 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.</p> <p>Genesis 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.</p>
<p>Adam believed God’s Word, repented and had to be removed from the garden Cain was self-centered blaming God – Went out from God’s presence himself</p>	

III. Genesis is a Book of Prophecy

The First Shepherd was only a Type of the Good Shepherd Behold the Lamb of God that taketh away the sin of the world
The Good Shepherd offered a sacrifice as well
His sacrifice was a Lamb
His sacrifice was acceptable to God
The Good Shepherd was hated by His own Brethren
The Good Shepherd was also slain by His brothers because of His relationship with God
The Good Shepherd was a more excellent Sacrifice than Abel
The Good Shepherd is the Lamb slain from the foundation of the world
While Abel's blood cried out for Justice
The Good Shepherd's Blood Cried Out "Justice is carried out"
<p>Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Hebrews 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than <i>that of Abel</i>. Hebrews 12:25 <u>See that ye refuse not him that speaketh.</u> For if they escaped not who refused him that spake on earth, much more <i>shall not we escape</i>, if we turn away from him that <i>speaketh</i> from heaven: Hebrews 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. Hebrews 12:27 And this <i>word</i>, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Hebrews 12:29 For our God <i>is</i> a consuming fire.</p>
<p>Hebrews 11:4 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 he being dead yet speaketh.</p>