

“The Way of Cain”

by Jack W. Langford

“Woe unto them! For they have gone the way of Cain.”

Jude 11

*“For this is the message that you have heard from the beginning,
that we should love one another—not as Cain who was of the
wicked one and murdered his brother. And why did he murder him?
Because his own works were evil and his brother’s righteous.”*

I John 3:11,12

The young minister exclaimed that he didn’t know why God rejected Cain’s offering and accepted Able’s. He said he had heard the answer of other ministers and even that of his own father, but those answers did not seem to him to be anything more than mere human conjecture. Therefore, he would not be preaching on the subject. And furthermore, to him any further discussion would fall into the category of “striving about words to no profit” (II Tim.2:14) and we are told to “avoid foolish and ignorant disputes” (2:23) and such things as “fables and endless genealogies only cause disputes rather than godly edification” (I Tim. 1:4). Therefore, when one or two sought to give him some clues as to why God rejected Cain’s offering, he promptly shut down any further discussion of the subject and abruptly closed the meeting. The audience sat there in stunned silence.

I could hardly believe that this was happening in the midst of this assembly. It is true that the congregation to which this young minister was speaking had heard very little, if any, serious doctrinal teaching for the last fifteen years, and therefore many of them would not have the least idea why God rejected Cain’s offering. Yet I know there were many old-timers in that audience who had heard very sober preaching about Cain and Abel by at least two generations of strong teaching ministries. Yet the overriding indictment of causing division by any further discussion prompted all to silence, and even one to a confession of not wanting to cause confusion.

By making this admission of doubt, this young minister unwittingly joined the company of a great number of liberal, infidel preachers of modernism who have proclaimed for many years that this confrontation with God by Cain produces an absolute enigma to them. This is the first story in the Bible of men bringing an offering before God. Why would God accept one perfectly good offering instead of another? Such partiality on God’s part seemed to justify Cain’s frustration. These infidels in religion therefore reject this Bible story as a mere religious fable without any sensible explanation. Having come out of the modernistic Methodist denomination myself, I remember very vividly some of the expressions of liberal preachers, even to the point of accusing God of unfairness, in their puzzlement over God’s rejection of Cain’s offering. To those infidels in Christendom it absolutely did not make any sense. In actuality, these liberal leaders are the very reflection of Cain by their unbelief and self-righteousness.

Fundamental, conservative, evangelical, Bible believing teachers, on the other hand, have made no hesitation in the past in explaining the reason why God rejected Cain's offering and accepted Abel's. To them it is perfectly consistent with the explicit revelation about the sacrificial system, and about the plan of salvation that Almighty God had instituted and Cain had clearly rejected. Sad to say, in this day of Biblical ignorance and indifference, a vast number of Christians cannot prove the answer. Therefore, the purpose of this Biblical study is to give the answer and the proof.

This story of Cain and Abel is actually the very crux of the whole Biblical conflict between God's plan of salvation for mankind and Satan's effort to confuse and distort that plan. If one does not know why God rejected Cain's offering and accepted Abel's, then he doesn't know the difference between the "righteousness which is by faith" and man's "self-righteousness." He doesn't know the difference between salvation by Grace versus salvation by good works. Furthermore, the conflict between Cain and Abel has its culmination in the climax of the ages, when the Lord Jesus Christ, as the antitypical Abel, was viciously murdered by the self-righteous religious leaders of His day, whom He described as the "descendants of the murderers (Cain, etc.)" (Matt. 23:31,32).

Allow me to present to you the same answers I presented years ago before a small audience of liberal professing Christians who were inquirers into the authenticity of the book of Genesis. This group had regular gatherings at a library to discuss the book of Genesis. The specific issue of the meeting I attended was to answer why God rejected Cain's offering. They did not have the least idea why. In the context of this study I will present my answer to them and add additional information in confirmation of that answer. You can rest assured, I will not be giving my personal opinion! I don't need to give an opinion when the Bible gives very explicit answers.

"And Cain said to JEHOVAH,..from your face I shall be hidden."
Gen. 4:13,14

First of all, let me introduce you to the man who knew Cain personally, and talked to him face to face. He watched Cain grow up, and was the one who talked with him when he made his offering, and also after he murdered his brother. I am quite sure His testimony will be immensely valuable to any discussion of this subject. *That man is Jesus Christ!*—and it was from the "face" of JESUS that Cain would be "hidden."

Though many people were absolutely befuddled as to where Jesus Christ actually came from (John 6:42), and were totally aghast at Christ's claim to have known and seen Abraham (John 8:56-59), and considered His statements as the equivalent of making Himself God (John 10:33)—yet other people, by faith, fell at His feet and worshipped Him (Matt. 28:9). Yes, Jesus Christ was JEHOVAH Who often materialized in human form and talked to numerous saints of old, as recorded in the Hebrew Scriptures. He was the pre-incarnate Jesus Christ who appeared as JEHOVAH and walked in the garden and conversed repeatedly with Adam and Eve and later with Cain and Abel. Abraham had many meetings with JESUS (JEHOVAH-SAVIOR) (Gen. 18:1-33). JESUS talked with Isaac, wrestled with Jacob and appeared to Moses and many others.

Therefore when you read the account in Genesis of Cain's conversation with JEHOVAH, it is important to realize this was a conversation with none other than Jesus

Christ in His pre-existence. Consequently, when Jesus Christ came to this earth and assumed a permanent physical body, He would also characterize Cain in no uncertain language. To the religious rulers of His day, Christ said,

*“That on you may come all the righteous blood shed on the earth,
from the blood of righteous Abel to the blood of Zachariah...”* (Matt. 23:35).

Jesus is associating that generation of clerics with the evil murder by Cain of righteous Abel. In fact, Christ said again,

*“You are the sons of those who murdered the prophets—(Cain, etc.)
Fill up, then, the measure of your fathers (Cain, etc.)”* (Matt. 23:31,32).

In saying this we have a perfect commentary, from the lips of the Lord Jesus Christ Himself, as to the real identity and character of Cain. What Cain did to Abel, the religious rulers will be doing to Jesus Christ. The hatred and murderous heart of Cain is reflected in the murderous heart those religious leaders have toward Christ. Christ is thus typified by *Abel* and the religious leaders are typified by *Cain*. What we read about the religious rulers, as described by Christ, is a reflection of what really characterized Cain. And just what are those characteristics?

“All their works they do in order to be seen by men.”

“Outwardly appearing righteous to men.”

“Hypocrites.”

“Serpents (of the Devil)”

“Clean on the outside but not on the inside.”

Etc., etc. (read Matt. 23:1-36).

FURTHER DESCRIPTIONS OF CAIN

In the book of Jude we have a further indication, from an inspired record, of the character and nature of Cain. The purpose of this little book is to warn the believer to *“contend for the faith once delivered”* (Jude 3), because of the terrible apostasy that will come in the last days. Jude indicates that this apostasy was already taking place.

*“For certain men have crept in unnoticed...ungodly men who have turned the grace of our God into lewdness...woe to them! For they have gone **the way of Cain**”* (V:5 & 11).

This means that last day apostates will be a reflection of Cain. Not only that, but when the apostle Peter was inspired to tell of these same apostates, he also spoke of many of the same individuals in the past as *“having known the way of righteousness”* but had turned *“from the holy commandment delivered unto them”* (II Pet. 2:21). This means that men of old like Cain were not ignorant or innocent men. They had deliberately turned away from the truth.

Thus we have an inspired characterization of Cain from the lips of the Lord Jesus Christ, from Jude the Lord’s half brother, from the apostle Peter, and also from the apostle John. One can read all that is in those accounts and gain a full understanding of how God wants us to look at Cain and men today who are like Cain. Thus we have a conclusive statement by the apostle, John, who makes it very plain that Cain’s—

“works (his offering) were evil,” whereas his brother’s were “righteous.””
(I John 3:12).

From all these characterizations that God has given to us, we can easily say that the reason God rejected Cain's offering was because it was "evil," and because Cain's heart and person was as a "self-righteous, apostate religionist" who had "*turned the grace of God into lewdness*" (I John 3:12; Jude 4-11; II Pet. 2:21; & Matt. 23:28-36).

Now a person reading the book of Genesis for the first time will not yet know of all this later commentary, and therefore may have a temporary curiosity as to why God rejected Cain's offering. However, after reading all this later inspired commentary, no one should have any question as to why God rejected Cain's offering, other than as to a technicality of exactly what his offering, in and of itself, meant. (Now, we will go back in a moment and examine Cain's particular offering in the further light of God's revelation, and come to a further realization as to just exactly why God rejected it.)

We might ask the question "What made Cain a proud, self-righteous religionist"? We know that, first of all, the answer must lie in Cain's own heart condition. In addition, there are interesting circumstances that could have been fertile soil for Cain's pride to take root in and be nourished.

Notice that his name bears the evidence his mother was in great anticipation for him and had great ambitions for him at his birth. This was her firstborn son and she exclaimed at his birth that she had "*acquired a man from [or with the help of, or even] the LORD*" (Gen. 4:1). The name Cain, in the Hebrew, means "*to acquire, or an acquisition (as if of importance).*" It is thus clear that Eve had anticipated great possibilities for Cain. It is quite possible that Eve thought this firstborn son might indeed be the promised "seed of the woman" who would bring deliverance to them by "crushing the serpent's head" (Gen. 3:15). Probably she took great pride herself and so nurtured that son. Indeed, he proved to be a very religious young man. In addition, there was nothing bad, in and of itself, in the particular offering that he made. We will learn later in the Scriptures that the fruit of the ground was perfectly legitimate as an offering to God—*if it was offered under certain specific conditions.*

CAIN AS AN ANTI-CHRIST

Of course Eve would soon be shocked to realize that her great anticipation was blasted to misery. Cain, as it turned out, was in reality more like an antichrist than like Christ. When one looks at the pious, self-righteous, proudful religious clerics of Christ's day, he is looking at Cain! When we, ourselves, today, look at an apostate from Biblical Christianity who rejects the grace of God, again, we are looking at a modern Cain!

Even when we read the original account in Genesis 4 we can see the absolute impudence of Cain towards JEHOVAH Who was speaking to him—

"Then the LORD said to Cain, 'Where is Abel your brother?'

He said, 'I do not know. Am I my brother's keeper?'" (Gen. 4:9).

What brazen impudence to the very Creator of heaven and earth and of mankind! The LORD could have backhanded Cain and sent him out of the universe if He pleased. Should Cain have realized that JEHOVAH knew all things? Should Cain have let slip the smart aleck remark about being his "brother's keeper"? Obviously, this young self-righteous, egotistical religionist bears the utmost contempt for JEHOVAH! Cain's true

character now comes to light. JEHOVAH earlier tried to reason with Cain and warn him (4:6,7). Cain made no response to God’s endeavor—and now expresses this contempt.

We must understand that this was a private conversation between JEHOVAH and Cain at the very beginning of human history. We can rest assured that the record of this conversation was not propagated or published by Cain because he was only interested in hiding his crime, and it certainly would not be in his best interest to propagate the content of this conversation. Therefore, how was this conversation known? Obviously JEHOVAH made sure that its contents were preserved for all time and for all generations to read and think about. JEHOVAH, through the Holy Spirit, inspired the record of this conversation and preserved its documentation.

When Cain made no attempt to guard his sarcastic contempt for JEHOVAH, what should we think he will be saying to the future generations of his posterity? Yes, undoubtedly Cain will be spreading the same poison to all his descendants in the coming generations. And so it is that Cain represents the fountainhead of religious rebellion against God’s revelation and will. Spiritually, Cain is an archenemy of God and is the head of, what has come to be called, the “ungodly line” or descent. The generations that followed got progressively worse. The descendants of Cain were all noted for their world and earthly orientation (Gen. 4:16-22). They were inventors, artificers, city dwellers, and increasingly wicked to the point of the horror of the “*violence that filled the earth*” in the days of Noah (Gen. 6:11). Seth, on the other hand, who took the place of Abel (Gen. 4:25) was spiritually the beginning of the “godly line”—the line that would eventually lead to Jesus Christ. “*Then began men to call upon the name of the LORD*” (Gen. 4:25,26). Individuals from either seed line could call upon the Lord.

In addition, we now know that the action of Cain has also come to represent the apostasy in our own day. This was revealed through the divine inspiration of Jude, John, Peter and the Lord Jesus Christ, Himself. When we look at the modern apostate Christendom—we are looking at those who have “*gone the way of Cain.*”

If Genesis 4:1-10 was all we had to know about Cain, we might be justified in wondering just exactly why God initially rejected his offering. But Gen. 4:1-10 is only the beginning revelation concerning Cain. The rest of God’s divine revelation provides the fully inspired answer to the question, both as to the true character of Cain and as to the technicality of why God rejected that particular sacrifice.

ABEL AS A TYPE OF CHRIST

Whatever were the circumstances when Eve gave birth to Abel, we are not told. If the birth pains were so great that it brought her to despair, again we are not told. If the baby that came forth was sorrowful in appearance or disposition, then there would be basis for the name that she assigned to this child. Whatever the reason would only be guesswork on our part. However, to name the child what signifies something “transitory” or “emptiness” is hard to comprehend unless there was some attending circumstance of which we are not told. Nevertheless, “*a vapor,*” or more surely “*vanity*” is the meaning of the name, “Abel.” Apparently there was something sorrowful or disappointing in the birth of this child. Nevertheless, as a type of Jesus Christ that name fits perfectly with the picture of Christ’s humble appearance as Isaiah foretold it with this language—

*“He has no form or comeliness; and when we see Him,
there is no beauty that we should desire Him.
He is despised and rejected by men,
a man of sorrows and acquainted with grief.
And we hid as it were our faces from Him.”* (Isa. 53:2-3).

And again—

*“He made Himself of no reputation...and humbled Himself
to the point of death, even the death of the cross”* (Philip. 2:7,8).

Abel was a shepherd—Jesus Christ was “the good shepherd” (John 10:11).

Abel was righteous—Jesus Christ was righteousness personified (Luke 23:47).

Abel was murdered by an envious brother—Jesus Christ was murdered by His envious brothers (Matt. 27:18).

The blood of Abel spoke from the ground, requiring judgment—the blood of Jesus Christ spoke “better things” (Hebrews 12:24)—judgment paid.

Abel offered of the sheep a more excellent sacrifice—Jesus Christ offered Himself as the perfect “Lamb of God that takes away the sin of the world” (John 1:29).

Abel’s offering was acceptable to God—The offering up of Jesus Christ for our sins was the only acceptable sacrifice that satisfied the court of Heaven.

A PERSPECTIVE ON THE BOOK OF GENESIS

No one will completely understand the difference between the two offerings that Cain and Abel made, and why God rejected Cain’s, unless he has a proper perspective on the book of Genesis.

Moses was the human writer, inspired of God, to write the first five books of the Bible—called the TORAH. The Torah is a package of five books. These five books form the first section of the Hebrew Bible. The Hebrew word “Torah” means the “LAW.” In the Hebrew Bible “The LAW (Torah)” begins with the book of Genesis. The book of Genesis covers approximately 2,400 years. The other four books cover primarily 40 years, (or 80, if we include the brief story of Moses’s birth and young manhood).

Obviously, therefore, the books of Exodus, Leviticus, Numbers and Deuteronomy are the main thesis of the prophet Moses. The main thesis concerns the creation of the nation of Israel and the imposition of a total Law system governing that nation in its moral, ceremonial, sacrificial and civil life.

The book of Genesis, therefore, stands as an important *introduction* to these four primary books. The book of Genesis will tell us the ancient family origin of the Israelites. In addition, the book of Genesis will provide the historical setting of the nation of Israel as it lies within the whole world context of nations. Also, there actually were many laws already indicated in the book of Genesis that are not spelled out in any detail because those details will be supplied in the main thesis (the four other books) as God incorporates the nation of Israel into a LAW system. The book of Genesis covers nearly

two and a half millenniums with few and brief words, whereas the four primary books will spell out the Law system in great detail.

INDICATORS OF LAWS IN GENESIS

There are many indicators in the book of Genesis of intricate Laws that are not spelled out or recorded in any detail. In other words, there are clear indicators that God spelled out many things in detail to those saints of which the writer of Genesis does not explain to us in detail. One careful Bible teacher lists at least thirty-three laws that were only indicated in Genesis, but later explained in detail in Exodus, Leviticus, Numbers and Deuteronomy. Notice the following instances as examples:

In Genesis 7:2 (and 8:20) Noah is told to collect for the ark two of each kind of animal, but also seven of each kind of the “*clean animals*,” and of the “*clean birds*.” Yet, nowhere is it explained in Genesis what “clean animals” were or how to distinguish them. It must be understood, therefore, that God had given the details of this to that generation so that they would know, or else Noah and his sons could not have been able to segregate them.

In Genesis 26:5 we are told that God said He blessed Abraham because Abraham “obeyed My voice, and kept My charge, My *Commandments*, My *statutes*, and My *Laws*.” Now, we know as we read Genesis that Abraham believed God and followed His directions into the Land of Promise, but we are never told what all these “Laws, Statutes and Commandments” were. No doubt, many, if not most, were the same as Moses incorporated into the national life of Israel.

In Genesis 8:20 we are told that after the flood Noah built an altar and offered burnt offerings of “every clean animal and clean bird.” Yet nowhere is it explained how Noah knew to do this, or why it was that only clean animals were to be offered. It is simply understood that he was following directions.

In Genesis 35:14 we are told of Jacob offering a “*drink offering*” on a stone pillar and “*pouring oil*” upon the same stone. Yet nowhere are we given any explanation of just exactly what a “drink offering” was, or how it was to be offered, or what the “oil” was for. Later, in Leviticus, we will get the details.

No one should therefore presume that when it came to the offerings of Cain and Abel, that these two brothers were just acting by their own assumptions or inventions.

THE OFFERINGS OF CAIN AND ABEL

In the case before us, of the offerings of Cain and Abel, we are given indicators that there were details about those offerings that were not explained to the reader at that point in time. Certain specifics of Abel’s offering are mentioned. It was from the “*firstlings of his flock*” (Gen. 4:4). It is later in Exodus and Leviticus that it is explained that the “firstlings of the flock” were the choice or best for God. In addition we are told that Abel offered them with “*the fat*” as well. It is to be explained later in Leviticus that the initial burnt offering must include the fat of the animal. In other offerings, this part was not necessarily offered. All of this means that Abel was following prearranged

instructions, and not just creating some kind of a sacrifice of his own invention, whims or imagination.

Indeed, we have concrete proof from the inspired revelation of the Book of Hebrews that Abel was offering according to God's revelation. We are plainly told:

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

The key words in this passage are **“by faith.”** The whole 11th chapter of Hebrews is the “roll-call of God's immortal” who “by faith” walked in anticipation of God's promises. “By faith” or just “faith” alone is mentioned some 45 times in this one chapter. In every case, it is belief or trust in God's revealed Word or specific promises by God. In Romans 10:17 we are told the fundamental principal that the source of “faith” is by “hearing” from God. *“So then faith comes by hearing, and hearing by the Word of God.”* Furthermore we are told in Romans that *“whatever is not of faith is sin”* (Rom. 14:23).

Consequently, when we are told that Abel offered his sacrifice **“by faith”** it means that he had heard from God on the subject, and was making his offering in compliance with *“the Word of God”* on that subject! This perfectly complements the facts we previously discovered in Genesis that there were many laws and ordinances that are indicated, but were not specifically spelled out to the reader. Those laws had to do with the sacrificial system as well as with moral principles.

In the case of Abel's offering, the meaning is explained in later revelations. According to the “Law of the Offerings” (Lev. 1-7). There were five basic offerings and they are given in an important sequence:

1. *The Burnt Offering*—signifying the first acceptance of the sinner before God (Lev. 1:1-17 & 6:8-13).
2. *The Grain Offering*—signifying dedication of the redeemed one's labor to God (Lev. 2:1-16 & 6:14-23).
3. *The Peace Offering*—signifying peace with God which the redeemed one has (Lev. 3:1-17 & 7:11-21).
4. *The Sin Offering*—signifying ongoing forgiveness of sins of the redeemed (Lev. 4:1-35 & 6:24-30).
5. *The Trespass Offering*—signifying forgiveness for violation of separation (Lev. 5:1-6:7 & 7:1-10).

In the case of the initial burnt offering, this represents the sinner's first approach to God. The animal represents the sinner's substitution. The confession of sins, with the laying on of the hand upon the head of the animal, signifies the transfer of guilt to the substitute. The penalty of death is taken by the substitute, whose blood is then shed, and is then consumed by the fire on the altar. *“Without the shedding of blood there is no remission” (Lev. 17:11).* This is the fundamental principle that was obviously absent in Cain's offering. The way of approach to God was, first of all, by the substitutionary sacrifice. No sinner should initially approach God without a blood sacrifice.

The second offering, *which was the kind of offering that Cain made*, on the other hand, represents the good works as a gift to God. The product of the soil is the result of the man's labor, offered in dedication to God. There is no laying on of hands, or shedding of blood, nor is there any expiation of sin. Furthermore there are certain specifications for this offering. It is a secondary offering that signifies good works. In the sequence, it should only be offered *after* the initial burnt offering. Furthermore it must have the "oil" and the "frankincense" placed upon it to sanctify it and to make it a fragrant odor to God. It becomes obvious, therefore, as to the difference between Cain's offering and Abel's offering. Abel is testifying to the fact he deserves to die, but has a substitutionary sacrifice, by which he is justified. Cain is avoiding this admission, and initially asking instead, for God to please accept his GOOD WORKS.

HOWEVER—

Unless Cain is a redeemed, regenerated man, his good works *stink* in the nostrils of God, and his good works only stem from a cursed earth. One cannot offer to God his good works, as a natural unregenerate man, in order to find redemption approval. Only through a substitutionary sacrifice, can we find initial approval with God. Once we have been redeemed by the "Blood of the Lamb," then and only then, are we "*created unto good works*" (Eph. 2:9,10), which we can then dedicate in service to God. Note the principle in the Law of the Grain Offering (Lev. 2:1), that the offering can only be presented with the "oil" and the "frankincense" placed upon them. This means those good works must be sanctified by the Holy Spirit (the oil of the offering), and that gives them a fragrance that is acceptable to God. Otherwise they stink and are not acceptable. If this offering has no "*oil*" (representing the Holy Spirit) sprinkled upon it to sanctify it—then it stems from an unregenerate man and is unacceptable to God.

The inspired words of the apostle Paul are fundamental in explaining this whole thing: "*For by grace are you saved, through **faith** (Abel's offering), and that not of yourselves (Cain's offering); It is the gift of God (Abel's offering), not of works, lest anyone should boast (Cain's offering).*"

This is precisely why the apostle John so confidently asserted that "*Cain's works (his offering) were evil*" (I John 3:12). Cain's offering represented *self-righteousness*.

Abel clearly approached God by the way of the substitutionary sacrifice. The lamb spoke of—the redeemer, the Lord Jesus Christ. Abel's righteousness was therefore "*the imputed righteousness*" of Christ "*by faith.*" Cain approached God by way of his good works which were not acceptable to God. This is why Cain's offering *matched* his evil, self-righteous character as exemplified by the religious rulers of Christ's day. Cain's "*works were evil*" because they only stemmed from *self-righteousness*.

The apostates today do the very same thing, in that they trust in their good works in order to satisfy the court of heaven. They offer to God their religious deeds, such as going to church on Sunday, getting water baptized, attempting to keep the ten commandments, etc., etc. Sometimes they even mix "faith" with their "good works" in order to justify themselves. But that is a deadly mixture. We are saved "by faith without

works” (Rom. 4:5,6). And only afterwards, are we productive of good works which demonstrate our faith. Since these modern apostates have “*gone the way of Cain*” they too shall be “*hidden from the face of God.*”

ATONEMENT

God, Himself, instituted the first sacrifice when He provided for Adam and Eve “*coats of skins to clothe (or cover) them*” (Gen. 3:21). As you may recall, they had tried “*to cover themselves*” with “*fig leaves*”—Gen. 3:7. The Hebrew word meaning simply “*to cover,*” is translated by our English word “atonement” and is used many times in the Hebrew Scriptures when they offered a sacrifice. It is derived from this provision by God to clothe Adam and Eve by the animal skins so that they will be properly “covered.”

In addition, the animal sacrifices that continued down through time, until the coming of the Lord Jesus Christ, provided the outward symbolic testimony of the inward “atonement” or “covering” for the sins of their souls. Everyone who “by faith” offered a burnt sacrifice “testified that they were righteous.” The sacrificial offering was a testimony. Adam and Eve were “covered.” Abel testified by his offering that he had received “atonement” or “covering.” And so also did all the righteous through those ages. The sacrificial system was really the primary way they preached the gospel in those days. Today we simply preach the finished work of the “Lamb of God,” and need not use a sacrifice to demonstrate it.

CONCLUSION

The book of Genesis has been called “the seed plot of the Bible.” This is appropriate because the basic truths are sown in germ form in Genesis and are later developed, as it were, into full bloom in the rest of the Bible. Anyone attempting to explain the book of Genesis should recognize this. In the inspired story of Cain and Abel are the basic and fundamental truths of salvation that can be followed like a “scarlet cord” (Josh. 2:18) woven throughout the Scriptures, right until the very climax of the substitutional death, burial and resurrection of Jesus Christ for the sins of the world.

Though Abel’s life was short-lived and was abruptly terminated, yet Abel has delivered the longest sermon on record. In fact, he is still preaching! “*He being dead yet still speaks*” (Heb. 11:4). Are you thankful for the message? And—

Do you now know, *and do you respect*, why God rejected Cain’s offering???

— THE END —