

**Genesis 4:1** Now the man had marital relations with his wife Eve, and she became pregnant, and gave birth to Cain, and said, “I have created a man just as the Lord did!” (NET)

**v. 2** Then she continued to have relationship with Adam giving birth to Cain’s brother Abel. Now Able took care of the flocks of sheep, but Cain was a farmer who cultivated the ground.

**v. 3** So it came to pass after a lapse of time, that Cain brought a bloodless offering [ מִנְחָה (*minchah*) ] to the Lord from the produce of the ground. (EXT)

**v. 4** But Abel, he also brought of the first born of his flock and of the best parts thereof. The Lord had regard for Abel and for his offering;

**v. 5** but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

**v. 6** Then the Lord said to Cain, “Why are you angry? And why do have that angry facial expression?”



46. In Genesis 3:16b, the word **תְּשׁוּקָה** (*t<sup>e</sup>shuqah*) refers to 'Ishshah's hunger and thirst for that power which drove her to eat the forbidden fruit.
47. Once she chose to eat the forbidden fruit the authority over her soul was instantly switched from Adam over to a paramour, the newly created sin nature that now enslaves her by its tyrannical control.
48. That becomes a trend for Eve and, as part of the curse, for each woman in history. The woman has an innate desire to wrest control away from the man in marriage over to herself.
49. In order to do this, Eve must submit to the sin nature. This results in a ménage à trois (*mā-nāzh'-ä-trwä*).<sup>3</sup> She leaves the authority and protection of her husband and goes a whoring after her first husband, the sin nature.
50. Although she may acquire control over her husband by means of his abdication of authority, she unwittingly submits to the tyranny of her sin nature.
51. Cain had the option to assume rulership over his sin nature, but chose instead to submit to it, thus fulfilling its power to control his life and manipulate his thinking.
52. Eve had a hankering for power and forsook the authority of her husband in a futile attempt to be like God.
53. By seeking to circumvent the authority system established by God, Eve acquired a sin nature. Part of her curse was to fall under continual temptation from her sin nature's lust for power.
54. However, regardless of her efforts, successful or not, her husband will forever and always possess plenipotentary authority over her in marriage.
55. Our correlation of Genesis 4:7b with Genesis 3:16b is supported by these two expanded translations:

**Genesis 3:16b** ... your intense desire [ תְּשׁוּקָה (*t<sup>e</sup>shuqah*): ] will be to control your husband therefore, he will rule [ Qal future imperfect of מָשַׁל (*mashal*) ] over you.” (EXT)

**Genesis 4:7b** ... sin [ חַטָּאת (*chatta'th*) ] is crouching [ רָבַץ (*ravas*) ] at the door; whose desire [ תְּשׁוּקָה (*t<sup>e</sup>shuqah*) ] is to dominate you, but you must have dominion over it [ Qal future imperfect of מָשַׁל (*mashal*): through the free-will choice of faith alone in Messiah alone ]. (EXT)

<sup>3</sup> “ménage à trois: an arrangement in which three persons (as a married pair and the lover of one of the pair) share sexual relations especially while living together.” (*Merriam-Webster's Collegiate Dictionary*, 11th ed. [2014]), s.v. “ménage à trois.”

## The Witnesses in the Divine Court of Appeals are Identified

1. The Divine Court of Appeals is now ready to begin hearing arguments from both the defense and the Prosecution. Lucifer is the attorney for the defense while the Lord is the attorney for the Prosecution.
2. The witnesses for the defense include fallen angels and Homo sapiens while witnesses for the Prosecution include elect angels and Homo sapiens.
3. The human race was created to ultimately supply witnesses for the Prosecution however, all were born as unbelievers who must be evangelized. Only those who place their faith in Christ qualify to become witnesses for the Prosecution.
4. The act that qualifies a person to be a witness for the Prosecution is his personal decision to express his personal faith in Christ for salvation and eternal life.
5. Even these individuals are unable to be effective witnesses if they are ignorant of divine guidance through the teaching ministry of the Lord. Those who are receptive to His teachings have the option to apply what they have learned from Him.
6. This means that the Prosecution's testimonies are only presented from human resources and only efficacious if they are well-informed.
7. The environment for these arguments will take place in the devil's world which is fallen because of our original parents' decisions to eat from "the tree of the knowledge of good and evil" (Genesis 2:17).
8. The earth has temporarily lost its status-quo perfection which will not be restored until the Second Advent of Christ. From this point on, this entire planet may be accurately referred to as being "East of Eden." The details of their banishment from Eden is documented in Genesis 3:16–24.
9. The volitional decisions among these four Homo sapiens have now been determined. Cain is now a witness for the defense while Adam, Eve, and Abel are witnesses for the Prosecution.

## The Initial Witnesses for the Divine Court of Appeals

1. Human procreation begins in Genesis 4:  
**Genesis 4:1** Now the man, Adam, had sex with his wife, Eve; and consequently, she became pregnant [ הָרָה (*harah*) ] and gave birth to Cain [ קַיִן (*Qayin*): "acquired from the Lord" ], and said, "I have acquired a male child from the Lord."
2. This is the first natural childbirth in history. We do not know how much time transpired between the births of Cain and Abel, but that period of time took place between verses 1 and 2.

3. However, some sources have suggested that Cain and Abel were twins:

**Abel, the second son of Adam and Eve. The absence of the verb *harah* (הָרָה): “pregnant” (Genesis 4:2, cf. verse 1) has been taken to imply that Cain and Abel were twins.<sup>4</sup>**

**Genesis 4:2a** However, Eve continued her sexual relationship with Adam giving birth to Cain’s brother, Abel [הָבֵל] (*hevel*): *Abel* ].

4. The proposal that Cain and Abel were twins is based on the absence of the word *harah*, “pregnant,” in verse 2 and the two sources that present this idea are cited below in footnote 4. This claim has little support.
5. Regardless of this suggestion, the primary issue in this context has to do with the murder of Abel by his older brother Cain.
6. This event is the main subject of Genesis 4:3 and following. The Lord required the two men to bring an offering for the purpose of worship toward the Lord.
7. There are only four Homo sapiens on earth at this time: Adam and his wife, Eve, and their sons, Cain and Abel. Once again we have a plurality of witnesses in the Appeal.
8. Adam, Eve, and Abel have demonstrated themselves to be witnesses for the Prosecution, but Cain has now made the decision to offer his testimony for the defense.
9. Cain boldly manifests his status in:

**Genesis 4:5** But Cain and his offering God did not approve. Consequently, Cain was extremely angry [חָרָה מְאֹד] (*m<sup>e</sup>’oth charah*): “arrogant” ], and his face became contorted.

1. Arrogance toward divine mandates confirms total rejection of divine authority. This mental-attitude is addressed by the Lord’s imposition of the fifth-cycle of discipline on Moab in:

**Jeremiah 48:28** Leave your towns, you inhabitants of Moab. Go and live in the cliffs. Be like a dove that makes its nest high on the sides of an inaccessible ravine. (NET)

(End JAS4-20. See JAS4-21 for continuation of study at p. 201.)

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<sup>4</sup> M. O. Evans, “Abel,” in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:5. See also: W. C. Kaiser, Jr., “Abel,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, Merrill C. Tenney, gen ed. (Grand Rapids: Zondervan Publishing House, 1976), 1:8: “Abel. The second son of Adam and Eve and the brother or possibly the twin of his jealous murderer, Cain.”

**Jeremiah 48:29** I have heard how proud the people of Moab are, I know how haughty they are. I have heard how arrogant [ גָּאוֹן (ga'on) ], proud [ גְּאֹנָה (ga'wah): arrogance ], and haughty [ רוּם (rum): arrogant ] they are, what a high opinion they have of themselves. (NET)

2. Cain introduced the sin of arrogance into the biblical lexicon and it has continued to be both a personal and national problem in the Invisible War since Cain's use of it in Genesis 4:5.
3. The Lord admonished him in Genesis 4, verses 6 and 7, by concluding His advice with this warning, "If you do not do what is right, sin is crouching [ רָבַץ (ravas) ] at the door. It desires to dominate you, but you must subdue it."
4. The verb, "crouching," is the Qal participle of רָבַץ (ravas) and is used figuratively of sin lying, crouching at the door. Its sponsor is Lucifer who is in control of Cain's mental attitude, using him as not only a witness for the defense but with plans to win the Appeal by using Cain's arrogance to eliminate Abel as a witness for the Prosecution.
5. This strategy goes into operation in the next verse when Cain executes Operation Fratricide:

**Genesis 4:8** Cain carried on a conversation with his brother, Abel. Later, when they were in the field [ שָׂדֵי (sathay): pastureland in which flocks of sheep were fed ], Cain attacked [ אָלַק ( 'el qum): aggressively rose up and moved toward ] his brother Abel and killed [ הָרַג (harag): murdered ] him. (NET)

1. The Hebrew verb, הָרַג (harag), is the word for murder. This crime by Cain is referenced in the New Testament by John in:

**1 John 3:12** Do not be like Cain, who belonged to the evil one and murdered [ constative aorist active indicative of the verb σφάζω (spházō) ] his brother [ Abel ]. And why did he murder him? Because his own actions were evil and his brother's were righteous. (NET)

2. John broadens his condemnation on the sin and crime of murder in:

**1 John 3:15** Everyone who hates his fellow believer is a murderer; also you know that not every murderer has eternal life residing in him.

The two men revealed their philosophy with their offerings. Abel brought the blood, the evidence of his lack of confidence in himself, and his faith in God's promised redemption. Cain brought a bloodless offering, the evidence of his own horticultural competence and of his contempt for blood redemption. His "way of Cain" (Jude 11) is the deistic plan of salvation which depends upon human merit apart from blood redemption. It is Satan's gospel. The doctrine of the fall of man and the utter depravity of unregenerate man, teaches that man's ability to do "good" in an altruistic sense is nil. This doctrine Cain rejected and fashioned his worship accordingly, while Abel affirmed it as is evidenced by his offering. Abel's blood cried out to God for vengeance against Cain, all of his works and against Satan, the source of Cain's philosophy and worship. The cry was not unheard.<sup>1</sup>

3. This summary confirms that Cain was in rejection of Abel's submission to the grace provision of the Father's future sacrifice of His own Son. Prior to that future event, the commemoration of that sacrifice would be the ritual sacrifice of an animal.
4. The Lord set the standard of the initial animal sacrifice of the firstborn lamb from Abel's flock in Genesis 4:4 but He also rejected Cain vegetables.
5. A conversation occurred between the Lord and Cain in Genesis 4:9 through 24 which reveals several areas of divine discipline. He is indicted for murder in verse 10; he is banished from the land and becomes a vagabond in verse 11a; the land is cursed so that it will not produce anymore vegetables in verse 11b; his land is cursed so that should Cain sow seeds, the land will not produce (prō-dyoos')<sup>2</sup> prōduce (prō'-dyoos).<sup>3</sup>
6. This collection of punishments causes Cain to realize he must live under a divine curse. Concerned he is a marked man Cain pleads to the Lord to offer him protection from those who might want to kill him.
7. The Lord fulfilled that request with this response in:

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<sup>1</sup> Randolph O. Yeager, "1 John 3:12," in *The Renaissance New Testament* (Gretna, Louisiana: Pelican Publishing Co., 1985), 17:362.

<sup>2</sup> "produce (prō-dyoos'): (1) To bring forth. (1) To make or yield products" (*The American Heritage Dictionary of the English Language*, fifth ed. [New York: Houghton Mifflin Harcourt, 2011]), 1406.

<sup>3</sup> Ibid., "prōduce (prō'-dyoos): (2) Farm products, especially fresh fruits and vegetables, considered as a group," 1406.

