

GENESIS –Lesson 16

Learn: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying by his gifts: and by it he being dead yet speaketh. Hebrews 11:4

Read: Genesis 4:1-16

In Genesis 3:15, God spoke of a coming conflict between the seed of the serpent and the seed of the woman. Adam and Eve were soon to experience the reality of this conflict in the tragic history of their two sons.

The story of Cain and Abel, while in every way to be understood as actual history, is also a parable of the ancient conflict of the two seeds. Cain typifies the “seed of the serpent,” while Abel is a “seed of the woman.” Abel represents those who, by faith, are “in Christ,” and who therefore also are in a spiritual sense “seed of the woman.”

After the expulsion from the garden of Eden, God had made a gracious provision to continue to commune with man, even though now “at a distance,” on the basis of His promise of a coming Redeemer, whose shed blood would be the price of redemption. He had shown Adam and Eve that an “atonement” required the shedding of innocent blood to provide a “covering” for the guilty. Men were able to meet God, first being careful to approach Him by a proper offering, especially marked by the principle of substitution- the innocent for the guilty. Those who “worshipped” (that is, literally, “bowed down” to God’s will) in this way acknowledged their own guilt and helplessness, as well as their trust in God alone for complete salvation and provision. There is nothing in such a process that would appeal to the physical or esthetic or mental appetites (as contrasted with Satan’s appeal to Eve in Genesis 3:6); hence it would require subjugation of human pride to the will of God.

THE GENESIS RECORD pp 133-134 Dr. Henry Morris

1. What did Eve acknowledge when she said, “I have gotten a man from the LORD?” v1
2. Eve named her second son Abel. What occupations did her sons choose? v 2

Both men chose honorable occupations. Cain’s fruits providing food and Abel’s sheep providing clothing for the family. In addition, the sheep would have been used for sacrifice, the lesson which God had taught Adam and Eve was not to be forgotten. Atonement (“covering”) required the shedding of blood.

3. As time went along, what did the two young men do? vv 3, 4a
4. How did the Lord respond to each of their offerings? vv 4b, 5
5. In verses 6, 7, the Lord speaks directly to Cain about his anger at not being accepted. What did the Lord promise Cain?
6. What is meant when God says, “if thou doest well?” v7
7. Adam and Eve had no doubt carefully instructed their children on the need for a blood sacrifice. But there came a day when Cain decided that he should be able to come to God on his own terms, that a beautiful offering made by his own hands should also atone for sin. What did Cain show towards God by his sacrifice of the fruit of the ground?
8. What did God warn Cain would happen if he did not do right (obey God)? v7b
9. What did Abel show by his sacrifice? Hebrews 11:4
10. Cain chose not to turn from his sin. What was the result? v 8
11. That sin that had been crouching at Cain’s door now had possession of him. How is Cain’s action a warning to each of us? Ephesians 4:26, 27
12. Why did Cain kill his brother Abel? I John 3:10-12
13. What did Cain’s actions show him to be? I John 3:10

14. What did Jesus call Abel in Luke 11:49-51?

As a prophet of God Abel would surely have warned his brother against his rebellion against God's plan. As often happens, so it did with Cain, in order to stop the message, Cain killed God's messenger.

15. What question did the Lord bring to Cain after the murder of his brother? v 9

16. It is clear from verse 10, that God knew exactly what Cain had done, why then ask the question?

17. What responses to God by Cain in verses 9, 13, 14 show that he was not at all sorry for murdering his brother?

18. What happened to Cain after God placed a mark of protection from being killed upon him? v 16

19. Cain was driven "from the face of God." What does II Thessalonians 1:8-9 tell us?