

14. This action by the Lord confirms that, as fallen Homo sapiens, Adam and Eve had from their own free will placed their personal faith in Jesus for salvation and eternal life. This is commemorated by the Lord's provision of animal skins for their clothing:

**All God's dealings with people as sinners can be traced back to this act of disobedience by Adam and Eve. God is a saving God, however, and the fact that He clothed Adam and Eve testifies to that. An animal was sacrificed to provide garments of skin, and later all Israel's animal sacrifices would be part of God's provision to remedy the curse—a life for a life. The sinner shall die! (Ezekiel 18:20; Romans 6:23.) Yet he will live if he places his faith in the Lord, who has provided a Substitute. The skin with which God clothed Adam and Eve perpetually reminded them of God's provision. Similarly in the fullness of time God accepted the sacrifice of Jesus Christ, and on the basis of that atonement He clothes believers in righteousness (Romans 3:21–26).<sup>1</sup>**

**Genesis 3:22** And the Lord God said, "Now that the man has become like one from among Us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever. (EXT)

15. In verses 22–24, 'Atham's status is dramatically changed. Previously, 'Atham and 'Ishshah had Perfect Life. This was not Eternal Life. Instead, they were Homo sapiens with perfect bodies that were capable of living indefinitely. Their bodies did not possess a sin nature, so that situation could be maintained for as long as they did not commit a personal sin.
16. It was in this status they functioned as witnesses for the Prosecution. With Perfect Life, their souls would have never been challenged to violate their original status quo.
17. Now the first phase of the Appeal is over. The couple started out innocent with Perfect Life. The second phase began with the inauguration of the conscience in Genesis 3:7, "The eyes of them were both opened." Ergo, Lucifer won the first round.

<sup>1</sup> Allen P. Ross, "Genesis" in *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*, eds., John F. Walvoord and Roy B. Zuck (Wheaton, Ill.: Victor Books: SP Publications, 1985), 33.



18. Because the original couple sinned, then the Appeal shifts into a new phase. The serpent was reprimanded by the Lord in Genesis 3:14–15 while a new dispensation began.
19. The couple was sent out of Eden, divine provisions are no longer available, and 'Atham must till the soil for his sustenance.

**Genesis 3:23** So the Lord God permanently expelled [ Pi'el imperfect of שָׁלַח (*shalach*):] him [ 'Atham ] from the orchard in Eden to till [ Qal infinitive of עָבַד ('*avath*): "cultivate" ] the ground from which he had been taken.

**v. 24** When He forcefully drove [ Pi'el imperfect of גָּרַשׁ (*garash*): "banished" ] the man out, He placed [ Hiph'il imperfect of שָׁחַן (*shachan*): "permanently caused to be deployed" ] on the eastern side of the orchard in Eden angelic sentries [ כְּרוּב (keruv): "cherubim" ] who used the flame of a whirling [ הָפַךְ (*haphak*): "rotating" ] sword to guard the way [ שָׁמַר + דֶּרֶךְ (*shamar + derek*): block access ] to the Tree of Life. (NET)

20. The Tree of Life enabled our original parents to acquire capacity for happiness. However, God will not permit happiness to coexist with sin. When 'Atham and 'Ishshah sinned, their Perfect Life came to an end.
21. At that point they fell and became witnesses for the defense. Later they placed their personal faith in Jesus Christ and acquired the status of eternal life. This sequence we noted in Genesis 3:16 through Genesis 3:21. This final verse indicates their salvation:

**Genesis 3:21** The Lord God made garments out of animal skin for Adam and his wife and clothed them.

22. Adam and Eve are saved yet now their bodies have sin natures that can be deployed by their negative volitions' submission to their several lust patterns. The presence of these sin natures in every cell of their bodies will eventually result in their physical deaths.
23. Consequently, the original couple must now reproduce so that other witness can be called to testify before the Divine Court of Appeals, as witnesses for the Prosecution or witnesses for the defense.
24. Those individuals who become the successors of Adam and Eve are the subjects of Genesis, chapter 4 and following.



## Initial Witnesses Who Testify before the Divine Court of Appeals.

1. The system by which replacement witnesses will be called before the Court is by means of procreation:

**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*)<sup>2</sup> ] to the Lord from the produce of the ground. (EXT)

2. The planet fell due to the fall of man caused by Adam’s sin. God provided the means of sustenance from the earth, but now, following the fall, the earth had to be cultivated by man to acquire its sustenance.
3. In perfection, there were no weeds, bugs, and drought that could destroy crops, but now, in the earth’s fallen environment, such is the norm. This required Cain to work the fields to produce his agrarian harvests.
4. It is true that Cain was a competent farmer. His vegetables were no doubt quite tasty. But this offering had nothing whatsoever to do with eating. It had to do with honoring the Lord and especially the act of paying homage to Him as noted in footnote 2 below.
5. Prior to the arrival of Jesus Christ on Calvary’s cross, the judgment of mankind’s sins, were presented through rituals. The first sacrifices, post fall, occur in Genesis: Chapter Four.
6. Since Adam and Eve committed a sin when they ate the forbidden fruit, their previous status quo of a Perfect Life came to an end and was followed by their spiritual death.
7. Their salvation is affirmed in Genesis 3:21. Their salvation is secure, but their bodies were fallen and, except for the Rapture, will eventually die physical death. However, their human souls possess Eternal Life.

<sup>2</sup> “The noun *minchah* occurs 211 times in the Hebrew Old Testament. Of these, 113 occurrences are in the Pentateuch, 44 in the Prophets, 33 in the Deuteronomistic history, 16 in Chronicler’s history, and only 6 in the Psalms. This distribution derives not least from the two main semantic specifications “sacrifice, offering” and “gift.” Genesis 4:3,4,5: *minchah* refers to a “sacrificial offering” in a broad, general sense; indeed, one cannot yet strictly ascertain that it even constitutes a sacrificial term. It probably refers rather to a “gift/offering to a superior.” (Heinz-Josef Fabry, “מִנְחָה” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott [Grand Rapids: William B. Eerdmans Publishing Co., 1997], 8:412.)



8. Their fall and redemption are the subjects of Genesis: Chapter Three. Chapter Four presents them as Homo sapiens, but with bodies corrupted by the sin nature ultimately will result in physical death.

9. The drama in Genesis 4 continues in verse 4:

**Genesis 4:4** 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.

10. Both men brought offerings as directed, but with quite different motivations. Cain's offering was bloodless offering from his crops while Able brought the first born of his flock and its best parts.

11. Abel's offering was superior because he did not give any thought about just going through the motions. His desire was to present to the ultimate Provider a choice portion of the sheep the Lord provided.

12. Cain's vegetables were offered because he felt the whole exercise was silly but he went along with the idea, but without gratitude.

13. Therefore, the two sons of Adam and Eve have had their first opportunity to pay homage to God. Cain showed no gratitude for the grace of God while Abel recognized the importance of showing gratitude. His offering was the best of his flock.

14. This exercise was designed to discover in both men who would show proper gratitude to the ultimate provider of their means of physical sustenance. Because of Cain's obvious absence of grace orientation to the Lord, he is the recipient of a divine dressing down.

**Genesis 4:6** Then the Lord said to Cain, "Why are you angry? And why do have that angry facial expression?"

**v. 7** "If you do well [ orient and adjust to divine mandates ] will not your countenance be lifted up? And if you do not do well [ reject the gospel ], sin [ חַטָּאת (*chatta'th*) ] is crouching [ רָבַץ (*ravas*) ] at the door; whose desire [ תְּשׁוּקָה (*teshuqah*) ] is to dominate you, but you must master it [ Qal future imperfect of מָשַׁל (*mashal*): through the free-will choice of faith alone in Messiah alone ].

15. Cain's status in the Adamic family was based on the Old Testament principle of primogeniture: an exclusive right of inheritance belonging to the eldest son.



16. This means that as first-born son, Cain becomes at Adam's death the *paterfamilias*: "head of the household." When the sacrifices were conducted according to schedule, Cain valued his vegetables as superior to Abel's animal.
17. When the Lord rejected Cain's sacrifice before the entire family, it resulted in an inner resentment that was reflected by the expression on his face — his countenance fell.
18. The mental attitude behind it was known to the Lord and in verse 6 He asks Cain why he was resentful. The Lord did not need to hear the answer to the question as omniscience already knew. The line of questioning was designed to alert Cain to his sins.
19. In addition, the Lord gives Cain an analysis of his choices: **(1)** If you do well, i.e., arrive with a grace mental attitude, then you will be accepted. However, **(2)** if you do not do so then you will enter into locked-in negative volition and fall under the power of satanic influence. This is the warning of the last half of Genesis 4:7b.
20. This is Cain's opportunity to believe in Messiah and assume his rightful place as priest-designate of Adam's family. The warning contains a double entendre: an ambiguity of meaning arising from language that lends itself to more than one interpretation.
21. The first key to the double entendre is the word for sin: חַטָּאת (*chatta'th*): "sin offering." This word can be interpreted either way. Thus, the Lord places a challenge before Cain's volition.
22. With reference to "sin," its meaning refers to Cain's arrival without recognition of his unconfessed sins. He just thinks his vegetables are so impressive that the Lord would be pleased with his offering.
23. With reference to his "sin offering," it refers to the opportunity Cain has to repent, i.e., to change his mind about his carnality. In other words, the Lord is offering Cain an opportunity to show gratitude to the Lord for His grace.
24. The options are brought out by the word "crouching" [NASB & NIV] or "lieth" [KJV]. It is the Qal active verb: רָבַץ (*ravas*): "actively crouching."
25. If Cain does well and decides to approach the sacrifice with humility, then the animal patiently awaits him to do so. The real issue in redemption is the change of mental attitude toward Messiah from which emerges the desire to approach the altar with a grace mental attitude.
26. However, if Cain does not decide well, then satanic influence lies at the door of his stream of consciousness and he will move into intensified bitterness.



27. The next key word is desire: תְּשׁוּקָה (*teshuqah*). On the one hand, “desire” refers to Satan’s objective to capture the thinking of Cain, to influence him into committing the heinous act of murdering his very own brother in order to destroy the line of Christ. Peter comments on this cosmic motivation in:

**1 Peter 5:8** Be sober and alert. Your enemy the devil, like a roaring lion, is on the prowl looking for someone to devour.  
(NET)

28. Peter’s observation refers to the danger faced by the carnal believer. The application to Cain is that he has been given an opportunity to believe in Messiah and forewarned that should he fail to do so, Lucifer will seize the opportunity in his nefarious scheme.
29. On the other hand, “desire” (תְּשׁוּקָה (*teshuqah*)) refers to the motivation behind the sacrifice, depicted in context as a lamb from the flocks but, as a type, representative of the coming Messiah. The Lord is offering Cain a gracious second chance to go positive and then demonstrate that decision by approaching the altar with both confession and grace.
30. The issue before Cain can only be resolved by his own free will: “... but you must master it.” The word “master” is the Qal future imperfect of the verb, מָשַׁל (*mashal*).
31. Cain has free will and thus has the power and authority to make the right choice and in so doing must take the responsibility to rule over the desires of his sin nature.
32. Consequently, the primary meaning of the double entendre is the fact that Cain is an unbeliever who is about to fall under the evil influence of Lucifer himself.
33. The secondary influence is that this does not need to continue, for if Cain believes in Messiah the power of his sin nature will be broken, he can take control over his own body, “master” his sinful desires, and approach the Lord with a grace-oriented attitude. Cain’s choices can be illustrated by this paraphrase of:

**Genesis 4:7** “If you do well by approaching the Lord with grace, will not your change of mind be demonstrated in your facial expression, indicative of your grace orientation? And if you do not do well, then sin crouches at the door like a roaring lion, lying in repose. Both have a desire that you respond to them, but you must make the final decision so you can rule over your sin nature and then submit to the divine mandate.”



34. The Lord challenged Cain's volition by emphasizing the downside of the wrong decision. Cain is an unbeliever functioning under the three arrogant skills: (1) self-justification, (2) self-deception, and (3) self-absorption.
35. If Cain makes the decision to continue appearing under cosmic motivations, then he will move into the area of intensified bitterness and become vulnerable to further satanic influence.
36. The Lord presented two options for Cain to consider: maintain his status quo or decided to go with grace orientation.
37. The word translated "sin" is: **חַטָּאת** (*chatta'th*) and can be translated negatively as a personal sin or positively as a sin offering.
38. The word translated "crouching" is the Qal active verb: **רָבַץ** (*ravas*): "actively crouching," but can be translated "aggressively" as "crouching," for example, of a lion anticipating an attack, or passively as a lamb in repose awaiting to be sacrificed.
39. Which way will Cain choose? If he continues to bring vegetables then he continues to remain in rebellion against the divine mandate to bring an offering respective of the Lord by his mental attitude.
40. The sin crouching at the door has to do with the intensification of bitterness and the reverse process of the three arrogant skills.
41. The implied alternate choice is salvation through faith alone in Messiah alone. Salvation is commemorated by the offering brought to the altar by Abel, a sacrificial lamb upon an altar. It lies in repose awaiting Cain's grace orientation.
42. The verb "desire," **רָשָׁעָה** (*ʿshuqah*), can also be translated two ways as either a positive or negative motivation. It could indicate a desire to respectfully approach the Lord as Savior. But in context it refers to sin, whose desire is to co-opt Cain into Satan's plan to destroy the line of Christ through the murder of Abel.
43. The only way that Cain can stop his rapid rush into fratricide is to become the ruler of his sin nature which can only be accomplished through salvation.
44. The word translated "master," is **מָשַׁל** (*mashal*). It is the same word found in Genesis 3:16 for Adam's rulership over the woman.
45. In Genesis 4:7b, the word **רָשָׁעָה** (*ʿshuqah*) refers to Cain's first husband who seeks to advance his tyrannical control over his soul in order to not only maintain its power, but also to increase it thereby satisfying its lust for murder.



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.)

<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.”

