

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," הִשְׁׁקָה (*shuqah*), 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 הִשְׁׁקָה (*shuqah*) 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** (*ʿshuqah*) 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'-ā-trwā*).³ 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 plenipotentiary 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 (*ʿshuqah*):] 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 (*ʿshuqah*)] 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)

³ “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.

