

Title: Why Are You Angry?

Text: Genesis 4: 6-7

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**Genesis 4: 1: And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2: And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3: And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4: And Abel, he also brought of the firstlings of his flock and of the fat thereof.**

God taught Adam in the garden and Adam taught his sons the gospel. There was a place where God would meet with the sinner—they both brought an offering unto the Lord. There was a offering that God would accept—God showed Adam when he declared the promised Seed, Christ Jesus and when he slew an animal and made coats of skins and clothed them in the garden. Both these boys came with an offering unto the Lord—Cain brought the fruit of the cursed ground—the same as a sinner bringing to God the fruit of his cursed flesh, the works of his hands. Abel came in the person and blood of Christ Jesus—he brought of the firstlings of his flock and of the fat thereof

**Genesis 4: 4: And the LORD had respect unto Abel and to his offering: 5: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.**

Our commentary on this verse is:

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

**Genesis 4: 6: And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7: If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.**

What does the LORD declare it is “to do well.” If thou doest well, shalt thou not be accepted?” Turn over to Micah 6. (Read Robert Hawker’s commentary on these verses.)

**Micah 6: 6: Wherewith shall I come before the LORD, and bow myself before the high God?**

What must I do to work the works of God? These are the kinds of questions men ask when they become distressed about their sin, before God the Holy Spirit has made them to know Christ.

**Micah 6: 6:...shall I come before him with burnt offerings, with calves of a year old?**

Shall I sacrifice the firstlings of my flock, the very best and strongest I have to offer God? No. Cain came that way—trusting in his own sacrifice to make him accepted of God. Abel did not come to God by faith in the sacrifice which Abel brought. Abel came by faith in God and in the promised Messiah which God promised. No, “doing well” is not to come to God trusting in your sacrifices, your works. That is not faith, it is works.

**Micah 6: 7: Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil?**

Is it the multitude of my sacrifices that will please God? No. God will not receive one of your works, he certainly will not receive thousands or ten thousands of your sacrifices.

**Micah 6: 7: shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?**

Will God receive me if I sacrifice that which I love the most? No. Some have literally thrown their sons and daughters into literal fire thinking it will appease God for their sin. Others have done what amounts to the same thing by constraining their sons and daughters to make sacrifices to God: to make a profession of faith or constrained them to walk a certain religious walk and do certain religious works—they have thrown their children into the fires of religion. They will boast to God one day, saying, “Lord, Lord did not we do many wonderful works.”

Galatians 6: 12: As many as desire to make a fair shew in the flesh, they constrain you...13:...that they may glory in your flesh.

No. Constraining and sacrificing your sons and your daughters will not satisfy God for your sins.

**Micah 6: 8: He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

This is toward the Lord—note the last three words: **with thy God**. God said to Cain, “If thou doest well, shalt thou not be accepted? (Ge 4:7)

1. The Lord requires that you **to do justly with thy God**. The Lord requires that I confess my sin and declare God just in all his case against me. I justly deserve his wrath and indignation because all I am is sin.

Psalm 51: 4: Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Luke 18: 13: And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

God requires you to confess you are nothing, have nothing, can do nothing to please God. To confess I have sinned against God, God is just in his sentence against me—I am guilty of all charges. This is why Cain was angry.

2. The Lord requires you **to love mercy with thy God**. The publican begged, “God be merciful to me a sinner.” It is to desire, to find delight in Christ and all mercy of God in him—to be saved not by your sacrifice, but in the sovereign, free mercy of God in Christ. Christ’s person, his blood, his righteousness takes in all that is included in the mercy of God.

Matthew 9: 12: But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13: But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

To do mercy with thy God is to be delight in the robe of mercy—the Righteousness of Christ; to do mercy with thy God—to delight in free justification accomplished by Christ’s suffering unto death; it is to abhor your sacrifices and delight in Christ the Mercy of God.

Cain was angry because he would not confess his sin. Cain was angry because he had no delight in his soul for the mercy of God found only in the person and blood of Christ Jesus the Lord. Dear sinner, it is not that you do not understand my doctrine, that is keeping you from being accepted of God—it is that you will not

let go of you, your sacrifices, your righteousnesses and come empty delighting to be saved by God's mercy alone!

3. The Lord requires you to **walk humbly with thy God?** When you are made to know that the first step in your new walk is owing to the grace and power and wisdom of God then every step will be in humble reverence and dependence upon God to keep you by that same grace. The regenerated believer needs God every hour.

2 Corinthians 12: 9: And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 3: 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

Isaiah 40: 29: He giveth power to the faint; and to *them that have* no might he increaseth strength. 30: Even the youths shall faint and be weary, and the young men shall utterly fall: 31: But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Paul said, I will glory—not in haughtiness, not in some strength of my body, but in my infirmities—my utter weakness—for when I am weak, then is my God all my Strength.

This is what made Cain angry—he would not come down off his high horse and submit himself in utter dependence upon the grace of God. Now back to Genesis 4. This is what the LORD has showed you is good: to do justly with God, to delight in the mercy of God in Christ, to submit yourself in humility to the Lord's keeping hand.

**Genesis 4: 6: And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7: If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.** Now let's deal with this last phrase in verse 7. **And unto thee *shall be* his desire, and thou shalt rule over him.**

Some say this refers to Cain and Abel. Some have said that the Lord is saying that Cain's rejection did not change Cain's rights as the firstborn. Abel would still be in subjection to Cain and Cain would have the rule over him.

It is more true that if Cain was born of God as was Abel, then both would be united in Christ and in love of heart with Christ who is the Firstborn among many brethren.

I don't doubt that there was some discord between these two on both sides. Cain hated Abel and was angry. And Abel probably had some apprehension about Cain's ability to rule as the first born because they were not in unity in the gospel.

“Can two walk together, except they be agreed?” (Am 3:3)

The Lord said, “And a man's foes *shall be* they of his own household.” (Mt 10:36)

But if Cain were born of the Spirit of God as was Abel then Cain would have loved Abel and ruled over him in love and Abel would have loved Cain the more and respected him as the firstborn because they would both do so in respect to the promised Messiah who is the true Firstborn. There would be unity between them. What I see in this does include brotherly love.

I think the “desire—the subjection” and “thou shalt rule over him” refers to the sin that crouches at the door like a lion—the king of the jungle reigning and ready to do more harm to Cain.

Turn to Romans 6. This is the second thing that shall be Cain’s, “If thou doest well,”. The first thing is, “thou shalt be accepted” of God. The second thing is,

Romans 6: 14: For sin shall not have dominion over you: for ye are not under the law, but under grace....16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17: But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18: Being then made free from sin, ye became the servants of righteousness.

If any sinner declares God just and himself guilty, if he love Christ and God’s mercy and salvation in Christ and not by our sacrifice, if we walk humbly with God ever depending upon his grace to sustain us and keep us—that sinner does so because the Spirit of God has regenerated him and washed him clean in the blood Christ the Lamb and made him a new creature in Christ, born of the Holy Spirit.

The old man has been crucified with Christ; the new man raised with Christ to newness of life. We reckon ourselves as we really are—dead indeed unto sin but alive unto God. By being made a partaker of the divine nature, by the Holy Spirit of God, there is not a possibility that “sin shall have the dominion over you because you are not under the law but under grace”.

It does not mean that sin’s presence would not be always mixed with all that Cain did nor that a believer will be able to keep the law of God, it does not mean that Cain will be able to make himself perfect by anything done or not done in his flesh, it does not mean that there will not be unbelief mixed with his faith or that his relationship with his brother would not have sin mixed with it.

The language used in our text: *unto thee shall be his desire and thou shalt rule over him*—is the marriage language used of Eve toward Adam. In Romans 7, Paul said it means that by the grace of God you are no longer married to the law, but dead to the law and married to Christ, in subjection to Christ your Husband, who by his grace is able to make you stand and subdue your old man of sin, able to preserve you by his power and grace so that you shall never fall away but shall be kept resting your eternal soul into his hands. It means Christ alone shall present you faultless before the throne.

Turn to 1 John 3. Those born of God cannot sin—that is, they cannot cease believing Christ and be carried away with the sin of seeking acceptance with God by the wicked works of our religious deeds. They will be kept stayed upon Christ who is all our righteousness because his Seed abides in us. Also, the enmity toward brethren accepted of Christ, brethren who love Christ, that enmity no longer has dominion over you. Having been begotten of God you we love those begotten of God.

1 John 3: 8: He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10: In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother...[23: And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.]...12: Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous [who made these two brothers to differ?]... 9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God...24: And he that keepeth his

commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

If Cain was born of the incorruptible Seed, he would have done well—come confessing his sin, come by faith in Christ and his heart would have been united with his brother Abel's heart by the bond of Christ's love for them both. His hearts endeavor would be to do whatever would help and not hinder his brother in keeping Christ preeminent before them both.

When you are washed in the blood of the Lamb, brethren take sides with God against themselves, delight in his mercy believing Christ and walk humbly ever dependent upon God's grace. Brethren, believe God and love one another.

Sin crouched at Cain's Door and had dominion over him. He would not enter, could not enter, into Christ the Door because the sin—the enmity of his heart against God and his Christ barricaded his entrance. And that same sin reigned so that he hated Able because Abel was accepted in Christ Jesus and Cain was not. And Cain's sin reigned more and more—he turned his back on God, he killed Abel and God cursed him forever.

**NOW HERE IS GOD'S QUESTION TO YOU SINNER.**

**Genesis 4: 6: And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen? 7: If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.**

Amen!