

# Don't Be Like Cain



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## **Genesis 4**

You know, one of my favorite commercial series is the commercials about not turning into your parents, with Dr. Rick. They're just absolutely hilarious! Usually I don't think of myself as the person in the commercial, but the people in the commercial are probably about my age, though I feel like I'm way younger than they are. The one that really got me realizing for the first time that he's talking to me is the one where there is a bunch of people in front of a dumpster and they're cleaning out their stuff. He's trying to teach them not to become like their parents who hang onto their things. There's this guy standing in front of a dumpster holding random pieces of crown molding, and he's like I don't know if I want to throw it away, I might use this. Dr. Rick says no, you're never going to use this random piece of crown molding. It dawned on me that in my garage I have random pieces of crown molding, just in case, I don't know, I'm going to need this crown molding for something. I don't even know if it's from the house I'm actually living in! But I've got it stored just in case I'm ever going to need it. The next guy is who really got me though. He gets up to the dumpster and he has some old floor mats from a car, and Dr. Rick says, "Do you still own the car?" and the guy says, "Nope." I realized that in my garage I have mats from a Honda Odyssey van that I haven't owned that van for five years! Every time I walk by them, I have that thought... *You never know, maybe I'll buy another Honda Odyssey and*

*need these mats.* This is when I realize, oh, that's me! I'm the guy in front of the dumpster that can't throw my stuff away; I'm becoming my parents!

You see, sometimes to know what we shouldn't do, you have to see somebody do it and realize you don't want to be like that. We learn from different people, and so sometimes you see a good example of somebody and you're going to learn something from them, like a life skill. If you love basketball, you're going to find an athlete who you really love and you're going to try to emulate them, be like them. But you can also look at people and see that you do not want their life; you do not want to end up like them. That's what the don't be like your parents commercials are about. You don't want to be like some of the examples you see. In Genesis chapter 4, we're going to learn about the way of Cain, and the big idea is don't be like Cain. I want to read two places in the New Testament that I think would give application from Genesis chapter 4 and that basically says don't be like Cain.

### **Scripture**

1<sup>st</sup> John 3:12 – ***"We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous."***

Jude 1:11 – ***"Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain..."***

The first thing we see in Genesis chapter 4 is the first babies in the Bible, which is a pretty unique thing. Verse 1 says, "Now Adam knew Eve his wife, and she conceived and bore Cain, saying, 'I have gotten a man with the help of the LORD.'" Now when we first read that, we're thinking ok...there's a baby; no big deal. But can you imagine being the first parents? If you're Adam, you got here because God made you out of dirt, and if you're Eve, you got here because God made you from a rib of Adam. So maybe you're not really sure how the whole next people are going to get here. All of a sudden, this be fruitful and multiply, you fulfill that—you are the very first people who are experiencing pregnancy. Eve didn't have

the internet to figure out what's going to happen next. I'm sure she is like... *Uh, Adam, is this normal? Your stomach's not growing like mine is. What's going on here?* She's going through some changes and they're probably trying to figure it out together. I'm assuming Adam delivered the first baby, which could you imagine that? He's the first guy; he's never even seen it or heard about it before! But notice what Eve said, "I have gotten a man with the help of the LORD." I think what we see is the reality that birth is a miracle from the Lord. Yes, there is biology, that by the way God created, but there's also theology in God knitting us together in our mother's womb. There is a miraculous nature to us, humans, giving birth. What happens to a woman and how that can happen is an amazing thing! When we have children, we should say, "Thank you Lord, this is a miracle, I have gotten a man with the help of the Lord, thank you, glory to you. You have given me a gift."

Notice that the language says, "Adam knew his wife" and then they conceived and had a baby. We see that act of be fruitful and multiply is not just for multiplying, it's actually about deeply knowing one another in a marriage relationship. It would be this intimate act that they would know each other and they would grow together in experiencing delight and pleasure together. That it would be this fun thing that only they get to do, but it's also connected to something. There is a *teleios* connected to that act and there is the opportunity of pregnancy, and we should hold both of those things in tension together—we can't separate that act from the possibility of children. In other words, if pregnancy would be the worst thing because you're not married and you're single, then you shouldn't be enjoying that gift because it is connected. In a marriage relationship, even if you haven't planned to have a child, it's okay because you're married; you change your plans and you proceed with it. We can't separate the act and say it has nothing to do with children; it does have to do with children. But it's not just an act to have children and produce the next generations; it's something that married couples actually have that grows their intimacy and love together. Adam *knew* his wife and she bore a child and had Cain. We see this beauty that it's this miracle, which by the way, the world would be so against. It's right here in the very beginning because this is God's miracle, God's goodness to human beings, this gift He's given to our first

parents, and so it would be something that of course the world and the enemy are going to want to attack.

So they had Cain, and then verse 2 says she bore his brother, Abel. Notice it tells us what they do; it says, "Now Abel was a keeper of sheep, and Cain a worker of the ground." When we read Scripture, especially in Genesis, we tend to read it like it this happens and then immediately this happens. Some time has passed here. They're not three months old when one's a farmer and one's a shepherd. Things have progressed, they have grown through childhood and adolescence, and now they're coming into their own manhood. What it tells me is Adam is showing his sons how to be workers. Adam is teaching his sons to fulfill that mandate God told Adam and Eve—subdue the earth. Be a tiller, tend the animals, find out your calling and do something to make this place great, so he's teaching his boys how to be farmers, how to be shepherds. There weren't a whole lot of options beyond that at this point, and so Cain decides he want to be a farmer, he wants to grow things, and Abel wants to be a shepherd, he wants to herd things.

Now, I think what we can imply here is Adam doesn't only teach them to work, but he also teaches them to worship because what we see next is that in their work they also worship. Notice what it says about work and worship. Verses 3–6, "In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell." So Abel brings an offering, a firstborn of his flock and of their fat portions, a sacrifice to the Lord. Cain also brings some of the fruit of the ground as an offering. What strikes me about this is it seemed like it's just normal. We don't have this thing of God just now decides this and He comes to Cain and Abel and says...*Hey, I've got a new thing we're going to do. You are also going to be worshipers and you're going to worship by bringing an offering of some of your best.* It seems to be it's just what they did; it was just sort of expected. So what does "the course of time" mean? Well, it's probably an agricultural year. Like Cain has planted, there's been harvest, now he's harvesting his harvest. Abel's

sheep have given birth and now he has all these little lambs. So the harvest and the lambs were here, their work has produced something, and the natural response when your work has produced something is to now worship the Lord with your best. My guess is Adam taught them how to do this. My guess is Adam and Eve were also doing this. They were worshiping the Lord with their best and they were teaching their sons to as well. The other option is God just told Cain and Abel He was ready for a sacrifice or an offering, and He gave them instructions. We're not told which one it is so I'm just going to assume Adam taught his boys how to do this, and now the boys are old enough where it's their time to do this. This is their harvest and their lambs, and now it's time for them to decide if they are going to work and also worship. It's time for them to decide how they're going to approach God.

Notice what we see. When we see Abel's offering, the text says he brings the firstborns. In other words, those are the best. He also brings the portions of their fat. In other words, the ones that are plump and juicy. They would be really tasty and be very tempting to hold for yourself. The absolute best is what Abel is bringing to the Lord. When we see Cain's offering, and when you read the text, it's as if he brought some of the grain, some of the fruit of his harvest. It doesn't say the first fruits, it doesn't say his best, he just brings some to the Lord. I think what we see is this motivation that comes with worship. It's not just what we bring it's how we bring it. I don't think it's that God loves blood sacrifice and doesn't love grain sacrifice, because all throughout the Old Testament there are both blood and grain sacrifices. Both would've been acceptable, but it's how they are bringing these sacrifices. Are they bringing their very best? Are they bringing it with the right motivation? In other words, love for God and gratitude for a harvest or for lambs, saying all these are gifts, I'm a steward, I'm going to bring my best to God as worship because I love Him and I'm giving Him my very best.

See, I think the heart absolutely matters when it comes to worship. We don't bring grain and sheep to the Lord anymore, but we do bring our offerings of praise, we do bring our tithes and offerings. Just evaluating your own heart and your own spirit, how do you think you do in moments

of worshiping God in praise? As God looks down at your worshiping of Him, what does He see? Does He see a delighted heart making much of Him? Does He see eyes fixed on lyrics that make you think of the gospel and grateful for who God is? And man, those battles that you're fighting and you're thinking about what you're going through and you're trusting the Lord, and even though it's hard, you're loving God and it's bringing emotion and you're connected to Him. Or, are you thinking... *what's for lunch? Man, I wish I had another donut. Hmm, I bet going fishing or hiking would be nice today; the sun is shining.* Is that you during worship? You're here, you're doing it because you know you're supposed to come to church, you know that's required of you. You're here, you're doing the thing, you're bringing the offering, but is the offering actually your heart to God? Is it actually you worshiping the Lord bringing your very best to Him, or are you going to mumble a few songs, not really thinking about the Lord but about what's going on because you're ready to get through it so you can go about the rest of your day? How was your worship?

See, God had regard for and He accepted Abel's offering, but He didn't have regard for Cain's; He rejected Cain's offering. They're both bringing something, but one is accepted and one is not. I guess the question would be why, and I think it's all has to do with motivation. It all has to do with their hearts. The New Testament brings some light into what's happening here. Hebrews 11:4–5, which God wrote the whole Bible so God also wrote this part of the Bible and says this, "By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gift. And through his faith, though he died, he still speaks." So what is the difference in Abel's worship and Cain's worship? Hebrew says the difference is faith. By faith Abel brought a more acceptable sacrifice. It was the firstborns, it was the fat portions, it was the best, the ones that you would want to keep for yourself. But Abel's saying I love God, I trust God, I believe God, and my faith is in God, and so his work and worship was rightly balanced—worship comes first and I'm going to worship the Lord with all that I do and with all of my work. So if the difference is Abel had faith, then we can say Cain did not have faith. He actually disbelieved. He was not a believer as he's bringing this offering; it's just an action. It's just this religious thing that

he's supposed to do that his dad told him to do, that he saw his mom do and now he's doing, but it's not from his heart. It's not his best. It's not his firstfruits. It's like I'll gather some leftovers and I'll bring it, but I really want to get back to my work because work comes first. But for Abel, worship came first and work was part of worship.

So again, how is your worship? Because we are in the rhythm of work six, come and worship on the Lord's day, and bring a sacrifice of praise. How is your sacrifice of praise? Is it full of faith? Do you have a full heart, loving God, believing the gospel, just enthralled with who He is? Or is it a little bit more like Cain—I'm here but it's just because I'm supposed to be, or I have to. See, our heart really matters. At the end of service, we're going to ask if you want to give, and some of you might give because your mama or daddy taught you to give and it's just what you do. You're like, oh yeah I guess they need to pay for these lights so I'll put a little in the offering box, but man, it would be nice to just keep it all. I'll give a little bit...Grandma said 10%, so I'm going to do it and that's fine. You know you have to but it's not because you actually want to. But some of you are thinking about the Hardin Brazil missionaries on the Amazon River and you know what you give gets to fuel that. Nick and Bethany are in Nicaragua and you get to fuel that. We have people all over the place that we get to fuel through our giving. It's exciting to see what God is doing all over the world and we get to be part of that. That's exciting and you give because your heart is full and you want God's message to go to the nations. See, it's the same action, you give money at the end of service...that's an action, but the motivation can be two totally different things. Worship is man with full faith and a full heart loving the gospel. We're taught this all throughout the New Testament. Do you remember that woman who gave a penny and Jesus said she gave more than anybody? It's not how much you give; it's where is your heart as your giving. Where's your heart in the sacrifice? It's not how high you raise your hands or how loud you sing, it's what's going on in your heart. Is it exploding with the goodness of God? Because that's worship, and our worship matters. God is looking at two kinds of motivation and one is good, and one is not—something is wrong with how you are pursuing me. What we're going to see is wrong worship can easily lead to sin.

Notice the dangers of sin. Verse 6, "The LORD said to Cain, "Why are you angry..." We just saw that Cain is very angry, not just angry, but very angry. So the Lord comes to him and says why are you angry? That kind of sounds like that question...*Hey Adam, where are you?* What is the purpose for God asking questions? To pull the hearts of His people out so they would see they're wrong and repent and confess, and draw near to Him. So God is trying to draw Cain's heart out and He goes on, "...and why has your faith fallen?" Then He says this in verse 7, "If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it." So God's telling Cain, I want you to see how sin works because you're angry, you're very angry. And when you're very angry, you're an open door to temptation and temptation is going to lead you to sin. You better be careful is what He's saying. Notice this idea of how sin works. In Genesis chapter 3, we saw that Satan tells us lies and then we believe those lies and we sin against God. But now we see not just sin tells us lies, but guess what? Sin is actually a power in itself. Sin is like a crouching tiger that wants to attack our flesh. It's crouching at the door. It's ready. And what's it want to do? It wants to attack your desires. Notice it says sin's desire is contrary to yours. I think what it's meaning there is the way God made you as an image bearer of God. There should be certain ways that you live and certain things that you do that's the right thing, but sin is going to come and distort the way you were made and make you live contrary, to make you live in a different way. That's what sin wants to do; it wants to target those desires that are fallen to get you to sin. Sin wants to rule over you. What does God say? You must rule over it. So here's the deal. You're either going to rule sin or sin's going to rule you. That's just the reality you have. You have two choices—sin rules you or you rule sin. You have to get this. You have to figure out how do you rule sin.

Well, it's first important to think about how does sin actually work? How does it tempt me? How does it lead me to sin? I'll call it the Twinkie effect. So this weekend we had 10 sixth and seventh graders that came to my house for Disciple Now. It was fun but it also involved fixing beds after they left and all sorts of things. My wife had gone to DG and bought every snack food imaginable, so our whole kitchen counter is just a mound of



snacks that every sixth and seventh grade boy would just love—Nerd Clusters, Twizzlers, um, you know, Twinkies, Swiss cakes, anything you can imagine. It's all there. These boys came into my house, and like ants, they just devour all of them, constantly coming back just getting more, getting more, getting more. But there's a box of Twinkies that nobody's touching. I don't know why but they don't like Twinkies. But you know what? I love Twinkies, and I haven't had a Twinkie in years. So I walk in and I see this box of Twinkies and it just was like, hmm, there's Twinkies, and then I just walked away. But then I began to think about Twinkies...those little yellow yummys, and I started to imagine opening those little packages and smelling it and breaking it and getting to that cream! So I find myself hanging out with these little sixth graders, we're playing ping pong and I start to imagine the ping pong ball is a Twinkie, you know? Everything I'm doing is just turning into a Twinkie. I'm thinking about Twinkies, I'm visualizing a Twinkie, I'm thinking about eating a Twinkie, I can smell a Twinkie, I can taste a Twinkie. Before I know it, I'm back in the kitchen and I'm opening a box and taking out a Twinkie. I open it, and it's just in my mouth and I'm eating a Twinkie. Man, it was awesome! It was better than I remembered, better than I was expecting—an explosion of taste, pleasure, goodness, happiness. It was just the best four seconds of my life! But after those four seconds, reality hit and I thought why did I do that? Why did I eat a Twinkie? I know in my head that Twinkies are not good for me. I mean I've never been to the doctor and them say you're pretty healthy but if you had a few more Twinkies, you would be really good. No, I know Twinkies are bad for me but I went ahead and ate it because, well, I have a desire for Twinkies. I saw the Twinkie and my brain said you need Twinkies! I ate it and man, it was good, but then right after that it's remorse. Why do that? I know I shouldn't. That's how sin works. You have desires that you know you should not do that. Now, some of the desires are good, like you have desire for let's say love and companionship, but sin can take that desire and bring lust into the equation and then we're doing something completely different. You're desire for food can lead to eating the Twinkie that you know you shouldn't eat. And the moment you eat it, it's the best moment—all of the promises came true. They all say yes in that moment when your anger and your jealousy lead to gossiping about

that girl at work. It's juicy, you got her back, and then you walk away and you get in your car and you start crying because you realize that wasn't what you should have done. You know that's not right, you know that's going to tear her world up, but it's this desire, and sin is easily taking this desire you have that you shouldn't do, and then there's remorse; there's regret. God is saying sin wants you, its desire is for you, but you must rule over it.

James gives us a little commentary on how sin works. James 1 verse 14 says this, "But each person is tempted when he is lured and enticed by his own desires." Kory wants Twinkies. That's a desire. I have the lure of a box of Twinkies. You know what's coming; dude is going to eat Twinkies. That's what's happening right here. But then notice verse 15, "Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death." See, that's how sin works. You have desires, you have proclivities, things that you like and want, and you know some of those things are not good for you and for your soul. But here's the lure—Satan puts something in front of you, sin comes at you with a proposition, with a box of Twinkies, and all of a sudden, you have to have this. Why do we do that? Well, you have a desire that is distorted from the fall and now you have a have a lure, a temptation. And when that temptation is thought about and pondered, and it grows, then all of a sudden it doesn't become a thought, it becomes an action, and the desire is now conceived. The desire flirts and now has a baby and the baby is sin, and the sin grows and ends up killing you. It's that little thing that you know you should have said no to at the very beginning. You should have killed the root of it, the desire, but you let it fester and the desire became sin. And that sin destroyed a relationship, that sin ruined a part of your life that you can't get back now. That sin did something that is likened to death, and if not dealt with, at the end of your life it will actually be death. This is how sin is working in us.

So what must we do? Well, in Genesis God says it wants to rule over you but you must rule over it. Either rule sin or sin will rule you. That's exactly what Paul would tell us in Romans chapter 6. Verses 11–12 say this, "So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its

passions." Let not sin reign in your mortal bodies. That's the same language as God telling Cain not to let sin rule over him. Don't let sin reign in your mortal bodies. It's saying don't let it be king. Don't let sin sit at the throne of your heart and command you and guide you; instead have King Jesus on the throne of your heart. So how do we fight sin then, practically? Well, we can't do it through willpower. I can't "just say no" to Twinkies. It's not through willpower that we say no to sin; it is through resurrection power that we say no to sin. Before Paul said let not sin reign your mortal body, he said consider yourself dead to sin, alive to **God in Christ Jesus**. In Jesus, you have gone through a death and a resurrection. In Jesus, you've been united with Him. You have the power of the Holy Spirit. You can actually say no to sin and yes to God because of what Christ has done in your life. You have the ability to fight sin. But here's the deal; it is an actual fight. If I'm really serious about not eating Twinkies, do you know what I do? When I first walk in and see the box, I throw it away. Really easy, grab the box and throw it away. I think about it no more, done. But if I leave it there, ponder it, think about it, turn it over in my mind, eventually, it's just going to be like give it to me. It's the same thing with sin. You have to sever it at the root with your identity in Christ, knowing who you are, what He's done, and taking that root temptation and dealing with it at its desire.

That's not what Cain does. Verse 8 says, "Cain spoke to Abel, his brother. And when they were in the field, Cain rose up against his brother Abel and killed him." Cain had a sinful desire, a sinful attitude...he's angry, and he's jealous. Cain pondered it, he thought about it; it ruled his heart, it ruled his mind. God says watch out because if you stay angry, if you stay jealous, sin is going to rule you; you're not going to rule sin. But Cain continues in it. He doesn't repent, he walks in it, and that sinful desire becomes a sinful behavior. Your sinful desires will become sinful behaviors if you don't deal with the desire. What Cain should have done? Repented of being angry and started walking with God. Imagine if Cain said... *Okay, God, you're right. Can I just walk with you for the rest of the day, and you just cleanse my heart?* I'm sure God could have handled Cain's anger and Cain's jealousy, but Cain doesn't do that, he runs away from God.

See, when you have an evil desire, what do you do? You walk in the Spirit and you won't gratify the desires of your flesh. You walk with Jesus. You have a plan. It like when I taught my kids to pull weeds, I showed them you can't just pull off the top of it because it grows right back. You have to go down all the way and pull the root out. The root is what you need to get out. The sinful desires that you have, you have to go to war at them. You can't let them fester. You can't let them just hang out in your brain and in your soul. You have to go to war at the desire because the desire will become sinful action. Sin will rule over you if you don't rule over sin...Cain ends up murdering his brother. We've all experienced similar things. Unchecked, jealousy, unchecked lust, unchecked anger, unchecked greed, unchecked cynicism—all these things have led us to all sorts of things that we regret. So the thing is to do is to chase them down before they happen.

Next, we see God's judgment. Verses 9–12 say this, "Then the Lord said to Cain, 'Where is Abel your brother?' He said, 'I do not know; am I my brother's keeper?'" Now Cain is lying to God. "And the LORD said, 'What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.'" So because of Adam, the ground got cursed, and now Cain is the first cursed person. "When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." Cain thought my sin's covered up; I buried the dead body. Now, think about how irrational that was. It's just mom and dad, you and brother...do you not think mama's going to find out at some point? What about when supper rolls around...Hey, where's your brother? *I don't know*. What's that red stuff on your hands? *I don't know...huh, that's weird, I don't know!* His plan just doesn't make sense. But that's exactly how sin is. Sin is always irrational and it makes you do irrational things. It's why when a blowup happens that's big in the news, and we're all thinking how in the world could they have thought they would get away with that. It's because it's irrational! That's what sin is. It calls you to do things, and then your solution to those things is completely irrational but they make perfect sense to you because

you're giving into sin. It made sense to Cain, but it makes no sense that he could hide.

And so the blood of Abel is crying out against Cain. It's crying out to say Cain deserves judgment. Cain deserves death for what he did to Abel. I love how the New Testament would take this and turn it into gospel language. Hebrews 12:24 says this, "...and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel." What does that mean? How does Jesus' blood speak a better word than the blood of Abel? The blood of Abel is crying out against Cain to say Cain is a murderer and Cain deserves to die. The blood of Abel cries out judgment, but the blood of Jesus cries out something different. It doesn't cry out judgment, it cries out grace and forgiveness. See, the blood of Abel says we've all sinned and we all deserve death, and that's true, but the blood of Jesus cries out and says I died for sinners, therefore those who flee to me get forgiveness and grace, not judgment. The blood of Jesus brings forth the gospel.

Now we see God's grace, even in Cain's life, in verses 13–16. It says, "Cain said to the Lord, 'My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.' Then the LORD said to him, 'Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.' And the LORD put a mark on Cain, lest any who found him should attack him. Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden." Cain is driven out of God's presence, and Cain says this is too much, if somebody finds me...

Now, you might be thinking who could find him, I mean it's just the three of them now, right? Well, sometimes we read the Bible and we read it like it happens in one day, two days, or three days. We're reading it very fast but this is happening really slow. Adam ended up living 930 years and the Bible says he had many other sons and daughters, so there's a lot of population growth happening even in the time that reading this story. For instance, I'll just give you a little imagination because people have trouble with how there are other people there. Well, you get people very fast in

biblical days because there's a lot of time. For instance, America has been around about 250 years old. Adam lived to be 930 years old, so almost four times as long as the United States has been a country, that's how long Adam lived. So when the United States started in 1776, there were about 2.5 million people, now there are 340 million people. That's a lot of population explosion in 250 years. So imagine, Adam and Eve have kids, their kids have kids, and you are going to have 900 years of kids having kids—there will be a lot of people. Cain knows there's going to be a whole lot of people on this planet really fast, and they're all going to hear about him and want to kill him. God says nope, I'm going to put a mark on you that's going to save you.

Here's the reality...Cain didn't deserve a mark; Cain should have gotten death. But even Cain, the first murderer in the Bible, gets what he doesn't deserve—he gets grace and mercy, and he gets to live. That is our entire story, all of us who are sinners. Now, you might think well, I'm not a murderer. Jesus says if you even have anger in your heart towards another person, you've murdered them, so we're kind of all like Cain. And like Cain, there are a lot of people that cry out against us in judgment. There are a lot of our sins that cry out we deserve hell forever. But there's other blood. Not the blood of Abel's, not the blood of our neighbor, not the blood of our spouse, not the blood of a kid, there is the blood of Jesus that cries out a better word, and it is yes you have sin but I died for your sin, therefore my blood says you're forgiven and you're free. So if we're forgiven and free, do you know what that means? We now can rule over sin and not have sin rule over us. I don't know what you're going through. I don't know what the Lord's doing right now in your life, but maybe you, like Cain, are giving into sin, you're giving into desire, you're doing all sorts of things and you just need to remember who you are in Christ. You've been unified with Christ and you're dead to sin and alive to God. Now you need Jesus, not sin, to rule your heart. You need to rule over sin so that sin doesn't rule over you.