

THE FRATRICIDE OF ABEL

We will study our text by the following four homiletical points. [Also note the consecutive waw with the speaking verb amar along with the preposition to (el)].

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| • Gen. 4:8 | Cosmos Diabolicus (1 John 3:12) | Abel's death | (Cain said to Abel) |
| • Gen. 4:9-12 | Court | Arraignment of Cain | (Lord said to Cain) |
| • Gen. 4:13-14 | Consequence | Appeal of sentence | (Cain said to Lord) |
| • Gen. 4:15 | Coded law | Antediluvian period | (Lord said to him) |

Cain's fratricide of his brother Abel was the first recorded case of pre-meditated murder in the Bible and human history (John 8:44). Cain killed and buried Abel like an animal (Gen.4:10; 1 John 3:12).

This lesson will study SIX aspects of CAIN'S FRATRICIDE OF ABEL.

1. Cain's fratricide of Abel was not committed against a coded law of God or against a national law.

There was no divine law against murder at this time. However, it will be added to the rest of the antediluvian civilization as a result of it (Abel – Gen.4:15; Noah - Gen.9:5-6).

2. The fratricide of Abel was motivated by Cosmos Diabolicus (CD) against the sovereignty of God and against the conscience of man.

We learn that cosmos diabolicus attacks the conscience (1 Tim.4:1-2) [seared conscience] or (Rom.1:28-32) [depraved mind].

Footnote: CD attacks the basic doctrine that mankind is created in the image-likeness of God (Gen.1:26-27; 3:22; 9:5-6). It also mocked the prophetic blood sacrifice of Christ for Adam's Original Sin (AOS) (Gen.3:15; 1 Cor.15:22, 45).

Footnote: John refers to it as manslaughter (anthropoktonos) in 1 John 3:12-15. "Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him." (1 John 3:15) We learn that shedding of innocent blood is the result of Old Sin Nature (OSN), anger working with evil thinking (CD) manifested in hate, bitterness, spite, and malice.

Footnote: As you interpret 1 John 3:12-15, remember that Saul of Tarsus was declared a murderer (Acts 22:4, 20; 26:10-11; 1 Tim.1:15). Also remember that Jesus and Stephen prayed for those who were putting them to death (Luke 23:33-34; Acts 7:60).

3. Cain's fratricide of Abel was also against Divine Institution #1 (individual's freedom) (Gen.1:26-27; 9:6). It was an attack upon an individual's right to life and pursuit of happiness of DI #1.

The shedding of innocent blood is anti-society, anti-establishment, and anti-God. The shedding of innocent blood is an abomination to the Lord (Prov.6:16-19) (Hos.4:1-2; Jer.7:1-11).

It moves from an offense to an abomination when the evil intentions of CD attack DI#1 (image-likeness of God), conscience (good and evil), innocent blood, penal coded law, Scripture, and biblical history.

4. Since Cain's fratricide of Abel didn't violate a divinely coded penal law, it didn't carry the death penalty. [Question: How then did God deal with Cain apart from the law?]

First, God didn't overlook it as a human injustice.

Second, God spoke as the voice of the innocent victim (Heb.12:24). "Abel's blood cried out for justice and retribution (see note on Gen.4:10, whereas the blood of Jesus shed on the cross speaks of forgiveness and reconciliation (9:12; 10:19; Col.1:20; 1 John 1:7)." (NIV, Heb.12:24)

"Abel, in one sense a prophet (Luke 11:50-51), 'still speaks, even though he is dead' (Heb.11:4), for his spilled blood continues to cry out to God against all those who do violence to their human brothers. But the blood of Christ 'speaks a better word' (Heb.12:24)." (NIV, Gen.4:10)

Third, God dealt with it on the basis of shedding innocent blood (Gen.4:10-11).

Fourth, God does not forget about the death of the innocent. Why then did God permit it? Gen.2:7; Jer.10:23; Rom.8:32; 14:7-8; Heb.11:35-40). [Consider the bigger picture of the Plan of God.]

5. While physical death is the result of AOS, the shedding of innocent blood is the result of the depravity of evil thinking (CD) (Mark 7:20-23; John 8:44; 1 John 3:12; Rom.1:28-29; Prov.1:11).

The first two laws given to mankind by God dealt with two types of deaths: spiritual and murder (Gen.2:17; 4:15; 9:6).

While we are all sinners (resulting from AOS), we are not all criminals or all murderers (Rom.5:6, 10-12; 6:23).

6. The seven laws of vengeance and the mark of Cain were instituted as a result of Cain's fratricide of Abel (Gen.4:15, 24).

"Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the Lord appointed a sign for Cain, lest anyone finding him should slay him." (Gen.4:15)

Cain's mark (oth) [sign] was a sign of God's great mercy, judgment, and new penal code concerning murder. It was sign to others of God just vengeance on behalf of the victim's rights.

God's judgment upon Cain considered Abel's loss of rights to life and the pursuit of happiness of DI#1.

National laws must never forget these basic rights (Rom.13:1-10; Exo.20:12).

Divine laws are not designed to solve social or sin-nature problems but to protect human freedom (DI #1).

In Cain's judgment, God established legal rights for future Antediluvian victims with this penal code.