

Oak Hill Baptist Church



Who is Your Master?

Pastor Tyson Bloor

The Book of Genesis / Genesis 4:1–8

Genesis 4:1–8 NASB95

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a manchild with *the help of* the LORD.” Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? “If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

Cain - קַיִן (qǎ·yin): n.pr.; ≡ Str 7014; TWOT 2017—LN 93-pers. (male) Cain: first son of Adam and Eve ([Ge 4:1–25](#) passim+); also, a part of a compound name, Tubal-Cain

Cain - קַיִן (qǎ·yin): n.[masc.]; ≡ Str 7013; TWOT 2015a—LN 6.29–6.40 spearhead, i.e., the metal, pointed end of a spear as a weapon ([2Sa 21:16](#)+)

Able - הֶבֶל (hě·běl): n.pr.; ≡ Str 1893;—LN 93-pers. (male) Hebel (Abel NIV): second son of Adam and Eve ([Ge 4:2–25](#) passim+)

Able - הֶבֶל (hě·běl): n.masc.; ≡ Str 1892; TWOT 463a—1. LN 6.96–6.101 idol, i.e., a fashioned object with a focus on its lack of value ([Dt 32:21](#)); 2. LN 65.30–65.39 meaninglessness emptiness, futility, uselessness, i.e., what is of no use on the basis of being futile and lacking in content ([Ecc 1:2](#)); 3. LN 23.185–23.187 breath, vapor, i.e., unit of air that passes in and out of the lungs through mouth and nostrils, with a focus on its briefness and lack of content ([Isa 57:13](#); [Pr 21:6](#))

Offering - מִנְחָה (min·hā(h)): n.fem.; ≡ Str 4503; TWOT 1214a—1. LN 53.16–53.27 offering, sacrifice, i.e., a gift offered to God as a religious activity ([1Sa 2:17](#)), note: this can be grain, fruits, animal or other offerings; 2. LN 57.71–57.124 gift, present, i.e., something given to another without compensation ([2Ki 8:8](#)), note: often the one receiving the gift is a superior in some way;

Fruit - פֶּרִי (perî): n.masc.; ≡ Str 6529; TWOT 1809a—1. LN 3.33–3.46 fruit, i.e., any produce from crop-bearing plants, shrubs, or trees ([Ge 1:11](#)); 2. LN 43 harvest, crops, i.e., what is harvested, viewed as a collective whole ([Dt 7:13](#)) note: for MT text in [Hos 14:3](#)

Firstlings - בְּכֹר (bekōr): n.masc.; ≡ Str 1060; TWOT 244a—1. LN 10.43–10.44 firstborn, usually, the first male offspring, the oldest son, with the associative meaning of prominence in the clan and privileges pertaining to clan and inheritance ([Ge 43:33](#); [Ne 10:37](#)), see also 1142; 2. LN 4.1–4.37 firstborn animal, i.e., the physical firstborn of a domestic animal, apparently either male or female, implying a choice or best product ([Ge 4:4](#); [Lev 27:26](#))

Regard - רָצָה (šā·'ā(h)): v.; ≡ Str 8159; TWOT 2429—1. LN 57.125–57.141 (qal) accept, look with favor, have regard for, i.e., receive a gift or other object as acceptable ([Ge 4:4](#), [5+](#))

Countenance - פָּנֶה (pā·ně(h)): n.masc.; ≡ Str 3942, 6440; TWOT 1782b—1. LN 8.9–8.69 face, i.e., the front part of the head, including main organs for perception and speech; eyes, mouth, etc. ([Nu 12:14](#))

Angry - רָחַץ (hā·rā(h)): v.; ≡ Str 2734, 8474; TWOT 736—1. LN 88.171–88.191 (qal) be angry, aroused, burn with anger, have a temper, i.e., have a strong feeling of displeasure, with a focus of an action to follow ([Ex 22:23](#))

Sin - חַטָּאת (hăṭ·ṭā(')t): n.fem.; ≡ Str 2403; TWOT 638e—1. LN 88.289–88.318 sin, wrong, iniquity, i.e., that which is an offense against a standard ([Ex 10:17](#)) note: for another interp of [Nu 32:23](#), see last entry; 2. LN 53.16–53.27 sin offering, i.e., one of the major offerings given for the purpose atonement as expiation or propitiation of sin against God ([Ex 29:14](#), [36](#); [30:10](#); [Lev 4:3–16:27](#) passim; 23:19; [Nu 6:11–29:38](#) passim; [Eze 40:39–46:20](#) passim)

Killed - רָחַץ (hā·rāḡ): v.; ≡ Str 2026; TWOT 514—LN 20.61–20.88 (qal) kill, i.e., put a creature to death, usually by intention, but by accident is possible in some contexts ([Ex 2:14](#)(2×)); (qal pass.) slain ([Pr 7:26](#)); (nif) be killed ([La 2:20](#)); (pual) death ([Ps 44:23](#)[EB 22])

1 Samuel 15:22 NASB95

Samuel said, “Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *And* to heed than the fat of rams.

Psalms 51:16–17 NASB95

For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.

Proverbs 21:3 NASB95

To do righteousness and justice Is desired by the LORD more than sacrifice.

Hosea 6:6 NASB95

For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

1 Peter 5:8 NASB95

Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

1 John 3:7–8 NASB95

Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.