

# The Book of Jude (Part 12) - Cain and His/Our Heart Problem

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/23rzt9/the-book-of-jude-part-12>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## Cain's Wicked Heart: The Way of Transgression

This is a sermon by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, that focuses on the **Epistle of Jude**, specifically addressing the nature of "dreamers," who are characterized as religious hypocrites who reject authority and speak evil of what they do not understand. Daniel **equates these dreamers to biblical figures** like Cain, Balaam, and Korah, noting that they all had a prior relationship with God yet were condemned. The main body of the discourse examines the story of **Cain and Abel's sacrifices** from Genesis, arguing that God rejected Cain's offering not because of the type of gift, but because of **Cain's wicked heart and lack of reverence**, as evidenced by his refusal to give his "first and best" and his angry reaction to God's rejection. Daniel connects this ancient narrative to **modern Christian life**, emphasizing that true worship requires a consecrated heart and prioritizing God above all worldly desires. Finally, the sermon concludes by reminding the audience that they have **God-given authority to overcome sin**, urging them to choose obedience and righteousness over rebellion.

*[Video montage]*

The letter of Jude. The warnings of history to the ungodly. Wolves in sheep's clothing.

*[Daniel Joseph]*

Shabbat Shalom, everyone. Well, for several weeks, we've been looking at Jude's comments regarding what he calls dreamers. These are the wolves in sheep's clothing. These are the men who have no problem speaking evil of dignitaries. They have no problem, no compunction about rejecting authority. They have no problem with defiling the holy temple of God.

All the while, they're doing these things and others, and they're professing their faith in the LORD. They're confessing their dedication to His service. And this epistle is so disturbing; it is so intense that I have to be honest with you, just for me having to go through this and teach this, it is heavy; it is so weighty. And what weighs on me is, yes, it's exactly what Jude is talking about. It's everything that's there and the reality of it; it's terrifying. But when you're living it, and you see it literally happening in

front of your face, and you see what's happening to the churches in this country and even around the world, that's when it's too real, or they use the term "surreal."

Well, today, Jude is going to further press the point. And he's going to bear down. And what we're going to read is this. We're going to begin in Jude 1:10—**But these** dreamers, these are dreamers; they **speak evil of whatever they do not know ...** (Emphasis added). I want to be clear on something, and this is important. If you want to understand this passage, you have to understand this: He is not talking about knowing the things of the world or the ways of the world. You know, sometimes we use that statement, "Man, that person really doesn't understand the way the world works." That is not what Jude is bringing to the table. He's explicitly talking about a spiritual context. They speak evil of things they don't know.

Just to give you some examples, as I have before, the Pharisees were experts, they were dreamers, and they spoke evil of things they did not understand. Yeshua goes out and heals on the Sabbath, and they condemn Him. He does work; He brings honor to the Sabbath, and what do they do? They condemn Him for breaking the Sabbath. They did not understand God's spiritual doctrine, His truth, or His theology. They understood nothing about that.

Sadducees have a run-in with Yeshua in Matthew Chapter 22, and we know what happened there. They thought that they were going to trick Him; that they were going to trip Him up on His theology, because the Sadducees believed there is no resurrection. And so, they paint this situation, and Yeshua responds to them and says (Matthew 22:29), **"You are mistaken, not knowing the Scriptures nor the power of God."** You don't know the Word. I mean, how frightening is that?

As Yeshua goes out, casting out demons, they're fleeing. He's doing an awesome work of deliverance. What are the Pharisees coming for? Now these are the pious, the righteous ones, the ones that people come and revere. They look to them for the answers in the Word, and they come on the scene and say (Matthew 9:34), **"He casts out demons by the ruler of the demons."** This is exactly what Jude is talking about in Jude 1:10; they **"speak evil of whatever they do not know."** And what it is they don't know is this: They don't know Spirit and Truth.

Then he goes on and says this in Jude 1:10—**... and whatever they know naturally**, the natural inclinations of the flesh, whatever they know naturally, **like brute beasts, in these things they corrupt themselves.** Basically, here's what Jude is saying. Jude is saying, Okay, all the things of the Spirit, these dreamers, they don't get it; they don't understand. But you know what they do understand? They understand the world, and they acquiesce to all of it. That's what they know. This is what ends up happening, and they corrupt themselves with that knowledge.

Now this is kind of a powerful introduction for today, but as we go to the next verse, listen to what he says. —Jude 1:11— **Woe to them! ...** (Emphasis added). Woe to them. Now you need to appreciate this; this is not light. This is a nuclear bomb of judgment. Jude employs this nuclear bomb, and when I show you kind of where this is coming from, you're going to appreciate this a lot more, because Jude is not bringing this of his own accord; he's actually drawing from the prophets right now.

Hosea 7:13- "Woe to them, for they have fled from Me!

Jude 1:11- Woe to them!

οὐαὶ αὐτοῖς

We go to Hosea, and you'll see this. — Hosea 7:13— "**Woe to them, for they have fled from Me! ...**" (Emphasis added). At the beginning, He says, "**Woe to them.**" Now the reason I put this up in Greek—"ouai autois (οὐαὶ αὐτοῖς)," which is what you see—is "Woe to them." I put that up there because you have to understand, it's the identical Greek construction that you find in Jude as you would in the Septuagint version of the prophet, all right?

And so, the prophet begins by saying, "**Woe to them, for**" — What happened? "**They have fled from Me.**" See, to flee from God means you have to be with Him. You had to be with Him at one point. What does Paul tell Timothy? It's interesting; in 1 Timothy 4:1, he tells him, "**Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.**" Teachings of demons. Yeah, but all these people, and here's the thing: they continue to be wolves in sheep's clothing.

And so here, this is the LORD speaking in Hosea 7:13—"**Woe to them, for they have fled from Me!** And then he says this: **Destruction to them**, do you understand? When Jude uses this statement, "Woe to them," what it means is destruction to them. It is the mark of death. So Jude comes on the scene and says, Woe to them. It is the mark; they're receiving this mark of death. Why? Well, look at what it goes on to say in Hosea—**because they have transgressed against Me!** They haven't followed the Word. They've gone off the path of righteousness, off of His commandments—off of His Torah, and now they're doing things their own way according to their own heart. And then it says, "**Though I redeemed them, yet they have spoken lies against Me.**" (Emphasis added). I mean, this is where Jude is pulling from. This is the context that he's pulling from.

See, Christians come into the church when we think of this in modern-day terms. Christians come to the church. Do you know why? They're redeemed. They called out to Yeshua, Jesus, and Jesus saves, and Jesus forgives. But then there comes the time when you allow the pollution of the enemy, the corruption, and the seduction to come in, and things start to go awry. It gets really, really scary.

"**I redeemed them, yet they have spoken lies against Me.**" Let me give you an example of the lie. You go to Jeremiah 7:10, and His people were coming to the temple to praise, to worship, and to adore Him, and what ends up happening is they say, "**We are delivered to do all these abominations.**" You know, all these sins that we have in our lives, it's okay. We're delivered to do all these things. In other words, what they're saying is that no harm is going to come to us. Even those little things—all these sins are happening, and nothing's going to happen. This is the mindset of a dreamer.

Oh man, a great example of this—I just thought of it. Matthew Chapter 23 says, <sup>13</sup> **Woe to you, scribes and Pharisees ...** Yeshua says, Woe to you; you're marked for death. Woe to you, **hypocrites.** <sup>16</sup> **Woe to you, blind guides ...** Yeah, you can clean the outside of the cup; you make it look beautiful, but inside it is full of abominations. You guys are <sup>27</sup> **like whitewashed tombs.** You make the outside of the tomb glorious and beautiful so everybody looks at it in awe, **but inside are full of dead men's bones and all uncleanness.** These are wolves in sheep's clothing; these are dreamers. These are the ones that walk among us. These are the ones that we need to be concerned about.

Jude goes on, and we're going to finish out the passage. — Jude 1:11— **Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.** (Emphasis added). Isn't that amazing? So, let's go back to verses 5, 6, and 7, where he brings three historical events to the table to show you how intentional Jude is about crafting this document—three historical events. In Verse 8, he gives three specific characteristics of what the dreamers bear: they **defile the flesh, reject authority, and speak evil of dignitaries.** And now, guess what? He brings three individual people, perfect examples of what it looks like to be a dreamer.

And look at them carefully, because I'm going to tell you this. Every single one of them knew the LORD. Every single one of them had an experience with God. Every single one of them went and worshiped Him—everyone. See, when we read this epistle, it should make the hair on the back of your neck stand up because we're not talking about atheists. We're not talking about those in the world who have rejected the Messiah Yeshua. We're not talking about unbelieving Orthodox Jews. We're talking the most inner sanctum, people who are in a relationship with God, who know of Him.

Well, this last one we've already looked at; this guy here, Korah, is a perfect example of a dreamer. We're going to be looking at these two, Cain and Balaam, over the next couple of weeks, and we're going to begin with this one, Cain. Because, you know, one of the things I mentioned before is we're kind of at a disadvantage today to a degree; at least some Christians are at a disadvantage in the following way: here you have Jude name-dropping; there's no exposition behind this. Where's the description of who these men are? It doesn't exist because the expectation is that you know exactly who I'm talking about. And so, to ensure that we walk away with exactly what Jude has for us, we're going to go and know exactly what these men have done and what they look like. And then and only then can you appreciate really what he's saying.

So, we're going to go to Genesis; let's dig into this. —Genesis 4:1-2—<sup>1</sup> **Now Adam knew Chavvah (חַוְוָה), Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."** <sup>2</sup> **Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground** (emphasis added). Two things we learned about this right off the bat, very quickly. Number one, Cain is the older; he's the firstborn. Okay? Number two, we know about their occupations, and the significance of these occupations is going to come more into light as we continue.

Let's look at this in Genesis 4:3— **And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.** Okay, Cain is a farmer. Noah was a farmer. I mean, some people try to demonize the occupation, but biblically, it doesn't work. Yeshua, even in His parables, likens God to a farmer. I mean, we know the Parable of the Seed, where He goes out and sows the Word; He sows the Seed. And so, Cain is a farmer. What would you expect a farmer to do? Exactly what Cain is doing. The things that he's laboring over, and what God has blessed—God has blessed the field. Cain has labored over it because that would be the curse, but God has blessed it. Now he's bringing to God his portion—interesting.

There's something about this that you cannot forget, and this is critical; please recognize this. Cain is not bringing this offering to a demon. He's not bringing this offering to a pagan god. That is not what's going on here. He's not even bringing it to his parents and saying, "Hey, Mom and Dad, here you go. Here's your portion." He's bringing it to the God who created heaven and earth, who blessed the field. He's bringing it to the God who made him. What are we seeing right here? It is absolutely an act of worship. It's the very definition of worship.

Now here's the deal. Do you want to go and lay incense at the feet of Buddha, or do you want to bring some sort of offering to Buddha? I'm sorry, that's an act of worship. You're obviously forbidden; you can't do it. But we have to identify what Cain is doing here. He's involved in worship, and not of a pagan god, but of the One True God.

Now, something else that I think is worth mentioning. If we go to this passage in the Targums, the Aramaic translation, the Targumists record something we don't get here. And what they record is when Cain and Abel brought their sacrifices. They did it on a very, very special day, which is just more of a side note, but it is something that it'll be fun for you to ponder later. And this is what we read: —Targum Jonathan – Genesis 4:3— **And it was at the end of days, on the fourteenth of Nisan, that Cain brought of the produce of the earth...** (Emphasis added). This is Passover. This is the very time that the Pesach lamb was killed. And what happened because of that? Israel was delivered, and they were driven out of the land; deliverance came. It's a significant date, and even more significant when you consider the next verse that we're going to read in Genesis.

#### Targum Jonathan

**Genesis 4:3-** And it was at the end of days, **on the fourteenth of Nisan**, that Cain brought of the produce of the earth, . . .

**Genesis 4:3-** And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

It says this in Genesis 4:4—**Abel also brought**, oh, **of the firstborn of his flock and of their fat ...** (Emphasis added). Isn't that fascinating? Because you have to tie this together. This is kind of surreal when you look at Abel, and he takes the firstborn of his flock. Well, if you go back to Exodus on the 14th of Nisan, when that Pesach lamb was killed and the blood applied, what did the LORD do to all the firstborn? Well, the first thing He did was spare all the firstborn but also sanctify them for the generations to come. Every generation, He had sanctified the firstborn. Both man and beast, they became the LORD's. Untouchable; they are the LORD's. And here we see on this very day that Abel is bringing the firstborn of the flock—fascinating.

Moving on in Genesis 4:4-5—<sup>4</sup> **... And the LORD respected Abel and his offering,** <sup>5</sup> **but He did not respect Cain and his offering ...** Now, this has been the subject of so much debate; I've taken up this issue several times. Why does God not accept Cain's sacrifice? You know, there is a very common consensus of just looking at it and saying, "Well, it must be the contrast between the offerings." See, because you're not told A-B-C-X-Y-Z why God is not happy with Cain's offering. It doesn't come out in black and white. In the Hebrew text, it does not come out in black and white and just says it. And hence the whole point of the discussion.

And so most people look at this, and they say, "Well, clearly, from the information we are given, there's a stark contrast." Cain only gave the fruit of the ground, but Abel gave something more. What Cain gave wasn't valuable enough. What Abel gave was of great value because it was the first of his flock, and blood had to be shed. And clearly, all of you who are familiar with the Torah know the significance of the blood, which reaches this crescendo obviously with the sacrifice of the Pesach Lamb, of Yeshua. And so most people look at this and say, That's pretty sound. Listen to me carefully; it goes way, way beyond that, and we have to go way beyond that.

If you're going to truly appreciate it, and you want to understand where Jude is coming from, and you want to understand the story and what's going on, you've got to go to the basement. You've got to go all the way down, peel back layer after layer, and this is what we're going to do today, and you're going to see what I'm talking about.

So, for the first layer digging into what's going on with Cain's sacrifice, I want to take you to the Septuagint because, interestingly enough, the Septuagint records a little detail that is absolutely fascinating about Cain's sacrifice, a complete revelation that helps us draw this into focus. In Genesis, this is what we read: —LXX Septuagint—Genesis 4:7— **Have you not sinned?** This is the LORD speaking to Cain. **If you**—what? **Offer rightly but do not divide rightly?** ... (Emphasis added). Isn't that interesting? There's a component here where you see the LORD is commending an aspect. You offer rightly as though you are bringing an offering. That's a good thing. The problem is you haven't divided it rightly. You haven't divided it rightly. See, the division of it matters. What's being alluded to here is that Cain is not giving his best; he's not giving the first and the best.

When you go to Leviticus Chapter 23, the famous feast chapter, one of the things you're confronted with at the beginning, at the front end, is the Feast of Firstfruits, or what is just known as the Feast of *Bikkurim* (בִּכּוּרִים). The *Bikkurim* was so important to the LORD that the entire harvest was off-limits and prohibited by all Israel until the firstfruits were given to the LORD, period. And certainly, we could dig into the prophetic implications, right? The prophetic aspect of Yeshua is the firstfruits, 1 Corinthians 15:20, and there would be no harvest of the world until the firstfruits go to the Father. I mean, it's very significant, but for our purpose today, I want to deal with the practical reality of the sacrifice itself. God is very specific; you can't take the sacrifice before you give him the first; it's abominable.

And so here we begin, and I say we begin, to get an idea of what is really going on with Cain. And let me take you back to Verse 3; there's something here that we need to notice on the second go-around. — Genesis 4:3-4—<sup>3</sup> **And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.** <sup>4</sup> **Abel also brought of the firstborn of his flock and of their fat ...** (Emphasis added). Do you notice anything that's conspicuously absent? The first doesn't say "firstfruit," and this has not gone unrecognized, believe me. It's glaring on the page. It's very significant. Thus indicating, Whoa, Cain is off measure here. He is not dividing it rightly as Abel did.

Now I'm going to tell you, let's bring this into the practical realm, the application for us today. We're not just—this is not a history lesson. When you read stuff like this, how does it apply to you? I'm going to tell you how it applies to you as you understand the *Bikkurim* and understand how the first and best has to go to the LORD. Do not think for a moment that you can throw your scraps, your table scraps, to the LORD and think that you're going to be justified and accepted. As you try to squeeze a little two-minute prayer here and a little two-minute prayer later on over there, and you open the Book, and maybe you read a Psalm, and think, "You know what, I'm good, because I have a really, really busy schedule." See, you are giving the best part of your time to your idols. Are you giving the best part of your heart to the world? This is what you need to ask yourself.

It blows my mind that people can sit down and watch a movie for two and a half hours, and they can't read the Word of God for half an hour. And they can't even pray for 15 minutes. And you want to walk around and pretend in your own little world that you have power and authority; you can't even put the TV remote down. There's no power, there's no authority. Don't think that the table scraps you're giving to the LORD are going to be accepted. This is where things get scary. When you apply God's doctrine,



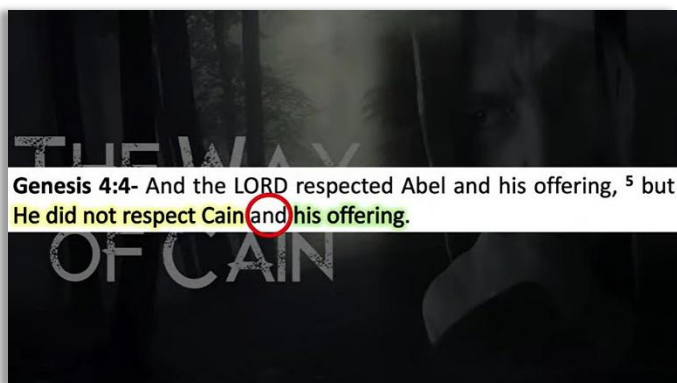
God's heart, His mentality, what He loves, what He hates, what He accepts, and what He rejects, when you apply that to your life, oh, it gets scary; then it gets too real.

And for some of us, there have been times in my life when... I'll be vulnerable; I'll just tell you as it is. Certainly, there have been times in my life when God was too real. You shrink back; it's too real; I can't even describe it. Maybe some of you understand what I'm talking about. But I'm going to tell you, you do that; you give the best part of your heart, the best part of your finances, the best part of your resources, and the best part of your time. If you give that to the world, do not think, "I don't care how many times you come to church," or "I don't care how much you pray." God isn't going to take your table scraps until He is number one.

It doesn't mean you can't do other things. It doesn't mean other things are not going to happen in life. It doesn't mean you don't go to work. It doesn't mean any of that. If God is not first and foremost in life, you have a problem; you have an idolatry problem, and that's a reality that we need to be confronted with.

Now I want to build on this, and I want to take you to Malachi about this whole sacrificial thing and the way God looks at this, especially in light of Cain. This literally goes right on top of the story. — Malachi 1:6— **"A son honors his father, this is the LORD, and a servant his master. If then I am the Father, where is My honor? And if I am a Master, where is My reverence?"** That tells you two things: what does God want? He wants to be honored, and He wants to be revered. **Says the LORD of hosts To you priests, Kohanim (כֹּהֲנִים), the shepherds, the teachers of the flock, who despise My name.** Do you think for a moment—do you think for one moment that these *Kohanim* have any idea that they're an abomination in the sight of God? Not a clue because we read this: **Yet you say, 'In what way have we despised Your name?'** They're baffled. I'm dumbfounded. How is this even possible? I'm in the service of the LORD. I spend my day with Him. Something's wrong here.

Go to Malachi 1:7-8—<sup>7</sup> **"You offer defiled food on My altar, but say, 'In what way have we defiled You?' By saying, 'The table of the LORD is contemptible.'** What does that mean? What does the LORD mean by that? Well, we get our answer as we continue. <sup>8</sup> **And when you offer the blind as a sacrifice, is it not evil? And when you offer the lame and sick, is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" Says the LORD of hosts.** In other words, the LORD is coming to these priests and going, "You're giving Me your table scraps. These are things that you're bringing to Me? You won't even give these to men who are alive. Even if you wanted to honor a governor, even a governor would be repulsed and offended by your behavior, but you're doing this to Me." Now, understand something: this is what Cain is doing. This is what he's doing; he's not giving his first and best.



Well, now, I want to take you back to the story, back to Genesis 4:4-5—<sup>4</sup> **... And the LORD respected Abel and his offering, ah,** <sup>5</sup> **but He did not respect Cain and his offering ...** (Emphasis added). Look at the screen carefully, because I'm going to say something right now that you need to hear; this is understanding. If you think the debate and the discussion need to be about why Cain's offering was not accepted and

what the difference is between Abel's offering and Cain's offering, you're only seeing it one-dimensionally; it goes way deeper than that. We are now going to the basement, and we get to see what the problem is with Cain.

Notice it does not say, And God did not respect Cain's offering. No, it says He did not respect Cain. The conjunction is there in the Hebrew below. It's there. And his offering. In other words, what I am telling you right now is that Cain's offering is nothing more than a symptom of the problem. The problem is the person. The problem is Cain.

Do you want to understand why God accepted Abel and his offering? He accepted Abel because of who Abel was. And that's why He is rejecting Cain—because of who Cain is. And this is what we read: — Proverbs 15:8— **The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight.** (Emphasis added). Let me throw something at you right now that's going to make you think. Even if Cain went and got the firstborn of the flock, even if he got multiple firstborns of the flock and gave the choices of the choice, guess what's going to happen? Nothing. God is going to reject Cain. Why? Why is He going to reject him? Because He does not accept the offering of the wicked. He will reject it; it is an abomination.

So, your heart makes all the difference in the world. Who you are as a person is what the focus needs to be. And out of that, yes, did Abel give the best of the best? Yes, he did, but that was a symptom of his heart, his devotion, and his love for the LORD. And Cain's failure to rightly divide it was a symptom, unfortunately, of the lack of his relationship, the lack of respect, and the lack of reverence for the One True God.

Let's read this in Isaiah 1:11— **“To what purpose is the multitude of your sacrifices to Me?” Says the LORD. “I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats.** Now think about that. All of those things—bulls, lambs, and goats—are what I've been ordained to be sacrificed on the altar, not by Moses, but by God. God is sick and tired of it; He wants nothing to do with it.

It's interesting; David says in Psalm 51:16-17—<sup>16</sup> **For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.** <sup>17</sup> **The sacrifices of God are a broken spirit, a broken and a contrite heart—These, O God, You will not despise.** Sacrifice and offering—You do not desire, right? You notice if You did, I would give it, but he doesn't. What does He want? He wants a humble and contrite heart. These are the sacrifices God wants. And then when you have that heart, if you read Psalm 51:19, then you can offer those things that God has ordained, and they'll be accepted.

The point is, it doesn't matter. At the end of the day of this discussion, it doesn't matter what Cain had offered; it would never have been accepted because he was not right with God.

We go on, and we read in Isaiah 1:12-13—<sup>12</sup> **“When you come to appear before Me, who has required this from your hand, to what? Trample My courts? Oh, defiling the temple. The very thing Jude mentions that these dreamers do. They come in and defile the temple. They turn it into a den of thieves. That's what they do; they corrupt it with their corruption.** <sup>13</sup> **Bring no more; what kind of sacrifices? Futile, worthless. These are worthless sacrifices; incense is an abomination to Me.** Even though you can read in the Book of Leviticus and Exodus that the priests are supposed to burn incense every morning and evening. It's God-ordained. God doesn't want it. Not in this condition; it's offensive to Him. **The New Moons, the Sabbaths, and the calling of assemblies—all things that God has made. Why doesn't He want**



all these things when the men are trying to participate in these things that He told them to participate in? It's really simple. He says this: **"I cannot endure iniquity and the sacred meeting."** (Emphasis added). You're mixing the holy with the profane. Get away from Me; you're a mixture, you're totally corrupt.

And this gets interesting; look at what He says in Isaiah 1:14-15—<sup>14</sup> **Your New Moons and your appointed feasts My soul hates ...** (Emphasis added). Notice now, when you go to Leviticus Chapter 23, you won't read this. He said, These are My feasts. These are My celebrations. But when we come here to the Cains, to the dreamers of the world, He says, "These are yours." So, when you bring your pollution, your corruption, into the sanctity, into the sacred assembly, don't expect it to be accepted. It's a stench in the nostrils of God; it's offensive. His soul—can the LORD implore stronger language than He's doing now? He hates it, and yet these men, in their minds, think I'm keeping Torah. I'm so Torah-observant. I'm doing these things: observing the New Moons and observing the Shabbats. Oh, I'm telling you right now, it starts here; it starts in the heart.

Isaiah 1:14-15—<sup>14</sup> **... they are a trouble to Me, I am weary of bearing them.** <sup>15</sup> **When you spread out your hands, I will hide My eyes from you; oh, even though you make many prayers, I will not hear. Your hands are full of blood.** (Emphasis added). Are we supposed to pray? I'm going to tell you something: the basis, the most critical aspect of your relationship with the LORD, rests in prayer. You can measure a man's faith by their prayer life; no question about that. And guess what God doesn't want in this context? He doesn't want you coming to Him. He doesn't want to hear your prayers when you refuse to listen to Him, when you refuse to put Him first. If you put the world first, don't think that you're going to come in and sacrifice and bring the sacrifice of thanksgiving and the offering of praise. It's an abomination—not even our prayers.

And you look at this; let's look at Proverbs 28:9— **One who turns away his ear from hearing the law, the Torah, the commandments of God, and even his prayer is an abomination.** It's abominable. This is exactly where Jude is coming from. This is exactly where the passage is coming from, in regard to understanding who Cain was.

Now, as we continue, this is a pivotal moment in the story, and you're going to want to pay close attention to this. Cain is going to respond to God's rejection of his offering, to God's rejection of him. Look at what it says here in Genesis 4:5— **... And Cain was very angry, and his countenance fell.** (Emphasis added). Does that not blow your mind? Everything I need to know about Cain is right here. You don't need to tell me anything else about the story; I know everything I need to know. See, because when God came out and rebuked him and told him, He clearly showed him, "I don't accept you. I don't accept your offering." What does Cain do? Does he drop to his knees and say, "Father, forgive me, have mercy upon me. I have sinned, I have acted in foolishness, I have been wicked, I have set up idols in my heart, I have been selfish, I have been prideful, and I have been all of these things?" Where is that? Is that the response that Cain has? It says he is angry, and guess what? This is so crazy. I would be okay if he were angry with himself. He's angry with God. He has turned his anger on God.

And listen to me: I don't care what you experience in this life. There have been so many people who have experienced such atrocities and who have gone through so much pain and suffering. And there is no situation on this earth by which man is justified to be angry with God. He is merciful. He is gracious. He is long-suffering. He is faithful. He is perfect. He is holy. You cannot justify anger towards God. If you have anger in your heart towards God, you need to search. I kid you not, you are going the way of Cain, and your end will be Cain's. That tells me everything I need to know. This guy is not in an authentic relationship with the LORD. I don't care how many times during the day he comes to the LORD and

offers sacrifice. Something's wrong in here. There's anger. He responds this way. It just blows my mind that this is the response instead of the brokenness, instead of the confession.

I think of the parable that Yeshua tells in Luke 18:13, where the sinner drops and says, "LORD, **be merciful to me as a sinner.**" You can't say any more than that. Or Isaiah 6:5—**So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ...** That's the heart of Job. —Job 42:5-6—<sup>5</sup> **"I have heard of You by the hearing of the ear, but now my eye sees You. <sup>6</sup> Therefore I abhor myself, and repent in dust and ashes."** That's what I would expect from a righteous man, but what we are seeing is vile.

The LORD's going to respond. — Genesis 4:6-7—<sup>6</sup> **So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? <sup>7</sup> If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."** Ah, mind-blowing what we just experienced. See, if I've never read the story before and I've read stories like where the earth opens its mouth, see, the next thing I would maybe expect to read is God coming in fire and consuming Cain. Total rejection, total anger towards God, totally unjustified. And yet God comes out, and He pours out grace. He pours out mercy. He pours out His faithfulness, and what is He doing? He's reasoning with him. He's reasoning with Cain.

Oh, I love this passage: Isaiah 1:18-20—<sup>18</sup> **"Come now, and let us reason together," says the LORD ...** Interestingly enough, we just went back to Isaiah Chapter 1. The very passage where the LORD is rebuking Israel for not doing what they're supposed to be doing. Don't pray to me, don't bring your sacrifices, but then look at what He goes on to say. Exactly what's happening in our story. Come, let us reason together, says the LORD; **"Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool.** Oh, if—there's a preposition—<sup>19</sup> **If you are willing and obedient, oh, you shall eat the good of the land; oh, you will prosper. Oh, Cain, you will be accepted if you're willing and obedient. Oh, but it goes on: <sup>20</sup> But if you refuse and rebel, you shall be devoured by the sword"; for the mouth of the LORD has spoken.** (Emphasis added).

It's exactly what we just read in Genesis 4:7—**If you do well, will you not be accepted? And if you do not do well, sin lies at the door ...** God is reasoning. He would have been justified in every way, and He was justified in killing all of us long ago. But the LORD is trying to reason with you. The LORD is trying to reason with me. He's trying to reason with this nation right now. And I fear, from the way I see things going in this nation and even around the world, their response is going to be Cain's. Total anger, total hatred towards God, and we're seeing it; we're parading it in the streets now. It's absolutely demonic.

Genesis 4:7—**If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."** (Emphasis added). There are three things I want to cover in this passage. Number one, "If you do well, will you not be accepted?" Paul talks about in Galatians 6:7, **"Do not be deceived, God is not mocked ... Don't do it, which tells you there's deception involved. For whatever a man sows, that he will also reap.** If you don't want to give the best of your time to the LORD, if you don't want to give the best of your heart to the LORD, you will reap what you sow. It's a guarantee. Whatever things you have higher than the LORD right now, you'd better tear them down, tear down the idols, and give everything you have to God right now, because we're coming to the end of the age. We are in the midst of it; it is bottlenecking. The last sands are going through the hourglass. This is no joke.

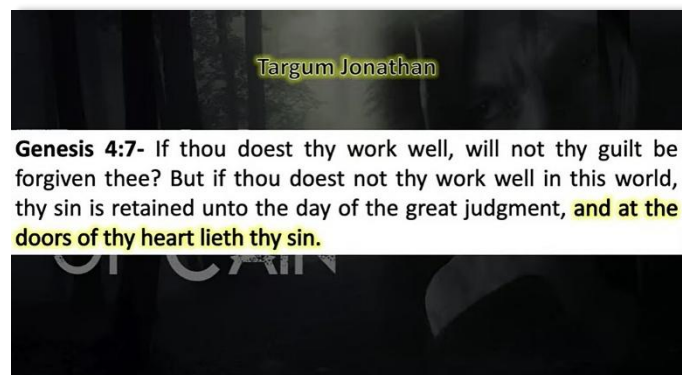
Number two: “**And its desire is for you ...**” Sin's desire is for you. Somehow, we forget that you are being hunted. Literally, the adversary roars about, right? Moving (1 Peter 5:8) **about like a roaring lion, seeking whom he may devour**. He is hunting you. This is the thing, and we act like that's not happening. Why does Paul say (1 Corinthians 15:31), “**I die daily**”? Why does Paul talk about (Ephesians 6:11) putting **on the whole armor of God**? Why does he talk about using this imagery of being soldiers in war”? Because we're at war. We're being hunted. If you aren't equipped, if you do not arm yourself to the teeth, you're going to get taken out. Sin is yearning for you. Its desire is for you. That's, you know (Galatians 5:17), **the flesh lusts against the Spirit, and the Spirit against the flesh**, and we could go on and on. The whole book is about this—about sin's desire. We see man having to fight this page after page, book after book. That's what we see.

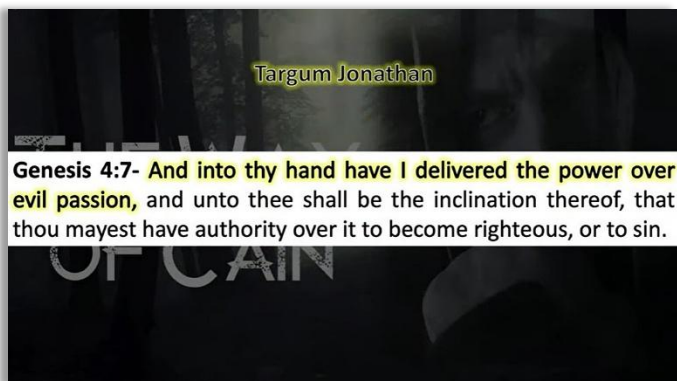
Number three: “**... but you should rule over it.**” You are to rule over sin. This is so powerful. He tells Cain, You are to rule; you are to have authority over it. You know what this just revealed to me? You have the authority, but you don't take it. God has not made you subject to sin to the point where you can't turn from it. I want you to let that register for a second. For all of those of you who are struggling with addiction, you have issues going on, you have sins that you can't let go of, you have unforgiveness that you can't let go of, you have covetousness, you have idolatrous issues, and you have a love for the world—all these things. Know this, listen to these words, you should rule over it. God has given us the ability to have authority over it, and we don't take it.

Do you know what I was thinking about this morning? Karen was praying, and it was a story that was on my heart. She was praying about the Torah portion, and it's all about the ten spies going up to the land. The ten spies came back with a bad report, and what did they say? “We can't do it; we can't.” God gave them the authority to go into the land, and the ten spies came back and said, “We can't do it.” Yes, they can. Caleb and Joshua are like, “This is insane. Yes, we can.” We are well able to overcome. Let us go take the land. And see, the message right now is you'd better start taking the land. You'd better take the land back in your own heart. Whatever things you have that are corrupted in your heart, you take the land. God has given you authority. Know this. If you don't take it, you can't say the devil made you do it because Scripture tells us otherwise. No, it's your choice. —Joshua 24:15— “**... choose for yourselves this day whom you will serve ...**” Choose life. I set before you two paths (Jeremiah 21:8), **the way of life and the way of death**. Choose life; you have the authority. You have to use it.

Let me go to the Targums on this passage; how they record it is pretty amazing. — Targum Jonathan,

Genesis 4:7— **If thou doest thy work well, will not thy guilt be forgiven thee? King James Version. But if thou dost not thy work well in this world, thy sin is retained until the day of the great judgment—listen to this—and at the doors of thy heart lieth thy sin ...** (Emphasis added). That is so powerful because that is the reality of what the Hebrew Scriptures are conveying. It lies at the door of your heart. You're going to have to battle. I kid you not, the battle begins here, and it will end here. The battle is in your mind. If you can take control of the land here, everything else will fall into place. Blessing will pour out from the living God, from Yeshua; it will.





And then he goes on—listen to this—... **And into thy hand have I delivered the power over evil passion ...** (Emphasis added). God has given us authority over it. And that means, guys, if you're struggling with pornography and you say you can't get out, you believe a lie. You're living a lie. God has given you the power; you have not exercised it. What does Philippians 4:13 say? **"I can do all things through Christ who strengthens me."** You either believe it, or you don't. If you're in bondage, you don't

believe it. Why didn't Israel go up and take the land? They didn't have faith. They didn't believe; they didn't believe in God's authority. They didn't believe in His power. ... **and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin.** What it's saying is, as I said before, life and death—you choose life.

We're going to close here for today.