

# Contend Earnestly For the Faith Which Was Once For All Handed Down to the Saints

## An Expository Study of the **Epistle of Jude**

### Chapter 9- Going the Way of Cain **Jude 11**

#### 103 Going the Way of Cain Part 5

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Welcome again my beloved in Jesus Christ. We are continuing in our Journey through the Epistle of Jude and today I want to see what Jude meant when he pronounced an everlasting and eternal condemnation upon the heretics who bring in false doctrine and ungodly teaching into the House of God. So, let's read verse 11 of Jude again together:

**Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.**

Now we have been studying about Cain for several broadcasts now and we have learned several things about what it means to "go in the way of Cain".

1. Going in the way of Cain is to offer God something and expect God to bless something that God has already said that He will not bless.
2. Going in the way of Cain is serving God on our own terms and in our own way and not according to Scripture

And on today's broadcast- I want to examine the third way that people "go in the way of Cain", and that is trying to get to God without Blood. The Bible says that Cain's offering was rejected by God. And by God rejecting Cain's offering- God was also rejecting Cain himself. God's condemnation of Cain's actions was also a condemnation and rejection of Cain's own wicked heart. Now I want to re-read the passage in Genesis that speaks to us about this. So let's turn to **Genesis 4:1-17:**

**1** 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* ."

**2** Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

**3** So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

**4** 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;

**5** but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

**6** Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

**7** "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."

**8** 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.

**9** Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

**10** He said, "What have you done? The voice of your brother's blood is crying to Me from the ground.

**11** "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

**12** "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."

**13** Cain said to the LORD, "My punishment is too great to bear!"

**14** "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

**15** So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, so that no one finding him would slay him.

**16** Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

**17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.**

Now exactly *why* did God reject Cain's offering? It was because his offering was wrong. As we look closely at **Genesis 4:2-4**, we can see that Cain had violated a principal rule that governs all offerings and gifts and our approach to God that He put in the Bible in **Hebrews 9:22**:

**without shedding of blood there is no forgiveness.**

God has established a law that says that someone has to die, and Blood has to be shed over every sin that is committed. God has said that sin is so horrible an act, so unimaginably wicked in God's holy Eyes that unless Blood is shed- God does not and will not forgive it.

Cain violated that law by bringing a bloodless offering to God. By Cain doing this- he was saying, in essence, that he didn't need blood to approach God and to be received by God.

This sin of Cain is common in our day. We have come to a place in the modern Church of trying to come before God without Blood. We have now a bloodless worship; a bloodless life; and a bloodless Church.

Our knowledge and understanding and appreciation for the Blood of Jesus Christ has been diminished and overshadowed in our hearts and minds and we desperately need a revival of the Blood of Jesus.

You see, dear friends, the holy and precious Blood of Jesus Christ is the only commodity that can wash away sin. And that Blood needs to be applied every time sin is engaged in. And this concept has been lost to many today in the modern Church.

You see, contrary to popular thinking, you cannot *praise* your way out of sin. Lifting your hands and praising God while you are living in unrepented sin does not honor God- dear friends- it is a reproach to God. And it is also true that you cannot simply *think* your way out of sin. Simply by pushing your sin to the back of your mind does not remove it from you- it is still there. And it is also true that you cannot sing your way out of sin. Singing hymns and spiritual songs does not free you from your sin. No, the Bible is clear- you and I have to *repent* our way out of sin.

The only way to be washed from sin is by first agreeing with what God Almighty says about it and refusing to justify or rationalize it. Secondly- once we are convinced that God is true and that our sin is indeed sin- we are convicted of that sin by God the Holy Ghost. Thirdly- we are confessing that sin and we verbally acknowledge that it is indeed wicked and evil in God's eyes and in our own eyes. Fourthly- holy red Blood from Immanuel's veins bathes us and washes us and cleanses us and forgives us. Fifthly- by the power of the Spirit- we repent or turn away from that sin and we turn toward God- not just for forgiveness- but also for the power not to continue on in it. And lastly- we make the changes- not only in our heart- but in our homes and in our lives and in our daily activities that are necessary so that this sin gets out of our heart; out of our eyes; off your body; out of our house; out of our ears; and away from us- so that it doesn't entice us to return to it.

You see, turning from sin requires that Blood be spilled- not your blood- your blood doesn't qualify; my blood doesn't qualify- true repentance takes place when the Blood of Jesus that was shed 2,000 years ago washes you clean and makes you pure.

Because many today have developed a Doctrine and a Theology that is not Scriptural, we have come to believe that God will forgive us for no other reason other than He has to. We have somehow developed the notion that simply because we *want* God to do something that God is obligated to do it. And we believe that He must do it without any remorse or repentance or change on our part. And that is simply not so.

Because we have gone in the way of Cain, we have taken our guilt and the weight of our sin, and we have transferred it on to God and that is not what God said to do. God said that we could cast our cares upon Him. Jesus tells us to give Him our burdens. God says that He will take our sin and place it upon Jesus- but *before* God is able to take our sin- we must bear the shame of that sin and we must bear the guilt of that sin and we must come to a place of not just being sorry that we sinned, but we have got to come to a place of the realization and revelation of how hideous our sin is to God; how evil it is to God; how offensive it is to God and then a godly sorrow must come upon us because of that sin. Let's read **2 Corinthians 7:6-11**:

**6** But God, who comforts the depressed, comforted us by the coming of Titus;

**7** and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

**8** For though I caused you sorrow by my letter, I do not regret it; though I did regret it — *for* I see that that letter caused you sorrow, though only for a while —

**9** I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, so that you might not suffer loss in anything through us.

**10** For the sorrow that is according to *the will of* God produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death.

**11** For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

Paul said here that worldly sorrow leads to death, and we should never ever allow the sorrow of the world to be upon us. The sorrow of the world has no end to it. It is cruel; it is unkind; and it is destructive. Worldly sorrow is not based in Truth and is not based in Scripture and is of the devil and we must reject this type of sorrow every time we find it.

But all sorrow is not the sorrow of the world. There is another kind of sorrow that Paul called a sorrow after a godly manner. This sorrow is good, and it is right and it is healthy and it is proper and this godly sorrow comes from God. Beloved, we need more and more of this kind of sorrow.

This kind of godly sorrow will make you so remorseful that you sinned that you will never desire to ever sin like that again. It will keep you holy. Worldly sorrow will beat you and beat you until you can't hold your head up. But godly sorrow will always lead you to repentance. Godly sorrow will draw you to the Feet of Jesus. Godly sorrow will cause you to build an altar and lay your sin on that altar and allow God to burn it up and wash you with holy Blood.

Godly sorrow will always lead you to turn from sin and to receive God's forgiveness.

Again, I must stress here that godly sorrow is way beyond just being sorry. Godly sorrow will cause genuine biblical grief and guilt to come upon you so that you may change the way that you live and not sin against God.

You and I live in a day where all guilt and all shame and all sorrow are considered to be bad things. And that is not true. Over the years, we have been so programmed into believing the lie of a Christless psychology that teaches that all guilt is destructive and that all shame is wrong and that teaches that all sorrow is evil that we now teach this in the Church- contrary to the Word of God.

We teach people today from the pulpit that all guilt is destructive; that all shame is to be ignored; that all sorrow is to be thrown off without the transforming of our behavior and that teaching is of the devil.

We go out of our way today to help people overcome their guilt without first helping them to repent and turn away from their sin and that is counterproductive to the saving of the soul.

Listen to me; holy guilt; biblical shame; and godly sorrow are God given attributes that are the natural occurrence of doing something that God said don't do. We are *supposed* to feel guilty when we sin. God graciously designed us so that we are *supposed* to feel horrible when we transgress against God. That is the Holy Spirit convicting our hearts. To try to alleviate the guilt without repenting of the sin is to fight against godly conviction and to fight against the Holy Ghost and it is going in the way of Cain.

The kind of shame that comes from sinning- is a good shame. It is a healthy shame; and it is a gift from God. And I tell you that we desperately need to promote a revival of the right kind of shame and guilt and sorrow in the Church again among God's people. And we need to learn how to blush again, and we all need to all earnestly contend for the Faith that was once and for all delivered to the saints. Well, I've got to stop right here. But please join me on the next broadcast as we continue our Journey through the Epistle of **Jude**. May God help us all.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.