

BY FAITH ABEL

Sunday Morning: December 30, 2001

Text: Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."

We have been studying in the book of Hebrews and we have been looking at faith. Faith comes through teaching and preaching of the message of the kingdom. The kingdom that I am talking about is the 1,000 year reign of Jesus Christ which will come after the church age.

For the last two thousand years the Lord has been calling out of saved Gentiles a people for his name. At the end of this two thousand year period God will raise Israel out of their graves and bring them into their land.

The study of faith is a study of how to please God. Those who are of faith will reign with Christ for the one thousand year period. The study of faith will help us to know what the Lord wants us to do to qualify to reign with Him.

WITHOUT FAITH

Hebrews 11:6 "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

Again, the study of faith is to learn how to please God. I have seen bumper stickers from time to time on cars and one in particular said "The Lord is coming soon and boy is he mad." I know that the Lord is coming soon and I don't want him to be mad at me. I want to be pleasing him today. Faith is defined in Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."

Faith is substance and evidence. Faith is like electricity. We know that we are manipulating electrons in a wire, but the wire never wears out. Electricity is a mystery in many ways. We know how to produce it and use it but it is not fully understood. Faith is the same way, we know how to produce it and how to appropriate it but we can not fully explain it.

Faith gives substance to things that we hope for and it also produces evidence that we believe the substance is real. Faith changes our life based upon the reality of the substance that we hope for.

Faith is a practice that we do all the time and not something that we do one time. Without practicing faith we are negligent in seeking Him and therefore we will not be pleasing Him.

LOVE OF GOD AND BRETHREN

Galatians 5:6 ". . . faith which worketh by love."

Faith does not work alone. For faith to work we need love. What kind of love do we need? Well, we need love for the Lord. How do we love God? The Lord told his disciples plainly in John 14:15 "If ye love me, keep my commandments." Again love is defined in 2 John 1:6 "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." We are also to love the brethren. 1 Peter 1:22 "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned **love** of the **brethren**, see *that ye love* one another with a pure heart fervently:"

We find the first witness of faith in the life and death of Abel found in Hebrews 11:4.

BROTHERS CAIN AND ABEL

Hebrews 11:4 "By faith Abel offered unto God a more excellent sacrifice than **Cain**, by which **he obtained witness** that he was **righteous** [just], God testifying of his gifts: and by it he

being dead yet speaketh."

Abel was one who lived by faith and he could do that because he was just in that he offered the sacrifices that were required by God.

The events in the lives of Cain and Abel happened for a purpose. Cain and Abel is not just a story. On TV the other day were saying that the Bible is full of myths. The Old Testament was written by men of God who were moved by God to tell it like happened. The events in the Old Testament did not happen just so we could have some nice Sunday School lessons for our children and grandchildren.

1 Corinthians chapter 10 tells us why these events were recorded.

THESE THINGS

1 Corinthians 10:6 "Now **these things** were our **examples**, to the intent **we should not** lust after evil things, as they also lusted."

These thing referred to in this verse is a reference to the right things as well as the wrong things that the saved as well as the lost did in the Old Testament. The things that they did and the consequences for the things that they did, whether good or bad, were written down to warn us not to do the evil or encourages us to do the good things. The warning is that we are not going to get away with evil that we do and we are going to be rewarded for the good that we do.

There was a story in the bulletin about a man who was thumbing his nose at the Lord. He wrote to the paper and said that he plowed his field on Sunday. He planted his crop in that field on a Sunday and he harvested his field just on Sundays in the month of October. This farmer further stated that his field produced a better crop than those who observed Sunday as a day of rest. The editor of the paper included the farmer's letter in the editorial. The editor's responded with one sentence. "God does not make full settlement in October." The Old as well as the New Testament were written to teach us that we need to behave or there are consequences to pay.

ADMONITION

1 Corinthians 10:11 "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

This verse restates verse 6 so that we will be reassured that what happened to them in the Old Testament were written to teach us some valuable lessons. The events in the lives of Cain and Able happened to them to teach us, who are of the New Testament, some very valuable lessons.

Cain and Abel were brethren and Cain did not treat his brother as he should.

Sometimes we look at the characters in the Old Testament and we try to read in to the events that happened to them more that we should. Cain and Abel are both mentioned in the New Testament and it is the New Testament that controls the scope of the lesson that is being taught. Both Cain and Abel were children of Adam and Eve. Because Cain killed Abel we often label Cain as being lost and the father of all the lost when in reality Cain was part of the family. After Abel was killed then Adam and Eve had another son named Seth. What many are guilty of is saying that all of the descendents of Cain are going to hell and all of the descendents of Seth are going to heaven. When we do that we miss the application of Cain and his behavior as a saved brother and the consequences of that behavior.

There were two other brothers that had a strained relation ship and we can learn from them. Those brothers were Ishmael and Isaac.

BROTHERS ISHMAEL AND ISAAC

Genesis 21:10-12 "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. 11. And the thing was very grievous in Abraham's sight because of his son. 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called.**"

Here we have two brothers in the family of Abraham. Ishmael is not a picture of a lost person and Isaac is a picture of a saved person. These two brothers and their story is to be an allegory that will be revealed in the New Testament. This allegory could not have been revealed in the days of Ishmael and Isaac because the two covenants had not been made in their day. We find that allegory in Galatians 4.

ALLEGORY

Galatians 4:22, 24 "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Abraham had two sons. Abraham had actually more than two sons which were born after Sarah died, but the two sons were Ishmael and Isaac.

OLD AND NEW COVENANTS

24. Which things are an allegory: for these are the **two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar."

God allowed the historical events in the lives Ishmael and Isaac to be recorded so that he could teach a valuable lesson in the light of the New Testament. The two covenants are the law, given by Moses with the ordinances, with the prospects of an earthly inheritance; and the New Testament with the prospects of an heavenly inheritance. Under the law of Moses there was bondage, but under the New Testament there is freedom and liberty.

Both Ishmael and Isaac were in the family. Both are to be considered as being saved. If your allegiance is to the law of Moses which is represented by the earthly Jerusalem, your inheritance will be an earthly inheritance. If your allegiance is to the heavenly Jerusalem which speaks of living by faith you will have an heavenly inheritance. All of those in Hebrews eleven were looking for the heavenly city whose builder and maker is God. That heavenly city is the New Jerusalem.

What we see in Ishmael and Isaac is God wanting to teach the difference between what the law alone will provide for those under the law and what the grace of God will provide those living by faith under grace.

BROTHERS PHAREZ AND ZARAH

Genesis 38:29-30 "And it came to pass, as he (Zarah) drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called **Pharez** (second born). 30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called **Zarah** (firstborn)."

Here we have another story about two brothers and their birth order. Zarah stuck his hand out first, therefore he was considered first born. Birth order in the Old Testament was important because of the way the inheritance would be divided. The first born would get the blessing and twice the wealth of the other sons in the family. It seems from the illustrations in the Old Testament that the first born did not get what they were due, and the second born would wind

up with what the first born should have received.

Israel is God's first born son yet they stumbled by God's appointment. 1 Peter 2:8 "And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." Saved Gentile were the least in the economy of the nation of Israel and were not in line for the heavenly inheritance. Ephesians 2:12 "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:"

Who has God chosen? 1 Corinthians 1:27-29 "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: 29. That no flesh should glory in his presence." This was the lot of saved Gentiles before the resurrection. 1 Peter 2:9-10 "But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: 10. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy."

FIRST AND LAST

Matthew 20:16 "So the **last** shall be **first**, and the **first last**: for many be **called**, but few **chosen**."

We see that the last are the ones who get the blessing of being first. Zarah was first born, but Pharez was blessed in that he is in the lineage of the Messiah.

Mark 9:35 "And he sat down, and called the twelve, and saith unto them, If any man desire to be **first**, *the same* shall be **last** of all, and servant of all."

The principal of position in the family from God's perspective is the last shall be first, yet the servant of all.

BROTHERS ESAU AND JACOB

Genesis 25:23-26 "And the LORD said unto her, **Two nations** *are* in thy womb, and **two manner of people** shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the **elder** shall **serve** the **younger**. 24. And when her days to be delivered were fulfilled, behold, *there were twins* in her womb. 25. And the first came out red, all over like an hairy garment; and they called his name Esau. 26. And after that came his brother out, and his hand took hold on **Esau's** heel; and his name was called **Jacob**: and Isaac *was* threescore years old when she bare them."

Here we have a story of Esau and Jacob in the Old Testament. Both were in the family of Isaac. That simply means that both were saved. Not one lost and the other saved, or was going to be saved. What was God going to teach us in the New Testament, using the lives of these two men? God was going to use the story of Esau and Jacob to teach us the doctrine of election. We find that lesson in Romans 9.

TO TEACH ELECTION

Romans 9:10-13 "And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11. (For *the children* being not yet born, neither having done any good or evil, that **the purpose of God according to election** might stand, not of works, but of him that calleth;) 12. It was said unto her, The elder shall **serve** the younger. 13. As it is written, **Jacob** have I **loved**, but Esau have I hated."

The birth and blessing of Jacob over Esau was given in the Old Testament so that God could

teach us the principal of election. Election is God choosing one in the family to serve another in the family and God usually chooses the last or the least. God delights in give the blessing to those who do not deserve and Jacob did not deserve the blessing.

It says that God loved Jacob and hated Esau. This love and hate is a relative term. It is just simply saying that God preferred Jacob over Esau. We are told to love our parents but on the other hand we are also told to hate them as well. This is a relative love and hate relationship. When it comes to loving the Lord we are to hate our parents, but we are to lovingly care for and honor our parents.

BIRTHRIGHT

Genesis 25:34 "Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau **despised his birthright.**"

The whole idea of election is to value the birthright and the blessing. Esau's lifestyle caused him to be faint and sell his birthright for a mess of potage.

ISAAC'S BLESSING

Hebrews 11:20 "By faith Isaac blessed Jacob and Esau concerning things to come."

The blessing of Jacob by Isaac and the loss of blessing by Esau pertained to things to come. What are the things that are coming for us that we need to understand? The things that are coming are the millennial reign of Christ and our inheritance in that kingdom.

BIRTHRIGHT SOUGHT

Hebrews 12:16-17 "Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Why did God gave the story about Esau and Jacob written in the Old Testament? So we could learn a very important lesson about our inheritance and the doctrine of election. The elect are those who get the blessing of the firstborn when they do not deserve it. We see that God delights in choosing the base things that are despised, like Jacob, to bring to nothing the things that are, like the firstborn Esau.

BROTHERS EPHRAIM AND MANASSEH

Genesis 48:13-14 "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. 14. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn."

God used Ephraim and Manasseh, two brothers, to teach us that He delights in choosing the last to be first and brought out in Matthew 20:16.

FIRST AND LAST

Matthew 20:16 "So the **last** shall be **first**, and the **first last**: for many be **called**, but few **chosen.**"

Even though Ephraim was chosen for the birthright they turned away from God. Hosea 13:1 "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." The tribe of Ephraim had other problems. They created problems for both Gideon and Jephthah. Could it be that the Lord is trying to teach us that it does make a difference in how you live even though you may be chosen to receive the birthright blessing? In Revelation 7 where the tribes of Israel are listed Joseph and Manasseh are listed but Dan and Ephraim are

not. As the elect, in type, Ephraim's inheritance would be in the heavenlies, but they will find their inheritance in the earth because their tribe is listed in Ezekiel 48:6 "And by the border of **Ephraim**, from the east side even unto the west side, a *portion for* Reuben." right next to the tribe of Reuben who defiled his father's bed. Jeremiah 17:13 "O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be **written in the earth**, because they have forsaken the LORD, the fountain of living waters."

2 Peter 1:10-11 "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *11*. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." In this passage we are exhorted to make our calling and election sure or we will fall as did Israel, the first born son of God. We have been called and chosen but that is no guarantee that we will have an abundant entrance into the coming kingdom of our Lord. Our salvation can not be lost but our position in the family can, and we can be demoted.

CAIN SLEW ABEL

Genesis 4:1-5, 8 "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

What is the purpose of this incident in the Old Testament?

Here we see that Abel was a shepherd. A feeder of sheep. He provided pastures for sheep to feed. Cain was a tiller of the ground. What had happened to the earth when Adam and Eve sinned? It was cursed. Genesis 3:17 ". . . cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;"

Notice that Abel brought more than one of his *flock and the fat there of*. These animals were not skinny and weak but fat and robust. These animals were the best of his flock. The Lord accepted the offering of Abel but rejected the offering of Cain that came from a cursed ground.

CAIN MURDERED ABEL

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

It says that Cain and Abel talked. If they lived in Minnesota I know they would be talking about the weather. I don't think they were talking about the weather but about offerings. Because God had rejected his offering Cain was taking this out on Abel. Cain could not do anything to God but he could do something to someone that pleased God.

ABEL IS A WITNESS

Hebrews 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,"

Abel is a witness! He is witnessing to us, that it may cost you your life to do things that are pleasing to God. Abel was a witness to us to be just and being just meant being obedient. We see that a brother in the Lord that is pleasing God and you are not, it can get you very upset. Not that you will kill him physically but you can verbally.

ADMONITION OF CAIN AND ABEL

1 John 3:10-17 "In this the children [sons] of God are manifest, and the children [sons] of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his **brother**. 11. For this is the message that ye heard from the beginning, that we (**brethren**) should love one another. 12. Not as **Cain**, *who* was of that wicked one, and slew his **brother**. And wherefore slew he him? Because his own works were evil, and his **brother's** righteous. 13. Marvel not, my **brethren**, if the world hate you. 14. We know that we have passed from death unto life, because we love the **brethren**. He that loveth not *his* **brother** abideth in death. 15. Whosoever hateth his **brother** is a murderer: and ye know that no murderer hath eternal life abiding in him. 16. Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the **brethren**. 17. But whoso hath this world's good, and seeth his **brother** have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?"

I believe that the truth that God wanted to teach with the incident of Cain and Abel in the Old Testament is found in these verses here in 1 John. The words brother and brethren are mentioned nine times in these eight verses. The lesson that is being taught is how those that are in the family of God who are brethren should relate and treat each other.

First we need to identify who brethren are. Brethren are those in the family that are doing the will of the Father, Matthew 12:50. A brother is one who desires to enter into the kingdom of the heavens, Matthew 7:21. A brother is one who desires to hear the mysteries of the kingdom of the heavens, Luke 8:21, 8b – 11. Brethren who know the mysteries of the kingdom of the heavens are those who understand that entering into the kingdom of the heavens means to rule and reign over the earth. I believe that Cain and Abel knew what their father and mother had lost when they sinned in the garden of Eden. Adam and Eve lost their dominion over the earth. Brethren are those who desire to regain that dominion by being joint heirs with Christ.

The word *devil* is a reference to Satan. The meaning of the word *devil* helps us to understand his character. The Greek word diabolos is translated *slanderer* and *false accuser*. 1 Timothy 3:11 "Even so *must their wives be grave*, not **slanderers**, . . ." 2 Timothy 3:3 "Without natural affection, trucebreakers, **false accusers**, . . ."

The word son in verse 10 is not the Greek word υιος, but τεκνον and carries the meaning of a mature child. Because we know that these two men were in the same family it is error to try to put Cain into the family of the devil and Abel in the family of God. If Abel is saved then so is Cain, otherwise if Cain is lost then so is Abel. I believe, because of the emphasis of their being brothers, they are both in the same family, that of God's, that Cain matured in the things of God while Cain matured as a slanderer and false accuser.

The word death is the Greek word θανατος and it has the definite article before it. Jesus entered into **the death** in the garden of Gethsemane before he suffered **death** on the cross. The death in the garden of Gethsemane moved him from being equal with God to being at the right hand of God and yet is still part of the God head. Jesus Christ is God but he has submitted himself to being under God as his head in 1 Corinthians 11:3 "But I would have you know, that . . . the head of Christ *is* God." Jesus Christ is still part of the God head but in a different position.

Eternal life is part of the context of these verses. We need to understand more about *eternal life*. Because the word *eternal* has been mistranslated, Bible students have struggled with what *eternal life* really is. The word *eternal* comes from the Greek word αιωνιος, which should be translated *age* and not *eternal* or *everlasting*. The word *age* is a noun used as an adjective.

Some have translated the word *age* as *agelasting* or *age abiding*. To translate $\alpha\iota\omega\nu\iota\omicron\varsigma$ as ever, world, everlasting, eternal is not being consistent with the meaning of the Greek word. Consider that eternal life is inherited. Mark 10:17 "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may **inherit eternal** life?" Luke 10:25, Luke 18:18. The word *inherit* implies and means it is a family matter. Eternal life cannot be salvation because salvation is something that I possess now. Eternal or agelasting life is future and not a present possession. Here is a blatant example of the error of mistranslating $\alpha\iota\omega\nu\iota\omicron\varsigma$. Mark 10:30 "But he (forsaken all) shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the **world** [$\alpha\iota\omega\nu\iota\omicron\varsigma$, age] to come [present participle, the age coming in the future], **eternal** [$\alpha\iota\omega\nu\iota\omicron\varsigma$, age] **life**." The age that is coming is the kingdom age. A life of honor and glory as a sovereign in the coming kingdom will be enjoyed by brothers that love and care for each other. If a brother, who knows the mysteries of the kingdom of the heavens, hates another brother he will suffer rejection as did Cain.

Cain hated his brother and because of the meaning of the word must have slandered and accused him falsely. By hating his brother Cain lost something that both of them would want and that is found in the phrase *eternal life*.

Cain went out from the Lord. Genesis 4:16 "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." There will be those thrust out in Luke 13:28 "There shall be weeping and gnashing of teeth, when ye shall **see Abraham, and Isaac, and Jacob**, and all the prophets, **in the kingdom** of God, and you *yourselves* **thrust out**." A brother that hates another brother will lose a life of honor and glory in the coming kingdom.

ABEL A PROPHET

Luke 11:50-52 "That **the blood of all the prophets**, which was shed from the foundation of the world, may be required of **this generation**; **51. From the blood of Abel** unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be **required of this generation**."

I believe that verses 50-52 reveal to us that Abel was a teacher and a prophet of the kingdom. Abel is mentioned in the context of the generation that rejects the message of the kingdom of the heavens in the day of Jesus' ministry. It was the generation of Jesus' day that would be held accountable for killing Abel and the other prophets. Those who killed the prophets went in the way of Cain who killed the prophet Abel. By killing the prophets you are stopping the message that they bring. When they killed Jesus Christ, a prophet, they were silencing his message of the kingdom of the heavens and taking away the key of knowledge. Cain silenced Abel and tried to take away the key of knowledge of the kingdom.

KEY OF KNOWLEDGE

52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

As a prophet Abel was teaching how to enter into the kingdom of the heavens. We do not have his message in writing but we do have these verses that help us understand what he did teach. We also have 1 Peter 1:10-12 "Of which salvation (of the kingdom) the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: **11.** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. **12.** Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now

reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Abel is counted among those prophets that prophesied of the glory that should follow those who suffer for Christ sake.

A lawyer interpreted the Law of Moses and taught the meaning of that law. In type, Abel was teaching how one could enter into the kingdom of the heavens, but Cain removed him so that he could continue with his message.

I believe that Abel talked continually about the coming seed of their mother Eve. Talking about the coming seed would mean that he loved talking about the kingdom that the seed would have and that was the kingdom that their father, Adam, lost. It would seem to me that Cain must have tired of that talk and teaching and seeing that God had respect to Abel and his sacrifice reminds me of Joseph being loved by his father and hated by his brothers.

JOSEPH WAS HATED BY HIS BROTHERS

Genesis 37:5-8 "And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6. And he said unto them, Hear, I pray you, this dream which I have dreamed: 7. For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words."

Joseph like to talk about his dream. His dream was that he would rule over his brothers. His brothers hated Joseph for his dreams and his words.

BRETHREN INHERIT THE KINGDOM

Matthew 25:34-35 "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:"

The account of Cain and Abel was given because God knew that there would be strife among those who desire to enter into the kingdom of the heavens and those that do not. The treatment of Abel by Cain is a warning that we had better not hate one another but care for a brother who is seeking to enter into the kingdom of the heavens. Jesus taught of this in Matthew 25:34-36. when you minister to a brother you minister to the Lord and you will be rewarded. Your reward will be entrance into the kingdom of the heavens to rule and reign with Christ.

LOVE OF THE BRETHREN

Matthew 25:40 "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these **my brethren**, ye have done *it* unto me."

When we minister to a brother we are ministering to the Lord. When are hating a brother, we refuse to minister to them and thus we refuse to minister to the Lord through them.

Matthew 25:45 "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me." If you do not minister to a brother you are not ministering to the Lord and you will suffer loss because of it. Luke 13:28 "There shall be weeping and gnashing of teeth, when ye shall **see Abraham**, and **Isaac**, and **Jacob**, and all the prophets, **in the kingdom** of God, and you **yourselfes thrust out**." Matthew 25:46 "And these shall go away into everlasting [agelasting] punishment : but the righteous into life eternal [agelasting]."

The definition of the word *punishment* Strongs 2851 comes from the Strongs word 2849 to curb, check, restrain. It also carries the meaning to prune a tree or a bird's wings. Because this restriction is for an age, it is the millennial age that this cutting of will occur and not from the ages unto the ages.