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## **Episode 127 - Cain, the Sin Offering, and the Hidden Meaning of Genesis 4:7**

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Hey friend — Scott Stanley here with DTG Ministries. In this episode, I dive into Genesis 4:7 and reveal why the Hebrew word translated "sin" actually points to the sin offering, not a lurking devil at the door. We trace ancient Hebrew meanings, connect the sacrifice imagery to Christ, and show how the sin offering is meant to help us forgive and be forgiven — especially when conflict with others tempts us to walk away.

Come along as we compare Moses, Leviticus, and the New Testament to see how God's provision has always been aimed at restoring and redeeming us — even amid the apostasy. Let these truths serve you and help you overcome.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries, searching the deep things of God in the book of Revelation. You can't search Revelation and understand Revelation without understanding the rest of the Bible, because there was an apostasy that took place in the days of the apostles, 1 John 2:18. The spirit of Antichrist came along, and it will last to the second coming of Christ.

So it's been here all of our lives, and most of, I should say all of what we've been taught about God is coming from the mindset of the apostasy. Revelation tells the story of people coming out of the apostasy.

My last two podcasts deal with Cain, Genesis chapter 4, and this mindset of Cain, which exists at the end of the world. It's always existed, this mindset of Cain. If you want to get a better handle on that, go back and listen to the last two podcasts. But today, I am still in Genesis, chapter 4, and I'm looking at verse 7.

This verse really intrigued me when I saw it. When I began to understand it, instantly, you know, you have a sermon, you have a whole podcast ready to be given, and you need to get into it. You need to get into it and explain these things before you forget them. I should say I need to get into it. But in Genesis chapter 4, to read verse 7, I want to first read verse 6.

Gen 4:6 Jehovah said unto Cain (and again, this is a parable) ... Jehovah said unto Cain, Why are you wroth? Why is your countenance fallen?

Gen 4:7 If you do well, shall you not be accepted? And if you do not well, sin lies at the door. And unto thee shall be his desire, and you shall rule over him.

What got me was this word "sin." I want to read this to you from the ancient Hebrew. This has a meaning that all of us have heard. Now this word "sin" in the Strong's is the Hebrew [2403]. The [2403] is rooted in the Ancient Hebrew Lexicon under his number [1170]. So you've got two things going on. You've got the Strong's number, and you've got the Ancient Hebrew Lexicon number. So, looking at where this word "sin" comes from, the word it comes from, the actual meaning is "to measure." The concrete meaning is the word "cord." The abstract meaning is "to miss." I'm just going to read what he shares here.

"Cords are used for binding as well as measuring. A cord is also used as a measuring device by placing knots incrementally. The cord is stretched between the two points to measure, and the knots are counted." So we know that this word "sin" basically is "missing the mark." You missed the target. I've heard of that all my Christian life. But this is where that comes from.

So I'm going to drop down to this actual word now. He has it lettered as E, and the actual meaning of this is to measure, but it's "sin." He states, "When shooting an arrow or other object to a target, the distance that one misses is measured with a cord. The wrong actions of one are measured against the correct action."

So I'm going to drop down. The verb of this is "to miss the target." He says, "Whether it's a literal target or a goal that you're aiming for," to miss the target is the verb. But on the nouns, there are two nouns. One is masculine, and one is feminine. I'm going to read the feminine. Why? Because this is the word the King James translated "sin" in Genesis 4:7.

So "Sin: A missing of the target. Also, the sin offering, which by transference becomes the sin." So remember, they would take a sin offering and lay their hand on it and transfer their sin to the sin offering. When they did that, the sin offering could simply be called the sin, but it isn't the sin. It's the sin offering. What I want to do is go back to Genesis 4:7, and I want to read that into this.

Gen 4:7 If you do well, shall you not be accepted? And if you do not well, the sin offering is lying at the door. And to thee shall be his desire, and you shall rule over him.

He's talking about the sin offering. See, all of my Christian life, I was reading this as sin, like the devil. He's lying at the door, you know, and his desire is to get you, but you should rule over it. But if you make this the sin offering, it's a completely different picture. Why does this make more sense to say the sin offering? Because this is what Cain was rebelling against. Cain wanted to offer what he wanted to offer. Abel offered the lamb and was accepted by God. So Cain is upset, and the Lord is saying,

Gen 4:6 ...Why is your countenance falling? (What's wrong?)

Gen 4:7 If you do well in your life, you'll be accepted. If you don't do well...

What do you mean by "if you don't do well"? Let's just say, if you have sin in your life, what kind of sin would you have? Not doing well with others, which is what was happening between Cain and his brother. *If you don't do well, you have a sin offering lying at the door here. See, I'm offering you the sin offering, and he says,*

Gen 4:7 ... Unto you shall be his desire, and you shall rule over him.

Well, let's just back up. That sin offering is feminine. It isn't "You shall rule over him... *You should rule over it, or her.*" It's a feminine thing. But what I want you to do is compare this to chapter 3 of Genesis. You will see the same wordage, Genesis 3:16.

Gen 3:16 Unto the woman he said, I'll greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; your desire shall be to your husband, and he shall rule over you.

That is exactly what he is saying about the sin offering. See, if I look at the woman and I say, okay, well, a wife, and right now I'm making this outward literal. I'm not looking at the mind and the man, the woman, and the serpent. If you have a wife, her desire is toward you. There's nothing wrong with that. That's positive. Her desire in life is toward you. When you look up this word "desire," it comes from the word "to drink, like of a river, the flowing of the river, the course of the river." They've translated it "desire, the course of the river."

So look at the wife, her thinking, the course of her thinking, it's toward you, the husband, and the husband shall rule over the wife. You know, I almost have to put that inwardly to see the man carrying the understanding of God, the woman being the man's emotional side, who is willing to listen to the serpent. The man, what you know God is telling you to do, should rule over your own emotional side. But you see, the desire of the woman is for the husband.

Well, again, Genesis 4:7, *the sin offering is lying at the door.* The sin offering is feminine. The sin offering unto you is its flow of thought, is its desire, and you shall rule over that sin offering. Meaning? God has given you a sin offering to offer when you don't do well. When you have a sin problem, when you have sinned, here is the sin offering. God's given you the sin offering. Its desire is toward you.

It's to help you, and you should take that sin offering and rule over it. In other words, find the forgiveness you need. Find what you need to keep going forward. If you don't do well, God has given you a sin offering. Now, that makes a whole lot more sense to

me than threatening, "sin is at the door," because that isn't the word "sin." It's "the sin offering."

Now, what I want to do is come right back to this. We're going to read this again. But before we do, I want to read from 1 Peter. There are a couple of things I want to read. Well, I think we'll bundle it all up together, then go back to Genesis 4:7. In 1 Peter 1... and again, these are things we've read so many times, but we need to impress our minds with this truth.

1Pe 1:9 Receiving the end (or the completion) of your faith, which is the salvation of your soul.

Now, we've talked about that upten times, and again, understanding that our salvation is being redeemed from iniquity, living what we believe, and letting our works perfect our faith. Okay.

1Pe 1:9 Receive the completion of your faith. (How? Your works will complete your faith.) And that is the salvation of your soul, (living what you believe).

1Pe 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you.

Now, may I ask a simple question? I already know the answer. Is Moses considered a prophet? Of course he is.

1Pe 1:10 The prophets inquired and searched diligently. They prophesied of the grace that should come to you. (Moses certainly fits that category.)

1Pe 1:11 Now these prophets, searching what, or what manner of time the Spirit of Christ which was in them declared, when the Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow.

Have you ever put Moses there? Because that's exactly what he did. He testified through those animal sacrifices, through, you could say, the gospel according to Moses.

1Pe 1:12 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 in the Holy Spirit sent down from heaven; which things the angels desire to look into.

So, just to put this in my own words, I have Moses testify of the grace that is going to come. He realized it was to a future people, and what he testified, what he wrote, is now being proclaimed from the Holy Spirit sent from heaven. So today we can go back and read the things of these Old Testament prophets, understanding, possessing the Holy Spirit, and get a deeper understanding of what he's talking about. So I want to read another one. This is in 2 Peter 1:16.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

2Pe 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. (That's at the baptism. Matthew 3:18.)

2Pe 1:18 And this voice which came from the heavens we heard, when we were with him in the holy mount. (Matthew 17:5, the Mount of Transfiguration. So here, this voice of the Father bore witness twice that "This is my Son.")

2Pe 1:19 But we have also a more sure word of prophecy (or the prophetic word); whereunto you would do well that you take heed, as unto a light that shines in a dark place, until the day dawns, and the day star arises in your heart.

Well, what prophecy? Go back and look at the baptism. The literal baptism of Christ in Matthew chapter 3 is prophesied in Psalm chapter 2. And in Psalm chapter 2, the Father anoints his king upon his holy hill. The Son says, *"Well, I'll tell you what the anointing was. I'll tell you what he said. He said, 'You're my son. This day have I begotten thee.'"* So there is the testimony of God. It's interesting that Peter is saying God spoke this twice: At the baptism and at the Mount of Transfiguration. *We have something more sure than that.* The scriptures declare it before it even happened.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. (You can't go read the baptism of Christ. and put your own interpretation to it.)

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit.

Therefore, I need to turn to 1 Corinthians 2. In 1 Corinthians 2, I want to start reading at verse 12.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of the Divine One; that we might know the things that are freely given to us of God,

1Co 2:13 Which things also we speak, not in the words which man's wisdom is teaching, but which the Holy Spirit is teaching us. We're comparing spiritual things with spiritual.

Why am I reading this? Because we're reading the things the prophets wrote, knowing they were prophesying to a future people as the Spirit of Christ moved through them to write and speak what they did. Now we have the Holy Spirit from heaven to proclaim these truths, and no prophecy is of any private interpretation. These men were moved by the Holy Spirit. Well, that's what we have. We have the Holy Spirit, the words of the Spirit, not man's words, not man's wisdom.

Let's go back to Genesis 4:7. The Lord tells Cain (Cain had his own way to worship), *If you do well, shall you not be accepted? And if you have a problem with Abel, if you're not doing well... because what God wants you to do is love him and love others as yourself.* Those are the two commandments. I'm reading this now using the Spirit from heaven, knowing Moses wrote for a future people, us. 1 Corinthians 10:11, *These things are written for those upon whom the end of the world has come.*

I'm reading this knowing this was written for the last generation church, and I want to use the words of the Holy Spirit to explain it. I want to use the understanding God has given us to explain what is going on with Cain, because Genesis 4 is a depiction of the wicked at the end of the world when they reach a perfected wickedness, like you will see in Lamech, the seventh from Adam in the lineage of Cain.

If you do well, it's good. If you don't do well, if you have sin... if you're struggling getting along with your brother, the sin offering is lying at the door. What do you mean? Well, the sin offering, I know, is Christ portraying what happened to man on the cross. What

do you mean by what happened to man? Man has been governed by iniquity. Iniquity has caused the crown of thorns, the nakedness, and so on. We've been over this so many times.

The sin offering is how God sees man. Hence, it's feminine. It's the emotional side. The emotional side of God, as depicted on the cross, is called the Holy Spirit. It is the Holy Spirit that Cain is rejecting. He doesn't want to worship this way. The truth of the matter is, you tell me what verse 7 means if you say, "The sin is the sin offering." I want to read to you from Leviticus chapter 1. I want to start reading at verse 1.

Lev 1:1 And Jehovah called unto Moses, and spoke unto him out of the tabernacle of the congregation,

Lev 1:2 Speak unto the children of Israel, and say to them, If any man of you bring an offering unto Jehovah, you shall bring your offering of the cattle, even of the herd or of the flock.

Lev 1:3 If this offering be a burnt sacrifice of the herd, let him offer a male without blemish. (Well, there's your type of Christ. There's your similitude.) He shall offer it of his own voluntary will at the door of the tabernacle...

Remember, we just read that the sin offering is lying at the door. You offer it at the door of the tabernacle. Genesis 4 is a parable.

Lev 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make an atonement for him.

Again, reading Genesis 4:7, from the understanding we have today, and recognizing that atonement is not forgiveness, it is the covering that gives you the power to forgive. See again, Genesis 4:7, *If you do well, you'll be accepted. But if you're not doing well...* if you're struggling with your brother, if you're struggling with your wife, if you're struggling in the church, the sin offering is lying at the door for you, and the flow of it is toward you. God gave you the offering.

These people that we're reading about in Genesis did not just make up these offerings... "Let's go kill something." I believe God helped them understand what it was. It is a sin offering. Today, we can add to it and get a better understanding of it. Its desire is toward

you like your wife's desire is toward you, and just as you should rule over that emotional side, you should rule over this, meaning you can take this sin offering and find the power you need to forgive. This is going to make an atonement.

Look at Psalm 78, verse 37.

Psa 78:37 Their heart was not right with him, neither were they steadfast in his covenant.

Psa 78:38 But he, being full of compassion, atoned their iniquity, and destroyed them not: yea, many a time turned away his anger, and it did not stir up all his wrath.

Psa 78:39 Because he remembered they were flesh...

Remembering they were flesh is the atonement, because the sin offering depicts the iniquity of man and how to overcome it. So if you lay your hand on this animal, you're recognizing this is my iniquity. And if that is your iniquity, everybody's iniquity is being depicted there. Just as God can remember you're but flesh, you can remember these people are but flesh, and lay down the anger and the resentment.

*Cain, if you can't overcome this anger, there is the sin offering. The sin offering is for you. Its desire is to help you, and you should take this sin offering and rule over it. Rule over it. What? Well, you could say you could rule over your iniquity. You could rule over your sin. This is the purpose of it. You are to apply this truth until you overcome.*

Now, there are a couple of things I want to add to this. One is in Luke 17. I've read this before. I've got to touch on it right here. Luke 17:3.

Luk 17:3 Take heed to yourselves: If your brother trespasses against you, rebuke him; and if he repent, forgive him.

Luk 17:4 If he trespasses against you seven times in a day, and seven times in a day turns again to you, saying, I repent; then forgive him.

Luk 17:5 And the apostles said, Well, increase our faith.

Luk 17:6 And the Lord said, If you had the faith as a grain of mustard seed, you might say unto the sycamine tree, Be thou plucked up by the root, and be planted in the sea, and it would obey you.

Luk 17:7 But which of you, having a servant plowing or feeding cattle...

What happened here just now? Why is he talking about your faith, and now he's talking about having a servant? Because the faith of Jesus Christ serves us. Each point that he makes, everything he states becomes a servant to you. That's why the redeemed truth of the 144,000 are the servants of God. The fact that God so loved the world, he gave you his only begotten Son, becomes a servant to you. The fact that there is only one God, the Father, and one Lord Jesus Christ, becomes a servant to you. It serves you. The fact that Jesus was crucified from the foundation of the world... See, that becomes a truth that will serve you. Verse 7 again,

Luk 17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he's come from the field, You go sit down and eat?

Luk 17:8 Will not you rather say, Make ready that I can sup, and gird yourself, and serve me, until I've eaten and drunken. Afterward, you can eat and drink.

What are you saying? That these truths will serve you. You continue to apply them until you overcome what you need to overcome. *"Increase our faith. Which of you having a servant..."* See, why do I need to increase it? You let the truths that you have move you until you overcome. I can't go on from here without looking at Hebrews chapter 2. In Hebrews chapter 2, verse 14, here is a servant. Here's a servant of God.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of flesh and blood, that through death he, Jesus, might render inactive (not destroy), he will render inactive him that had the strength of death. (Who is that?) It's the devil.

Remember in Leviticus 16, Azazel is led out of the camp. He's taken into the wilderness by a fit man. He's never killed. He is going to destroy him who has the strength of death, the devil. How does the devil have the strength of death? Because the death he's talking about is death to self. It's death to self. People don't want to face death to self. When you tell somebody of a struggle or a problem that you see in their life, sometimes they don't want to face that. This is the strength of the author of iniquity. That is his strength.

Through death, Jesus can destroy. What do you mean by "through death"? Because he's going to depict iniquity. He's going to depict what iniquity has done to us, and he's

going to depict how to overcome it. So through death, he renders inactive the devil. The devil plays off of your pride and your lack of humility.

Heb 2:15 And deliver them who through having a fear of dying to self, were all their lifetime subject to bondage.

That is literally what Paul is talking about in 2 Timothy 2. I'm going to start reading at verse 25.

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

2Ti 2:26 That they may recover themselves out of the snare of the devil, who were taken captive by him at his will.

There you go. That's Hebrews 2. Because you have so much pride, you have a fear of death to self. So what's going to happen? You're going to turn on the person telling you. Maybe you're going to continue to hide who you really are and what's going on there. You are not being redeemed from all iniquity. So you can get angry and walk away from me. You can walk away from this church. You can go do whatever the heck you want to do, but you're not being redeemed. You can say and do and cover up all that you want, but you're not being redeemed. You're not fooling anyone.

*Cain, if you do good, you'll be exalted. But you know what? If you're having trouble, there is such a thing as the sin offering. It's already here at the door. It's for your own good, and you should rule over that. You should be able to take the truths of Jesus Christ, the servants that God is giving you, and let them serve you until you have overcome... until you have reached that point that you need to find your own salvation.*

Most gracious Heavenly Father, you are Yah, the only true and living God. I know we are nothing. We have no wisdom but what you give us. I pray for this church. I pray for you to be glorified in Jesus' name. Amen.