

Gen 3:8 And they heard the sound of the **LORD God walking** in the garden in the cool of the day, and the man and his wife **hid themselves from the presence of the LORD God** among the trees of the garden.

Gen 3:9 **But the LORD God called to the man** and said to him, “**Where are you?**”

Gen 3:10 And he said, “**I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.**”

Gen 3:11 He said, “**Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?**”

Gen 3:12 The man said, “**The woman whom you gave to be with me**, she gave me fruit of the tree, and I ate.”

Gen 3:13 Then the LORD God said to the woman, “**What is this that you have done?**” The woman said, “The serpent deceived me, and I ate.”

4:3 In the course of time Cain brought to the LORD an offering of the fruit of the ground,
4:4 and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,
4:5 but for Cain and his offering he had no regard. So **Cain was very angry, and his face fell.**
4:6 The LORD said to Cain, **“Why are you angry, and why has your face fallen?”**
4:7 **If you do well, will you not be accepted?** And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.”
4:8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.
4:9 Then the LORD said to Cain, **“Where is Abel your brother?”** He said, **“I do not know; am I my brother's keeper?”**
4:10 And the LORD said, **“What have you done?”** The voice of your brother's blood is crying to me from the ground.
4:11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.
4:12 When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.”
4:13 Cain said to the LORD, **“My punishment is greater than I can bear.**
4:14 Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”
4:15 Then the LORD said to him, **“Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.**
4:16 Then Cain **went away from the presence of the LORD and settled** in the land of Nod, east of Eden.

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Question: Why did God ask Adam/Eve (in chapter 3) a question as if he didn't already know what happened?

Right from the beginning, God reveals Himself as a Savior, a God who is seeking to restore, and a God who never changes. He is always true to Himself (who He is) in His relationship with man (us). He will never ask us to do what He Himself does not. In Gen 3:8, God walks in the garden in the cool of the day. This was His habit, and this continued to be His habit even after Adam and Even had fallen. This also seemed to have been the habit of Adam. He and God walked together in the garden. So God continues to walk and calls out to Adam. He missed him. This shows that God needs us, regardless of who we are and what we have done. He has a need for us from eternity, and He seeks us according to His eternal purpose..

“Where are you?” Not, “what have you done?” God is seeking Adam. He is not so much interested in knowing what Adam had done or why, but God had lost a companion. God knew exactly where Adam was. But His question was a cry for someone close to Him who was absent. This is God's heart. We focus on sin and disobedience, and that is valid. But here Adam had separated himself from God's presence. God never separated Himself from Adam. He heart never changes.

God's first question led Adam to acknowledge, not that he had sinned or disobeyed, but that he was exposed, bare and afraid. He did not have God's covering or His presence. This applies to us also. When we “sin” (literally, to miss the mark, that is to miss God), we are separated from God, we do not have His presence and His smile. We then confess our sin, not just because we have offended or disobeyed God, but because we have missed God Himself, and lost our fellowship with Him.

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Gen 3:12 The man said, **“The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”**

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Question: Why did God ask Adam/Eve (in chapter 3) a question as if he didn't already know what happened?

Every question is an attempt to bring man back to God. Again, God is true to who He is. He will never wink at sin or excuse man because He loves him. God is righteous and He wants us to be righteous, like Him, and so He will purify us and perfect us. The purifying work is exposing and uncomfortable but necessary, and reflects both God's love and righteousness. God wants to know who told Adam he was naked, and to know if he had eaten of the forbidden tree.

Adam does not answer the first question in 3:11. He may not have known the answer. Our conscience tells us so, that God-created function of our spirit, and when our spirit is active and alive to the divine life, it becomes much more sensitive. Adam answers the second question, but indirectly, diverting the responsibility to his wife in order to mitigate the role that he played. Many times, we are too ashamed or too proud to confess our sins because we will then lose our reputation of being a “good brother or sister.” We either like to justify them or pass the blame on to someone else. Adam did the latter, and Eve followed likewise. But repentance and confession (not just repentance) are key steps to restoring our fellowship with God and knowing God. The more we practice confessing our sins, the more sins we will realize we have to confess, and the more God will point them out. This is an interesting cycle. We think that if we do not confess certain sins, God will forget about them. We may forget them, but God never forgets. In one sense, all our sins, past, present and future, have already been forgiven, cleansed and forgotten. On the other hand, unconfessed sins not only hinder our fellowship with God but also numb our sensitivity to God's speaking and leading. We will not grow much if we neglect unconfessed sins. This is God's mercy, based on His righteousness, to come to us again and again, either through His word or through brothers and sisters, to find out where we are (3:8), who told us (3:11), and what we have done (3:11).

4:6 The LORD said to Cain, **“Why are you angry, and why has your face fallen?”**

4:7 **If you do well, will you not be accepted?** And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.”

4:9 Then the LORD said to Cain, **“Where is Abel your brother?”** He said, **“I do not know; am I my brother's keeper?”**

4:10 And the LORD said, **“What have you done?”** The voice of your brother's blood is crying to me from the ground.

Question: Why did God ask Cain (in chapter 4) a question as if he didn't already know what happened?

As towards Adam, God is merciful to Cain. After Cain and Abel's offering, Cain is angry, and God comes to him with His first question why, and a warning that sin is crouching at the door. This is one of the rare times in the Bible when God comes to a person before the sin is committed. Again, as with Adam, God desires to fellowship with Cain. When God speaks a word to us, perhaps through a brother or a sister, many times we are upset or angry. At that time, can we fellowship with the Lord and ask Him why? Can we fellowship with the brother or sister? Cain did not ask God why He (God) did not have regard for his offering. God did not cut off fellowship with Cain, but Cain's heart was already hard. What about our heart?

God's second question is not concerning what Abel had done, but where Abel, Cain's brother, was. God surely knew what had happened to Abel, but He wanted to touch the source of the sin. This question elicited a response from Cain which highlights the source: **“Am I my brother's keeper?”** The source was the lack of love and care for his brother, and the exaltation of the religious self, even his religious service. Cain thought he was serving God with his offering, according to God's own commandment in 3:19, and thus was a **“good brother.”** Abel, on the other hand, served according to God's revelation of the need for redemption (3:21). He lived unto God, not caring for his own living (he tended sheep but at that time people did not eat meat). Cain lived unto himself. But even with God's second question, Cain could have confessed to God. God always comes to us, even when we sin. For example, we may be troubled by jealousy or anger towards a certain saint. Can we serve that saint? Can we care for them? This is God's salvation.

4:13 Cain said to the LORD, **“My punishment is greater than I can bear.**

4:14 Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”

4:15 Then the LORD said to him, **“Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.**

4:16 Then Cain **went away from the presence of the LORD and settled** in the land of Nod, east of Eden.

Question: Why did God protect Cain?

On the one hand, God protected Cain by putting a mark on him. This was not God’s original intention. It was Cain who voiced his fear of being killed. It was also Cain who interpreted God’s speaking in v.13 as God’s punishment for his sin. Actually, in one sense, God does not “punish” us for our sins. We ourselves live in such a way that we pronounce our own “punishment.” God’s speaking in vv.11 and 12 are really the result of Cain’s own action in murdering his brother. He was cursed by the ground which received his brother’s blood. The fruit of his labor was hatred and murder. As a result, he became a fugitive and wanderer from the face of God. God never pronounced judgment on him. He pronounced his own judgment. Eventually, he chose to leave the presence of God. He chose to leave the covering or protection of God. Yet God, in His mercy, outwardly put a mark on him to protect him.

This applies to us too. God does not punish us. If there are consequences, we actually bring them upon ourselves. When we miss the mark, we lose the presence of the Lord and become a wanderer. The longer we wander, the more of a fugitive we become. We should quickly come back to the Lord. The longer we wait, the harder it will become. Eventually, Cain departed from the presence, protection and covering of God. He built a city which was the beginning of the development of human culture and civilization. He still had God’s outward protection, and so do we. We want the outward mark of God’s protection, and even think that we still have the presence of God because we have God’s outward protection (for example, God still supplies us with food, clothing, shelter, a job, a family). But that is God’s protection and supply to everyone. He sends rain upon the just and the unjust (Matthew 5:45). But we may lose His inward presence, His rhema speaking, and when that happens, we wander. May we return quickly. May we thank Him for His outward protection, but treasure the protection of His speaking and leading.