

She wanted to fix this mess. "I've gotten a man-child from the Lord", and the Bible says, and the implication is here, and don't let this pass you by. It says: "Adam knew his wife". Put the Scripture back up on the board again from the top. I wanna pull something out of it. "And Adam knew his wife; and she conceived, and bare Cain, and said, I've gotten a man from the Lord". Keep going. "And she again bare", wait a minute. There's no, "And Adam knew his wife again". So it doesn't sound like two pregnancies. It sounds like he pushed again. Touch somebody and say, "Push again". There may be more in you than what you got out of you. Push again. You don't have to always go back to level one. Push again. Touch somebody and say, "Push again".

And she pushed again, and again she bare without Adam having to know her again. She bare a son and some theologians suggest that this could have been the first twins. Interesting because we will see a series of fighting twins. Yeah, Jacob and Esau, and Pharez and Zerah. We will see a perpetuation of the warring twins all the way up to Romans 7 when Paul says, "When I would do good, evil is present with me

and that which I would do I do not; that which I would not do, I do. O wretched man that I am, who shall deliver me". In a way, all of us are pregnant with twins that fight all the time, that argue within us, that push and pull and tug. "That which I would not do, I do; that which I do I do not". That's all of this. I find a war going on in my members.

Hallelujah. I'm pregnant. One of 'em is righteous and the other one just wrong. You know, one of 'em is holy and the other one is, well, you know. You know, they're all of 'em living in the same house at the same time. There's conflict in the house. There's conflict in the first family. There's conflict in the first womb. There's conflict in you.

"I have gotten a man from the Lord God Almighty". And the next thing it tells us, it doesn't tell us about 'em learning to walk or talk or anything like that. It doesn't tell us about playing with toys or playing basketball on the court, it doesn't tell us anything about playing tennis or going sailing on the river, or anything like that. It tells us about a job.

And it says one minute he's a baby and the next minute he's a shepherd taking care of sheep. Abel is a shepherd taking care of sheep. Abel is a shepherd taking care of sheep. Now, Cain is a tiller of the ground, and Abel is a shepherd of the sheep. Now, if they missed all the other stuff they taught and they only told me about his job, you don't get born and get a job. So they missed a whole lot of things because it wasn't important for us to know that. But it's important that you know what they do for a living because Abel is our first shepherd. It is the first time that we hear the word "shepherd" mentioned.

Oh, glory to God. Abel is the first shepherd. Later, David will say the Lord is my shepherd. Abel is a type of the Lord is my... his occupation validates his shadow that he is the first shepherd. He is the good shepherd. He ended up laying down his life. The Lord is my shepherd. And so she had a shepherd and she had a tiller of the ground. The problem with the tiller of the ground, the tiller of the ground - all of this is cursed. All of this. The ground is cursed and the work is cursed, and,

ooh, the work. Oh, work. Cain brings to God his work. If God receives Cain's work, then the root of our faith must be adjusted because that means we're saved by works...

Ride with me, baby, 'cause I got something for you today. So when Cain brings the fruit of the ground to God, God does not have respect for it. He doesn't honor it. He doesn't destroy it; he just doesn't honor it because that's not the way to get access to God. Not by works lest any man should boast. But Abel offered up what Hebrews will say a more excellent sacrifice. Abel offers up blood and God wants us to understand that without the shedding of blood there is no remission of sin.

Now, this is not the first class. I taught your daddy, too. 'Cause when your daddy was running around naked in his sins, I went out and killed an animal. Now, Cain, you're making the mistake of your father because when I found him he was covering himself with the fruit of the ground.

Can I go deeper? Now, the problem with your daddy covering himself with the fruit of the

ground is that when your daddy sinned, it separated him from me and that is death. Separation from God is death. And then he separated the vegetation from the soil so that means he covered death with death. Watch this. So while he was sewing the fig leaves, they were dying. How can you be covered by something that's withering? I think you're all ready for me. Are you all ready for me?

So my problem with you, Cain, is that this is not your first lesson. I started your daddy out on this course and yet you have emulated your father's mistakes, his misery and not his ministry. I had to correct him; now I gotta correct you. I had to straighten him out; now I gotta straighten you out. And the reason I'm upset with you is that you should know better. But the sins of the father have passed to the son and now you still think that you can pull something out and make something for yourself and offer it up to me. This is not acceptable.

I told your daddy, "Without the shedding of blood, there is no remission of sin". I went out and killed his first sacrifice for him.

Abel, bring your sacrifice to me. Abel is a shepherd so he brings a lamb.

Can I go deeper with this? I'm trying to preach but I feel a teach thing on me. You see, in the previous chapter, we learned that God killed an innocent animal but we don't know what kind. By the time we get to chapter 4 we know that the animal is a lamb because Abel is a shepherd. So what we are gaining is insight into God's strategy for humanity.

Can I go deeper? Now watch this, watch this. Now we know that the animal is a lamb. It was an animal when it covered Adam's nakedness, the blood still running down his thighs, a fresh kill covering Adam's nakedness, the first fur coat.

Tell PETA what I said. And they covered his nakedness in fur of some sort, blood running down his legs to remind him of the price that was paid for him to have life. That the life that he now lives, he lives in the stead of the animal. That the animal's covering is because the man has ceased to be the man, he has become

the animal. And the animal dies because he has become the man. First mention of substitution.

Here's the shadow of Calvary where I traded places with him. He who did no sin became sin. He took my sin, thereby my death; I took his life; thereby I carry his name. He said, "Now, when you go before my daddy, since you covered with my blood, don't use your name. Whatsoever you ask the Father in My name"...

Watch this. So he brings a sacrifice, a little lamb, and because I've been teaching on the tabernacle, you understand, he slit its throat and he killed it. He offered it up before God and God was pleased because the blood is a shadow that he's trying to teach us all through the book. The blood is all through the book. Say it with me. The blood is all through the book. Say it again.

So this is the root of your salvation. This is the root of Calvary. This is the root of the tabernacle. This is the root of your justification. You remember when I came here, how many witches tried to curse me? And how I

danced over the top of dead chickens in this church? It's because I knew that the blood of Jesus was stronger than the blood of chickens. I said the blood of Jesus is stronger than the blood of chickens. Y'all don't know it but they had dead chickens lying down everywhere. But I took the blood of Jesus and came against the blood of chickens, and I kept on going. Slap somebody and tell 'em, "You're not cursed".

My dilemma is sheep or animals are supposed to die on the altar, lambs are supposed to die on the altar, but now I got a dead shepherd. The Lord is my... The shepherd is supposed to bring the sheep, not become the sheep. Hidden in the fabric of the text is that whatever God's going to do, my shepherd will also be my lamb.

So he killed Abel, he thought. He killed his body. But God said, "I can hear the sound of thy brother's". See, I didn't even know that blood could talk. But God is teaching me in the Spirit that blood can speak, that blood is my attorney, that blood pleads my case, that the blood intercedes for me, that the blood is my covering, that the blood is my protection.

Somebody ought to thank him for the blood. The blood is talking, the blood is talking. The blood is talking, the blood is talking. Don't worry about justice, the blood will always have the last say. The blood will always have the last say. The blood... will always have... the last say. The blood will always have the last say. The blood will always have the last say. I know they said you was an addict, but the blood will always have the last say. The blood will always have the last say. I know they say you're paranoid schizophrenic, but the blood will always... Somebody cursed you and said you'd never be nothing. They looked at you and said, "You're just like your daddy and your granddaddy before you". They looked at you and said, "You're cursed, and you're stupid, and you're dumb, and you'll never get up, and you'll never be anybody". I don't care what they said. The blood will always have the last say.

I'm not gonna fool with it like I want to but what I want to leave planted in your head is that the blood can talk. It's not just that it covers. It talks. It intercedes. When I have no

voice, it speaks for me. No wonder Jesus carried it to the mercy seat 'cause it speaks for me.

You remember when he rose from the dead and Mary got ready to touch him, he said, "Don't touch me. Touch me not for I have not yet ascended to my Father". Now you know what that means. He rose as a high priest. He was carrying the blood that would speak for me. He didn't want her to contaminate it by touching it, and he said, "Don't touch me 'cause I'm going up with this blood and when the blood hits the mercy seat, the Holy Ghost will fall in Jerusalem and the church will".... Oh God. Oh, now you're... c'mon, are you with me?

Now we understand, I'm almost finished, we understand the context. Y'all crazy just like me, I love you all. I understand the context of the text, I understand the theological ramifications of the text, but my problem is I still have a disappointed, grieving, wounded mother. And she's walking around in a field, she's walking around in a field, in a crime scene, and her son, her son is... my child is dead. My child is dead. And my other child is

cursed. And I lost two in one incident. They went out like they came in. They came in, in twos, they went out in twos. One of 'em went out to the murder and one of 'em went out to the judgment, and my womb is empty again.

And so the chapter closes with tears running down her face and blood crying up from the ground. And Cain running like a convict and nothing has turned out like they thought. Their happy home is shattered, just like some of you. And what they had in mind didn't happen, just like some of you. And what had been prophesied seems like a lie, just like some of you. How can the seed of the woman bruise the head of the seed of the serpent when one seed is dead and the other seed is cursed? And it looked like hell had won. Have you ever gone through a period in your life that it looked like hell?... Where my real people are?

Sometimes, church people are phony out of love for God. We don't wanna admit that we're disappointed but sometimes we are actually really disappointed because we shouted and spinned around seven times and gave \$21.38 and stood on the promises and nothing happened, and

we're disappointed, and we don't say nothing because we're disappointed and loyal. Some people get disappointed and leave, but some of us are disappointed and loyal. We are like the prodigal sons, one disappointment ran him out of the house and one of them stayed in the house, but he didn't have the right attitude because just because he was silent didn't mean he was satisfied.

And so it looks real bad. And it looks like all the pain of her travail was wasted. She was the first woman to go into labor and had natural childbirth and then when the pains got intense there was nobody to tell her to push because sometimes God will call you to do something without... And you don't know when you're supposed to breathe and when you're supposed to push, and you don't know how you're supposed to push because where God is taking you, nobody has gone there before, and you crave somebody to mentor you because you're going into a place you've never gone before.

And she had to figure it out for herself like some of you are gonna have to figure out for yourself. You don't have the money, you don't

have the resources. It looks like you're too old, it's too late, it's not the right time, and yet God is challenging you to do something that you have never done before. Touch somebody and say, "Push". Even though you're confused, you need to push. Even though you're worried, you need to push. Even though you don't understand, you need to push. Take a deep breath and get in your position and get ready 'cause God is gonna do something in your life that has never been done before. Slap somebody and holler, "Push"!

There's a little arbitration clause in the curse. It says: "In sorrow and travail shall you bring forth children". And the next verse says: "But your desire shall be to your husband". And even though you might say you might never do that again. I love her. She hadn't said nothing the all time, she said... That was the best part of my whole message right there then, "Uh-huh". The desire came back. There's somebody in this room, you have gone through so much pain and so much hurt, it has left you numb? You have been angry, and you have been bitter, and you have been frustrated, and now you're just numb. The suffering was too

intense and now, even though you wanna feel something, you can't feel it. You're numb. But the Lord said, "Your desire is coming back".

Hold up on the clapping. I feel a prophetic moment. If you have been through some trauma, some pain, some disappointment, some agony so overwhelming that it has killed your energy to try again and you've gone through a period of mixed emotions and you've been feeling numb, you've been feeling numb, and you've been in pain, you've been in suffering and you wonder if it was even worth it, stand up on your feet. I wanna pray for you right now. If I'm describing you, stand up on your feet.

The Lord said, "In spite of your pain, in spite of your suffering, in spite of your agony, in spite of the trauma that you have incurred to your soul", lift your hands up, "your desire is coming back". God said he is going to revive the part that died and he's gonna renew your strength and your latter days shall be greater than your former day.

As I stand here today I prophesy revival and refreshing and renewal down in your spirit. I prophesy down into your spirit, hold that music. I prophesy down into your spirit, I prophesy down into your spirit, you will lose your fear to try again. This Sunday morning I speak resurrection in your spirit, in your soul, and in your life. Out of the ashes of your disappointment God said there will be a resurrection and he's gonna bring new life into your spirit. Open your mouth and praise him right now!

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