



# Bible Student's Notebook<sup>TM</sup> Weekly

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XX  
Issue 486

# The Way of Cain

## The Story of the Evils of Religious Evolution

by — E.W. Bullinger

Evolution is a solemn fact, but it is seen only in human affairs, because man has departed from God.<sup>1</sup>

Nowhere else is evolution seen. Outside of human affairs the evidences of evolution are non-existent: but it is, undeniably, the order of this present evil age where evil is found; for evil, like evolution, is not found outside of man's world. There is no escape for man but God's appointment for him, and that is death. This is why it is Christ's work to "deliver us from this present evil age according to the will of God, our Father" (Galatians 1:4).

Evolution consists in unbelief and in departure from God. Hence it is that we see its germ first exhibiting itself especially in the religious sphere of human affairs. In the Divine sphere, whether in the animal or vegetable kingdoms, we look in vain for any trace of its action.

We see it working in the medical, legal, military, naval, artistic, and in every department of the scientific spheres, but it is in the religious sphere that it was first seen; and it is in Genesis 4, in the history of Cain and Abel, that God shows us its beginning. Jabal and Jubal, and Tubal-Cain and a generation of artificers soon followed in "the way of Cain" (Genesis 4:20-22; Jude :11).

"The way of Cain" was the first step in the evolution of Religion. Its developments and ramifications are



today innumerable.

Yet in the way of Abel there has never been any evolution. Sacrifice and the shedding of blood remain the only way for "the remission of sins" to this present moment; and will remain the same to the end.

These are the Two Ways which are set before us here in Cain and Abel.

In the one no change has ever taken place; it is the only way back to God. Christ suffered "the just for the unjust that He might bring us to God" (I Peter 3:18). This is its end, and it is headed up in Christ. In the other, there has been nothing but change. Evolution has run its constant and persistent course, and will continue so to do until it reaches its end in the deification of man, and is headed up in Antichrist.

All who are in "the way of Cain" are laboring on behalf of man, and for man's improvement. They are ready with their own ideas as to what man must DO to be saved.

Whatever may be the varieties evolved from man's imagination, they are all one in asserting that man must do something. Whatever their differences or their controversies, they all agree in that. Man must do something.

(see CAIN, page 4291)

The Way of Cain .....4289  
The Lord's Coming in the Early Epistles .....4293

1. See "The Truth on Evolution," by Philip Mauro, Things to Come, January and February, 1908.



## Bible Student's Notebook™ Weekly

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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### ABBREVIATION KEY

#### Scripture Versions

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

- CV: Concordant Literal Version
- DAR: Darby Translation
- DT: Dabhar Translation
- FF: Ferrar Fenton Bible
- KJV: King James Version
- RE: Rotterdam's Emphasized Bible
- WT: Weymouth Translation
- YLT; Young's Literal Translation

#### Reference Sources

- AA: Analytical Analysis (Welch)
- BDB: Brown-Driver-Briggs Hebrew Lexicon
- CB: Companion Bible Notes & Appendixes (Bullinger)
- CC: Concordant Commentary (Knoch)
- CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and

Concordance (Bullinger)

CWS: Complete Word Study

Dictionary (Zodhiates)

FoS: Figures of Speech

Bullinger)

SEC: Strong's Exhaustive

Concordance

TGL: Thayer's Greek-English

Lexicon

UR: Unsearchable Riches

VED: Vine's Expository

Dictionary

YAC: Young's Analytical

Concordance

#### Reference Notations

cf. – compare

e.g. – for example

et al. – and others

etc. – et cetera (and so on)

ff. – and the following

i.e., – that is

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*Cain (continued from front page)*

Man must be something, feel something, experience something, give something, pay something, produce something. He must be called and “registered” something.<sup>2</sup> He must *DO* something.

They all insist on the last, however they may differ about the others. Where they do differ is only in what the “something” is to be. It is this which accounts for the vast number of different systems of religion which have been evolved in the world’s history. All of these are rightly called “Religions.” Even the “Christian Religion” is only one of them; and has as many Sects and Divisions as any of the others.

However many may be these differing forms, they are all *one in DOING*, while in *true* Christianity they are “all one in Christ only.”

Christianity is of God and consists in a Person: Christ. Religion is of man, and is carried on for man, and in his interests. It consists of men’s Forms, and Rites, and Ceremonies, Articles, Creeds, Confessions, Doctrines, and Traditions, Churches and Chapels, and Synagogues, Halls, and Rooms.

If your something does not agree with that of others, then be careful, or you may be killed, as Abel was, by one of these Cains: for there is nothing in the world so cruel as Religion.

It was Religion that murdered Abel. It was Religion that killed the Prophets, Crucified Christ,<sup>3</sup> and produced the noble army of Martyrs.

It was Religion and the strife of religious sects that delivered Jerusalem to the sword and power of Rome.

It was Religion that afterward wrested Jerusalem from Rome, and terrified Europe by the threatened advance of the Saracen’s sword.

It was Religion that deluged the Holy Land with the blood of the Crusades.

2. This is according to English Civil Law, and it is carried out except when a census is made. Then, Religious enmity and hatred step in, and will not allow it lest it should be shown that one predominated over the other. Without a census, each may make its own boast.

3. It was not the ungodly rabble, but the Chief Priests and the leaders of the religious party.

It was the Religion of Pagan Rome that cried “the Christians to the Lions.”

It was the Religion of Papal Rome that gave Christians to the Stake; that invented all the tortures of the Inquisition; that sent forth Armadas with its instruments of torture, and has even since been engaged in foul Conspiracies, Plots and “Knaveish Tricks” in order to obtain and secure its ascendancy.

It is Religion today that lies at the root of, and pervades the world’s political strife: and it is in the struggle for Religious supremacy in “Rome Rule” and “Education” that the greatest bitterness, envy, hatred and malice, and all uncharitableness, are manifested and exhibited in the political controversies in the present day.

The question of I John 3:11-12 brings out the contrast between Christian love and Religious hate:

*This is the message that ye heard from the beginning, that we should love one another. Not as Cain [who was] of that Evil one, and slew his own brother. And on what account slew he him? Because his own works were evil, and his brother’s righteous.*

Cain’s works were evil, because they were his own, and of the Evil one, who (in the previous chapter) had ruined his parents by the same unbelief in God’s Words. Abel’s works were righteous, because they were “*by faith*,” and according to what God required. Hence Cain’s hatred, and hence Cain’s murder.

It will be found that Religion has shed more blood, and produced more sorrow and crying, than all of the wars and desolations caused by the politics and dynasties of the world put together. There have been, and still are, the wars of Creeds, as well as of Races.

There is more in the Margin of Genesis 4:10 than appears on the surface. The words of the Lord to Cain are full of significance: “*What hast thou done? The voice of thy brother’s bloods crieth unto Me from the ground.*” We must needs explain this plural, “*bloods.*”

In the ancient Jewish Commentary<sup>4</sup> we read,

He says not *blood*, but *thy brother's bloods*, i.e., his blood, and the blood of his posterities, his seeds.

The *Targum of Onkelos* explains it as,

The voice of the blood of the generations which were to come from thy brother.

The *Jerusalem Targum* says,

The voice of the blood of the multitude of the righteous who were to arise from Abel thy brother.

It seems, almost, as though the Lord Jesus meant the same when He said,

*That upon you might come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias* (Matthew 23:35).

Whether or not these interpretations are correct, the fact remains most solemnly true that all of these various Religions are one in origin, character and outcome, and also in cruelty.

In the vital matter of Salvation they unite, and are ONE, in saying with one voice,

*SOMETHING* in my hand I bring.

Whereas, in true Christianity, which is Christ, the convicted sinner proclaims the existence of the great

dividing gulf and says,

*NOTHING* in my hand I bring,  
Simply to Thy Cross<sup>5</sup> I cling.<sup>6</sup>

This puts nothing between the sinner and the Savior; whereas it is the essence of all Religions to put something, whether it be a Priest, or Sacraments or Creeds, or Ceremonies of some kind or other. Something has to be said, or done, or believed, or felt, without which they, as one Creed puts it, "Cannot be saved."

This is the first great lesson which we learn from Abel's faith: *The Two Ways of Access*.

In one of those two ways, each one who reads these lines stands today.

Either he is trusting to something *instead* of Christ, or to something in *addition* to Christ; or, he is trusting wholly in the merits of that Sacrifice Whom God has provided, even the precious blood of that Lamb which,

*Speaketh better things than that of Abel* (Hebrews 12:24). ■

(edited)

— *Great Cloud of Witnesses in Hebrews Eleven*, pp. 36-41.

4. The *Mishna. Sanhedr.* Cap. iv. 5.

5. [Editor:] *I.e.*, "An upright stake or pale, without any crosspiece." – A.E. Knoch (*Concordant Keyword Concordance*, p. 63). For more information read *THE "Cross": Was Christ Nailed to a "Cross" or a "Stake"?* by Clyde L. Pilkington, Jr., [BSN #330](#).

6. [Editor:] "Rock of Ages," a hymn written in 1763 by Augustus Montague Toplady.



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# The Lord's Coming in the Early Epistles

by — Charles H. Welch (1880-1967)

There was the possibility of the Lord's early return to the earth, depending upon the repentance of Israel (Acts 3:19-26). This is reflected in all of the earlier epistles.

## I Thessalonians

The Apostle Paul is commending the believers at Thessalonica; he says in 1:9,

*For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven.*

The Thessalonians could wait for an event that is yet future even to us today, nearly 2,000 years later. It must have been a possibility then.

In the fourth chapter we are told that some had lost loved ones and the Apostle wrote to comfort them:

*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [shall not get before] them which are asleep.*



Paul was expecting, at this time, that there was a possibility of his being alive, and the Thessalonian believers at the Lord's Coming.

## II Thessalonians

The Thessalonians were going through persecution and tremendous difficulty, and 1:7 was written to comfort and sustain them.

*And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.*

The second advent of Christ with the angels from heaven was something which these persecuted saints were directed to hold fast to, because, when that happened, they would experience rest from persecution.

So the Lord's Coming was a possibility then, in their lifetime, otherwise it would not have been a comfort to them under trial.

*Now we beseech you, brethren, by [or, concerning or touching] the coming of our Lord Jesus Christ, and by our gathering together unto Him (2:1).*

Their "gathering together unto Him" is connected ►

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 A man seeking a further sign of the Divine presence is like a foolish man who carries a candle outside to see if the sun is shining.  
with His coming.

## I Corinthians

In 1:7 the Apostle here refers to the spiritual gifts that had been given to the Corinthian church,

*So that ye come behind in no gift; waiting for the coming [or, the revelation] of our Lord Jesus Christ.*

Now in chapter 7 we see that certain problems had arisen concerning marriage, but note what the Apostle says in :29.

*But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none.*

He is saying, in effect, that the time is so short that marriage need not be considered. Yet we find that, after the Acts period, the Apostle Paul urges the widows to marry! However, at this time [when this epistle was written], the time was short because the Lord's return was near, and 16:22 emphasizes this:

*If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha.*

Maranatha means "The Lord cometh." So here again the Apostle stresses the early return of the Lord Jesus.

Then back to the tenth chapter. The first part is a warning dealing with the people of Israel and the way they provoked the Lord in the wilderness journey to Canaan and how God judged them. The Corinthians are warned not to murmur as their fathers did (:10):

*Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened to them for ensamples [or, types]; and they are written for our admonition, upon whom the ends of the world are come.*

A more literal rendering of the last phrase would be "the consummation of the ages has arrived"; an astounding statement, showing how near to the end things were.

## Romans

*And that, knowing the time, that now it is high*

*time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand (13:11-12).*

*And the God of peace shall bruise Satan under your feet shortly (16:20).*

The Greek for the word "shortly" means "quickly." Now the bruising of Satan under the redeemed's feet could not be by any action of theirs. Neither they, nor you or I, can ever vanquish this great foe of the Lord, but the Lord Jesus will, at His Second Advent. So again this great event was brought before them as being nearer.

## Hebrews

The Hebrew believers were undergoing trial and affliction, as the context makes clear. Then in 10:36 we read,

*For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come and will not tarry.*

Only a little while. Friends, He hasn't come yet! Was God playing with them, was He tantalizing them through this writer? No: He meant what He said. The possibility was that the Lord would return in "a little while." His coming then was near. It would have been pointless to have held out as an encouragement to these believers under persecution the Second Advent, yet future to us, nearly 2,000 years later!

## James

*Be ye also patient; stablish your hearts, for the coming of the Lord draws near (5:8).*



### **The Concordant Commentary on the New Testament**

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Again the nearness of this Coming!

*Grudge not one another brethren, lest ye be condemned: behold, the Judge standeth at the door (:9)*

**I Peter**

*But the end of all things is at hand. Be ye, therefore, sober, and watch unto prayers (4:7).*

Was he exaggerating, do you think?

**I John**

*Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time (2:18).*

Do we want any more testimony that all of these New Testament writers looked on the Coming of the Lord as being imminent, or possible, in their lifetime? There can be no doubt about this whatsoever – or were they mistaken?

Some do not hesitate to say they were. They assert that they did believe that the Second Advent was near, but, of course, they were too enthusiastic, and, of course, they were wrong, for the Lord did not come as expected. Yet they were not wrong: if only

such people would read and ponder Acts 3, they would have the key to the problem.

The Lord's early Coming was linked with the repentance and conversion of Israel.

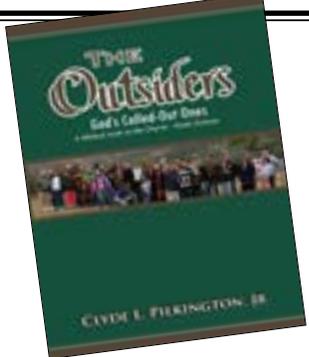
*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you (Acts 3:19-20).*

Because the nation of Israel did not obey the command to repent and turn, the Lord did not come back then.

We shall find that the Epistles which were written *after Acts* no longer refer to the imminent return of the Lord, because the necessary conditions were gone. The nation of Israel was laid aside in unbelief; that is how they have been for nearly 2,000 years, and that aspect of the Lord's Coming and of God's kingdom upon earth, of which they were to be the channel and the center, has been postponed because they were blind, deaf and hardened in heart and so completely unusable. ■

*(edited, abridged)*

— *The Berean Expositor*  
Volume 43; pp. 172-175



***The Outsiders: God's Called-Out Ones – A Biblical Look at the Church – God's Ecclesia***

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different; but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing “in Christ” that they already possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

*The Outsiders* was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

*The Outsiders* has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**

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