

Two Men Who Were Martyrs Able and Stephen

by Svend Christensen

This sermon compares the lives of Able and Stephen, two men who were martyrs for their faith, and encourages listeners to trust in Jesus and have faith and obedience like them.

Duration: 1:16:47

Scripture: Genesis 3:20, Genesis 4:2-7, Matthew 6:33, Luke 11:45, Luke 11:48

Topics: "Faith And Obedience", "Sacrificial Giving"

Description

In this sermon, the preacher discusses the story of Cain and Abel from the book of Genesis. He emphasizes the importance of giving to God and the consequences of not doing so. The preacher highlights the fact that God cannot accept anything from us unless we come to Him with a heart of trust and surrender. He also points out that we cannot hide our sins from God and that He is concerned about our actions. The sermon concludes with a reminder that God still expects us to come to Him in the same way as Abel did, with a heart of faith and obedience.

Transcript

We're glad to see someone here this evening hour. We want to welcome you in the name of our wonderful Savior, the Lord Jesus. May you have a real blessing tonight.

May the Lord speak to every one of your hearts as the Word is presented. And we thank the Lord that we can come here tonight to just give Him all the glory. We have our chorus we're going to start with.

His name is wonderful. We're going to stand and sing it through choir. Let's stand.

We did such a good job last night. Continue to do good work tonight. Sing it loud out.

His name is wonderful. His name is wonderful. His name is wonderful.

Thank you, choir. Now we're going to turn that songbook to sing one of our favorite hymns, 176. 176.

Oh, believe it. 176. You're my big choir now.

You've got to really sing it out tonight. Everybody sing it. Joy in your heart to the Lord.

You've got to believe it tonight, brother. Amen. Our good friend and brother, Mr. Hubert Tillman from Waterloo, Ontario, Canada.

Our Father, we would not come into Thy presence in our own merits, but we come in the merits of the Lord Jesus Christ, Thy beloved Son. Thou has told us that we should come in that name because we know that He is the darling of Thy bosom and that we are exceptional. Tonight, our Father, as we seek again to give forth the gospel message, we realize that we're absolutely dependent upon Thy Holy Spirit.

We pray that Thy Spirit might be very manifest in our midst. We pray, our Father, that He might search hearts, that He might go from heart to heart and see the need that is in the heart and that the message might be given forth that will satisfy the need that is in each heart. We thank Thee, our Father, for the gospel that we have to proclaim.

We thank Thee for the Lord Jesus Christ. We thank Thee that He came from Thy side and that He lived among men a perfect life, so perfect that He was accepted of Thee, that He could offer Himself a sacrifice and vowed to accept that sacrifice in our room of prayer. We thank Thee, our Father, that He gave His life.

He took our sins upon Himself and then He gave His life as a ransom for our sins. He went to the tombs, arose again, and is now at Thy right hand, interceding for us. We pray, our Father, for each one who is in our gathering tonight, for the need of each one.

Some have problems. Some have illness. Some are aged and infirm.

Thou knowest the problems that are in each one's heart. We pray that Thou would see the blessing for each one. We thank Thee, our Father, for each one that is in our midst tonight.

Some of our friends, our Father, who have come from other places and are interested in a work elsewhere, we pray Thy blessing upon that work, wherever they are, that the gospel there might be effective in bringing the loss to the Lord Jesus Christ. Now we pray for our brother. We pray, Thou would give to him that which he needs tonight, make him conscious of Thy presence with him.

We pray that the Lord Jesus Christ might be glorified tonight through the salvation of some precious souls. We pray it in His name. Thank you, Mr. Tillman.

It's a great joy to have visitors tonight. We welcome you all. We're glad to have you.

We'd like to please sign our guestbook as you go out. It's on the right side on the table, going out. Give us your name and address so that from time to time we can let you know about our special meetings.

Talk of the Problems is famous for our Bible conferences. We have a Bible conference in the winter which lasts for three months, 13 weeks, two meetings a day, every day except Monday, for 13 weeks with a different speaker every week. And we really have the real precious Bible teaching here.

And so we'd like to send our brochures from time to time and let you know about these things. These present meetings, this special gospel series, will last all this week through not Saturday night, but every other night, 7.30 through Sunday, through next Sunday night, with our brother Mr. Sven Christensen from Orlando. Of course, Mr. Christensen really comes from Denmark and spent many years in Canada, came over here when he was young.

And he's worked and served the Lord in Canada. God has blessed him. But for the last 12 years, I expect he's been down in Orlando, Florida.

And God has given him a great work down there. Good to have our brother Sven with us. Now one or two little details, and a local detail.

Every Tuesday morning, we have a, we call it our prayer meeting morning. We have a men's prayer meeting here in the chapel at 9.30 every Tuesday morning. We get about 20 men here praying and waiting upon God for his blessing.

And then at 10.30, a women's prayer meeting down in the lounge down by the lakeside, which they get about 30 to 40 women. But we believe in prayer, and God is answering our prayers. And then also this week, as well during this Gospel Campaign Week, we're having another special prayer meeting for the men 2.30 here in the chapel.

And on Tuesday, the second Tuesday of each month, we have a birthday dinner. Tomorrow is the second Tuesday of the month. So at noon tomorrow, we'd like to invite you, if you care to join us in our dining room.

They were asking me tonight, how many for dinner tomorrow? I said 100, maybe 110. So come and scroll the numbers, and there'll be plenty of food. But you know, we meet once a week, once a month to celebrate our birthdays.

And everybody who gets a birthday in that month, we sing happy birthday to them, you know. Fool around a bit, have some candles on the cake and blow them out. But we just enjoy it.

Because some people think we're a lot of old people at Park of the Clowns, but I think the singing tonight, for one thing, proves we're not old. We have a motto here, you know. We say, an old person is a person 15 years older than I am.

Never mind how old I am. If I'm only 15, well, a person 30 seems pretty old to me. But when I'm 30, it's the fellow 45 that's old.

When I'm 45, I don't feel a bit older, but the man 60, he's old. And some of us are over 70, so we look upon to these up in the 80s. But be careful, there's some in the 80s here, so I mustn't say it.

But nobody's old here. But we admit one thing, we're getting older. But then that was true when we were 16, too, that we're getting older.

So we try and keep young. Some of us swim every day, and we sing, and we just enjoy life at Park of the Clowns. We wanted to come and enjoy ourselves.

If you can join us midday tomorrow at 12, please do so. And all the meetings this week, if you can come, we have plenty of these little handbill notices to give out. Plenty of them.

They're on the table there. Get some and give them to your friends and invite them. And some more of the others that go in the windows and on the car windows and so on.

There's plenty of them there. We just want everybody to know about these meetings, and we want everybody to come. So please tell your friends.

So glad to have you with us. I think these are all our announcements. I turn the rest over to Mr. Morris Anderson.

I sometimes call him Andy Morrison, and he doesn't like that. But his name is Morris Anderson, and we're so glad to have him leading our singing. Morris, do you think you're going to perform on your own again? Thank you.

I'm going to sing Blessed Assurance. Jesus is mine. Number 41 here, son.

But we're singing crusade style. When it comes to the chorus, I think you all know that pretty well. It's slugged up there in the middle line there.

This is my story and so forth. Number 41. One of the blessed songs of Fanny Cross.

This is Mr. Anderson and his zipper. Mr. Anderson and his zipper. If you're so you've gained the whole world, even now, everyday, won't you come and be healed? Thank you so much.

I have two Bibles with me tonight. I don't know what that says. They're both the same.

That is, they're both the King James version, but I want to have two different scriptures before me tonight, so I don't have to be turning forth and back. Last night we spoke with two men of awesome great possession. Now, tonight I'm going to speak with two martyrs.

One of the old captain and one the new, and so I'm going to speak about some of the comparisons between them first, and then I'll speak the main message on the one of these, and how it illustrates what we have in the world today. Maybe I'll give you a little hint to religion. Now, if you have the answer for the two men, two martyrs, raise your hand.

One lady there, fine. Anybody else? Mrs. Lacey, I see you got your hand up. Would you be afraid to? I know what it is.

Okay. Able? She's very good. You had both.

Did you have both of those? Did you have both? Right. Now then, tomorrow night, and that's an easy one, two men who went to heaven without dying. That's really easy.

Wednesday night may not be so easy, but this is the propension here, maybe. Two chief of sinners, one of the old testament, one of the new, and I want you to keep in mind these are two chief of sinners that could save. That makes a little harder to keep that in mind.

There's all kinds of bare colors back there, but some of them didn't get saved. A lot of them were saved. These were men that were real much against the Lord, and they were completely turned about.

One of the old, one of the new. Now, Thursday night, three rules of the Bible, three definite commandments. Then, on Friday night, we're going to talk about two big ships, two ships, and they're Latin.

Sunday night, two Jewish kings, and they were pronounced judgment, and it was executed, fulfilled to the very extent, very, very exactly fulfilled. Now then, you have your Bible turned first to the book of Genesis chapter three, chapter four rather. We'll just read a few verses here, and Adam knew Eve, his wife, and she conceived and bared Cain, and said, I've gotten a man from the Lord.

She again bared his brother Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground. And thus at that time it came to pass that Cain brought on the fruit of the ground an offering unto the Lord, and Abel he also brought on the crossings of the flock, and the tax thereof. The Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect.

Cain was very rough, and his countenance pale. The Lord said unto Cain, Why art thou rough? Why is thy countenance fallen? If thou do well, shall thou not be accepted, and if thou do not well, send off a lion at the door. Unto thee shall it be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother, and it came to pass when there was a field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother crying unto me from the ground, and now art thou christened from the earth, which hath opened a mouth to receive thy brother's blood from thy hands, and so on.

Verse 14, Behold, thou hast delivered me out this day. Now, in Hebrews 11, I'll just read one verse there, verse 4, where we get the commentary of God's the Holy Spirit about Abel. By faith, Abel offered unto God a more excellent sacrifice than Cain, by the which he obtained witness that he was righteous, for testifying of his gifts, and by it he being dead, yet speaking.

And then, of course, in Acts chapter 7, we have the martyrdom of Stephen, the first man to die, but that is recorded, has died for the sake of the Lord Jesus. I want to give you a quick, a few comparisons between these two men, and I think they're several. I've marked down eight.

You may find others. We'll think about it, how these two men compare. The first thing is, they were both obedient to the divine revelation as to their approach to God.

They both came by faith. Abel believed God. He justified by faith.

God says to Adam and Eve, the way you come is by the sacrifice, through the shedding of blood, putting on the skin, foot, and skin, and that message was relayed to Abel, and he believed in the offering of the lamb, because without the shedding of blood, there's no remission. And, in Acts chapter 6 and verse 5, you read that when Stephen was told he was a man full of faith, and of the Holy Spirit. He was a man that trusted the Lord Jesus, and a man full of the Holy Spirit.

If any man had not the Spirit of Christ, he's none of his. There were two men that believed the revelation of God concerning salvation. Their approach was not by word, but by faith.

Secondly, both had a testimony for God. Both had a testimony for God. In chapter 4 of Genesis, verse 4, it says, And we read in Hebrews 11 how God, he had this testimony that he was accepted of God.

He was accepted in his sacrifice, so he had a testimony. He being dead, yet speaking. And, Stephen, he certainly had a testimony for God.

Look at Acts chapter 6. Probably wise to hold your finger open in there, and go to both these places. Verse 10, They're not able to resist the wisdom and the spirit by which he speaks. Verse 15, And all that sat in the council looked steadfastly on him, so his face, as it had been the face of an angel.

And all chapter 7 is determined by Stephen, testifying to the grace of God. Both had a real testimony for God. I want to know, do you have a testimony for God? Are you, tonight, trusting only in the sacrifice of Lord Jesus like these men were? Thirdly, they were both hated by those who trusted in their own works.

They were both hated by those who trusted in their own works, and that's always the case. It's not until after you're saved that those who are trusting in works will turn against you. I remember when I could say, I had some religious friends before I would say, people are going to look up to the religious, and I thought when they hear about me getting saved, they'll be so happy.

And, to my amazement, they were the ones that turned against me. They had religion, but they didn't have Christ, and so these two men were both hated by men that trusted their work. Cain brought his works in his own hand.

These religious leaders and leaders that Stephen was addressing were men that were trusting in their own life and having a righteousness of their own, the kind of good about to establish their own righteousness for all men. And, these are the people that are mostly at enmity against God. And, when there's more people going to hell or religion than anything else, that's absolutely true.

I hope you're not here tonight just with religion, because religion can keep you from God. The first time I ever heard the gospel was in Halifax, North Dakota. First time I ever remember hearing the gospel, clearly.

As my brother and I were there together, he was two and a half years older than I am. I'm the baby of the family. I'm not a very young baby anymore.

But, as we came to the door, he recognized we were strangers, and he shook our hands, and he said to my brother who was in the way, he said, are you faith boys? And, my brother says, we have our own church. Out he went, and right back there. We have our own church.

It was an armor against the gospel, so that you're careful that you have nothing less than Jesus' blood and righteousness. Then, they were both accosted by those who resisted and rejected the truth. Look at Genesis 4, 6, and 7. Cain is one of his offering, remember? God had no respect to him, and Cain, in verse 7, was given an opportunity to bring us in offering, but he rejected that offer.

In Stephen addressing these men in Acts 7, verse 51, he says, ye stiff-necked and circumcised in hundred years, ye do always resist the holy ghost that your father did, so do ye. They have resisted the truth of God. It's a terrible thing to resist the truth of God.

Be careful if you're here tonight, and you're not saved, you don't resist it just once too long, or once too many. These are being awfully crude, and these hundred necks are suddenly cut off, and they're without remedy. They resisted the truth.

Number five, both were accosted by ones whom God said their works were evil. Now, I have a couple of scriptures in connection with that. Turn back, and I turn to the 11th chapter of Luke.

The 11th chapter of Luke, and I want to tie it in with one of the first John's, and also with this one about Stephen, so you'll see the connection. The 11th chapter of Luke, and we'll begin at verse 45. This is the last part.

He says, here these lawyers, they're saying to the Lord Master, not saying. Now, he pokes it up also, and he said, he said, Woe unto ye, all ye lawyers, for ye laid men with burdens previously borne, and ye yourselves touched not burdens with one of your fingers. Woe unto you, for ye built sepulchres of the prophets, and your fathers killed them.

Truly you bear witness that ye are allowed as deeds of your fathers, for ye did kill them, and ye built their sepulchres. Therefore to set the wisdom of God out, send the prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world may be required this generation from the blood of Abel unto the blood of Zacharias which perished between the temples. Note that the wicked works again in verse 52.

Woe unto you, lawyers, for ye have taken away the key of knowledge ye entered within yourselves, and them that were ending in ye hindered. Now, turn to first John, the first epistle of John, chapter three verse 12. Not as Cain, who was of that wicked one, and slew his father.

Wherefore slew he him because his old works were evil, and his father righteous. So, we see they were accosted by one whom God said had works that were evil. Look at Acts 7, 52 and 53, connected with Stephen.

He says here to them, which of the prophets have not your father persecuted? Doesn't that sound the same as you get in Luke? And they have slain them which showed before of the coming of the just one of whom ye have been now the betrayers and murderers. You talk about a man who was courageous. You know, Stephen is the full man, full of faith, full of the Holy Spirit, full of power, full of courage, full of the word of God.

He is a full man in the right sense, and he charges them with their wicked works. That brings on more. Number six, both were accosted and killed by angry foes in the chapter 4 of Genesis, verse 5, and it says Cain was very lost.

I mean, he was very angry, and I'll tell you, friend, if you'll not repent of the gospel, and you'll cover up yourself with your own righteousness when you hear that gospel, and it denounces you in the presence of God, you're nothing but a Lord's sinner, you become angry. And they became angry, and the result of his anger, in verse 8, he talked with Abel his brother, and it came to pass when the wind of fear that came rose up against Abel his brother, and he slew him. In Acts chapter 7, verse 54, and when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

This is all about people being angry, gnashing with their teeth. Verse 57, when they cried out with a loud voice, they stuck their ears, and it landed upon him with one accord, and they cast him out of the city, and they stoned him, and witnesses laid down their clothes on a young man's feet whose name was Paul. So, both were killed by angry folks, and we might say both died for their faith.

That's what a martyr is. Both died for their faith, and then the last race both preached after their death. It says in Hebrews 11, verse 4, he being dead yet speaking, and you know in Acts chapter 22, and verse 20, when Paul gives his testimony, he refers, and when the blood of thy martyr Stephen was shed, I also was standing by.

That scene of the death of Stephen, his face looking like an angel looking up into the face of Jesus, the face of Jesus was reflected on the face of Stephen, and that scene never left for any less than his

conversion. He being dead yet preached, and so his service still preaches on, as you'll read and study in the book of Acts chapter 7, how that man still speaks on. Well, let's turn now to the book of Genesis, and have a little bit about the two religions.

In chapter 3, we have the first sin. Chapter 4, we have the first crime. I suppose Cain will say he has been watching television, seeing some of these murders going on.

Is that how he learned to murder his father? Maybe he's been reading the modern newspaper, and learned about some of these murders. Thought he'd do the same. No, there was no television from the west, there was no newspaper from Dewey, there was none of these wild stories, murder some stories from Dewey.

Well, how in the world did he know how to murder someone? By one man's sin entered into the world. It's the product of sin. The first man born from Adam and Eve was a murderer.

Now, we want to quickly look at why is this? First, the two offerers, Cain and Abel. Secondly, they're prompting, so what? Let them two bring the offering, and the two offerings themselves. The two reached up, and that gave a message to us.

First, the two offerers, the both sons of the same parents, both at the same opportunity. Cain, he was the first child. They could never be born.

When Cain was born, he was born as a beautiful little baby, held close by his mother. She said, I've gotten a man from the Lord, a ready-to-take, and God was fulfilling his promise about the Messiah. But, hidden in that boy's heart was that thing called sin, right in there.

So, when you tell a mother that's a new baby, there's another little sinner, because that's not a vein. They don't like that too well. Now, you can understand that, but it's true.

There's another little sinner. With all the potential of what's in the wicked heart, desperately wicked, distasteful above all things, that lovely little baby, my friend, that she brought into the world, became a murderer, because it was right in there. People are born sinners.

I got it from my father. He, from his father, would go right back to Adam. You never have to teach a child to lie.

You never have to teach them to steal, or to fight, or get into trouble, into mischief. You don't have to teach them anything like that. It just comes out just as natural as a piece of cow being poured weeds without sowing it.

You don't have to sow your weeds in your garden. No, it's right there. That's the result of sin, and that's the evidence, and it's natural for sinners to sin, just as it's natural for cursed sorts to produce weeds, and thorns, and all that stuff like that.

Now, this boy, he was born, and he came from a home that recognized God, that had feelings with God. He had a very godly father. But, you can have godly brothers, you have a godly husband, you have a godly dad and mother, you can have all kinds of godly relations, and go to hell yourself.

It's not a question of who you're related to. Humanly speaking, it's a question of who you're related to. Divinely speaking, you have to be rightly related to the Lord.

He had an honorable occupation. He was the son of a clown, a farmer, and furthermore, he was a religious fellow, very religious. Now, his brother had the same background, lived in the same home, brought up, taught the same way.

He was a shepherd, the first shepherd. God, he's a beautiful picture to the Lord Jesus in that aspect. Here you have the two offers, two boys with all the same opportunities.

Now, what made them bring the offering? What prompted them? The sense of guilt. They knew in their hearts that they were sinners, and they knew that they had to bring something that would make them acceptable to God. Now, they had been given the revelation how to be accepted in Genesis chapter 3 verse 21.

Adam altered his wife. The Lord God made coats unto them. He made coats of skins and clothes there.

I'm just as sure as I'm standing here tonight that Adam and Eve passed this message on. How else would Abel have known? They both got the same message. They both understood that.

They realized they must bring an offering. But, you know, Cain was one of these fellows that he felt he knew better. Now, some people, you know, you can't tell them anything.

They know it all. They get a little bit of education. They get lined up under a few sort of brilliant professors and so forth, and there's some of the good old-fashioned teaching they've had.

They're going to throw it out the door, and they say, these people, they're only old folk. We know better. We're a new generation, and so on.

With all that beauty, philosophy, and wisdom, Cain was one of these fellows. Now, Cain, the two offerings, Cain's offering was probably much more beautiful than Abel's. The best that he could produce.

Beautiful fruit and vegetables. I can just picture in my mind a beautiful basket, something you'd like to see put in a Thanksgiving time. Why would he be proud of that? He's coming to present this thing he's worked so hard for, to the Jews, and to present to the Lord.

Work of his own hand. Awfully beautiful, but my friend, there was something definitely wrong here. It was offered himself well.

He brought what he thought was the Lord's desire, in disobedience to the revelation of God, in self-will. That's how he brought his offering. The door is in verse five, but under Cain and his offering, God had not respect, could neglect.

But, what about Abel? It was the firstling of the flock, isn't it? I like that. Abel, he ought to have brought on the firstling of this flock, firstborn. Now, this wasn't a very beautiful thing to take a little lamb, and kill it, and shed its blood, and pour it out.

But, this is what God asked for. God says, I can, without the shedding of blood, there's no remission for sin. It's the flock that makes the atonement.

When you come, you must come and bring an offering. So, when Cain came, and he built his altar, and he put that lamb on there, slain, and shedding its blood, Abel said like this, Lord, I'm a sinner. I have no righteousness of my own, but this lamb is dying in my room, he's taken my place.

And, he laid his hands upon the lamb, he identified himself with the lamb, and he said, Lord, accept me in my offering. And, that's exactly what God did according to Hebrews 11. God accepted Abel and his offering, and so we accept it in Christ, as we said last night.

We accept it in all the loveliness of Christ, and this lamb pointed forward to Christ. That's why John, when he came to the scene, and he saw the Lord Jesus, he said, behold, the lamb of God. He's the one that Abel and Lamb speak about.

And, Abel and Lamb, of course, would have been a more available lamb if it had pointed forward to the cross. Before the cross, they looked forward. They were saved by grace through faith, just the same as we're saved today, through love, through sacrifice, through grace of the Lord.

He said, I'm not doing anything of my own, or of my own work. There's a lamb you'll give life to, and that lamb has laid down his life for me. It's time for me.

And, God accepted that. God had respect to his offering. We accept him in this offering.

And, that's the simple way of salvation that we have it there in Hebrews 11. Let me read it to you just once more. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which, by the offering, he obtained witness that he was righteous.

He was righteous. He was accepted in that offering. God testified of his gift.

God vindicated him, and by it he vindicated Jesus. He said, night when you will see the Lord Jesus Christ, God said, he that hath the sun hath light. The one who has made sin, God who knew no sin, he will become the righteousness of God in him.

That's beautiful. That's a tremendous thing to be paid, to be accepted in the beloved, and that's what Abel was. Now, notice the two results.

Cain was refused by God. Verse five says that. And, the attitude of Cain was so bad here.

But, God admonishes him. Isn't the Lord long suffering? Even though after he became angry, you accepted Abel, but you wouldn't accept mine? God says, you can still bring a sin offering. I can only accept you like that.

And, friend, listen. Tonight, the only way God can accept you is in Christ. I don't care how good you are, how religious you are, how many good works you bring to God, how much money you may give to God, how much everything else you may bring to God.

God cannot accept it. Leave it all, and come and just trust the Lord Jesus. That's the only way.

But, this man, instead of listening to the grace of God, the loving entreaties of God, he went out and he slew his brother for terrible things. What an awful thing took place there. And, then he gets throwing for himself.

Notice, Abel, you accept, commend, speaks the same today. God still treats Cain the same way. Now, what's the lesson for us tonight? There's a few practical lessons here.

Look at verse nine. The Lord said unto Cain, where is Abel thy brother? You cannot hide from God. You cannot hide your sins from God.

God is concerned. That night, we spoke about God calling out to Aaron. Aaron, where art thou? The night he asked me a question again, where's Abel thy brother? One of the good practical advocates, and we're talking about the house tonight, one dear sister pointed out, speaking to all those Christians, where is thy brother tonight? Where's your loved one? Are they saved? But, here there's a question evolving, seeking to convict him of his sins.

Where's your father? Will you hold up to it? And, like his father, he covers up. Like sinners, they want to cover up. Where is Abel thy father? I want a straight answer.

And, one sin leads to another. He lies. After he's murdered, he lies.

He says, I know not. I know not. Be sure your sin will find you out.

Jude 11 warns us of the way of Cain. Little book of Jude, verse 11, speaks about going the way of Cain. What's the way of Cain? It's trying to get saved by your own work, putting aside the message and the revelation of God, going your own way, trying to be saved by your own righteousness.

That's going the way of Cain. And, I'll tell you, friend, it'll lead to the same end of Cain. A judgment was pronounced about him.

He'll deal back upon him. He'll wander the earth, and he went out from the presence of the Lord, banished from God, all the things. The awfulness of hell, the lake of fire will be forever separated from God, banished from God.

Outside, in eternal darkness, where there's weeping, and wailing, and gnashing of teeth. There'll be another kind of gnashing of teeth. They'll gnash them, Stephen, with their teeth.

Sinners that have rejected the simple way of salvation in hell will gnash their teeth being in torment and cursing God. But, it'll not change their location. They'll still be there, forever and ever and ever.

Go not in the way of Cain. Learn from Abel, who is willing to admit that he was a sinner, willing to offer a lamb. And, God has now a lamb offered for you already, the Lord Jesus, who has been offered to you, one for all at the end of the age, as he has appeared to put away sin by the sacrifice of himself.

And, God will accept you in this land, where there's trouble and trouble. Don't look over there. And, you're going to be saved tonight.

You need to be saved. If you're not born again, if you're not washed in the blood of the Lamb, you have not had an experience, a personal experience, with the Lord Jesus Christ. I don't care who you are tonight, how good you are, how litigious you are, unless you're saved.

You can't get in. I was visiting a couple, I'll say this in closing, the other night, and this woman, she really loves her husband, and she just feels that he's pretty much perfect. He's been such a good man, so kind, so good to everybody.

He's even kind to his so-called enemy. And, she says to me, would a good man like that have to be saved? Wouldn't he be all right? So, I told her the story of Nicodemus. A man who was so good, so

religious, such a fine, honorable man, a member of the highest court in the Jews, among the Jews, a member of the Sanhedrin.

The Lord Jesus said, Nicodemus, you must be born again. Except the man be born from the blood, he cannot enter into the kingdom of God. If anybody could get in by being religious, it would be my good.

Surely Nicodemus could have been in. The Lord said to him, let her be. There's two religions in Iceland, man's religion and God's.

Man's way is God's way. Cain's way and Abel's. Cain is man's way, his own wise way.

There's a way that's even available to a man, but the envy of the ways of Cain. So, that's God's way. Jesus said, I am the way, the truth, and the light.

No man coming under the Father or Christ. Will you come closer? We're going to be praying at the group saint's invitation here, at the singing. Why not right there in your seat tonight, if you're not saved, say, Lord, I want to be like Abel tonight.

I admit I'm a sinner, and I accept the land you've provided the Lord Jesus Christ as my substitute, the one that died for me. Will you do that? On this day, we're going to be praying as you will. I bow in the word of prayer.

Oh, Father, tonight we thank thee the Lord Jesus is calling. Come home. And we praise someone tonight, dear Lord Jesus.

I'm coming home tonight. I'm tired of the life I've been living, and covering up with my own leaves of my own righteousness. Going my own way like Cain.

Tonight, I turn to thee and accept the Lord Jesus who said he's the way, the truth, and the light. I ask thee, Lord Jesus, to come into my heart now. May someone truly say that from their heart tonight.

Use thy word to thy glory in every part of the service. Glad, Lord, no one will leave here unsaved tonight. Thank you for thy help and thy blessing.

In the days to come, the Christians might work and pray to get others in under the sound of the gospel. We just cast ourselves upon thee. Lord, we cry today to work.

We just commend ourselves to thee now, Lord Jesus' name. Really work in every heart, in these closing moments. We pray, Lord Jesus, precious name.

Amen. Now, if you would like to talk to me tonight, I'll be at the back. And if you go just to the little book, look in there.

After doing that, I'd be fine to go in there. If you'd like to have a private talk, just step in there. We'll go in and meet you in there.

Thank you.

Source: <https://sermonindex.net/speakers/svend-christensen/two-men-who-were-martyrs-able-and-stephen/>

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