

# Cain and Abel's Test



*And Ours*



And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. (Genesis 4:3–5)



Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to **depend upon their own merits**; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. (*PP* 72.5)



It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. (*PP 72.5*)



And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrews 9:22)



Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Peter 1:18, 19)



How much more shall the blood of Christ, who  
through the eternal Spirit offered himself  
without spot to God, purge your conscience  
from dead works to serve the living God?  
(Hebrews 9:14)



The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. (*PP* 68.1)



By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.  
(Hebrews 11:4)



# Adam's Life





Adam's life was one of sorrow, humility, and continual repentance. As he taught his children and grand-children the fear of the Lord, **he was often bitterly reproached for his sin** which resulted in so much misery upon his posterity. . . . Filled with the bitterest remorse for his own transgression, and deprived of his son Abel, and looking upon Cain as his murderer, and knowing the curse God pronounced upon him, bowed down Adam's heart with **grief**. (*ISP 57.2*)



Most bitterly did he **reproach** himself for his first great transgression. He **entreated pardon** from God through the promised Sacrifice. Deeply had he felt the wrath of God for his crime committed in Paradise. He witnessed the general corruption which afterward finally provoked God to destroy the inhabitants of the earth by a flood. The sentence of death pronounced upon him by his Maker, **which at first appeared so terrible to him, after he had lived some hundreds of years, looked just and merciful in God, to bring to an end a miserable life.** (*1SP 57.2*)



What Adam Taught His  
Posterity



- ❖ His perfect Eden home
- ❖ His fall and its dreadful results
- ❖ The load of grief when Cain killed Abel
- ❖ The sufferings God had brought him through to teach him the necessity of strictly adhering to his law
- ❖ Sin would be punished no matter in what form it existed.
- ❖ Entreated them to obey God who would have mercy



To his children, and to their children, to the ninth generation, he delineated the perfections of his **Eden** home; and also his **fall** and its dreadful results, and the load of **grief** brought upon him on account of the rupture in his family, which ended in the death of Abel. He related to them the sufferings God had brought him through, to teach him the necessity of **strictly adhering to his law**. He declared to them that sin would be **punished** in whatever form it existed. He entreated them to **obey** God, who would deal **mercifully** with them if they should love and fear him.

*(1SP 58.2)*



Angels taught that all could  
be brought again into favor  
with God.



- ❖ A life of humble repentance
- ❖ Faith in the provision made
- ❖ Accept Christ as their only Saviour



Angels held communication with Adam after his fall, and informed him of the plan of salvation, and that the human race was not beyond redemption.

Although a fearful separation had taken place between God and man, yet provision had been made through the offering of his beloved Son by which man might be saved. But their only hope was through a **life of humble repentance**, and **faith in the provision made**. All those who could **thus accept Christ as their only Saviour**, should be again brought into favor with God through the merits of his Son. (*1SP 58.3*)



# God Commanded Adam





- ❖ To teach his descendants the fear of the Lord
- ❖ To teach them to highly regard the offerings that typified a Saviour to come by his example of obedience



Adam was commanded to teach his descendants the fear of the Lord, and, by his example and humble obedience, teach them to highly regard the offerings which typified a Saviour to come. Adam carefully treasured what God had revealed to him, and handed it down by word of mouth to his children and children's children. By this means the knowledge of God was preserved. There were some righteous upon the earth who knew and feared God even in Adam's day. (*1SP 59.1*)



- ❖ Carefully treasured what God had revealed to him and handed it down to his children and grandchildren
- ❖ Adam and Eve observed the Sabbath after the fall.
- ❖ They experienced the bitter fruits of disobedience and learned that every transgressor will sooner or later learn that God means just what he says, and that he will surely punish the transgressor.



The Sabbath was observed before the fall. Because Adam and Eve disobeyed God's command, and ate of the forbidden fruit, they were expelled from Eden; but they observed the Sabbath after their fall. They had experienced the bitter fruits of disobedience, and learned that every transgressor of God's commands will sooner or later learn that God means just what he says, and that he will surely punish the transgressor. (*1SP 59.1*)



# The Sabbath





Those who venture to lightly esteem the day upon which Jehovah rested, the day which he sanctified and blessed, the day which he has commanded to be kept holy, will yet know that death is the reward of the transgressor.

On account of the **special honors God conferred upon the seventh day**, he required his people to number by sevens lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh. (*1SP 59.2*)



And God **blessed** the seventh day, and **sanctified** it: because that in it he had **rested** from all his work which God created and made. (Genesis 2:3)



Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that **sanctify** them.  
(Ezekiel 20:12)



For where two or three are gathered together  
in my name, there am I **in the midst of them.**

(Matthew 18:20)



And he said, My presence shall go *with thee*,  
and I will give thee **rest**. (Exodus 33:14)



It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was **refreshed**. (Exodus 31:17)



. . . He would **meet with His people** by His Spirit when they should assemble at the house dedicated to His worship. (*PK 49.2*)



It is of some consequence that a building prepared expressly for God **to meet with his people**, should be arranged with care, made comfortable, neat and convenient; for it is to be dedicated to God, and presented to him, and he is to be entreated to abide in that house, and make it sacred by his holy presence. (*4aSG 7.1*)



These brothers were **tested**, as Adam had been tested before them, to prove whether they would believe and obey the word of God. . . . They knew that in these offerings they were to express **faith** in the Saviour whom the offerings typified, and at the same time to acknowledge their **total dependence on Him for pardon**; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God.

*(PP 71.2)*



The time is not far distant when the **test will come to every soul**. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. (*5T 81.1*)



In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy **will then go out in darkness.** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not **clothed with Christ's righteousness,** will appear in the shame of their own nakedness. (*5T 81.1*)



Day by day God instructs His children. **By the circumstances of the daily life** He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis. (*DA* 382.3)



Those who fail to realize their constant dependence upon God will be overcome by temptation. . . . Satan is planning to take advantage of our hereditary and cultivated traits of character, and to blind our eyes to our own necessities and defects. Only through realizing our own weakness and looking steadfastly unto Jesus can we walk securely. (*DA* 382.4)



# Peter's Test—Matthew 14:22

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- ❖ Jesus read the character of His disciples. He knew how sorely their faith was to be tried. In this incident on the sea He desired to reveal to Peter his own weakness,—to show that his **safety was in constant dependence** upon divine power. Amid the storms of temptation he could walk safely only as **in utter self-distrust he should rely upon the Saviour.** (*DA* 382.2)



Had he learned the lesson that Jesus sought to teach him in that experience on the sea, he would not have failed when **the great test** came upon him. (*DA* 382.2)



Practical homelife is the **great test of character**. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.—Letter 17, 1895 (*1MCP* 157.4)



I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God's people. The **great test on time** was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived. (*LS80* 221.1)



The descendants of Cain were not careful to respect the day upon which God rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. One class were in open rebellion against God's law, while the other class obeyed his commandments, and revered his Sabbath.

*(1SP 60.1)*



The Sabbath will be **the great test of loyalty**;  
for it is the point of truth especially  
controverted. (*GC* 605.2; *4SP* 422.2)



**The Sabbath is the great test question.** It is the line of demarkation between the loyal and true and the disloyal and transgressor. This Sabbath God has enjoined, and those who claim to be commandment keepers, who believe that they are now under the proclamation of the third angel's message, will see the important part the Sabbath of the fourth commandment holds in that message. **It is the seal of the living God.** They will not lessen the claims of the Sabbath to suit their business or convenience.—

Manuscript 34, 1897. (*3SM* 423.2)



**The Sabbath is God's time.** He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship. (*12LtMs*, Ms 34, 1897, par. 15)



**The Sabbath is God's day**, not yours. He has given us six days wherein we may work for a livelihood, and He has reserved only one day to Himself. Shall we seek to rob the Creator of the heavens and the earth by stealing His reserved time . . . (*12LtMs, Ms 34, 1897, par. 43*)



The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be **the great test** for the people of God, by which their eternal destiny will be decided. (*2SM* 80.4)



And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (Revelation 13:15)



Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them. (*9T* 17.1)



Through his deception and delusion, Satan would, if possible, deceive the very elect. His is no minor deception. It is a masterly education he has been gaining for years. **He will seek to annoy, to harass, to falsify, to accuse, and misrepresent all whom he cannot compel to give him honor** and help him in his work. His great success lies in keeping men's minds confused and ignorant of his devices, for then he can lead the unwary, as it were, blindfold. (12LtMs, Ms 34, 1897, par. 2)



Heretofore those who presented the truths of the third angel's message have often been regarded as **mere alarmists**. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before. (*GC* 605.3)



In God's sight a man is not measured by his position [or] his wealth, but by his genuine goodness, by his power so employed as to minister to the lives of those around him.

*(12LtMs, Ms 34, 1897, par. 46)*