


# The First Death



*And the Second*  
*Genesis 4*

# Genesis 4

Whosoever hateth his brother is a murderer: and  
ye know that no murderer hath eternal life  
abiding in him. (1 John 3:15)

And Thus Started  
  
Physical War On Earth

# And Slew Him

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- ❖ Genesis 4:8, 14, 15, 23, 25
- ❖ Genesis 12:12; 20:4, 11; 26:7; 27:41, 42; 34:25, 26; 37:20, 26; 49:6
- ❖ Genesis 6:4, 5, 11
- ❖ Cities of refuge—Numbers 35:11, 13,

# War

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- ❖ War between man and Satan—The Lord declared, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15. This sentence, uttered in the hearing of our first parents, was to them a promise. While it **foretold** war between man and Satan . . . (*CIHS* 29.1)

- ❖ War against the soul—fleshly lusts, which war against the soul (1 Peter 2:11)
  
- ❖ War against powers of darkness—Wage a determined war against the powers of darkness. (*HP 259.2*)
  
- ❖ War in heaven—He determined to be more highly exalted, and he worked to further his ambitious projects until there was war in heaven. (*UL 77.3*)

❖ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Revelation 12:7–9)



- ❖ War against the remnant—And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Revelation 12:17)
- ❖ War between two great armies—The war between the two great armies is waged upon the commandments of God and the faith of Jesus. Satanic agencies are united with human agencies in an effort to make void the law of God, and to teach for doctrines the commandments of men. (*RH* May 3, 1898, par. 9)

- ❖ Martin Luther's war against the pope—He accepted his excommunication, and proclaimed to the world that between himself and the pope there must hereafter be war. The great contest was now fully entered upon. (*ST* July 26, 1883, par. 11)
  
- ❖ War against powers of darkness—The work of the overcomer is a close and trying work. We have individually to fight the good fight of faith, and war against the powers of darkness; for when the truth commences the work of purifying the soul-temple, the conflict between good and evil begins in earnest. (*ST* August 6, 1885, par. 8)

- ❖ War against the King of heaven—Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion against God; and, with men as his allies, he planned to control the earth, and wage war against the King of heaven. (*ST* November 26, 1894, par. 9)

- ❖ The Lord says, “I will put enmity between thee and the woman.” The enmity does not exist as a natural fact. As soon as Adam sinned, he was in harmony with the first great apostate, and at war with God; and **if God had not interfered in man’s behalf**, Satan and man would have formed a confederacy against heaven, and carried on united opposition against the God of hosts. (*ST* July 11, 1895, par. 5)
- ❖ Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that **I am the Lord that doth sanctify you**. (Exodus 31:13)

Battle of Gettysburg 1863



# Aleppo, Syria 2012




# Afghanistan



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# Ukraine



  
ГУ ДСНС УКРАЇНИ  
У М. КИЄВІ

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The Shekinah had departed from the sanctuary,  
but in the Child of Bethlehem was veiled the  
glory before which angels bow. This unconscious  
babe was the promised seed, to whom the first  
**altar at the gate of Eden** pointed. (*DA 52.3*)

The two brothers erected their altars alike, and each brought an offering. Abel presented a sacrifice from the flock, in accord with the Lord's directions. (*PP* 71.3)

They “were required to carry out a system of humble obedience, showing their reverence for God, and their faith and dependence upon the promised Redeemer, by slaying the firstlings of the flock, and solemnly presenting them with the blood, as a burnt-offering to God. This sacrifice would lead them to continually keep in mind their sin, and the Redeemer to come, who was to be the great sacrifice for man.” (*1SP* 54.1)

But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. (*PP* 71.1)

- ❖ They were acquainted with the provision made for the salvation of man.
- ❖ They understood the system of offerings.
- ❖ They were to express faith in the Saviour whom the offerings typified.
- ❖ They were to acknowledge their total dependence on him for pardon.
- ❖ By doing this they were giving proof of their obedience to the will of God.

These brothers were **tested**, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. 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)

By faith Abel offered unto God a more excellent sacrifice than Cain. Hebrews 11:4.

- ❖ He grasped the great principles of redemption.
- ❖ He saw himself a sinner and saw his sin and death standing between him and his communion with God.
- ❖ He brought the sacrifice, acknowledging the claims of the law that had been transgressed.
- ❖ Through its shed blood he looked to the future sacrifice of Christ on the cross.
- ❖ Trusting in the atonement there to be made, he was righteous and his offering accepted.



Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted. (*PP* 72.3)

Cain brought his offering unto the Lord with murmuring and infidelity in his heart in regard to the promised Sacrifice. He was unwilling to strictly follow the plan of obedience, and procure a lamb and offer it with the fruit of the ground. He merely took of the fruit of the ground, and disregarded the requirement of God. God had made known to Adam that without shedding of blood there could be no remission of sin. (*1SP 55.1*)

Cain was not particular to bring even the best of the fruits. Abel advised his brother not to come before the Lord without the blood of a sacrifice.

Cain being the eldest, would not listen to his brother. He despised his counsel, and with doubt and murmuring in regard to the necessity of the ceremonial offerings, he presented his offering. But God did not accept it. (*ISP 55.1*)

Abel brought of the firstlings of his flock, and of the fat as God had commanded; and in full faith of the Messiah to come, and with humble reverence, he presented the offering. God had respect unto his offering. **A light flashes from Heaven and consumes the offering of Abel.** Cain sees no manifestation that his is accepted. He is angry with the Lord, and with his brother. God condescends to **send an angel to Cain to converse with him.** (*1SP 55.2*)



The angel inquires of him the reason of his anger, and informs him that if he does well, and follows the directions God has given, he will accept him, and respect his offering. But if he will not humbly submit to God's arrangements, and believe and obey him, he cannot accept his offering. The angel tells Cain that it was no injustice on the part of God, or partiality shown to Abel; but that it was on account of his own sin, and disobedience of God's express command, why he could not respect his offering—

*(1SP 55.3)*

and if he would do well he would be accepted of God, and his brother should listen to him, and he should take the lead, because he was the eldest. But even after being thus faithfully instructed, Cain did not repent. Instead of censuring and abhorring himself for his unbelief, he still complains of the injustice and partiality of God. And in his jealousy and hatred he contends with Abel, and reproaches him. (*1SP 55.3*)

Abel meekly points out his brother's error,  
and shows him that the wrong is in himself.  
**But Cain hates his brother from the moment  
that God manifests to him the tokens of his  
acceptance. (*1SP 55.3*)**

❖ The enmity against Satan never worked with such power as it did in the time of Christ. Never had a son of Adam felt such utter hatred of sin as did the spotless Son of God; and bear in mind that sin is the transgression of the law. **The purity and holiness of the character of Christ stirred up the very worst passions of the human heart;** for his sinless character was in marked contrast to the character of men of a fallen race, who loved darkness rather than light, because their deeds were evil. His perfect obedience to the commandments of God was a continual rebuke to a sensual and perverse generation. His spotless character was shedding light into the midst of the moral darkness of the world, and the darkness comprehended it not. (*ST* July 11, 1895, par. 7)



Abel meekly points out his brother's error, and shows him that the wrong is in himself. **But Cain hates his brother from the moment that God manifests to him the tokens of his acceptance.** His brother Abel seeks to appease his wrath by contending for the compassion of God in saving the lives of their parents, when he might have brought upon them immediate death. He tells Cain that God loved them, or he would not have given his Son, innocent and holy, to suffer the wrath which man by his disobedience deserved to suffer. While Abel justifies the plan of God, Cain becomes enraged, and his anger increases and burns against Abel, until in his rage he slays him. (*1SP 55.3*)

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. 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)

The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement.

*(PP 73.1)*

The history of Cain shows what must be the results. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. “There is none other name under heaven given among men, whereby we must be saved.” “Neither is there salvation in any other.” Acts 4:12. (*PP* 73.1)

True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of

God. From Adam's day to the present time the great controversy has been concerning obedience to God's law. In all ages there have been those who claimed a right to the favor of God even while they were disregarding some of His commands. But the

Scriptures declare that by works is "faith made perfect;" and that, without the works of obedience, faith "is dead." James 2:22, 17. He that professes to know God, "and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

*(PP 73.2)*

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)

God inquires of Cain for his brother, and Cain utters a guilty falsehood: “I know not; am I my brother’s keeper?” God informs Cain that he knew in regard to his sin—that he was acquainted with his every act, and even the thoughts of his heart, and says to him,

“**Thy brother’s blood crieth unto me from the ground.** And now art thou cursed from the earth which hath opened her mouth to receive thy brother’s blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.”

*(1SP 55.3)*

The curse upon the ground at first had been felt but lightly; but now a double curse rested upon it. Cain and Abel represent the two classes, the righteous and the wicked, the believers and unbelievers, which should exist from the fall of man to the second coming of Christ. Cain's slaying his brother Abel, represents the wicked who will be envious of the righteous, and will hate them because they are better than themselves. They will be jealous of the righteous, and will persecute and put them to death because their right-doing condemns their sinful course. (*1SP 57.1*)



# Adam's Life



Adam's life was one of sorrow, humility, and continual repentance. As he taught his children and grandchildren the fear of the Lord, **he was often bitterly reproached for his sin** which resulted in so much misery upon his posterity. When he left the beautiful Eden, the thought that he must die, thrilled him with horror. He looked upon death as a dreadful calamity. He was first made acquainted with the dreadful reality of death in the human family by his own son Cain slaying his brother Abel. 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. (*1SP 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*)

As Adam witnessed the first signs of decaying nature in the falling leaf, and in the drooping flowers, he mourned more deeply than men now mourn over their dead. The drooping flowers were not so deep a cause of grief, because more tender and delicate; but the **tall, noble, sturdy trees** to cast off their leaves, to decay, presented before him the general dissolution of beautiful nature, which God had created for the especial benefit of man. (*1SP* 58.1)

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)*

All Can 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*)

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*)

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)

# God Commanded Adam

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- ❖ 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 and humble obedience

# Adam

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- ❖ 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



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*)



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. (*ISP* 60.1)