

# **TWO GROUPS**

**THE SAVED AND THE LOST**

# Genesis 4

1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

# Genesis 4

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4. 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:

# Genesis 4

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

# Genesis 4

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him

# Genesis 4

9. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

# Genesis 4

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

# Genesis 4

13. And Cain said unto the LORD, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

# Genesis 4

15. Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

# The Great Difference Between Cain and Abel

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

*Patriarchs and Prophets, p. 72.3*

Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested.

*Patriarchs and Prophets, p. 72.4*

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.

*Patriarchs and Prophets, p. 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.

*Patriarchs and Prophets*, p. 73.1a

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.

*Patriarchs and Prophets*, p. 73.1b

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.

*Patriarchs and Prophets, p. 73.2*

When Cain saw that his offering was rejected, he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him.

*Patriarchs and Prophets, p. 73.3a*

Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but He condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?" Through an angel messenger the divine warning was conveyed: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey God's requirements, he would enjoy His favor. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord.

*Patriarchs and Prophets, p. 73.3b*

But instead of acknowledging his sin, Cain continued to complain of the injustice of God and to cherish jealousy and hatred of Abel. He angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself.

*Patriarchs and Prophets*, p. 74.1a

He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death, and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred. All this caused Cain's anger to burn the hotter. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion he slew his brother.

*Patriarchs and Prophets, p. 74.1b*

So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. “Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.” John 3:20.

*Patriarchs and Prophets, p. 74.2*

The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers. Through man's sin, Satan had gained control of the human race, but Christ would enable them to cast off his yoke. Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law.

*Patriarchs and Prophets*, p. 77.1a

It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror. Says the prophet, “They overcame him [“that old serpent, called the devil, and Satan”] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”  
Revelation 12:11, 9.

*Patriarchs and Prophets*, p. 77.1b

Cain the murderer was soon called to answer for his crime. “The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?” Cain had gone so far in sin that he had lost a sense of the continual presence of God and of His greatness and omniscience. So he resorted to falsehood to conceal his guilt.

*Patriarchs and Prophets, p. 77.2*

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character.

*The Desire of Ages*, p. 58.1a

Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government,

*The Desire of Ages*, p. 58.1b

There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, “Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? ... for Thy judgments are made manifest.” Revelation 15:3, 4.

*The Desire of Ages*, p. 58.1

The very ones whom God purposes to use as His instruments for a special work, Satan employs his utmost power to lead astray. He attacks us at our weak points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed.

*Patriarchs and Prophets*, p. 568.2a

But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand and will be given to every soul who really desires it. Angels of God, that ascend and descend the ladder which Jacob saw in vision, will help every soul who will, to climb even to the highest heaven.

*Patriarchs and Prophets*, p. 568.2b





