



# *The Fall of Lucifer, Part 2*

# AND THERE WAS WAR IN HEAVEN

*God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. **Long was he retained in heaven.** Again and again **he was offered pardon** on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error.*

# AND THERE WAS WAR IN HEAVEN

*The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, **Lucifer was convinced that he was in the wrong**, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God.*

# AND THERE WAS WAR IN HEAVEN

*Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But **pride forbade him to submit**. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker. (GC 495.3)*

★ *Commanded—instructed, orders of a superior*

★ *The right to free enjoyment of all the other trees is made emphatic by the intensive idiom “eating thou shalt eat,” ’akol to’kel. (SDA BC)*

★ *Dress—to till, to work*

★ *Keep—to guard, watch over, preserve*

★ *Subtil—crafty, cunning, clever, sensible, cautious, sound judgment*

# GENESIS 2:17—DEATH

*Die—mut—to lose one's life*

*Psalm 104:29—gaw-vah'—to expire, to breath out*



# GENESIS 2:17

*There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was **distrust** of God's goodness, **disbelief** of His word, and **rejection** of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil. It was this that opened the door to every species of falsehood and error. (Ed 25.2)*



# THE DARKNESS OF UNENDING NIGHT

*By sin man was shut out from God. Except for the plan of redemption, eternal separation from God, the darkness of unending night, would have been his. Through the Saviour's sacrifice, communion with God is again made possible. We may not in person approach into His presence; in our sin we may not look upon His face; but we can behold Him and commune with Him in Jesus, the Saviour. (Ed 28.1)*

# SOME RAY OF DIVINE LIGHT

*Christ is the “Light, which lighteth every man that cometh into the world.” John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual **power**, a **perception of right**, a **desire for goodness**, exists in every heart. But against these principles there is struggling an antagonistic power. (Ed 29.1)*

# THE LAW OF LOVE

*The **law of love** being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. (PP 34.3)*

# INSINUATE DOUBTS

*He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. (PK 37.1)*

# HE KNEW HE WAS WRONG

*In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable.*

*Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and **he was made to see what would be the result** of persisting in revolt.*

*Lucifer was convinced that he was in the wrong. (PP 39.1)*

# THE EXALTATION OF HIMSELF

*God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. **Satan had made it appear that he himself was seeking to promote the good of the universe.** The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. (PP 42.1)*

# THE EXALTATION OF HIMSELF

*Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being **unprepared to comprehend** the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. (PP 42.3)*

# A LESSON TO THE UNIVERSE

*Satan's rebellion was to be a lesson to the universe **through all coming ages**—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. (PP 42.4)*



His Son would carry out his will and his purposes,  
but would do nothing of himself alone. The  
Father's will would be fulfilled in him. (*1SP* 17.2)

Philippians 2:5

. . . Satan bowed with them; but his heart was filled with envy and hatred. (*1SP* 18.1)

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. . . .They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator . . . . (*1SP* 19.1)

Satan refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. . . . He promised them a new and better government . . . in which all would be freedom.

*(1SP 20.1)*

. . . genuine rebellion against the unchangeable  
law of God; and this is **incurable**. (*1SP* 21.1)

Matthew 12:31

He claimed that angels needed no law; but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was **one great object** of his standing as he did. (*1SP* 22.3)

The **law of love** being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. (*PP* 34.3)

All the heavenly host were summoned to appear  
before the Father, to have each case determined.

*(1SP 22.2)*

Daniel 7:10



. . . the law which God had given to govern the high order of intelligences. (*1SP* 22.3)

He would place [sinless] man upon probation to test his loyalty, before he could be rendered eternally secure. (*1SP* 23.1)

The time of probation is given us that we may perfect a character fit for eternity. (*1SM* 318.4)



The holy pair looked upon nature as a picture of unsurpassed loveliness.



The brown earth was clothed with a carpet of living green, diversified with an endless variety of self-propagating, self-perpetuating flowers. Shrubs, flowers, and trailing vines, regaled the senses with their beauty and fragrance. The many varieties of lofty trees were laden with fruit of every kind, and of delicious flavor, adapted to please the taste and meet the wants of the happy Adam and Eve. This Eden home God provided for our first parents, giving them unmistakable evidences of his great love and care for them. (*RH* February 24, 1874, par. 5)

*Eve had overstated the words of God's command. He had said to Adam and Eve, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In Eve's controversy with the serpent, she added the clause, "Neither shall ye touch it, lest ye die."*

*(RH February 24, 1874, par. 14)*

*Here the subtlety of the serpent was seen. This statement of Eve gave him advantage, and he plucked the fruit, and placed it in her hand, and used her own words, “He hath said, ‘If ye touch it, ye shall die.’ You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it.” (RH February 24, 1874, par. 14)*