

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 1 “The War Behind All Wars”

#### Read for this week’s study

Revelation 12:7–9; Ezekiel 28:12–15; Isaiah 14:12–14; Genesis 3:15; John 17:24–26.

#### Memory Text

“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer” (Revelation 12:7, 8, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. War in Heaven
- III. Lucifer Deceives: Christ Prevails
- IV. Planet Earth Becomes Involved
- V. Love Finds a Way
- VI. Our High Priest
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. According to the lesson author, this quarter’s lessons trace world history from God’s viewpoint, as prophecy reveals it, from the time of Christ through the centuries to our day and beyond. The lessons follow the outline of the book *The Great Controversy*, by Ellen G. White, as a thematic outline of the topic for the quarter. (Introduction to the Quarter)
2. Many youth who grew up in Christian homes today are turning to atheism. There are two main reasons: 1) the kind of God they experienced growing up in church, and 2) the way they have been treated in church communities. In other words, they have come to not like God and not like those who claim to follow Him. So, questions like the following have never been more relevant than they are today: If God is good, why is the world so bad? How can a God of love allow so much evil to exist? Why do bad things happen to good people? This lesson’s discussion of these issues is

grounded in *The Great Controversy*, chapters 29 and 30. (Sabbath Afternoon's Lesson)

3. Read Revelation 12:7-8. What does this passage tell us is going on in the universe as a whole? Was the casting down an act of force by God or did Satan and his angels leave on their own? What kind of war is the cosmic conflict? See Revelation 12:9-11. (Sunday's Lesson)
4. Did a loving God create a demonic angel, or was there some fatal flaw in this angel that caused him to rebel against the government of God? Read Ezekiel 28:12-15 and Isaiah 14:12-14. What lessons do you draw from these two texts about God's character in dealing with evil? (Sunday's Lesson)
5. Read Revelation 12:4. What does this passage reveal about Satan and the issues in the conflict? What image in this text reveals the nature of the war? How many of the angels fell for Satan's deceptions? (Monday's Lesson)
6. How did planet earth become involved in the cosmic conflict? What method did Satan/the serpent use? Read Genesis 1:31, 2:16-17, and 3:1-6. How do we know that the serpent in the Garden was actually Satan/Lucifer (Rev 12:9; John 8:44)? What was the result in the human race of the original sin in Genesis 3? Read Romans 3:23. What did God promise Adam and Eve after sin (Gen 3:14-15)? (Tuesday's Lesson)
7. How did Christ answer Satan's charges on the cross? In the light of the great controversy between good and evil, what did His death accomplish? (Wednesday's Lesson)
8. If we are all part of the cosmic conflict, how shall we respond to that reality? Read Hebrews 4:15-16. What does the author of Hebrews mean by "boldness"? What is it about the character of God that encourages "boldness"? What in our experience makes this boldness possible (John 8:11)? (Thursday's Lesson)
9. If God knew that Lucifer was going to rebel, why did He give him the power of choice in the first place? Why is an understanding of the universal nature of the cosmic conflict important for us? (Friday's Lesson)

### Thoughts from Graham Maxwell

Now when we read this passage about the war in heaven, it's good to reflect that before there was war, there was peace. And there was peace throughout the whole universe. There was peace because all the members of God's vast family trusted each other, and all of them trusted their heavenly Father. And He in turn could safely trust in them. Where there is such mutual trust and trustworthiness, there is perfect freedom, perfect peace, perfect security. And that's the way it's going to be in the hereafter. You notice the Bible never talks about prisons in the Promised Land. There will be no police on every corner. And our wives and daughters will safely walk the streets alone at any hour. {Graham Maxwell. Excerpt from the audio series,

Conversations About God, #1, "The Conflict in God's Family" recorded January 1984, Loma Linda, California} To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>

So I believe there were three questions answered by Gethsemane and the cross. One: who is right, God or the devil? Is God a liar when He says sin results in death? The devil says, "Yes, God has lied to you." "You will not die" is the teaching of the devil. God says, "You will die. But it is not torture and execution at my hands." The devil developed the whole doctrine of hell to turn the universe against God. And God says that is not true. And I say, "Well, how do I know how the wicked are going to die?" He says, "Only one person has ever died the death as a result of sin. It's only happened once in all eternity. I died that death. I wouldn't ask any of you to prove the truthfulness of my word. This is the meaning of substitutionary death." Yes, He died in our place, but not for legal reasons. He died because He wouldn't think of asking anybody else to go through that painful experience to demonstrate the truth. Besides, our death wouldn't have answered it anyway. Because if our dying would have answered the question, then He might as well have let Lucifer die in the beginning.

But you remember the explanation. Had He left Lucifer to die, the universe would have misunderstood and assumed God had put him to death. So only by God coming; He said, "No one takes my life from me. Nobody can kill me. I'm going through this myself. I have arranged this with my Father." And the universe looking on said the Father isn't killing the Son; God isn't killing God. And it was clear enough to them that they could say, "Our questions are answered.

One: sin does result in death. Two: it is not torture and execution at the hands of our gracious God. Only one thing left. "God, why were you so concerned that we understand this?" God says, "Because if you serve me from fear, it will turn you into rebels—holy rebels." He says, "Come to Calvary." On Calvary, Jesus was tortured to death. By whom? The most devout, blueprinting Adventists the world has ever known. Absolutely dedicated to God, the scriptures, creation, Sabbath, the Ten Commandments, you name it. Jesus said, "You even strain gnats out of your goat's milk." Real health reformers. You couldn't fault them for a thing. You couldn't have disfellowshipped one of the people who crucified Christ. Their lives were apparently without blemish.

But they hated Him; they hated His picture of God. They killed Him to silence His unbiblical heresy. And the angels looking on said, "We thought, by sending your Son to Palestine, you did that to get a good running start with people who already agreed with you. We didn't realize you sent Him there to prove this costly point, that if we obey you for the wrong reason, because we don't really know you, we could turn into your worst enemies in the middle of our Sabbath keeping and our tithe-paying and our health-reforming." And that's why I think the biggest

mistake the Adventist church could make in these last days is to have one tremendous revival in reformation, get out the blueprint, straighten out our lives, without spending much more time on the picture of God. Because if we do the right things for the wrong reason, we'll do what some of the Jews did, and become His enemies.

So I believe the cross was the only way to answer the questions. Without answers to the questions, there would be no peace, no freedom, no security throughout the universe. So it was for these specific reasons. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/1MMQUESTP \(Part 1\)](http://pkp.cc/1MMQUESTP) [http://pkp.cc/2MMQUESTP \(Part 2\)](http://pkp.cc/2MMQUESTP)

Now, on the intercession, what about all the pictures of the priests interceding? Isn't this in the Bible? And Jesus says there is no need for it. And since there are hundreds more texts that have intercession going on, and just this one that says there is no need, and we're inclined to go by mathematics. If it's a hundred to one in favor of intercession, we go by that, and ignore this verse. Or read it without the "not" in it, which I've had happen in public places. And it's very interesting! Where folk will say, "That verse is my key text for intercession." "And I say to you that I will pray the Father for you." No, that's a verse that says He won't intercede, because there is no need.

Now, when Jesus says something that strongly, and plainly, might that qualify as the "Testimony of Jesus"? That's His testimony about the Father. Do you accept the testimony of Jesus? When we say that we accept Jesus Christ as our personal savior, that means to accept as true what Jesus came to reveal and to say. Do you accept what He said about this? "There is no need for Me to intercede with the Father for you, for the Father Himself loves you." Does that scare you? If Jesus is not interceding, is not all lost? Why? Because the Father doesn't love us as much as the Son? That's what's implied. But Jesus said the Father does love you as much as I do, and that's why there is no need.

Then why did He give us all the pictures of intercession? Who asked for intercession, at the foot of Sinai? Did Jesus offer it, or did they beg for it? God came to reveal Himself to His children. And He'd already explained how He loves to speak to people face to face, as He speaks to friends. He did it to Moses. And He came to speak to the people, but they were terrified, and they said to Moses, "Don't let God speak to us, lest we die." Remember? "You speak to God. Let Him speak to you. You be the mediator, and the go-between, and the intercessor, and then you speak to us; but don't let God speak to us lest we die."

Because they were so scared, God spoke through Moses to the people. And a whole system was set up. Why? Because God is not loving? Or because we don't trust Him? Because we're scared.

And who writes the most about "there is no fear in love," "the man who's afraid of God doesn't know love, and doesn't know God," but John? John writes, "Perfect love casts out all fear." We can face the judgment with confidence if we really know what God is like, in 1 John. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

### Further Study with Ellen White

Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held. {7BC 972.6}

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. {7BC 973.1}

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the great apostate (RH Jan. 28, 1909). {7BC 973.2}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one

who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, “son of the morning,” was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. . . . {CTr 9.2}

Little by little Lucifer came to indulge the desire for self-exaltation. . . . Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. . . {CTr 9.3}

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ’s, was first among the hosts of God. But He who would have the will of all His creatures free left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.—*Patriarchs and Prophets*, pp. 35-37. {CTr 9.4}

The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery.—RH March 9, 1886. {TA 31.1}

Through long ages God has borne the anguish of beholding the work of evil. He has given the infinite Gift of Calvary, rather than let any be deceived by the misrepresentations of the wicked one, for the tares could not be plucked up without danger of uprooting the precious grain. {UL 77.6}

There was no possible hope for the redemption of those who had witnessed and enjoyed the inexpressible glory of heaven, and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against Him. There were no new and wonderful exhibitions of God’s exalted power that could impress them so deeply as those they had already experienced. If they could rebel in the very presence of glory inexpressible, they could not be placed in a more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring (*Redemption: The Temptation of Christ*, pp. 18, 19). {4BC 1163.3}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings

had not understood his principles. They had not clearly seen the nature of his rebellion.  
{DA 758.3}

It was a being of wonderful power and glory that had set himself against God. Of Lucifer the Lord says, “Thou sealest up the sum, full of wisdom, and perfect in beauty.” Ezekiel 28:12. Lucifer had been the covering cherub. He had stood in the light of God’s presence. He had been the highest of all created beings, and had been foremost in revealing God’s purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father. {DA 758.4}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power.  
{DA 759.1}

This condition of things had existed a long period of time before Satan was unmasked and the evil ones expelled (Letter 162, 1906). {4BC 1143.3}

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. {GC 493.1}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God’s government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in



rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading. {GC 497.1}

In His dealing with sin, God could employ only righteousness and truth. 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 before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was 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. {GC 498.1}

Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {DA 21.1}

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. 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. 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}

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone 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 other worlds, being unprepared to comprehend the nature or consequences of



sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they 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. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question. {GC 498.3}

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. 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 and His law 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 intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments. {GC 499.1}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. {AG 201.4}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things,

so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {DA 302.1}

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. He has men whom He has appointed to stand in the forefront of the battle in times of emergency. {GW 263.3}

From the opening of the great controversy in heaven, Satan has maintained his cause through deception; and Christ has been working to unveil his schemes and to break his power. {DA 210.2}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

The manifestation of God’s love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. {5T 744.2}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in copartnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895). {5BC 1098.1}

Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. {MB 142.1}

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. {CC 15.7}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Mark 12:30. To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {CT 32.1}

Like the first is the second commandment, “Thou shalt love thy neighbor as thyself.” Mark 12:31. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. {CT 32.2}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world’s dark night the Sun of Righteousness must rise, “with healing in His wings.” Malachi 4:2. {DA 22.1}

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of “the mystery which hath been kept in silence through times eternal.” Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. {DA 22.2}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words,

His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. {COL 157.3}

The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace, humility, truth, and love. {FE 179.3}