

PATRIARCH AND PROPHETS CHAPTER I, IN SEQUENCE

The following is a study in outline form of Chapter 1 of Patriarchs and Prophets, titled "Why Was Sin Permitted?" This chapter deals with the law of God and places the introduction of sin into the universe and is set in the context of law. It begins by stating that the law of God is immutable. This opening sets the stage to imply that something was going to happen, that an effort was going to be made, to change God's law somehow, either to improve it, to amend it, or to replace it. Once the immutability of the law is defended, an implied scenario opens up, that the law was going to be under attack in some way to make it mutable. Thus one can infer that Lucifer's rebellion was in connection with God's law of agape love, and in particular, in connection with changing it.

My comments are in brackets and emphasis are mine (bold, red). I would suggest the reader compare this study with EGW's chapter itself to make sure they can see what are EGW's words and what are mine.

The chapter begins by saying that God's law is:

Love

His law is His ways

If His ways are everlasting, that means His law is everlasting

He doesn't change, His love doesn't change, His law doesn't change, His ways don't change.

Not even by a shadow of turning. [This is extremely important]

1. "God is love." 1 John 4:16. His nature, **His law**, is love. It ever has been; it ever will be. "The high and lofty One that inhabits eternity," whose "**ways are everlasting**," changes not. With Him "is **no variableness, neither shadow of turning**." Isaiah 57:15; Habakkuk 3:6; James 1:17. {PP 33.1} [God is love, **God's law is love**. In the past, in the future, **God doesn't change. There is** no variableness, no shadow of turning in Him. Every manifestation of creative power is love. The great conflict is also a demonstration of God's **unchanging love**]
2. Jesus was together with God in the work of beneficence

- He was a co-worker who appreciated His purposes
- He shared His joy in giving happiness to created beings
- He was **one with the eternal Father--one in nature, in character, in purpose**
- He was the only being that could enter into all the counsels and purposes of God.
- The Father wrought by His Son in the creation of all heavenly beings.
- A “glorious high throne from the beginning,” was the place of His sanctuary
- The scepter of His kingdom was the **scepter of righteousness** – [the scepter represents God’s law of agape love]
- **Mercy and truth** go before His face {PP 34.2} [mercy and truth are the underlying principles of His law of love]
- God’s Son, the anointed of God, holds supremacy over all the angels [Why is she saying this? Wouldn’t one think that this was obvious? As we continue reading we will see that it was not so obvious]
- The Son of God was exalted above Lucifer, as one in power and authority with the Father.
- He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God.

3. Angels

- Are God’s ministers
- They are radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will.

4. The law of love was the foundation of the government of God

- The **happiness** of all intelligent beings depends upon their perfect accord with **its great principles of righteousness**. [the law of agape love]
- God desires from all His creatures the **service of love--service that springs from an appreciation of His character [another type of service was being introduced]**
- He takes **no pleasure in a forced obedience** – [Why is she making this **statement unless** this implies that Satan was coming up with “forced obedience?” If this is so, it contradicts claims that Satan’s law was the law of “do as thou wilt” – that is only a deception to hide his true intentions – “do as thou

willt” defaults into his law because since Adam ate from the Satan’s tree of the knowledge of good and evil that is our default]

- He grants **freedom of will to all**, that they may render Him **voluntary service**. {PP 35.1} [Again the issue of freedom versus force. God’s principle of freedom is why Lucifer had freedom to do what he did. This also implies that Lucifer was going to remove that freedom somehow. Lucifer was introducing a forced obedience, an involuntary service, a system of setting order through force]

5. Allegiance to the **law**

- There was perfect harmony throughout the universe of God so long as all created beings acknowledged the **allegiance to the law of love**.
- They delighted in reflecting His glory and showing forth His praise.
- Love to God was supreme, and **love for one another was confiding and unselfish**.
- There was no note of discord to mar the celestial harmonies.

6. Lucifer – brought about a change over this happy state.

- Lucifer **perverted the freedom** that God had granted to His creatures. [The first step in Lucifer’s rebellion is here shown. He perverted freedom. How did he do that? They were free under the law of love, obeying from the heart – this implies that Lucifer was bringing in a forced obedience as mentioned above, thus perverting their freedom. Whatever this was, it was the sin that originated with him. We know that the arbitrary law of good and evil is definitely a perversion; it has perverted the eternal law of agape love. Self-exaltation, do as you please, is obviously a form a freedom – but how have these perverted the freedom God gave to His creatures? The arbitrary law of good and evil is the ultimate perversion of agape love, the law of freedom. It is the height of deception because it falsely conveys that there is freedom to choose either good or evil in “good and evil.” In reality, there is no freedom in this arbitrary law, because both the good and the evil have its terminus in death. How can pride pervert freedom?]
- Sin originated with him
- He was next to Christ [next horizontally, or vertically? It is important to make the distinction as we will see soon]
- He was first among the hosts of God [very important]

- He had been most honored of God [very important]
- He was highest in power and glory among the inhabitants of heaven [very important]
- **He was first of the covering cherubs [Again, very important. There were only two covering cherubs– who was the other one? I believe it was Michael – Jesus. Remember in the beginning how she was defending the position that God’s Son, the anointed of God, holds supremacy over all the angels? That is because God’s Son’s position was not so obvious, because He took on the form of an angel. Read on and it will become clear]**
- He was holy and undefiled.
- **He stood in the presence of the great Creator**
- The ceaseless beams of glory enshrouding the eternal God rested upon him
- He sealed up the sun, full of **wisdom**, and perfect in beauty
- He had been in Eden the garden of God
- Every precious stone was his covering.
- He was the anointed cherub that covers
- God Himself set him so
- He was upon the holy mountain of God
- He walked up and down in the midst of the stones of fire.
- He was **perfect in his ways** from the day that he was created, till iniquity was found in him. {PP 35.1} [This is the same as the first mention of rebellion above. Above it says that he perverted the freedom of God’s creatures, here it says that it is iniquity. Psalm 94:20: “Shall the throne of iniquity which devises evil by law, have fellowship with you?”]
- He was beloved and revered by the heavenly host
- Angels delighted to execute his commands, and he was clothed with **wisdom** and glory above them all. [God’s wisdom, agape, until he came up with something that perverted the freedom of God’s creatures]

7. The process of the beginning of iniquity

- Little by little Lucifer came to indulge the **desire for self-exaltation [When Lucifer came up with something that would corrupt the freedom of God’s creatures, little by little he began to think that his ways were**

superior to God's ways, to the point that he would seek to exalt his throne (that mechanism that would pervert freedom) above God's throne. This was a system of order based on hierarchy, in which the "good" were rewarded and the "evil" were punished. This created an obedience based on fear and selfishness: doing good became either a means or attaining rewards (selfishness) or a means of averting punishment (fear)]

- His heart was lifted up because of his beauty [the beauty he saw in his new law]
- He **corrupted his wisdom** by reason of his brightness. [He no longer had the wisdom of God, agape, but he thought he had come up with a much better way to rule the universe]
- He said in his heart, . . . I will exalt **my throne** above the **stars** of God. . . . I will be like the Most High." [Again, Psalm 94:20: "Shall the throne of iniquity which devises evil by law, have fellowship with you?" His throne was founded on a law, just as God's throne was founded on His law of agape love. If he had no law, he would not have a throne and certainly no followers. He acquired followers because he saw his system of law as being more efficient than God's simple law of love and mercy]
- Though all his glory was from God, this mighty angel came to regard it as pertaining to himself.
- He was **not content with his position** though honored above the heavenly host
- He ventured to **covet the homage** due alone to the Creator [again, in relation to law, the focus of this chapter]
- 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. [through his own law]**
- He **coveted 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. {PP 35.2}[Two issues need to be explained and expounded here. 1. For Lucifer to exalt his throne above the stars of God he needed some form of law for his throne to have the power of governance. Psalm 94:20. In his mind, his law gave him parity with God and he had a throne above the stars of God. 2. Lucifer "aspired to power that was the prerogative of Christ alone." Lucifer wanted to be like Christ,

that is, to have Christ's power. If he truly wanted to be like Christ then he would have wanted to be humble, as Christ is humble. He already knew the character of God, he knew that exaltation and supremacy meant nothing in God's domain. Knowing that, he perverted that truth with his lies from his law of good and evil. In God's kingdom self-exaltation would have been non-existent because Christ was humble. So in what way did he aspire to the power that was the prerogative of Christ alone? What power was the prerogative of Christ alone? See Ephesians 5:1,2 Matt. 20:25-28 and Phil. 2:12f.

8. Change in heaven

- Now the perfect harmony of heaven was broken.
- Lucifer's disposition to **serve himself** instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme.
- In heavenly council the angels pleaded with Lucifer.

9. Jesus' arguments

- The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the **sacred, unchanging nature of His law**. [The Son of God was known by another name, as it shall be soon apparent. Even though He was the Son of God, and He was arguing in God's favor, no one knew that He was the Son of God, not even Lucifer. Jesus was defending the unchanging nature of the law of God because Satan wanted to change the law, and that is how he wished to exalt himself above God]
- God Himself had established the **order of heaven**. [**Satan wanted to change the order of heaven**]
- **In departing from it**, Lucifer would dishonor his Maker and bring ruin upon himself. [Satan departed from the immutable law of God, which was the source of the order of heaven, which means that Satan came up with another law to enforce order]
- The warning, given in infinite love and mercy, only aroused a spirit of resistance.
- Lucifer allowed his jealousy of Christ to prevail, and became the more determined. {PP 35.3}
- Now his purpose had become:

- to **dispute the supremacy of the Son of God – [who was the defender of God’s law]**
- to **impeach the wisdom and love** of the Creator
- To this object he was about to bend the energies of his **master mind**

10. God’s response

- God would have the **will of all His creatures free** – [Satan would take that freedom away with his law because his law employed violence: reward (bribes) and punishment (which he eventually came to call ‘justice’]
- God left none unguarded to the **bewildering sophistry by which rebellion would seek to justify itself [notice that his sophistry was ‘bewildering’ – it bewildered a third of the angels – and that he sought to justify his rebellion against God’s law through this bewildering sophistry]**
- **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 {PP 36.1} [Before the great contest should open: that is an amazing statement. Elsewhere EGW indicates that there are two principles fighting for supremacy: “The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme—of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.{CT 462.1]
- **He summoned the heavenly hosts before Him**
 - A vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" holy angels gather about the throne
 - They were the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

- In their presence He set forth the **true position of His Son** and showed the **relation He sustained to all created beings** – [If God had to show Jesus’ true position that implies that it was previously unknown by the heavenly host]
- He showed that the Son of God **shared the Father's throne** – [They did not know that Christ was God – and the fact that He shared the throne means that He ruled by the same law as God’s law]
- The glory of the eternal, self-existent One encircled both.
- Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes [As a Creator and law-giver]
- He declared that to Him it was committed to **execute the mighty counsels of His will** – [His creative works which were governed by the law of **agape love**]
- He declared that the Son of God had wrought the Father's will in the creation of all the hosts of heaven [they obviously did not know this if God had to declare it]
- He declared that to Him, as well as to God, their homage and allegiance were due [this implies that they did not know that Jesus was the creator]
- Christ was still to exercise **divine power**, in the creation of the earth and its inhabitants [this indicated that the earth had not yet been created when the great controversy started]
- But in all this He would **not seek power or exaltation for Himself contrary to God's plan [He would still be a servant of servants]**
- He would exalt the Father's glory and execute His purposes of beneficence and love. {PP 36.2}

11. The angels’ response

- **They joyfully acknowledged the supremacy of Christ** – [They prostrated themselves before Him. Before, they thought Lucifer had the supremacy because Lucifer, as she mentions earlier, Lucifer “**was first of the covering cherubs**”]
- They poured out their love and adoration [for the first time, the angels’ realized who Jesus really was] [notice that Lucifer’s rebellion began before this revelation of the Son – in fact, by rebelling against the law, of which Jesus was the main proponent, Lucifer in a way forced God’s hand into having to reveal Jesus’ true

identity; this will become apparent soon. Which brings again the question of how was Jesus known up to then]

12. Lucifer's reaction when God discloses that Christ was the Creator

- He bowed with them, but in his heart there was a strange, fierce conflict. [Now he is bowing down to this Being that he thought was under him]
- **Truth, justice, and loyalty** were struggling against **envy and jealousy**.
- The influence of the holy angels seemed for a time to carry him with them.
- As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished
- Unutterable love thrilled his entire being
- His soul went out, in harmony with the sinless worshippers, in love to the Father and the Son.
- But again he was filled with **pride in his own glory**.
- His **desire for supremacy returned** [again, this desire for supremacy had started before the jealousy came in at the time of the revelation of Jesus' identity]
- **Envy of Christ was once more indulged**.
- The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator.
- He **gloried in his brightness and exaltation and aspired to be equal with God** – [how could Lucifer hope to be equal with God? In what way could he be equal with Him? He didn't have the power to create, so that could not be it. The whole chapter so far is talking about the law of God. So in that context how would he be equal with God? He would only be equal by having his own law. But did he want to be a creator too? As crazy as that is, I believe he did because of the mythological literature]
- "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" {PP 36.3} [why would Lucifer think like this? The only possible answer is that Jesus had not been openly honored above Lucifer before. In fact, He had taken on a lower role than Lucifer. This is in character with His character. Jesus was the other covering cherubim, Michael. Lucifer did not know that Michael (which means "who is like God?") was the Son of God. If you recall above, Lucifer had been given glory above all heavenly beings and next to Christ (horizontally, not vertically) he had been highly honored. "Next to

Christ” in a horizontal way means that he was next to Christ as a covering cherub, they were working together covering the law, the mercy seat. Remember again that above it is stated that “**He was first of the covering cherubs.**” Now, by God’s revelation of Christ’s true position, he finds the roles reversed, and he cannot deal with it. Again, keep in mind that God’s revelation of Jesus’ true position came as a result of Lucifer’s initial rebellion.]

13. Lucifer takes action

- Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of **discontent** among the angels.
- He worked with **mysterious secrecy**
- For a time he concealed his real purpose under an appearance of reverence for God.

14. His argument

- He began to insinuate doubts **concerning the laws that governed heavenly beings** – [Now he is openly undermining and discrediting God’s law of agape love in order to introduce his own law]
- He intimated 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** – [first he demonizes God’s law, then says that their own wisdom was a sufficient guide – this is deceptive flattery, behind which he hides his own purposes to implement his law of the tree of the knowledge of good and evil]
- He said that they were not beings that could bring dishonor to God
- That all their thoughts were holy
- That it was no more possible for them than for God Himself to err [as we know, these are lies because the fallen angels prove so, and he was using flattery to deceive them]
- He represented the exaltation of the Son of God as equal with the Father as an **injustice to himself**, who, he claimed, was also entitled to reverence and honor. [Again this proves that they did not know that Christ was equal with the Father]

- He claimed that if this prince of angels, himself, **could but attain to his true, exalted position, great good would accrue to the entire host of heaven** [the whole purpose of his flattery is exposed here – he was flattering them, but he had in mind his own exaltation]
- For it was his object to **secure freedom for all [a lie, as we all know – they became slaves to sin, and slaves to fear of God – as they said to Jesus: “Have you come to destroy us before our time?”]**
- He claimed that now, even the **liberty** which they had hitherto enjoyed was at an end
- He portrayed Jesus as an **absolute Ruler** who had been appointed them, and to His **authority** all must pay homage. [“had been appointed them.” confirms they did not know Jesus’ true position before]
- Such were the **subtle deceptions** that through the wiles of Lucifer were fast obtaining in the heavenly courts. {PP 37.1}

15. The truth

- There had been no change in the **position or authority** of Christ [even though before he had worked incognito under the appearance of an angel]
- Lucifer's **envy** and **misrepresentation** and his **claims to equality** with Christ **had made necessary** a statement of the true position of the Son of God [this is why I say that Lucifer forced God’s hand in revealing Jesus’ true position]
- But Jesus’ position had been the same from the beginning [even though they did not know his true position, his position had been the same from the beginning]

16. Lucifer’s cunning

- Many of the angels were, however, blinded by Lucifer's deceptions. {PP 38.1}
- Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned.
- He had presented the **purposes of God** in a **false light--misconstruing and distorting them to excite dissent and dissatisfaction.**
- He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the **government of God.**

17. He urged change in God's government – in God's law

- While claiming for himself perfect loyalty to God, **he urged that changes in the order and laws of heaven were necessary for the stability of the divine government** – [Here is the true reason of his discontent, his flatteries and lies and deceptions: he had a new law which he wanted heaven to adopt, one which would stabilize the divine government. God's government had been stable until now, until Lucifer tried to “destabilized” it. Lucifer was thinking that God's laws could not be ‘stabilizing’ in the face of such rebellion, because God's law allowed the rebellion to take place. God didn't squash the rebellion. Lucifer's new law would squash such rebellion, thus it would “stabilize” the divine government. This will become even more apparent shortly]
- While working to **excite opposition to the law of God** and to instill his own **discontent** into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven [There was no dissatisfaction with the law of God, except for his own dissatisfaction, but he is constantly attacking the “order of heaven” because he wants to discredit it so that he can establish his own order. Lucifer was saying that the law of God was ineffective because, well just look at him...he was creating problems in heaven and God was doing nothing to stop him. So while pretending to be loyal to God, pretending to stabilize God's government, he was undermining God's law of love and freedom]
- While secretly fomenting **discord and rebellion**, he with consummate craft **caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace – {PP 38.2}** [To keep order through another law]

18. How this affected heaven – the angels that sided with Lucifer.

- The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable.
- The spirit of dissatisfaction thus kindled was doing its baleful work.

- While there was no open outbreak, **division of feeling imperceptibly grew** up among the angels.
- There were some who looked with favor upon Lucifer's **insinuations against the government of God.**
- Although they had heretofore been in **perfect harmony with the order which God had established [through His law]** they were now discontented and unhappy because they could not penetrate His unsearchable counsels
- They were dissatisfied with His purpose in exalting Christ
- These stood ready to second Lucifer's demand for equal authority with the Son of God – [Equal authority through the use of law, because that is where Jesus' authority lay – not a jot or a tittle would ever be taken from the law]

19. How this affected heaven – the angels that didn't side with Lucifer

- The angels who were loyal and true maintained the **wisdom and justice of the divine decree** and endeavored to reconcile this disaffected being to the will of God.
- They argued that Christ was the Son of God
- That He had been one with Him before the angels were called into existence
- That He had ever stood at the right hand of the Father
- His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned.
- The harmony of heaven had never been interrupted; wherefore should there now be discord?
- The loyal angels could see only terrible consequences from this dissension
- With earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His **government.** {PP 38.3}

20. God's reaction and Lucifer's condition

- In **great mercy, according to His divine character, God bore long with Lucifer – [according to His law of agape love]**
- 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 [his mind was drifting to a position “beyond grace,” where there was no grace, because that is the law he developed: to him, punishment became justice. According to his new way of thinking, he deserved to be punished and done away with. This will be seen shortly]
- Such efforts as infinite love and wisdom only could devise, were made to convince him of his error.
- Lucifer’s disaffection was proved to be without cause
- He was made to see what would be the result of persisting in revolt

21. Lucifer’s reaction to God’s efforts to persuade him

- He was convinced that he was in the wrong.
- He saw that "the Lord is **righteous in all His ways**, and holy in all His works"
- He **saw that the divine statutes are just**
- He **saw 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 that time fully cast off his allegiance to God.
- Though he had left 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 [because in God’s law there is mercy and grace]
- The time had come for a final decision
- He must fully yield to the **divine sovereignty** or place himself in open rebellion.
- He nearly reached the decision to return
- But **pride forbade him [this is where pride comes in]**
- It was too great a sacrifice for one who had been so highly honored to confess that he had been in error
- Too great a sacrifice that his imaginings were false [this is the second time she mentions “his imaginings.” What were these “imaginings?” I believe they were

the law of good and evil represented by the tree of the knowledge of good and evil]

- Too great a sacrifice to yield to the **authority which he had been working to prove unjust. {PP 39.1}**

22. The next events – Lucifer becomes the destroyer

- A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge [due to their own mindset – like Judas'. Judas did not believe he could be forgiven, so he committed suicide. He became the son of perdition]
- But **His mercy was misinterpreted [Lucifer saw God's mercy as a weakness]**
- **Lucifer pointed to the long-suffering of God as an evidence of his own superiority**, an indication that the King of the universe would yet **accede to his terms. [In Lucifer's mind, long-suffering was weakness; Lucifer's law would not allow such a rebellion as his own rebellion, thus Lucifer believed his law was superior to God's law. He would have eradicated the rebel through punishment, force, while God was doing nothing to stop the rebellion]**
- If the angels would stand firmly with him, he declared, they could yet gain all that they desired.
- He persistently defended his own course
- He fully committed himself to the great controversy against his Maker.
- Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and **the destroyer of those whom Heaven had committed to his guidance and guardianship. {PP 39.2} [He was a murderer from the beginning because his law removed grace and inflicted punishment – a state of mind that would bring irrevocable separation from God and His mercy – again, like Judas]**

23. Lucifer's final decision

- Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves.

- The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host,
- He announced that he would no longer submit to this invasion of his rights and theirs.
- He would never again acknowledge the supremacy of Christ.
- He had determined to claim the honor which should have been given him
- He has determined to take command of all who would become his followers
- He promised those who would enter his ranks a **new and better government**
- **A government under which all would enjoy freedom [again, just a statement to win them over, but to which there was no truth. Except that his government was now ruled by light and darkness (good and evil) and that he proposed was a true choice. Since God was only light in whom there is no darkness at all (1 John 1:5) Lucifer said God had no freedom. But now Lucifer was offering true freedom of choice between light and darkness, between good and evil – except that there is no choice there, since this principles (the yin and the yang) leads to death]**

24. The angels' response – those who ended up following him

- Great numbers of the angels signified their purpose to accept him as their leader.
- Flattered by the favor with which his advances were received, he hoped to win all the angels to his side
- He hoped to **become equal with God Himself**
- He **hoped to be obeyed by the entire host of heaven. {PP 40.1}**

25. The angels' response – those who did not follow him

- Still the loyal angels urged him and his sympathizers to submit to God
- They set before them the inevitable result should they refuse:
 - He who had created them could overthrow their power and signally punish their rebellious daring. [From this it appears that Lucifer had also deceived the minds of the angels that did not fall – because they thought that God would use punishment. We know that angels have been learning from what has been going on here on earth – things they desire to look into. It seems that through his deception, Lucifer tainted the whole

universe, and that only at the cross did they finally see the truth about God's character]

- They claimed that no angel could successfully oppose the **law of God**, which was as sacred as Himself [notice that the law is at the center of the controversy still, and this statement indicates that the heart of Lucifer's rebellion was an opposition to the law of God and not pride]
- They warned all to close their ears against Lucifer's **deceptive reasoning**
- They urged him and his followers to seek the presence of God without delay and confess the error of questioning **His wisdom and authority. {PP 40.2}**

26. The evil angel's reaction to this counsel

- Many were disposed to heed this counsel
- Many to repent of their disaffection
- Many were disposed to seek to be again received into favor with the Father and His Son

27. Lucifer's stops them with another deception

- Lucifer had another deception ready
- The mighty revolter now declared that the angels who had united with him had gone **too far to return – [Lucifer is thinking with good and evil now – he has gone beyond grace]**
- He claimed that he was acquainted with the **divine law**, and knew that God would not forgive. [He was acquainted with the divine law because he was the light-bearer, the teacher of the law of God. Was he lying when he said that he “knew that God wouldn't forgive?” Or did his mind get turned around like Adam and Eve's the moment they ate from the tree of the knowledge of good and evil, hiding in fear of God? Meaning, he no longer could understand mercy?][“There is no fear in love, but perfect love casts out fear, for fear has to do with punishment.” 1John 4:18.]
- He declared that all who should submit to the authority of Heaven would be stripped of their honor – [punishment: this is good and evil reasoning]
- They would be degraded from their position – [punishment: again good and evil reasoning]

- For himself, he was determined never again to acknowledge the **authority of Christ [the authority of His law]**
- He said that the only course remaining for him and his followers was to assert their liberty
- Their only course was to gain by force the rights which had not been willingly accorded them [here is an open proposition to use force – something as of yet unheard of in heaven]

28. The situation of Satan and the angels

- So far as Satan himself was concerned, it was true that he had now gone too far to return – [because his mind had gone beyond return, not because God would not receive him back; this is confirmed below]
- This was not the case with those who had been blinded by his deceptions
- To these the counsel and entreaties of the loyal angels opened a door of hope – **their minds were still capable of turning back to the kingdom of grace** [this confirms the prior conclusion: their minds were still capable of turning back to the kingdom of grace – turning back from the kingdom of good and evil, where there is punishment and no grace; but Lucifer's mind was no longer open to the kingdom of grace]
- had they heeded the warning, they might have broken away from the snare of Satan [**snare is a good word for this, for it is a trap. A self-inflicted destruction, based on a mind incapable of seeing the goodness of redemptive love. Consider this definition from the Encyclopedia Mystica: "Iblis is the name for the devil in the Qur'an. Although the term "devil" comes from the Greek diabolos, the Muslims derived the name from the Arabic, *balasa*, "he despaired," which can be interpreted "despaired of the mercy of God" but he is also al-Shairan, Satan, and "the enemy of God." The latter aspect of Satan is a commonly shared belief of both Muslims and Christians. According to one tradition, when Allah ordered the angels to bow down to the newly created man, Adam, Iblis refused to do so because he, being made of fire, thought himself superior to a creature made of earth. He continues tempting humans, especially through the whisper (*waswas*, "he whispered") and false suggestion (*haiif*). In the end, it is believed, he will be cast into Jahannam (Hell). Another commonly shared belief held by both religions is that the universal existence of evil in**

personal lives is usually experienced as a consequence of a personal agent, the devil. Although both Satan and al-Shairan are identified, Shairan also has a distinct existence, perhaps as the leader of the jinns, a personification of temptation. This coincides with the Muslim belief that each individual is accompanied by two personal spiritual entities; an angel records all the good deeds the person performs, and a shairan who records the bad deeds.] [notice how this last sentence is related to the knowledge of good and evil]

- But pride, love for their leader, and the desire for unrestricted freedom were permitted to bear sway [this unrestricted freedom was a lie and a deception that there is true choice between the “good” and the “evil” of the knowledge of good and evil. The proof is that sin is slavery. There is no freedom there]
- The pleadings of **divine love and mercy were finally rejected** {PP 41.1} – [good and evil took over their minds]

God’s Reaction

- God 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 [If Satan’s rebellion had been merely related to pride, that would have been quite evident. But this statement says that his plans were not fully developed yet (he himself didn’t realize the ruin to which he was walking). The full development of Satan’s principle will be their self-inflicted destruction because they believe in a severe, punishing type of justice. To the very end of the great controversy God would still take them all back, but because of what they believe, they will go into total darkness and despair and death]
- 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 Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds.
- He had artfully presented his side of the question, **employing sophistry and fraud to secure his objects [we have to be sure we don’t fall for the same sophistries – that we don’t take his arguments as truth]**
- **His power to deceive was very great [because he was a light bearer]**

- By disguising himself in a cloak of falsehood, he had gained an advantage.
- All his acts were so **clothed with mystery** that it was difficult to disclose to the angels the true nature of his work. **Until fully developed, it could not be made to appear the evil thing it was** [We can only see how evil a thing it was by what it did to Jesus Christ from Gethsemane to the cross – His heart was broken by the separation from God caused by Satan’s principle of good and evil – the condemnation and guilty of the knowledge of good and evil was placed entirely on Christ shoulders]
- his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading. {PP 41.2} [this confirms that “do as thou wilt” was not his original rebellion. There is no further development to “do as thou wilt.” They could not see where he was going with this, they could not see the hopelessness of this position and its utter destructiveness]
- Lucifer had at first so conducted his temptations that he himself stood uncommitted.
- The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings.
- The very work which he himself was doing, he charged upon the loyal angels.
- It was his policy to perplex with subtle arguments concerning the purposes of God.
- Everything that was simple he **shrouded in mystery**, and by artful perversion cast doubt upon the plainest statements of Jehovah [this is his same modus operandi with the occult – The Mysteries, Freemasonry, etc...]
- And his high position, so closely connected with the divine government, gave greater force to his representations. {PP 41.3} [high position as light bearer, as covering cherub, whose office was to be a spokesman for God]
- God could employ only such means as were consistent with truth and righteousness [the principles of His law of agape love]
- 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 [again, this was just a ruse, under which was hidden his law of good and evil]

- 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 discord which his own course had caused in heaven, Satan charged upon the government of God.
- All evil he declared to be the result of the divine administration.
- **He claimed that it was his own object to improve upon the statutes of Jehovah.**
- **Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law.**
[How can one change the divine law without first having something specific – a specific amendment – for those proposed changes? As God's law is unchangeable, Lucifer's amendments became his own law, because how can the throne of iniquity which devises evil by law, have fellowship with the divine law? Psalm 94:20]
- His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {PP 42.3}
- Even when he was cast out of heaven infinite Wisdom did not destroy Satan [because God is not a destroyer]
- 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 law of good and evil forces an allegiance based on selfish gain (good) and fear (evil)]
- 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 [sounds like EGW did not comprehend this in its entirety – she seems to be contradicting herself here given her earlier statements that God does not rule by fear. They will never see the justice of God in the destruction of Satan, because God's justice does not destroy, it revives, regenerates, absolves, justifies, forgives][the other way this can be understood is that had God left Satan to his own devices, Satan's life would have been

immediately snuffed out of him. Basically Satan was a dead man, but God through His grace kept him alive and continues to do so]

- Had he been immediately blotted out of existence, some would have served God from fear rather than from love [this would still happen if God destroyed Satan at the end time – but the truth is that it will never happen, because God is not a destroyer at all]
- 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} [**Satan has been developing his principles**]
- 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 [rule of law: the knowledge of good and evil]**, 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}[self-imposed penalty through the mindset of good and evil]
- He that ruleth in the heavens is the one who sees the end from the beginning--the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing.
- Though "clouds and darkness are round about Him: righteousness and judgment are the foundation of His throne." Psalm 97:2, R.V.
- And this the inhabitants of the universe, both loyal and disloyal, will one day understand. "His work is perfect: for all His ways are judgment: **a God of truth and without iniquity**, just and right is He." Deuteronomy 32:4. {PP 43.1}

[iniquity is the sin that originated in Lucifer, his law of good and evil. So when it says that God is without iniquity, it means that God is without any of Satan's principles in Him; in other words, God has no duality of good and evil in Him. God is light and in Him there is no darkness at all. That means that from the past, in the present and in the future, because God is immutable, He will always be light in whom there is no darkness at all. This clearly debunks the permissive will theory – which proposes that God uses rewards and punishments in the present sinful world so that some order may exist in this whole chaos. That was Lucifer's original premise, and God has no part in that at all. What keeps us here is the grace of God, not the law of good and evil]