

Pine Knoll Sabbath School Study Notes

Third Quarter 2017: *The Gospel in Galatians*

Lesson 5 “Old Testament Faith”

Read for this week’s study

Galatians 3:1–14; Romans 1:2, 4:3; Genesis 15:6, 12:1–3; Leviticus 17:11; 2 Corinthians 5:21.

Memory Text

“Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who is hanged on a tree’ ” (Galatians 3:13, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Foolish Galatians
- III. Grounded in Scripture
- IV. Reckoned as Righteous
- V. The Gospel in the Old Testament
- VI. Redeemed From a Curse (*Galatians 3:9–14*)
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Galatians 3:1-14. What does this passage tell us about God? (Sabbath afternoon)
2. Read Galatians 3:1-5. How would you summarize this passage in your own words? What is Paul saying when he calls the Galatians “foolish?” What were the Galatians “bewitched” away from? What does Paul mean by “to no purpose?” What does he mean by phrases like “works of law” and “hearing of faith?” (Sunday’s lesson)
3. Read Galatians 3:6-8. What does Paul mean when he writes about “Scripture” in this passage? See also Romans 1:2; 4:3; 9:17. Read Galatians 3:6-14 carefully. Identify the passages Paul quotes from the Old Testament in those verses. What does this tell us about his view of the Old Testament? What does use of the Old Testament in the New tell us about God? What is the basis for Old Testament faith? (Monday’s lesson)
4. Read Galatians 3:6 once more. Why do you think Paul appeals to Abraham as he looks for Scriptural validation of his gospel message? Why is Genesis 15:6 important for that purpose? What does it mean when it says that Abraham’s faith was

“counted to him for righteousness?” How do the following texts in Romans help us understand Paul’s point about Abraham in Galatians 3 (Romans 4:3-6, 8-11, 22-24)? How is justification by faith good news? In what way could it be perceived as bad news? Why is it so hard for most people to believe that they are truly accepted by God? (Tuesday’s lesson)

5. Read Genesis 12:1-3. What does this passage tell us about the nature of the covenant that God made with Abraham? Besides Abraham, what other example can you find in the Old Testament for salvation by faith alone? See Leviticus 17:11, Psalm 32:1-5, 2 Samuel 12:1-13, Zechariah 3:1-4. (Wednesday’s lesson)
6. How did Christ deliver us from the curse of the law, according to Galatians 3:13 and 2 Corinthians 5:21? (Thursday’s lesson)
7. There are two main types of error, false teaching and truth out of balance. Which of the two is harder to correct? (Friday’s lesson)
8. In nearly every church there are people who have a hard time accepting salvation by faith alone. What’s behind the hesitancy of some to accept this crucial truth? (Friday’s lesson)
9. Paul spoke very strongly about the theological error of salvation by works. What does this tell us about the importance of good theology? What kind of harm can poor theology do to the church? How can we avoid such errors and what should we do if we discover them in others? (Friday’s lesson)

A Fresh Translation of Galatians 3:1-14, Jon Paulien

Key

Italics = Not in Greek text, but required by the context

Bold = Quotation from the Old Testament

[] = Explanatory note by translator

- 1 O mindless Galatians:
Who has bewitched you—
 You to whom Jesus Christ was displayed
 in a visual way
 as crucified?
- 2 This alone I wish to learn by inquiry from you:
 Did you receive the Spirit
 by works of law or
 by hearing of faith?
- 3 Are you that mindless?
 Having begun with the Spirit
 are you now ending with the flesh?

4 Have you suffered so much to no purpose? [in vain]
If indeed it was to no purpose.

5 Therefore, did He
who provides you the Spirit
and works miracles among you
do so on the basis of works of law
or on the basis of the hearing of faith?

6 Just as *the Scriptures* say
**“Abraham trusted God and
it was counted to him as righteousness.”**

7 So then, know [you already know]
that the ones who are of faith,
these are sons of Abraham.

8 And the Scripture,
having foreseen that God is now justifying the Gentiles by faith,
preached the gospel beforehand to Abraham, saying,
“All the nations [Gentiles] will be blessed through you.”

9 So the ones who are of faith
will be blessed [along] with faithful Abraham.

10 For as many as are of law [as a source, ground or basis of action]
are under a curse, for it is written:
**“Cursed is everyone
who does not continue in everything
that is written in the book of the law,
in order to do them.”**

11 Because one thing is clear,
no one is justified before God by law, because
“The righteous one will live by faith.”

12 But the law is not by faith, rather
“The one who does them will live by them.”

13 Christ has redeemed us from the curse of the law,
having become a curse for us,
for it is written,
“Cursed is everyone who is hung on a tree:”

14 in order that the blessing of Abraham might come
to the Gentiles
in Jesus Christ,
in order that we might receive
the promise of the Spirit
through faith.

Thoughts from Graham Maxwell

Recommended Listening: The entire series by Graham Maxwell on the book of Galatians is available at <http://pkp.cc/MMGALATIANS66>

Conversations About God #5 “The Record Of the Evidence” is available at:
<http://pkp.cc/5MMCAG>

Faith, Righteousness and Salvation #2 “Why Did Jesus Have to Die?” is available at:
<http://pkp.cc/3MMFRS> (Part 1) <http://pkp.cc/4MMFRS> (Part 2)

Thus Abraham “believed God,” trusted God, had confidence in God; all the same word. “Abraham trusted God and it was;” and here your theology—innocently—will enter into your translation. You have to make a decision how to translate that word. ‘Recognized as’, ‘considered as’, ‘reckoned’, ‘imputed’? What do you have for ‘reckon?’ Well, we did this in Romans. How did God regard Abraham’s faith? Or better, how did God regard Abraham when Abraham showed that he really trusted in God, and was willing to listen, and accept instruction and correction? God said of him, “You are my friend.” And God will save all his friends.

All God asked of Abraham was trust. But it was a genuine trust, which included a willingness to listen, which led to a willingness to do what God asked him to do, you recall. He showed that it was genuine trust. You see, thus Abraham trusted God, and God said, “That’s good. That’s what I want.” {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/65MMPOGIA66>

In Galatians, some think that he seems rude when he says, “I went up to Jerusalem to see those who were reputed to be something. Now what they were means nothing to me.” But remember that’s the man who wrote 1 Corinthians 13 that “love is never rude”. He’s trying to make a point; “I did not get this from the seminary, or Loma Linda, or wherever you want to say. I didn’t get this from any man. I got this from God.”

Does that mean he got it straight from heaven, or began reading his Old Testament more correctly? The evidence he got it from the Old Testament, largely, is shown by how much he quotes the Old Testament. But he picks different passages now, with more understanding.

His use of the Old Testament is marvelous, as is shown right away in Romans one, two, and three. And four, and five, as I go through. It’s all the way through Romans, magnificently. It did take him 14 years, though, didn’t it, to really digest this. Although I think his study all those years, as a faithful Pharisee, had prepared him for this. It was the same Old Testament. He

knew it, but he hadn't put it all together in the right way. On the Damascus Road, that was just a dramatic turning point, but he still had the same Old Testament.

So that's why I think we have to leave room for folk today who may be thoroughly steeped in a different way of reading the Bible, but they have been reading the Bible. They might be capable of tremendous advance in understanding in a short period of time. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Romans*, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*
<http://pkp.cc/61MMPOGIA66> (Part 1) <http://pkp.cc/62MMPOGIA66> (Part 2)

Supposing, though, we leave it quite literally "righteousness of God", as the *King James* has it, by the way, let's see if we could follow that through. "In the gospel, God's own righteousness is revealed." The truth about God, the kind of person he is. And it begins with trust, and it leads on to ever greater trust. Can I use "trust" instead of "faith?" It's the same word. "Trust", "belief", "faith", exactly the same word. "As it is written, he who through faith is righteous shall live." Well, that's a translation, that's an interpretation. This is Habakkuk. Do you remember in Habakkuk, what the prophet said as troubles surrounded him? Lord, why don't you do something? How long must I look on violence and you do nothing? And God says, "But I am. You just wouldn't believe it if I told you. I'm going to bring the Chaldeans." And Habakkuk said, "Well I'm going to take my watch and see if God's going to do this." And God said, "Yes, you write this whole vision out. And tell people it may wait a while. But you make it plain, so the one who sees it can run, or the one who runs can see it. It will come. The one who trusts me is the righteous man.

Or, "The righteous person is the one who's willing to wait because he trusts me." It has nothing to do with forgiveness, in Habakkuk. Does it have to imply forgiveness, here, or rather that, "The one who is in a right relationship with me is the one who trusts me?" The righteous man is the one who trusts.

Doesn't he mention Abraham a little later? He said, "There's a man who trusted me, and he was my friend. That's what I want of people." Well, let's follow that on through, and see how that works out.

First of all, look in Jeremiah 9. Now, all the reading that we've done before is going to focus in on a book like Romans, and Galatians to come. Paul grew up reading Jeremiah. I wonder if he knew about Jeremiah 9:23. Of course he did!

Thus says the LORD: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this [are you proud of something? Be proud of this], that he understands and knows

me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth; for in these things I delight, says the LORD.”

Isn't that Romans 1: 16, 17? “I am not ashamed of the gospel. I am proud of it, for in it God's righteousness is revealed. I'm proud of the fact that God delights in love, justice, and righteousness, and that knowledge has great power.”

Do you remember all the books, how many of them said, “My people perish for lack of knowledge. They do not know me”?

Think of all the way through Isaiah, where people were worshipping God in the wrong way because they did not know him. You remember in Isaiah 29, “Their worship of me is a commandment of men learned by rote;”

Why would you obey God mechanically, without thinking, if you didn't think that's the kind of God he was, and that he would accept this? The way we worship God, the way we treat each other, is determined by the kind of person we believe him to be. And all the prophets wrestled with this. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Romans, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/61MMPOGIA66> (Part 1) <http://pkp.cc/62MMPOGIA66> (Part 2)

But as you know, as he hung on the cross, he was tempted to doubt his Father. The very thing we've been discussing. Because being in that condition all the evidence seemed to be to the contrary, and all the people around him would say, “You couldn't be the Son of God! You couldn't be a saint! Look at the condition you're in. Remember Job? You must be a sinner, accursed and hanging on the tree.” And remember, “Cursed is the one who hangs on the tree.” They were very clear. You had to be a sinner. And he was tempted to doubt what he'd been saying about his Father. “Satan, with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb.” See, he'd limited himself as a human. “Hope did not present to him his coming forth from the grave a conqueror, or tell him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal.

As he experienced this separation from his Father, so great was this agony, that his physical pain was hardly felt. With amazement angels witnessed the Saviour's despairing agony.” Note the words, agony, fear, consternation. He was really tempted to doubt all that he had been teaching. He even wondered if he would rise again.

He may have been tempted to believe this legal explanation. The second death is, you die and stay dead forever. And if he was going to pay the price for sin, he would have to die, and stay

dead forever. He would never rise again. But he didn't come to pay that penalty. He came to answer the questions, and as soon as he had answered them—but he did wait over Sabbath, to add more meanings to the Sabbath, so that every Sabbath we would remember the questions he had answered on Friday. And then he arose a great while before it was day, and he hastened to heaven. And he said to Mary, "Don't detain me! I have to hasten to heaven." And he appeared before his Father, and the angels, and he said, "Was it enough?" To pay the price of sin? "No," they could have said, "You're supposed to stay dead for eternity. You hurry back! We'll not let anybody know you were out." They never said such a thing! They said, "It is more than enough. You've cleared up all our questions. You've confirmed our trust without fear for eternity." And he came back down to see if the twelve had got the message, and they were all in a deep depression. It took him a long time to revive them.

And to this present day, do we really accept what he came to reveal at such infinite cost, that he does not wish to be served from fear? The Father will no more kill us at the end of the millennium than he killed his Son. Which leads some to believe that he *did* kill his Son as he *will* kill the wicked at the end. How have you worked this out yourself? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

"Christ is the end of the law." What do you do with that one, in 10:4? "Christ is the end of the law, that everyone who has faith may be justified."

What can one say briefly about that? I think the only safe way to handle verses like that is to be reading all of Romans in the light of the other sixty-five books. And put that in proper perspective.

How do you like *Philip's* translation of that? "Christ is the end of the struggle for righteousness by works of Law, that everyone who has faith may be put right with God," or justified.

Has the law ever saved anybody? No, you see the law, by itself, just tells you what to do, and you remember in Romans 7, Paul talks about the struggle: "When I read the ten more and more carefully, and I came to that tenth one, and it said I not only should not sin, I should not even *want* to, that made me angry. I'd been good all these years, and a man of strong feeling. I had often wanted to do what was wrong, and I measured my virtue by the fact that though I wanted so much to do what was wrong, I didn't do it." Now there's a real saint! And Paul adds, "I realize now that full salvation means that eventually I will even lose the *desire* to do what is wrong!" That's real healing, you see. I'm not earning brownie points by being good. I want to be *healed*, that's all. What must I do to be saved? In Acts, "Trust God." And God says, I will not just admit you to the kingdom, but I *will* heal and restore you, all the damage done. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Romans, recorded May,

1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/61MMPOGIA66> (Pt 1) <http://pkp.cc/62MMPOGIA66> (Pt 2)*

Galatians 3:11 says “only the one who trusts God can be set right and can live.” That is, only the one who loves and admires God, and is willing to listen to God, and allow him to do what needs to be done. He really trusts his heavenly father and the divine physician. Only that one can be set right. That’s the only way. That’s the only way we can learn to love, for love is a very personal thing. And we learn to love from seeing how God has loved us, from reading for example, the story of the prodigal son. These are the things that inspire love; not reading a code. Now Paul does say, right in the middle of that paragraph, “as for the dismal failures of the past, and as for God’s willingness to restore us, and as for the accusations of Satan that it is unfair and unjust of God to forgive us and treat us so generously, and any and all other problems that God’s gracious generosity may have given rise to.” Paul says, “You don’t have to take care of this. God, through Christ, has taken care of all of those problems.”

This he doesn’t discuss so much here, but he has in Romans, hasn’t he? He’s explained. And in Corinthians you remember he said “it was necessary for Christ to be made to be sin, though he knew no sin.” Like the words here, “Christ redeemed us from the curse of the law, having become a curse for us.” But why? Is that arbitrary? Is that legalistic? No, go back and read Romans 3:25, 26. God has been on trial in the great controversy, and Christ died to demonstrate the righteousness, the justice, the fairness of God in doing what he has done. We would need to read Romans into this paragraph at this point. And when one reads of Christ becoming a curse for us, and remembering God made him to be sin though he knew no sin. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #4, recorded February, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMGALATIANS66>*

Many people are in bondage to a fearsome deity. And if you add up Satan’s charges through the Bible, that God can’t even be trusted in the first place because he’s lied to us, that leaves great uneasiness. But if he also is as arbitrary and selfish, exacting, demanding, unforgiving, and severe, as he is interpreted as being in the Garden of Eden, “Touch that tree and I’ll kill you”; Or, “Moses, if I catch you looking at me in my glory, I’ll kill you”, you could read them that way. If that’s the way God is, we are neither free nor at peace. We are in fearsome bondage to this infinitely powerful God. Now, what is the truth about our God? What is he really like?

COMMENT: I thought we were saved through grace.

What does that mean? That’s a good one. What does that mean? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded May, 1982, Riverside,

California} *To listen to the entire audio of the above reference, click on the following direct link:*
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But if I love like that; what's the fulfilling of the law? Love. Now, I'm not perfect yet, but I'm committed, and I'm on my way; but I'm loaded with bad habits, Romans 7; "and the good that I would do, I don't do. Who will deliver me from this doomed body?" And God says, "You are now my trusting patient, and I know you can't perform perfectly. Here, you who've been suffering from gout all these years. I do not expect a four-minute mile the first time after you left my office. You may have to go home in a wheelchair. But you are committed, and you'll come and come, and stay in touch with me. And if you die in faith, you'll rise in faith. All I ask of you is trust.

I believe that Galatians simply confirms the fact that this good news is the truth, is the light, and in all the books of the Bible, it goes back to the truth about God—the kind of person he is, and his Son showed him to be. And the way God is going to treat his erring children was demonstrated on the cross on that Friday. Look how God regarded his Son as he died. And he gave him up, as if he were a sinner. Well, we have no need to be afraid of God. And this brings great freedom. It even brings the freedom to go my own way, which is rather breathtaking and scary, and don't tell the children too soon. But don't tell them too late, either. There is a time to tell our children how free they are in the presence of our infinitely gracious God. But tell them that verse, "We'll reap what we've sown," right in here. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Galatians*, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link:*
<http://pkp.cc/65MMPOGIA66>

Further Study with Ellen White

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {DA 626.1}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. {SD 81.4}

The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." {SD 81.5}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—"merciful and gracious, long-suffering, and abundant in goodness and truth,—" that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. {DA 19.2}

The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul. An earnest, reverent study of the Scriptures, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle, than has ever resulted from the ablest training that human philosophy affords. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding." Psalm 119:130. {GC 94.2}

The Lord is constantly at work to open the understanding, to quicken the perceptions, that man may have a right sense of sin and of the far-reaching claims of God's law. The unconverted man thinks of God as unloving, as severe, and even revengeful; His presence is thought to be a constant restraint, His character an expression of "Thou shalt not." His service is regarded as full of gloom and hard requirements. But when Jesus is seen upon the cross, as the gift of God

because He loved man, the eyes are opened to see things in a new light. God as revealed in Christ is not a severe judge, an avenging tyrant, but a merciful and loving Father. {1SM 183.2}

By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. {1SM 395.1}

Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace. {1SM 398.1}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

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}

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}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. {RC 60.3}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden. . . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds. . . . The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come.—ST Dec. 30, 1889. {TA 205.3}

Christ, in His life and His death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of His government in the heavenly courts was demanded as the evidence of the love of God.—RH Oct. 21, 1902. {TA 206.1}