

Pine Knoll Sabbath School Study Notes

First Quarter 2020: *Daniel*

Lesson 11 “From Battle to Victory”

Read for this week’s study

Ephesians 6:12; Daniel 10; Ezra 4:1–5; Joshua 5:13–15; Revelation 1:12–18; Colossians 2:15; Romans 8:37–39.

Memory Text

“ ‘O man greatly beloved, fear not! Peace be to you; be strong, yes, be strong!’ ” (Daniel 10:19, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Fasting and Prayer, Once Again
- III. A Vision of the Prince
- IV. Touched by an Angel
- V. A Great Conflict
- VI. A Victorious Prince
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Daniel 10 shows the spiritual dimension behind the cosmic conflict. How does this idea parallel Ephesians 6:10-17? What “battle instructions” do we get here for our own role in the Great Controversy? (Sabbath afternoon)
2. Read Daniel 10:1-3. What is the significance of the third year of Cyrus? What is Daniel mourning and praying about? The lesson author suspects this is the same situation reflected in Ezra 4:1-5. What challenges were the Jews facing upon their return to Jerusalem under Cyrus? We have noticed Daniel praying in chapters two, six, nine, and now ten. What are some lessons we can learn from Daniel’s prayer life? What does Daniel 10:12 tell us about the power of prayer? What does it tell us about God? (Sunday’s lesson)
3. Read Daniel 10:4-9. Describe what Daniel was seeing here in your own words. Who is this majestic being and how is he related to the “son of man” in Daniel 7? What similarities do we find between Daniel’s vision of God in Daniel 10 and those in Joshua 5:13-15 and Revelation 1:12-18? (Monday’s lesson)

4. Read Daniel 10:10-19. What happens each time an angel touches Daniel? How would our lives be different if we were more consciously aware of God's presence each day? (Tuesday's lesson)
5. Read Daniel 10:20-21. What is revealed to Daniel in these verses? What does the speaker in these verses mean when he talks about the "prince of Persia"? Read Daniel 10:13. What kind of battle is being described here? How does Revelation 12:4-11 help to clarify what is going on here? (Wednesday's lesson)
6. According to the lesson author, the most prominent character in the book of Daniel is the figure initially called "Son of Man" (Daniel 7:13) and "Prince of the host" (Daniel 8:11). In Daniel 10 we learn that his name is Michael (10:12), the prince of God's people (10:21), who comes to help Gabriel in the conflict with the "prince of Persia" (10:13), and stands up for God's people in Daniel 12:1. According to the New Testament, who is this character? How does reading Daniel in this way make a huge difference in our understanding? (Thursday's lesson)
7. According to Colossians 2:13-17, how has Jesus accomplished victory in the cosmic conflict? (Friday's lesson)
8. Read Romans 8:37-39. How can we apply this passage to our own Christian experience in a way that makes a real experiential difference? (Friday's lesson)
9. What is your own personal experience of the Great Controversy? How has this battle been manifested in your mind and in your life? What have you learned that could help others? (Friday's lesson)

Thoughts from Graham Maxwell

Now, how do the prophecies make for trust? And how would this particularly help the Jews at that time? For it was their trust that was of special concern to God. It is significant to remember, of course, that trust is what the great controversy is all about. All God asks of us is trust. Old Testament, New Testament, before sin came in, and for the rest of eternity; for where there is mutual trust, and trustworthiness, all is well. Even for us sinners, if we trust God, he can readily heal all the damage done. All God ever asks of us is trust. Notice **the purpose of the prophecies is to produce trust**. That should be no surprise. That's what it is all about. That would suggest that since trust is based on what we know to be true about God, it's what the prophecies say about God, primarily, as has been mentioned.

Now what do these prophecies say about God to us, or especially to the Jews at that time? Well, you remember, in Ezekiel, how they needed encouragement. The heathen were mocking them with the weakness of their God. And Ezekiel sees the wheels within the wheels, a representation of God's control over human events. Jeremiah's seventy years. When the seventy years are fulfilled, and they go home, wouldn't many a Jew say, "See! God told us beforehand so that when it happened we might have a basis for trust." And this had occurred

many times before. Would the prophecies of Daniel make for trust? How about the kingdom of Babylon, the empire? Has it gone, and Medo-Persia taken its place? You see, it had already happened.

Do you find that as you go through these predictions; we live way down at the end now? Babylon, Medo-Persia, Greece, Rome, and all the things that follow; the way the seventy weeks worked out so marvelously, the 1,260 days, the 2,300 days, the way they all work out, do they make for confidence and trust? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Daniel*, recorded February, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

But now, when we speak of freedom, look at Daniel 10. What about this trying to force Cyrus to let the people go? That doesn't sound like freedom, does it? What did you do with that passage in 10:13, 14? Does that sound like freedom? In 13:

“The prince of the kingdom of Persia withstood me twenty-one days [says Gabriel. “I’ve been trying to persuade Cyrus for twenty-one days to let the people go, and he won’t let them go.”], but Michael [and you know the evidence that Michael is Christ. Michael], one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia, and came to make you understand what is to befall your people in the latter days. For the vision is for days yet to come.” [And having explained this, in verse 20 he says,] “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I am through with him, lo, the prince of Greece will come.”

Why, what kind of a man was Cyrus that he could resist Gabriel, the first of the angels, and he could almost resist the Son of God; but between the two of them, they twisted his arm enough so that finally he let the people go. That Cyrus was some man! Does this suggest that when the time has come, God will force us to fulfill his predictions? Well, was not Cyrus described earlier as the one who would let the people go? How do you understand that passage? If you take it literally to suggest that God will force people to do his will, he will force people to fulfill his prophecies when the time comes, then you have the interesting question of how little Cyrus could resist Gabriel, with all the power of the universe, as far as force is concerned, for God had authorized his coming. And Gabriel says, “Help: I cannot twist this man’s arm enough!” And God himself, the Son of God, Michael, comes and helps Gabriel. What a man!

Why, this doesn't make any sense at all. There must be somebody else in there who has great persuasiveness and power. And guess who that would be. Would you understand this to mean

that Satan, who all along had wanted to put God in a bad light, one of the best things he could do is to thwart God's purposes. And when, say, the seventy years are up, to try to block the fulfillment—because if Israel had not gone home at the end of the seventy years—Satan could say, "Look! I told you so. He couldn't pull it off, could he?" That's what the heathen had been thinking—he couldn't protect his people, and now he can't get them home at the end of the seventy years. Who do you suppose was dedicated to keeping the people from going home?

Now, we know the great controversy involves these powerful figures. Lucifer, the first of all the angels is seeking to persuade Cyrus to vote no. And Satan *will* use force and deception. All these evil methods he will use. God will only use persuasion. Is it rather here that the forces of heaven were required to protect Cyrus from the forceful deception and power of the adversary, so that Cyrus would remain free, in the highest sense of freedom, to cast his own vote; yes, they may go home. How do you understand that passage? It's rather significant, I think, as we understand how God persuades. It looks like force, doesn't it? But if you take it literally, it makes quite some person out of Cyrus. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Daniel, recorded February, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Lou: The question has come up with that connection; the Revelation 12 passage, where it speaks about Michael and his angels. Someone wanted to know a bit more about Michael. Who was Michael?

Graham: It's good to raise the question; because in the Apocrypha, there are some other suggestions of who it might be. But I think in the Bible, if you note all the references to Michael, Michael the archangel. And it says in Thessalonians that the dead will arise at the voice of the archangel—but the gospels say they will arise at the voice of Christ. We can tie the archangel, Christ and Michael together as the same person. But there is more to it than that. The name Michael means "who is like God," or "the one who is like God." And the name is only used of Christ in places like Daniel and Revelation and Jude, where the great controversy is involved. So when the leader of the loyal side is referred to, he is called "the one who is like God": Michael. And you know who the other one is on the other side, who would like to be like God, but is not. So it is rather significant that Jesus is called Michael in the great controversy setting. I like that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4 with Lou Venden, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/4MMCAG>

Lou: There's one more question, "If the war was won, and you referred to God's winning the war at Calvary, then why isn't it over? Why is it still going on?" I'm sure that you need a long time to share with us the meaning behind that.

Graham: We want to know why, when he threw them out of heaven, he hadn't won the war?

Lou: Yes. Why didn't it end there?

Graham: Obviously it was a victory, a physical victory. They had been thrown out. God is not satisfied when that's all that has been accomplished. There were still unresolved questions and wonderings among his family. And so he waited. But then when Jesus said, "It's finished," something was finished. And Revelation says he was recognized as having won the war. So why does he still wait? Is it that the war has been won in the minds of his children throughout the universe, but not here on this planet? We're still trying to make up our minds. And it's essential that we not only make up our minds, but be so settled into it that we cannot be moved during the terrible days that Jesus spoke of, and Daniel, and Paul, and John; these events that will happen before the second coming. In mercy he waits. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #4 with Lou Venden, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

So what is the message of the cross? Evidently it's much more than the payment of a legal penalty so that somehow God can justly forgive you and me. The cross was needed by the loyal angels. And this truly suggests (and we'll do it in this series) that we ought to go back to the foot of the cross and join the universe, the family of the universe, in watching closely just how Jesus died. And then listening very carefully to how Jesus cried, and what he cried: "My God, My God, why hast thou forsaken me?" What does that mean? And how does that suffering and death bring peace—once again—to God's family? I believe that in the great controversy, all Christian beliefs take on much broader significance. Particularly does the gospel take on a much larger meaning. You see, while we're still preoccupied with our own salvation, the gospel quite naturally might be understood as the good news about what God has done for me and for you.

But in the larger great controversy setting, the gospel is the truth about our gracious God; the truth that ends the war, and confirms the loyalty of the universe, and wins some of us back to repentance and to trust. I believe (more strongly than I believe anything) that the most important of all our beliefs is the truth about our God. God is not the kind of person his enemies have made him out to be—arbitrary, vengeful, and severe. He is instead precisely as his Son revealed him to be. We believe the testimony of Jesus when he said, "If you have seen me, you have seen the Father." God is just as loving and gracious as His Son; just as willing to forgive and heal. Could there be any better news than that? To me, that's the everlasting good

news that holds the loyalty of the universe. And wins us back, and will hold our loyalty and trust for the rest of eternity.

And this is the message we have the high privilege of sharing with people all over this planet, who may not know they are members of God's family, but who deserve to know, and who deserve to hear this truth. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1 with Lou Venden, "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 in imagination let's go to the cross, and watch Jesus die. Did he really die? The soldiers were surprised to find he was already dead. Crucifixion was a slow way of dying. Evidently something else had happened. Is it true that Jesus was dying the death of a sinner, to show us how the sinner really dies? Look at the next verse on our sheet, 2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin." (RSV)

He did die the death of a sinner. And what caused Jesus to die? As you watch him dying on the cross, is God killing his Son? Is he torturing his Son to death? Is God pouring out his wrath on his Son; something the Bible so often pictures God doing toward sinners for whom there is no further hope?

Well, it all depends on the meaning of wrath. What is God's wrath? One of the clearest explanations in the whole Bible is in Romans 1, the next passage. And I wish we could read at least the whole first chapter. But look at these few verses; Romans 1:18, 24, 26, 28:

For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth . . . [and it is the truth about God in that whole section]. Therefore, God gave them up . . . For this reason God gave them up . . . And since they did not see fit to acknowledge God, God gave them up. (RSV)

Three times it states in Romans 1 that God's wrath is simply his turning away, in loving disappointment, from those who do not want him anyway; thus leaving them to the inevitable and awful consequence of their own rebellious choice. Was Jesus given up? Look at Romans 4:25: "Jesus our Lord, who was put to death [given up] for our trespasses." (RSV)

There is nothing in the Greek that says he was put to death. It says what is in the brackets there. "Jesus our Lord, who was given up for our trespasses . . ." and it is exactly the same word as in Romans 1:24, 26, 28. And versions ought to leave them the same to show the point that Jesus died under the wrath of his Father. But look at the real meaning of God's wrath. And this was not new with Paul. It's all through the Old Testament; most dramatically in Hosea 11. Again, I wish we could read the whole chapter. Hosea 11 just verses 7 and 8: "My people are

bent on turning away from me . . . but How, oh how can I give you up, Ephraim! How, oh how, can I hand you over Israel!" (*Phillips*)

Did Jesus understand that this is the experience he was passing through? Did Jesus know he was being given up as Hosea describes it? And Paul later in Romans 1 and 4? What did Jesus cry just before he died? "My God, my God, why are you beating me up? Why are you torturing me? Why are you killing me?"

No! "Why have you given me up?" He knew.

We should have come earlier, though—to Gethsemane. For he began this awesome experience of demonstrating the truth about God's gracious but awful warning, that the wages of sin is death. We should have come to Gethsemane. And there Jesus fell to the ground dying. The angels were watching. Was God killing his Son in the Garden of Gethsemane, or did Jesus feel his unity with his Father breaking up? He began to feel the awesome loneliness of being given up. Had Jesus been left in the Garden of Gethsemane, and had he died there, could you say that the Father had killed the Son? Now had he been a mere creature you wouldn't know; but the angels knew who Jesus was. They knew that he was God. And they knew the meaning of his words. I should have included the verse in John 10:18. Jesus said, "No one takes my life from me. No one can. I lay it down of myself. I have the power to lay it down and I have the power to take it up." The angels knew that was the truth. And if Jesus died it was not because his Father had killed him. The Father was giving him up and both of them suffered and the Father was crying, "How can I give you up?" The Son who had assumed humanity was the one who died.

And so, two questions were answered in Gethsemane. Is death the result of sin? Indeed it is. Is it because God kills his wayward children? He did not lay a hand on his Son.

But there was a third question that needed to be answered. Why is it so important that we understand that God does not execute his sinful children? This had to be answered, too. And so an angel came to strengthen Jesus to go out to Calvary. And there, once again, he answered the first two questions. But he was also this time tortured and crucified. By whom? By the Father? Or by most devout group of Sabbath-keeping, tithe-paying, health-reforming, Bible-quoting Adventists the world has ever known? They even said he had a devil before they tortured him to death. You see, they obeyed God from fear. Because, as the prophet had said so many times before, they did not really know God.

Look at John 19:31:

Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy. (GNB)

You see, they nailed their Savior to the cross and then rushed home to keep that Sabbath especially holy. To prove they were God's true people. That's the awful result of serving God from fear because you do not know the truth about God. The three questions were answered. Does sin result in death? Indeed, it does! But is it torture and execution at the hands of our gracious God? Indeed, it is not! But what's so dangerous about misunderstanding this and serving God from fear? The service of fear produces the character of a rebel. And can even turn people who are dedicated to obedience into harsh rebels, and God's worst enemies!

Obviously Jesus did not die to win his Father. And how clear Paul is on this. Look quickly at the remaining verses. 2 Corinthians 5:19: "God was in Christ reconciling the world to himself." (RSV)

Nowhere ever does the Bible suggest that God had to be reconciled to us. Never once! But God paid the price to reconcile us to himself! Nor did Jesus die to pay some mere legal penalty. He died to reveal the truth about God and the falsity of Satan's charges. And even the angels had to learn this. Look at Colossians 1:20, just below: "And through him to reconcile to himself all things, whether on earth or in heaven, making peace [not war, but], making peace by the blood of his cross." (RSV)

As Jesus said in the next verse, John 12:32: "When I am lifted up from the earth I will draw everyone to me." (GNB) Not all men, everyone in the whole family of the universe. You see, viewed in the larger setting of the great controversy, the way in which Jesus suffered and died is the greatest revelation of the truth about God and his government that the universe will ever see or ever need. Correctly understood, the message of the cross is final defeat for the adversary. No wonder Satan has worked so hard to obscure and misrepresent and even pervert the meaning of the cross. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/8MMCAG>

Further Study with Ellen White

God is the author of truth. He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed. {SL 49.1}

All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are not ye of much more value than they?" He said. Matthew 6:26, R. V. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of

Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character. {DA 313.2}

All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. {DA 313.3}

The Lord's care is over all His creatures. He loves them all and makes no difference, except that He has the most tender pity for those who are called to bear life's heaviest burdens. {FLB 63.2}

It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watchcare extends to every household, and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us—"that we might be partakers of His holiness," and thus become participants in that fullness of joy which is found in His presence. {ML 292.5}

Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. {OHC 128.3}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy's power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

Our God is an ever-present help in every time of need. He is perfectly acquainted with the most secret thoughts of our heart, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distress, He is making arrangements for our deliverance. Our sorrow is not unnoticed. He always knows much better than we do, just what is necessary for the good of His children, and He leads us as we would choose to be led if we could discern our own hearts and see our necessities and perils, as God sees them. But finite beings seldom know themselves. They do not understand their own weakness. . . . God knows them better than they know themselves, and He understands how to lead them. . . . {OHC 316.4}

He who has given His precious life because He loved you, and wanted you to be happy, will be a Captain who will always be mindful of your interest. {SD 160.4}

How precious are these assurances that we shall never be left to take one step in our own finite strength, for He has said, "I will never leave thee, nor forsake thee." Hebrews 13:5. We are fighting in the presence of invisible hosts. Unseen intelligences survey the whole array of evil, and help is at hand. We shall not only be provided with that which is necessary but shall be placed upon vantage ground. . . . {OHC 311.4}

Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. . . . {4BC 1173.5}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention. {8T 260.1}

It is the greatest joy of the angels of heaven to spread the shield of their tender love over souls who turn to God. {OHC 92.6}

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had and how angels of God were commissioned to guard us as we followed the counsel of the Word of God. {HP 257.3}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . 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. {DA 19.2}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {TMK 366.4}

Christ might, because of our guilt, have moved far from us. But instead of moving farther away from us, He came and dwelt among us, filled with all the fullness of the Godhead, to be one with us, that through His grace we might attain to perfection. {UL 191.2}

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}

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}

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}