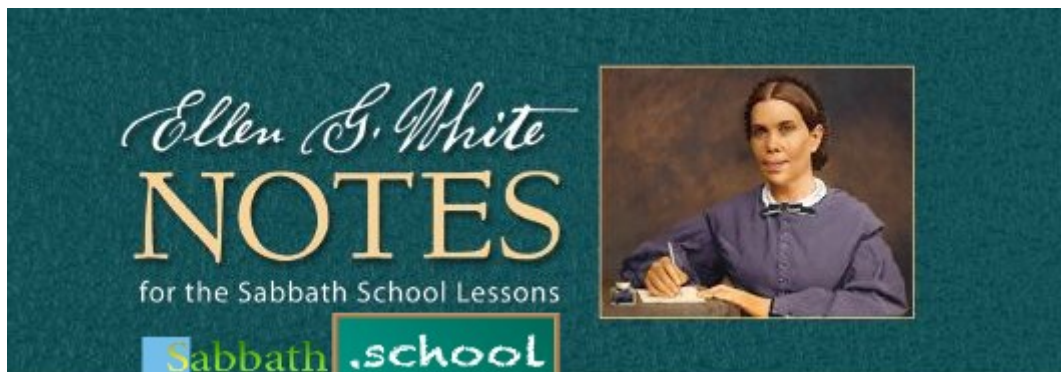


# EGW Notes - Lesson 1

## The War Behind All Wars



### Sabbath Afternoon, March 30

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battlefield. The controversy that began in heaven was to be continued on the earth.

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?" . . .

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure. . . . Satan sought to overthrow Christ, in order that he himself

might continue to reign in this world as supreme. . . . The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.—*The Signs of the Times*, August 27, 1902.

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness. . . .

When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies His interest with that of His suffering ones. He guards them every moment. He is acquainted with every grief; He knows every suggestion of Satan, every doubt that tortures the soul. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with Himself. It is His work to sanctify His people, to cleanse, ennoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of any earthly prince.—*Our High Calling*, p. 327.

Very great troubles are coming upon the world, and the powers of Satan are stirring with intensity the powers from beneath to work suffering, disaster, and ruin. His work is to create all the misery upon human beings that is possible. The earth is the scene of his action, but he is held in check. He can go no farther than the Lord permits. . . .

Jesus lives to make intercession for us. While the blackness and darkness are closing about the world, our lives are only secure as they are hid with Christ in God. Precious Saviour! In Him alone are our hopes of eternal life to be centered. . . . Faith must pierce the darkest cloud.—*That I May Know Him*, p. 284.

**Sunday, March 31**

## **War in Heaven**

Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. . . .

Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and

hatred. . . . He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. . . .

The great God could at once have hurled this archdeceiver from heaven; but this was not His purpose. He would give the rebellious an equal chance to measure strength and might with His own Son and His loyal angels. In this battle every angel would choose his own side and be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God, and this is incurable. If God had exercised His power to punish this chief rebel, disaffected angels would not have been manifested; hence, God took another course, for He would manifest distinctly to all the heavenly host His justice and His judgment.—*The Story of Redemption*, pp. 13, 14, 17.

The teaching of this parable [the wheat and the tares] is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one;

for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan?—*Christ's Object Lessons*, p. 72.

**Monday, April 1**

## **Lucifer Deceives; Christ Prevails**

It was a being of wonderful power and glory that had set himself against God. . . . Lucifer had been the covering cherub. He had stood in the light of God's presence. He had been the highest of all created beings, and had been foremost in revealing God's purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father.—*The Desire of Ages*, p. 758.

When our first parents were placed in the beautiful garden of Eden, they were tested in regard to their loyalty to God. They were free to choose the service of God, or by disobedience to ally themselves with the enemy of God and man. If they disregard God's commands, and listened to the voice of Satan, as he spoke through the serpent, they would not only forfeit their claim to Eden, but to life itself. . . .

With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he sought to

make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts! . . .

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the floodgates of death and untold woe upon our world. Let us not esteem sin as a trivial thing.—*That I May Know Him*, p. 14.

We are living in the last time, and Satan is now working with masterly power in order that with subtle temptations he may overcome those who believe in Jesus. But we are to be "kept by the power of God"; therefore, in temptation give glory to God who is able and will keep the believing soul so that he shall not be overcome by the wily foe.

The crafty deceiver has been found to be an accuser, a liar, a tormentor and a murderer; but whatever he may have led others to say concerning you, the Lord can say to him as He said to Peter, "Get thee behind me, Satan." He can say to him, "You shall not come in between this soul and Me. You shall not interpose yourself between Me and the soul for whom I died a ransom." It is for you . . . to dismiss Satan with his temptations, and to take Jesus. Press close to Jesus, and place your hand in His, and He will firmly hold your hand, and never let go of the soul who maintains his faith in Him.—*The Upward Look*, p. 42.

**Tuesday, April 2**

## **Planet Earth Becomes Involved**

Though created innocent and holy, our first parents were not placed beyond the possibility of wrong-doing. God might have created them without the power to transgress His requirements, but in that case there could have been no development of character; their service would not have been voluntary, but forced. Therefore He gave them the power of choice—the power to yield or to withhold obedience. And before they could receive in fullness the blessings He desired to impart, their love and loyalty must be tested.

In the Garden of Eden was the “tree of knowledge of good and evil. . . . And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat.” Genesis 2:9-17. It was the will of God that Adam and Eve should not know evil. The knowledge of good had been freely given them; but the knowledge of evil,—of sin and its results, of wearing toil, of anxious care, of disappointment and grief, of pain and death,—this was in love withheld.—*Education*, p. 23.

With the sins of the world laid upon Him, [the Redeemer] would go over the ground where Adam stumbled. He would bear a test infinitely more severe than that which Adam failed to endure. He would overcome on man’s account, and conquer the tempter, that, through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed

to man, that, through His name, man might overcome the foe on his own account. . . .

In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, "Thou shalt surely die." And the flowing of the blood from the victim would also signify an atonement. There was no virtue in the blood of animals; but the shedding of the blood of beasts was to point forward to a Redeemer who would one day come to the world and die for the sins of men. And thus Christ would fully vindicate His Father's law.—*Confrontation*, pp. 18, 22.

Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.—*Testimonies for the Church*, vol. 3, p. 456.



**Wednesday, April 3**

## **Love Finds a Way**

How unmistakably plain were Isaiah's prophecies of Christ's sufferings and death!

Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. . . .

But He who was to suffer death at the hands of evil men was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty the Sweet Singer of Israel had testified of the glories of the resurrection morn. "My flesh also," he joyously proclaimed, "shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:9, 10.

Paul showed how closely God had linked the sacrificial service with the prophecies relating to the One who was to be "brought as a lamb to the slaughter." The Messiah was to give His life as "an offering for sin." Looking down through the centuries to the scenes of the Saviour's atonement, the prophet Isaiah had testified that the Lamb of God "poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53:7, 10, 12.—*The Acts of the Apostles*, pp. 225–227.

The only begotten Son of God consented to leave the heavenly courts and come to our world to live with an ungrateful people who refused His gracious mercies. He consented to live a life of poverty, and to endure suffering and temptation. He became a Man of sorrows and acquainted with grief. And the Word declares, "We hid as it were our faces from him" (Isaiah 53:3). Of His own disciples, Peter, denied Him, and Judas betrayed Him. The people whom He came to bless rejected Him. They put Him to shame and caused Him untold suffering. They placed upon His head a crown of thorns that pierced His holy temples. They beat Him with a scourge, and then they nailed Him to the cross. Yet amid it all, no word of complaint escaped His lips.

Christ bore all this suffering in order to obtain the right to confer eternal righteousness upon as many as would believe on Him. O, when I think of this, I feel that no complaint should ever escape my lips.—*This Day With God*, p. 216.

At the crucifixion of Christ, those who had . . . been healed did not join with the rabble throng in crying, "Crucify Him, crucify Him." Their sympathies were with Jesus; for they had felt His great sympathy and wonderful power. They knew Him to be their Saviour; for He had given them health of body and soul. They listened to the preaching of the apostles, and the entrance of God's word into their hearts gave them understanding. They became agents of God's mercy, and instruments of His salvation.—*The Desire of Ages*, p. 163.

**Thursday, April 4**

## **Our High Priest**

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there. . . .

When temptations assail you, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light. Rest in Christ's love and under His protecting care. When sin struggles for the mastery in the heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and banish the darkness. Entering into communion with the Saviour, we enter the region of peace.—*The Ministry of Healing*, pp. 249, 250.

In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels.

He stands to mediate for you. He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and though you sin, your case is not hopeless. "If any man sin, we have

an advocate with the Father, Jesus Christ the righteous.”  
1 John 2:1. . . .

The work of Christ in the sanctuary above, presenting His own blood each moment before the mercy seat, as He makes intercession for us, should have its full impression upon the heart, that we may realize the worth of each moment. Jesus ever liveth to make intercession for us; but one moment carelessly spent can never be recovered.—*The Faith I Live By*, p. 205.

Christ represented His Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, “He that hath seen me hath seen the Father.” “No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him.” No priest, no religionist, can reveal the Father to any son or daughter of Adam.

Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love. Measurement there is none. We can only point to Calvary, to the Lamb slain from the foundation of the world. It is an infinite sacrifice. Can we comprehend and measure infinity?—Ellen G. White Comments, in *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 914.

**Friday, April 5**

## **For Further Reading**

Ellen G. White Comments, in *The Seventh-day Adventist Bible Commentary*, "Satan's Rebellion of Long Standing," vol. 4, p. 1143;

*Early Writings*, "God's Love for His People," pp. 39, 40.