

CHAPTER 2

The Angels are Created and Lucifer's Rebellion

The second Person of the Godhead, Jesus “Christ is the pre-existent, self-existent Son of God. . . . In speaking of His^a pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.”¹ “Christ . . . existed from eternity, a distinct person,^b yet one with the Father.”² “If Christ made all things, He [must have] existed before all things.”³ “All things were made by him; and without him was not anything made that was made.”⁴ From these inspired statements it is evident that Christ existed forever with the Father as a separate person, yet was one with Him—“one in nature, in character, in purpose”⁵—and that Christ created all things.⁶

Just as God the Father and God the Son have always existed, so God the Holy Spirit has always existed. He, too, is “eternal.”⁷ As was previously stated, each of these Persons is God, yet there is but one God.⁸ Finite minds cannot comprehend this or resolve this paradox beyond what the inspired

a. Pronouns and nouns of Deity have been capitalized throughout, except when quoting from Scripture.

b. The members of the Godhead “are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one” (8T 269).

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Because this is what the inspired writings reveal about God, acceptance of this mystery by faith opens to our finite minds many things about the unseen conflict, which we would otherwise not be able to understand. It also helps us better to appreciate the plan of salvation—"the mystery which hath been kept in silence through times eternal."⁹ This an "had its . . . [origin] in the counsels of the Infinite [God] from all eternity"¹⁰—and "the everlasting covenant"¹¹ was an integral part of it.

The Universe Before Sin Arose and the Origin of Evil

After the angels and inhabitants of other worlds were created, "so long . . . they acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish."¹² This "condition . . . existed for ages" before sin arose in the universe.¹³ Sin originated with one of the angels, whom the Bible calls Lucifer,¹⁴ who became envious¹⁵ of "Christ," "Heaven's Prince, the archangel Michael."¹⁶

For "ages" after he was created,¹⁷ Lucifer "realized . . . the satisfaction of the full approval of God. He . . . had a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to His power."¹⁸ But this was not the case with respect to Christ. His divine nature was not apparent then any more than His divine nature was evident when He, as "the man Christ Jesus"¹⁹ was rejected by the Jewish nation. Thus, although Christ is and has always been God in the fullest sense, at some point in the eternal past He became—"Michael the

"Michael the archangel" (Jude 9) is Christ, the "Resurrector" of the dead. Cf. 1 Thess. 4:16 and John 5:25-29. "When . . . [Gabriel] came . . . to Daniel, he said, 'there is none that holdeth with me in these things, but Michael [Christ] your Prince'" (DA 99). ISP 342 simply says, "Michael, or Christ." See footnote i on p. 139.

Seventh-day Adventists are *not* alone in believing that Michael the archangel is the incarnate Christ. See "Additional Notes" regarding Michael in *Seventh-day Adventists Answer Questions on Doctrine*, Prepared by a Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors (Washington, D.C.: Review and Herald Publishing Association, Copyright © 1957 by the Review and Herald Publishing Association) pp. 83-86.

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Thus, when "Lucifer . . . said in" his "heart, . . . I will be like the most High,"²² his jealousy was *not* directed toward God the Father, whose power he knew was limitless, it was directed toward Christ, "the highest of all angels,"²³ whose Deity was not apparent, and he concluded that, if Christ was God, he, too, could be God.

When Christ Became Michael, the Highest Angel in Heaven

The Bible only knows of one archangel, "Michael" (Jude 9), whose name means, "who is like God?" or "He who is like God."²⁴ When did Christ, who was "God from all eternity,"²⁵ become Michael, "the highest of all angels"?²⁶ Certainly long *before* there was "war in heaven," when "Michael, or Christ,"²⁷ "fought against . . . [Satan] and his angels."²⁸ In fact, it must have occurred

d. Before His incarnation Christ was "the highest of all angels" (Ms 111, 1897, quoted in 12MR 400). The expression, "Michael the archangel" (Jude 9) simply means, Michael the chief, or highest, angel. This is confirmed by Dan. 10:21, where Gabriel says, "There is none that holdeth with me in these things, but Michael your prince."

e. Heb. 1:6-9 alludes to this "apotheosis," when God the Father set forth that the "power and authority [of the Son was] to be the same as that of God Himself" (ISP 18).

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g. "For ages" (4SP 317) "Lucifer . . . [was] united in closest ties to the Son of God" (DA 435) and experienced "the full approval of God . . . the Father" (ST Aug. 4, 1887). "Made . . . [by Christ, his Creator {Col. 1:13-17, etc.}] good and beautiful, as near as possible like" Christ (RH Sept. 24, 1901), and endowed with "the greatest talents and highest gifts that could be bestowed on a created being" (Lt 21, 1901, quoted in TDG 287), "this prince of angels" (GC 494) "began to think that his wisdom was not derived from God, but was inherent in himself" (ST Sept. 18, 1893).

Lucifer had seen Christ call into existence "all the worlds" (PP 41; cf. Col. 1:13-17, Eph. 3:9, etc.), which had been created *before* his rebellion, and somehow, in a way that cannot be explained, he began to aspire to the creative "power which it was the prerogative of Christ alone to wield" (GC 494). Gradually, we don't know how, this being created "perfect" (Eze. 28:15) began to think: If Michael, "the highest of all angels" (Ms 111, 1897), has this creative power, why can't I have it too? These covetous thoughts were directed, not toward "God . . . the Father, . . . [for he] knew there was no limit to His power" (ST Aug. 4, 1887), but toward Christ, "the highest of all angels."

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before Lucifer began to be jealous of Christ, after which “God bore long with Lucifer.”²⁹ It is evident, therefore, that whenever Christ became Michael, “the highest of all angels,” He stepped down from “existing in the form of God”³⁰ to being “the highest of all angels,” yet, as in His incarnation, He was still God.

This transmutation, by which the Second Person of the Godhead became Michael, “the highest of all angels,” must have taken place in eternity past *before* the angels were created; for “Christ [who created all things] was appointed to the office of Mediator^h from the creation of God, set up

h. This is why “before the great contest . . . [between good and evil opened], the King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings” (PP 36). This is why, “the infinite Father” (ISAT 388), “before the assembled inhabitants of heaven, . . . declared that none but Christ . . . could fully enter into His purposes, and to him it was committed to execute the mighty counsels of His will” (PP 36).

All of the angels, including Lucifer for a time, accepted this clarification of Christ’s unique position. “But again . . . [Lucifer] was filled with pride in his own glory” (PP 37). As he mulled over these jealous thoughts, he eventually began to feel that it was not enough “to be equal with Christ” (ISAT 232), he became “determined to have a position above that of Christ” (Lt 74, 1910, quoted in PC 91), following which “there was war in heaven” (Rev. 12:7).

Because Christ was “the highest of all angels” (Ms 111, 1897), the war in heaven (Rev. 12:7-9) was fought on the angelic level—and Satan lost. During Christ’s incarnation the battle was fought—Satan on the angelic level, Christ on the human level—and again Satan lost, *this time decisively*. Thus, because the Second Person of the Godhead has assumed angelic nature in eternity past, Satan could never after claim that “Michael the archangel” used his powers as Deity to defeat him in the great controversy. The conflict was fought fairly, with the “heavenly universe watching” (SpTB01 20) every move. See footnote c on p. 148 for the fundamental issues in the great controversy.

“Mediator” here cannot mean one who reconciles parties at variance with each other—such as God and sinners; for there were no sinners or beings at variance with God in the eternal past *when Christ began His work of creating*. Thus “Mediator” in this statement can only mean Intermediary or “link” between “the created” and “the Uncreated;” between “the finite” and “the Infinite”—and this is what Christ became “*in His own divine person*” (RH Jan. 11, 1881, emphasis supplied).

There is no inspired statement that says Christ had taken angelic nature before His incarnation (Heb. 2:16, KJV, “he took not on him the nature of angels,” is clearly a mistranslation, hence no evidence that Christ did not have angelic nature prior to coming to this world. See NKJV, NIV, NASB, etc.), however, there is evidence He must have taken angelic nature, yet remained “God essentially, and in the highest sense” (RH April 5, 1906); for, before His incarnation, Christ was “the highest of all angels” (Ms 111, 1897, quoted in 12MR 400), yet He was “higher than any of the angels, equal with the Father” (ST July 30, 1896). By the same token, when Adam and Eve fell, because He was God, “Christ alone of the angelic host could reply, ‘Here am I; send me’” (Ms 101, 1897, quoted in 12MR 395).

from everlasting.”³¹ Thus, when in eternity past, the work of creation began, God the Son became the Mediator, or Intermediary, between God the Father and creation, “undertaking to link the created with the Uncreated, the finite with the Infinite, *in His own divine person*.”³²

“God, the Father,”³³ who is omnipotent, could have created the universe directly by His own power. Instead, the Father accomplished this by appointing Christ the Intermediary, or Mediator, by whom He created “all things.”³⁴ In “undertaking to link the created with the Uncreated . . . *in His own person*,” Christ became the Father’s “servant,”³⁵ so to speak, subordinating His will “to the will of His Father,”³⁶ “not consider[ing] His equality with God something to cling to.”³⁷

The Creation of Lucifer

“Before his rebellion” Lucifer “was a high and exalted angel,”³⁸ “made . . . as near as possible like [the Creator] Himself.”³⁹ “His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a . . . majestic bearing.”⁴⁰ “Noble and beautiful, . . . [God] exalted him to high honor among the angelic host”⁴¹ and “made him [first of] the covering cherubs,”⁴² “next in honor to Christ.”⁴³

“In glory surpassing all the angels that surrounded the throne, Lucifer was united in closest ties to the Son of God.”⁴⁴ He participated in “the council[s]” of Heaven,⁴⁵ and as “the highest of all created beings, . . . [he] was foremost in revealing God’s purposes to the universe.”⁴⁶ “The ceaseless beams of glory enshrouding the eternal God, rested upon him,”⁴⁷ and “it was his joy to execute the divine commands.”⁴⁸

“Peace and joy, in perfect submission to the will of Heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed [in the universe, not for a brief time, but] for ages,”⁴⁹ and this state of affairs “would have remained so forever had Lucifer not withdrawn his allegiance from God.”⁵⁰ Thus in a long process, which had its beginning in pride, Lucifer “became envious of Christ.”⁵¹

For further evidence, of the nature of the preincarnate Christ, see footnote g on p. 19 and footnote a on p. 147.

The First Inkling of Evil

How did evil originate? Lucifer's "heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself."⁵² There was no reason or excuse for this, but here is where evil originated. At this point it was not sin,⁵³ for evil was "a new element, strange, mysterious, unaccountable. Lucifer . . . [was] not at first . . . acquainted with the real nature of his feelings."⁵⁴ These were thoughts which he, as a being "created" "perfect"⁵⁵ and in full harmony with God's moral law, should have put out of his mind immediately. Instead, he *chose* to dwell on them.

Thus, "though God had created Lucifer noble and beautiful, and had exalted him to high honor among the angelic host, yet He had not placed him beyond the possibility of evil. [Having been created with freedom of choice,] it was in . . . [Lucifer's] power, did he choose to do so, to pervert these gifts. He might have remained in favor with God, beloved and honored by all the angelic throng, presiding in his exalted position with generous, unselfish care, exercising his noble powers to bless others and to glorify his Maker. But, little by little, he began to seek his own honor, and to employ his powers to attract attention and win praise to himself."⁶⁴

At this point this earth had not been created,ⁱ but in anticipation of its creation, "Christ had been taken into the special . . . [council with the Father] in regard to His plans, while Lucifer was unacquainted with them."⁵⁷ "When . . . [the plan was announced and Lucifer] learned the purpose of God [to create humankind, he became] envious . . . [of] Christ, and jealous because the Father had not consulted him in regard to the creation of man."⁵⁸

The Father had every right to take into council with Himself whom-ever He chose, and beings created in perfect harmony with His will had no reason to question this prerogative—but Lucifer *chose* to question it.

The Father Summons the Angels and Sets Forth Christ's Position

Omniscient God was aware of the thoughts of self-importance that had been arising in Lucifer's mind^j and "before the great contest [between good and evil] should open, . . . [the Father] summoned the heavenly host

i. See footnote f on p. 139 for the expression "Michael, one of the chief princes" in Dan. 10:13.

j. "God [the Father] and Christ knew from the beginning of the apostasy of Lucifer" (RH April 5, 1906).

before Him"⁵⁹ "that He might in the presence of all the angels confer special honor upon His Son.

"The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them."⁶⁰ "In their presence . . . [the Father] set forth the true position of His Son, and showed the relation He sustained to all created beings. . . . Before the assembled inhabitants of heaven, the King declared that none but Christ, . . . could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will."⁶¹

Ages *before* this "the Son of God had wrought the Father's will in the creation of all the . . . [angels]; and to Him as well as to God [the Father], their homage and allegiance were due."⁶² During these ages "Christ. . . . passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation."⁶³ Now, the Father announced that "Christ was still to exercise divine power, in the creation of the earth and its inhabitants. . . ."^k

"The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them; but in his heart there was a strange, fierce conflict. 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 . . . [Lucifer's] entire being; his soul went out in harmony with the sinless worshippers. . . . But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged."⁶⁴

Lucifer Begins His Campaign of Rebellion

"Leaving his place in the immediate presence of the Father,"⁶⁵ "dissatisfied, and filled with envy,"⁶⁶ "Lucifer went forth to diffuse the spirit of discontent among the angels."⁶⁷ He "began his work of rebellion with the angels under his command, . . . and he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known."⁶⁸

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“He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraints, for their own wisdom was a sufficient guide.”⁶⁹

Lucifer “gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God.¹ This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many [angels], he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other minds against the government of God.”⁷⁰

Lucifer Assembles the Angels and Questions God’s Justice

“Concealing his real purposes, . . . [Lucifer] assembled the angelic host” and “introduced his subject, . . . himself. . . . He stated . . . that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs.”⁷¹ “The sophistry whereby he . . . deceived” many of the angels was to present “before them that they might enjoy a greater good, a higher and more glorious liberty”⁷² by following him. “The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor.”⁷³

“While some of the angels joined . . . [Lucifer] in his rebellion, others reasoned with him to dissuade him from his purposes.”⁷⁴ They “endeavored to reconcile this disaffected being to the will of God.”⁷⁵ “They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince . . . [him] that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth the fact that Jesus was the Son of God, existing with . . . [the Father] before the angels were created.”^{m 76} But Lucifer “refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves.”⁷⁷

1. “God” here is Christ; for, before His incarnation he “passed from star to star, from world to world, superintending all” (PP 69). See footnote a on p. 147.

m. If, as seems probable, Psalm 148:2, 5 teaches that (unlike Adam and Eve who were created individually {Gen. 2:7, 23, 24}) angels were all created at one time, they obviously did not witness their own creation, and hence would have to accept by faith the fact that Christ was their Creator.

The loyal angels accepted by faith the fact that Christ, “the highest of all angels”⁷⁸ was God. But Lucifer, “the highest of created beings,”⁷⁹ “perverted his intellect,”⁸⁰ and thought: If Christ, “the highest of all angels,” is God, why can’t I, “the highest of all created beings,” be God. Thus, when Lucifer said to himself,⁸¹ “I will exalt my throne above the stars of God; . . . I will be like the Most High,”⁸² it was not his intention to exalt his throne above God the Father, whose power, he knew, was limitless.⁸³ His ambition, at first, was to be *equal* with “Michael, or Christ” the Mediatorⁿ between “the infinite Father”⁸⁴ and “finite”⁸⁵ “creation.”⁸⁶ He was determined to be God in the same sense that Christ was God, but eventually, as his ambition grew, he aspired to be “above Christ.”⁸⁷

“The loyal angels warned . . . [Lucifer concerning the] consequences if he persisted [in rebellion; pointing out] that . . . [Christ]^o who could create the angels, could by His power overturn all their authority and . . . punish their . . . terrible rebellion,”⁸⁸ but Lucifer continued to nurture his insane ambition to take Christ’s place.

Although “Lucifer was dependent on God for his life,” he presumptuously “resolved to ignore this dependence.”⁸⁹ He disparaged “the inhabitants of the worlds” by saying that “angels, being more exalted” than they were had no need of the divine “laws,”⁹⁰ yet he assumed “that if he could carry the intelligences of heaven with him in rebellion, he could also carry with him the other worlds.”⁹¹ Is it any wonder that, as a result of his insinuations of angelic superiority, he failed to carry with him a single inhabitant of these worlds? These examples are typical of Lucifer’s irrational reasoning as “step by step he miscalculated the position that had been assigned him by God . . . until he finally came to look with enmity upon everything coming from Jesus Christ.”⁹²

Why Lucifer Was Allowed to Continue His Rebellion in Heaven

n. See footnote h on p. 20 for a definition of “Mediator,” as used here.

o. “He,” in this statement, clearly refers to Christ; for not only could He “create the angels,” but did (Col. 1:13-17). Although “by His power [as Deity, He could have] . . . punish[ed] their . . . terrible rebellion” (ST Jan. 9, 1879), He did not do so—until He was “appointed [by God the Father] to put down the rebellion” (RH May 30, 1899, emphasis supplied). The fact that Christ, who existed “with . . . [God the Father] before the angels were created” (ISP 19), but waited until he was “appointed” to put down the rebellion, clearly suggests that Christ had subordinated Himself to the One who appointed Him—God the Father. 1 Cor. 15:24-28, NIV, etc., etc., supports this view. See footnote n on p. 52 and footnote a on p. 98 for confirmation.

“God in his wisdom did not immediately thrust Lucifer out of heaven. This act would not have changed his principles, and would only have strengthened his rebellion, for it would have created sympathy for him as one unjustly dealt with; and he would have carried a much larger number [of angels] with him.”⁹³ Instead, “God bore long^p with Lucifer.”⁹⁴

“In the councils of heaven it was decided that principles must be acted upon which would not at once destroy . . . [Lucifer’s] power, for it was . . . [God’s] purpose to place . . . [His government] upon an eternal basis of security. [Thus,] time must be given for . . . [Lucifer] to develop the principles which were the foundation of his government. The heavenly universe must see the principles which . . . [he] declared were superior to God’s principles, worked out. God’s order must be contrasted with the new order after . . . [Lucifer’s] devising.”⁹⁵

“The Lord . . . [now] set before . . . [Lucifer] truth in contrast with falsehood.”⁹⁶ He was warned about the ultimate consequences of his rebellion.⁹⁷ More than once he came to the point of being “ready to admit he was wrong.”⁹⁸ “He saw that ‘the Lord is righteous in all His ways, and holy in all His works’ (Ps. 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels.”⁹⁹

Even “at this time [Lucifer had not] fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator’s wisdom, and [had been] satisfied to fill the place appointed him in God’s great plan, he would have been reinstated in his office.”¹⁰⁰

“Time and time again during the controversy Lucifer was ready to be convinced, . . . But those he had deceived were also ready to accuse him of leaving them. What should he do?—submit to God, or continue in a course of deception?”¹⁰¹ “He nearly reached the decision to return, but pride forbade him.”¹⁰²

The Die Is Cast

“The time had come for a final decision.”¹⁰³ Tragically, Lucifer “chose to deny truth . . . [and took] refuge in misstatements and fraud.”¹⁰⁴ He now

p. “Long was . . . [Lucifer] retained in heaven” (GC 496). Satan’s rebellion was not something that went on only a short time; it went on “a long period of time before Satan was unmasked and the evil ones expelled” (Lt 162, 1906, quoted in 4BC 1143).

became Satan and “determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled”¹⁰⁵

“Many of Satan’s sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and His dear Son. The mighty revolter then declared that he was acquainted with God’s law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be entrusted with his exalted mission. He told them that . . . [he] and they also had now gone too far to go back, and [that] he would brave the consequences; for to bow in servile worship to the Son of God he never would.”¹⁰⁶

“So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels^q opened a door of hope,”¹⁰⁷ and, when it came down to decision time, some of them must have returned to their allegiance to God. However, Satan convinced those of his followers who chose to remain loyal to him that “they must . . . gain by force the position and authority which was not willingly accorded to them [by argument].”¹⁰⁸

Some of Satan’s Sympathizers Return to Their Allegiance to God

“All heaven seemed in commotion.”¹⁰⁹ Persisting in rebellion would mean banishment from heaven. “All the heavenly host were summoned to appear before the Father, to have each case determined.”¹¹⁰ “Satan unblushingly made known to all the heavenly family, his discontent, that Christ should be preferred before him, to be in such close conference^r with God [the Father], and he be uninformed as to the result of their frequent consul-

q. Some of the angels, who up to this point sympathized with Lucifer, must have returned to their allegiance to God; for, although Satan boasted that “nearly one half” of the angels were on his side, yet when he was cast out, he took only a “third” of them with him.

r. There was a reason why Lucifer was not taken into the consultations between the Father and the Son: Lucifer “was excluded by his own inability, *as a created being*, to comprehend the wisdom of the infinite One” (5T 702, emphasis supplied). On the other hand, Christ who was “the highest of all angels” (Ms 111, 1897, quoted in 12MR 400), yet paradoxically was “higher than any of the angels, equal with the Father” (ST July 30, 1896), possessed this ability because He was “Uncreated” (RH Jan. 11, 1881).

tations. . . . [The Father] informed Lucifer that this he could never know. That to His Son would He reveal His secret purposes, and that all the family of heaven, . . . [Lucifer] not excepted, were required to yield [to Him] implicit obedience.”¹¹¹

“Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, ‘These are with me! Will you expel these also, and make such a void in Heaven?’ ”¹¹²

No Atonement for Angels

“No atonement”¹¹³ was required for those angels who returned to their allegiance to God, for evil was “a new element”¹¹⁴ that had never before existed in the universe. These angels “had been blinded” by . . . [Satan’s] deceptions,¹¹⁵ and they were taken back the same way Lucifer “would have been reinstated,”¹¹⁶ if he had repented. But for the majority of Satan’s followers, “pride, love for their leader, and the desire for unrestricted freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected.”¹¹⁷

“[Satan] . . . then declared that he was prepared to resist the authority of Christ, and to defend his place in Heaven by force of might, strength against strength.”¹¹⁸

Christ Appointed to Put Down the Rebellion in Heaven

Not much is revealed about the nature of the “war in heaven”¹¹⁹ or exactly how it was fought. However, there are some things which can be deduced. Since angels are “spirits,”¹²⁰ and “spirit[s]” do not “have flesh

It seems, therefore, that the reason the preincarnate Christ had “frequent consultations” with the Father was because He had laid aside the independent use of His omniscience. If this were *not* true, His consultations with “the infinite Father” (GC 494) would have been a travesty.

The Second Person of the Godhead was “appointed to the office of Mediator from the creation of God, set up from everlasting” (RH April 5, 1906). In so doing, He linked “the created with the Uncreated, the finite with the Infinite, *in His own divine person*” (RH Jan 11, 1881, emphasis supplied). This means that “Michael the archangel” (Jude 9), or “Christ” (1SP 342), the Second Person of the Godhead, must have taken angelic nature with the limitations of angelic beings—*who are finite* creatures. In a similar way, when Christ became “the man Christ Jesus” (1 Tim. 2:5), He accepted the limitations of human nature, yet “was God essentially, and in the highest sense” (RH April 5, 1906).

s. “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains” (John 9:41, NKJV).

and bones”¹²¹ as humans have, this war could not have been the same kind of warfare we humans are familiar with, in which soldiers are killed in battle. Yet, it must have been more than a verbal skirmish, for, “the battles waging between the . . . [angelic] armies [good and evil] are as real as those fought by the armies of this world.”¹²² So, in answer to the question: Were angels killed? The answer is that there is no reason to believe that any of them lost their lives. But was it real?—and the answer is, Yes, it was real.

The controversy between “Michael, or Christ”¹²³ and Satan, or the dragon¹²⁴ had been going on “a long period of time before Satan was unmasked and the evil ones expelled [from heaven].”¹²⁵ Therefore, it seems highly unlikely that Christ became Michael, “the highest of all angels,”¹²⁶ shortly before “war in heaven” broke out.¹²⁷ The fact that “Christ was appointed^t to put down . . . [Satan’s] rebellion”¹²⁸ suggests that Christ acted in subordination to God the Father.

As for the war itself, “the angels were marshaled in companies,^u each division with a higher commanding angel at . . . [its] head.”¹²⁹ It was after this that “there was war in heaven. [Michael,]¹³⁰ the Son of God, the Prince of Heaven, and His loyal angels, engaged in conflict with the arch rebel and those who united with him” in rebellion.¹³¹

Michael, of course, had the advantage of numbers. Under Him were twice as many angels as were under Satan’s command.¹³² So, when angels fought, “strength against strength,”^v¹³³ Michael and His angels could, presumably, “drive out” Satan and his angels “from heaven” by superiority of numbers.¹³⁴

Was strategy involved in this war? We usually think of strategy as involving deception. Thus, while it would be in character for Satan to use strategy in this sense, we cannot imagine that Christ used deception in any

t. See footnote o on p. 25 for inferences drawn with respect to Christ’s being appointed to put down Satan’s rebellion.

u. Satan’s evil angels are still “marshaled in companies.” The “Legion” of evil angels that controlled the demoniacs of Gadara “numbered no less” than “three to five thousand” demons (GC 514). See footnote g on p. 173.

v. The fact that later Satan and his fallen angels concluded by irrational logic that, “if they could gain access to the tree of life . . . , their strength would . . . be equal to that of the holy angels, and even God himself could not expel them” (1SP 31), seems to confirm the suggestion that physical strength must have been involved in expelling Satan and his cohorts from heaven.

way to expel Satan and his cohorts.

Did Christ use His divine powers, *independent of His Father's will*, to drive Satan and the evil angels from heaven? There is no evidence that such was the case. The war in heaven was fought fairly on the angelic level. Had Christ used His own powers of omniscience or omnipotence to expel Satan and his cohorts from heaven, we can be sure Satan would have complained ever after to the onlooking universe that "Michael, or Christ," had taken unfair advantage of him, but there is not the least hint that Christ used His own powers as God in accomplishing their expulsion.

On the other hand, it would be perfectly in character for Satan to overstep the bounds of fairness in the war in heaven. And, if he did, God the Father could, within the bounds of fairness, permit Christ's Deity to blaze forth. Thus, for example, when Satan overstepped the bounds of propriety and impudently asked Christ to worship him during the third temptation in the wilderness, "divinity flashed through humanity,"¹³⁵ and "writhing with humiliation and rage, . . . [the arch rebel] was forced to withdraw from the presence of the world's Redeemer."¹³⁶ Satan and his evil angels could no more stand this glory than we can stand "bright, penetrating light."¹³⁷

After Satan and his angels had been expelled, "the loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven."¹³⁸ After all, they had lived together as friends "for ages."¹³⁹

"[After Satan and his angels had been expelled,] the Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth."^{w 140}

w. This council between God the Father and Christ to "at once" carry out "their purpose to make man to inhabit the earth" (1SP 23) was held *after* Satan was cast out of heaven, but *before* Creation week. This conclusion is supported by the fact that early on, "before the great contest should open," when God the Father "set forth the true position of His Son, . . . Christ was *still* to exercise divine power, in the creation of the earth and its inhabitants" (PP 36, emphasis supplied). This clearly indicates that this earth and its inhabitants had not been created by the time Satan and his angels were cast out.

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1. ST Aug 29, 1900
 2. RH April 5, 1906
 3. ST April 26, 1899
 4. John 1:1-3. Cf. 1 Cor. 8:6; Eph. 3:9; Col. 1:113-17; Heb. 1:1, 2
 5. PP 34. Cf. GC 493
 6. Col. 1:13-17; Eph. 3:9; Heb. 1:2; John 1:1-3, 14
 7. Heb. 9:14
 8. 1 Cor. 8:4-6; James 2:19; Deut. 6:4; Zech. 14:9, etc.
 9. Rom. 16:25, ARV
 10. RH Dec 1, 1891
 11. ST June 12, 1901
 12. PP 35
 13. 4SP 317
 14. Isa. 14:12
 15. RH Feb 24, 1874
 16. RH Feb 8, 1881
 17. 4SP 317
 18. ST August 4, 1887
 19. 1 Tim. 2:5
 20. Jude 9 and 1SP 342
 21. PP 36
 22. Isa. 14:12-14
 23. Ms 111, 1897, quoted in 12MR 400
 24. Clarke's Commentary, Adam Clarke (New York: Abingdon-Cokesbury Press, nd.), vol. 6, p. 952
 25. RH April 5, 1906
 26. Ms 111, 1897, quoted in 12MR 400
 27. 1SP 342
 28. Rev. 12:7-9
 29. PP 39
 30. Phil. 2:6, MLB, Rotherham, cf. NASB
 31. RH April 5, 1906
 32. RH Jan 11, 1881, emphasis supplied
 33. 1 Cor. 8:6
 34. Eph. 3:9. Cf. John 1:1-3, 14; 1 Cor. 8:6; Col. 1:13-17; Heb. 1:1, 2
 35. Phil. 2:7
 36. MB 14
 37. Phil. 2:6, NBV
 38. 1SP 17
 39. RH Sept 24, 1901
 40. 1SG 17
 41. 4SP 317
 42. GC 494; ST Sept 18, 1893