

## Lesson 2

### The Fall

#### Sabbath Afternoon, April 2

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 [disregarded] 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. . . .

Adam and Eve were permitted to partake of every tree in the Garden save one. There was only a single prohibition. The forbidden tree was as attractive and lovely as any of the trees in the Garden. It was called the tree of knowledge, because in partaking of that tree, of which God had said, "Thou shalt not eat of it," (Genesis 2:17) they would have a knowledge of sin, an experience in disobedience.

—*That I May Know Him*, p. 14.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin. . . . Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law;" [1 John 3:4] it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

—*The Great Controversy*, pp. 492, 493.

Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

—*The Desire of Ages*, p. 22.

## **Sunday, April 3: The Serpent**

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

**—*The Desire of Ages*, pp. 21, 22.**

The tempter intimated [to Eve] that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. . . .

Such has been Satan's work from the days of Adam to the present, and he has pursued it with great success. He tempts men to distrust God's love and to doubt His wisdom. He is constantly seeking to excite a spirit of irreverent curiosity, a restless, inquisitive desire to penetrate the secrets of divine wisdom and power. In their efforts to search out what God has been pleased to withhold, multitudes overlook the truths which He has revealed, and which are essential to salvation.

**—*Conflict and Courage*, p. 15.**

God has declared that man's only means of safety is entire obedience to all His words. We are not to make the experiment of testing the evil course, with all its results. This will bring weakness through disobedience. God's plan was to give man clear-sightedness in all his work. . . .

After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced.

Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of His law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels.

**—*Conflict and Courage*, p. 20.**

## **Monday, April 4: The Forbidden Fruit**

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! They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan? Will they accept his falsehoods as truth?

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.**

The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. . . . She soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" . . .

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth.

**—*Conflict and Courage*, p. 15.**

The people of God should be able to meet [Satan], as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. But the plain statements of the Bible will furnish weapons powerful in every conflict.

Those who would stand in the time of peril must understand the testimony of the Scriptures concerning the nature of man and the state of the dead, for in the near future many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Long has Satan been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die:" . . . Genesis 3:4. Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism.

**—*The Story of Redemption*, p. 398.**

## **Tuesday, April 5: Hiding Before God**

The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No figleaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul.

**—*Christ's Object Lessons*, pp. 310, 311.**

The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

**—*Selected Messages*, book 1, pp. 363, 364.**

No sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do when uncontrolled by the grace of Christ.

When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ and what the church has done ever since whenever she has lost the grace of Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees. Here is the secret of all religious laws that have ever been enacted, and the secret of all persecution from the days of Abel to our own time.

**—*Thoughts From the Mount of Blessing*, pp. 126, 127.**

## **Wednesday, April 6: The Fate of the Serpent**

Since it had been employed as Satan's medium, the serpent was to share the visitation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated by both man and beast. The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." . . .

This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken.

**—*Patriarchs and Prophets*, pp. 58, 65, 66.**

There is not a soul won to Christ . . . without defeat to the tempter, and bruising of the head of the serpent. This will arouse the malice of the adversary to greater activity. . . . Alarmed because he is losing his prey, Satan will first seek to deceive, next to oppress and persecute. Evil men, rebuked by the precept and example of those who come to the light of Bible truth, will become agents of the great adversary of souls and will leave no means untried to draw them away from their allegiance to God and induce them to leave the narrow path of holiness.

But none need to be alarmed and afraid. God's word is pledged that if they are true to principle, if they believe and obey all God's requirements, they are members of the royal family, children of the heavenly King. They are certain to have enlisted in their behalf the agencies of heaven and to come off victorious through the merits of Christ—more than conquerors through Him that loved them.

**—*Our High Calling*, p. 89.**

[At the time of the second death] Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, "Amen!"

Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended.

**—*Early Writings*, pp. 294, 295.**

## **Thursday, April 7: Human Destiny**

Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side. But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny opened to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other. . . . He resolved to share her fate; if she must die, he would die with her.

**—*Patriarchs and Prophets*, p. 56.**

When God made man, He made him ruler over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree.

And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan for man's recovery from the ruin and degradation of sin.

**—*Conflict and Courage*, p. 18.**

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them and their posterity from utter ruin, they pleaded to die themselves, or to let them and their posterity endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that heaven's honored Commander, who had walked with him and talked with him while in his holy innocence, whom angels honored and worshiped, must be brought down from his exalted position to die because of his transgression?  
...

... The Father could not abolish or change one precept of His law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving His life a sacrifice and bearing the wrath of His Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ.

**—*The Story of Redemption*, pp. 47, 48.**

**Friday, April 8: For Further Reading**

*Our High Calling*, “How to Maintain Your Integrity,” p. 94;

*Prophets and Kings*, “In the Spirit and Power of Elias,” pp. 177–179.