

ELLEN G. WHITE'S USE OF FORENSIC TERMINOLOGY

Wrath of God

1 “The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon His beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin.

“Sin is the transgression of the law, and the arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved.” 1SM 313

2 “Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming Him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden.

“At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type were to be the portion of the children of Adam.

“Satan had, through his seductive power, led men through vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish triumph that he had been so successful in darkening the

pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many.

“But his most successful scheme in deceiving man has been to conceal his real purposes, and his true character, by representing himself as man's friend and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin.” 1SM 269-270

3 “I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. Many desire life, but still continue to walk in the broad road. They choose to rebel against God's government, notwithstanding His great mercy and compassion in giving His Son to die for them. Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied. He formed man out of the dust of the earth, and the disobedient and unholy will be consumed by fire and return to dust again. I saw that the benevolence and compassion of God in this matter should lead all to admire His character and to adore His holy name. After the wicked are destroyed from off the earth, all the heavenly host will say, ‘Amen!’” EW 221

4 “The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah....

“While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Psalm 84:11.” GC 673

5 “Now the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministrations in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the

congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness." GC 658

6 "For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed....

"At this time the righteous reign as kings and priests unto God. John in the Revelation says: 'I saw thrones, and they sat upon them, and judgment was given unto them.' 'They shall be priests of God and of Christ, and shall reign with Him a thousand years.' Revelation 20:4, 6. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death." GC 660

7 "The wicked receive their recompense in the earth. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Mal 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished according to their deeds. The sins of the righteous have been transferred to Satan, the originator of evil, who must bear their penalty. [SEE FOOTNOTE P. 403.] Thus he is made to suffer, not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch--Satan the root, his followers the branches. The justice of God is satisfied, and the saints and all the angelic host say with a loud voice, Amen.

"While the earth is wrapped in the fire of God's vengeance, the righteous abide safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. (Rev. 20:6.) While God is to the wicked a consuming fire, He is to His people both a sun and a shield. (Ps. 84:11.)" SR 429

8 "I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in

the sight of God. Said the angel, "God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion." I was shown the pride of the nominal churches. God is not in their thoughts; their carnal minds dwell upon themselves; they decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels look upon them in anger. Said the angel, "Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is Mine, I will repay, saith the Lord." The fearful threatenings of the third angel are to be realized, and all the wicked are to drink of the wrath of God. An innumerable host of evil angels are spreading over the whole land and crowding the churches. These agents of Satan look upon the religious bodies with exultation, for the cloak of religion covers the greatest crime and iniquity.

"All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"

"These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. Said the angel, "It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men." The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, "The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double."

"I saw that the slave master [see appendix] will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash,

and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied.” (EW 274-276)

9 “At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot-- and that was why they were weighed in the balance and found wanting.” EW 36-37

10 “Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts. {GC 604.2}

“With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10.

“But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.”
GC 605

Atonement

11 “But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but **He provided the propitiation** because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, **reconciling** the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus." SC 13-14

12 “His [Christ's] object was to reconcile the prerogatives of Justice and Mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ, Justice is enabled to forgive without sacrificing one jot of its exalted holiness.

“ Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (MS 94, 1899).” 7BC 935-936

13 “Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon.” AG 139

14 “The grace of Christ and the law of God are inseparable. In Jesus mercy and truth are met together.... He was the representative of God and the exemplar of humanity. He presented to the world what humanity might become when united by faith with divinity. The only-begotten Son of God took upon Him the nature of man, and established His cross between earth and heaven. Through the cross, man was drawn to God, and God to man. Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. Through the cross the sinner was drawn from the stronghold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, "It was my sins that crucified the Son of God." At the cross he leaves his sins, and through the grace of Christ his character is transformed.” AG 74

15 “Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and exalted attributes of God. It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race.—Manuscript 128, 1897.” {7ABC 470.1}

16 “His [Christ's] object was to reconcile the prerogatives of justice and mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ Justice is enabled to forgive without sacrificing one jot of its exalted holiness.”—General Conference Bulletin, Fourth Quarter, 1899, vol. 3, p. 102.

17 “*The death of Christ was to be the convincing, everlasting argument that the law of God is as unchangeable as His throne.* The agonies of the garden of Gethsemane, the insult, the mockery, the abuse heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that *God's justice, when it punishes, does the work thoroughly.* The fact that *His own Son, the Surety for man, was not spared, is an argument that will stand to all eternity* before saint and sinner, before the universe of God, to testify that *He will not excuse the transgressor of His law.*—Ms. 58, 1897.” QD 675

18 “Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon.--Manuscript 50, 1900.” {7ABC 470.3}

19 “The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished, and a way devised by which transgressors could be

reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner.” ST May 21, 1912

20 “The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. . . . We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us.” ST May 30, 1893.

21 “Justice demanded the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement. His suffering was not for any sin He had committed; it was for man --all for man; and His free pardon is accessible to all. The suffering of Christ was in correspondence with His spotless purity; His depth of agony, proportionate to the dignity and grandeur of His character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon.” RH Sept. 21, 1886

22 “The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before Him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.” RH Dec. 17, 1872

23 “What right had Christ to take the captives out of the enemy's hands?--The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie, framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom. {1SM 309.4}

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our all-powerful helper. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17, 18).”

1SM 309-310

24 Christ on the cross not only draws men to repentance toward God for the transgression of His law--for whom God pardons He first makes penitent--but Christ has satisfied Justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh, that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.

Christ was without sin, else His life in human flesh and His death on the cross would have been of no more value in procuring grace for the sinner than the death of any other man. While He took upon Him humanity, it was a life taken into union with Deity. He could lay down His life as priest and also victim. . . . He offered Himself without spot to God.

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race. AG 153

25 “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.

“Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last only glory and love might rise to God throughout the universe, ascribing glory and honor and praise to Him that sitteth upon the throne and to the Lamb forever and ever.

“To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spread before the transgressor.” ST, December 22, 1914

26 “When Christ cried out from the cross, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men; but the holy angels were horror-stricken that one of their number could fall so far as to be capable of such cruelty as had been manifested toward the Son of God on Calvary. Every sentiment of pity and sympathy which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be manifested in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had with unprecedented self-denial and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a

heinous crime against Heaven that it caused the angels to shudder with horror, and severed the last tie of sympathy existing between Satan and the heavenly world.

When Christ died on Calvary's cross, he exclaimed in his expiring agony, "It is finished;" and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation. When the Son of God came forth from Joseph's sepulcher, a triumphant conqueror over death, and broke the fetters of the tomb, he led forth the captives that Satan had bound in the grave. He presented to the world a sample of the great resurrection day, when all who have fallen asleep in Jesus shall be raised to a glorious immortality. They shall come forth from their graves at the trump of God, and shall ascend to the city of God, and see the King in his beauty.

When Christ cried, "It is finished," the great sacrifice was complete. Satan and his angels were uprooted from the affection of the universe. Satan had taken such a course of deception that the angels of heaven had been in doubt of his real character. God moves in a straightforward course. It was impossible for God to lie; but Satan was as crooked as a serpent. All Heaven rejoiced when Christ rose from the dead. He had power to bind the strong man, and to despoil him of his goods.

We should behold Christ and his matchless charms. We should accept him as our righteousness. He came to exalt the law of God. He took upon him our nature that he might reach man in his fallen condition. His death exalts the law of God, and presents to the universe and to the world the law of God as changeless in its character. The transgression of the law could be forgiven only through the sacrifice of the Son of God. ST Sept. 23, 1889

Mediation and Intercession

27 God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven.—Let. 12, 1892. QD 684

28 Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression. ST, June 28, 1899

29 The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached--symbols pointing to the great Mediator, through whom sinners may approach Jehovah,

and through whom alone mercy and salvation can be granted to the repentant, believing soul. PP 353

30 He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned....The fragrance of this righteousness ascends like a cloud around the mercy seat.—Ms. 50, 1900. QD 690

31 As you draw near the cross of Calvary, you see love that is without a parallel. As by faith you grasp the meaning of the sacrifice made on that cross, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon; for Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any virtue. A daily and yearly atonement is no longer necessary. But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf his shed blood. YI, April 16, 1903

32 The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in his office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam's day down to the time when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented. This Saviour was to be a mediator, to stand between the Most High and his people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the majesty of Heaven, equal with God, should die for the rebellious race. RH, December 17, 1872

33 As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love. As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in a censer in their hands in order to encourage their petitions. He promises to hear and answer their supplications.—Letter 22, 1898. QD 684, 685