

CHRIST – THE ATONEMENT SACRIFICE

by Ellen G. White

I. Centrality of the Atoning Cross

The sacrifice of Christ as atonement for sin is the great truth around which all other truths cluster.—Gospel Workers, p. 315.

It [the cross] is the central pillar on which hangs the far more exceeding and eternal weight of glory which is for those who accept that cross. Under and around the cross of Christ, that immortal pillar, sin shall never revive, nor error obtain control.—Letter 124, 1900.

The Sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—Gospel Workers, p. 315.

The cross of Calvary challenges, and will finally vanquish every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction; for on it Christ gave up His life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection; yea, more. It was offered to give him an entire transformation of character, making him more than a conqueror....

If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world.—Manuscript 56, 1899.

There is one great central truth to be kept ever before the mind in the searching of the Scriptures—Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation.—Manuscript 31, 1890.

Hanging upon the cross Christ was the gospel. . . . This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God.—Manuscript 49, 1898.

Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement—Evangelism, p. 187.

The fact that the companions of Christ in His crucifixion were placed the one on His right hand and the other on His left is a significant one; His cross is placed in the very center of the world.—Manuscript 52, 1897.

Christ and Him crucified, is the message God would have His servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole.—The Review and Herald, Sept. 29, 1896.

Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to "the Lamb of God, which taketh away the sin of the world." John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words.—Testimonies, vol. 6, p. 54.

To remove the cross from the Christian would be like blotting out the sun from the sky. The cross brings us near to God, reconciling us to Him. . . . Without the cross, man could have no union with the Father. On it depends our every hope.—The Acts of the Apostles, pp. 209, 210.

The study of the incarnation of Christ, His atoning sacrifice, and mediatorial work, will employ the mind of the diligent student as long as time shall last.—Gospel Workers, p. 251.

Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.—Testimonies, vol. 8, p. 287.

No discourse should ever be presented without presenting Christ and Him crucified as the foundation of the gospel.—Ibid., vol. 4, p. 394.

We must become exponents of the efficacy of the blood of Christ, by which our own sins have been forgiven. —Ibid., vol. 6, p.82.

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice.—The Signs of the Times, Oct. 24, 1906.

It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit.—Gospel Workers, p. 162.

II. Complete Sacrificial Atonement Made on Cross

He [Christ] planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The Atonement is complete."—The Review and Herald, Sept. 24, 1901.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.—The Signs of the Times, June 28, 1899.

Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.—Manuscript 128, 1897.

The time had come for the universe of heaven to accept their King. Angels, cherubim and seraphim, would now stand in view of the cross. . . . The Father accepts the Son. No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son as He saw the completion of the atonement.—The Signs of the Times, Aug. 16, 1899.

The Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.—Testimonies, vol. 6, p. 364.

The Father gave all honor to the Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people. . . . God loves them as He loves His Son. . . . The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory.—The Signs of the Times, Aug. 16, 1899.

The sacrifice of Christ is sufficient; He made a whole, efficacious offering to God; the human effort without the merit of Christ, is worthless.—The Review and Herald, Aug. 19, 1890 (March 24, 1896).

As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete.—The Ministry of Healing, p. 451.

His death on the cross of Calvary was the climax of His humiliation. His work as a redeemer is beyond finite conception. Only those who have died to self, whose lives are hid with Christ in God, can have any conception of the completeness of the offering made to save the fallen race.—Letter 196, 1901.

III. Incarnation Prerequisite to Atoning Sacrifice

Christ has purchased the world by making a ransom for it, by taking human nature. He was not only the offering, but He Himself was the Offerer. He clothed His divinity with humanity, and voluntarily took upon Him human nature, making it possible to offer Himself as a ransom.—Manuscript 92, 1899.

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" He could reply, "Here am I; send me." He could pledge Himself to become man's surety; for He could say that

which the highest angel could not say,—I have power over My own life, "power to lay it down, and . . . power to take it again."—The Youth's Instructor, June 21, 1900.

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency.

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.—The Spirit of Prophecy, vol. 2 (1877 ed.), pp. 9, 10.

IV. Spotless Christ Was Perfect Offering

Christ could not have done this work had He not been personally spotless. Only One who was Himself perfection could be at once the sin bearer and the sin pardoner. He stands before the congregation of His redeemed as their sin—burdened, sin-stained surety, but it is their sins He is bearing. All through His life of humiliation and suffering, from the time that He was born an infant in Bethlehem till He hung on the cross of Calvary, and cried in a voice that shook the universe, "It is finished," the Saviour was pure and spotless.—Manuscript 165, 1899.

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 possessed in Himself power to lay it down and take it up again. He offered Himself without spot to God.—Manuscript 92, 1899.

When He uttered the cry "It is finished," Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour.—Manuscript 111, 1897.

As the sinbearer, and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death,

and opened the gates of the tomb for all who receive Him as their personal Saviour;—Letter 97, 1898.

V. Guilt and Punishment Transferred to Substitute

In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as "red as crimson," were imputed to the divine Surety.—Manuscript 84a, 1897.

The holy Son of God has no sins or griefs of His own to bear: He was bearing the griefs of others; for on Him was laid the iniquity of us all. Through divine sympathy He connects Himself with man, and as the representative of the race He submits to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf of man's separation from God.—Bible Echo and Signs of the Times, Aug. 1, 1892.

He was overwhelmed with horror at the fearful work that sin had wrought. His burden of guilt, because of man's transgression of the Father's law, was so great that human nature was inadequate to bear it. The sufferings of martyrs can bear no comparison with the agony of Christ. The divine presence was with them in their sufferings; but the Father's face was hidden from His dear Son.—Ibid.

In the Garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin. . . .

The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law.—Manuscript 35, 1895.

What sustained the Son of God in His betrayal and trial? He saw of the travail of His soul and was satisfied. He caught a view of the expanse of eternity and saw the happiness of those who through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.—Testimonies, vol. 8, pp. 43, 44.

VI. Christ Both Sacrificial Offering and Officiating Priest

The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim. He was holy, harmless, undefiled, and separate from sinners. "The prince of this world cometh," He declares, "and findeth nothing in Me." He was a Lamb without blemish, and without spot.—Letter 192, 1906.

As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered the sacrifice, Himself the priest, Himself the victim.—The Southern Watchman, Aug. 6, 1903.

VII. The Cross Central in the Atonement

The cross must occupy the central place because it is the means of man's atonement and because of the influence it exerts on every part of the divine government.—Testimonies, vol. 6, p. 236.

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the heaven-ordained means by which the righteousness of Christ may be not only upon us, but in our hearts and characters.—Letter 406, 1906.

Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt.—Manuscript 101, 1897.

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint.—The Review and Herald, April 23, 1901.

In the councils of heaven the cross was ordained as the means of atonement. This was to be God's means of winning men to Him. Christ came to this earth to show that in humanity He could keep the holy law of God.—Manuscript 165, 1899.

Christ gave Himself an atoning sacrifice for the saving of a lost world.—Testimonies, vol. 8, p. 208.

VIII. Atoning Provisions Embrace All Mankind

Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption.—Letter 106, 1900.

Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that He died, not for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He is their Redeemer, and urges them to accept the salvation He offers.—The Watchman, Sept. 4, 1906.

As the high priest sprinkled the warm blood upon the mercy-seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With His own blood He paid the penalty for all wrong-doers.—The Review and Herald, Sept. 29, 1896.

Jesus refused [after the resurrection] to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts,

and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life.—The Desire of Ages, p. 790.

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.—The Signs of the Times, March 14, 1878.

IX. Manifold Results of the Atonement

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 fulness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race.—Manuscript 92, 1899.

In our behalf He died on the cross of Calvary. He has paid the price. Justice is satisfied. Those who believe in Christ, those who realize that they are sinners, and that as sinners they must confess their sins, will receive pardon full and free.—Letter 52, 1906.

By transgression man was severed from God, the communion between them was broken, but Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world; and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf, and points to the bridge by which it is spanned, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." God gives us a probation in which we may prove whether or not we will be loyal to Him.—Manuscript 21, 1895.

The atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world.—The Review and Herald, Sept. 2, 1890.

Thus, through the crucifixion of Christ, human beings are reconciled to God. Christ adopts the outcasts, and they become His special care, members of the family of God, because they have accepted His Son as their Saviour. To them is given power to become the sons of God, heirs of God and joint heirs with Christ. They gain an intelligent knowledge of what Christ is to them and of the blessings they may receive as members of the Lord's family. And in His infinite condescension God is pleased to stand to them in the relation of Father.—Letter 255, 1904.

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the Redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property.—Letter 136, 1902.

Christ pledged Himself to become his substitute and surety, giving man a second trial. When man transgressed even the smallest precept of Jehovah, it was disobedience just the same as though the test were larger. But how is the grace, mercy, and love provided! The divinity of

Christ undertook to bear the sins of the transgressor. This ransom is on solid ground; this pledged peace is for the heart that receives Jesus Christ. And in receiving Him by faith we are blessed with all spiritual blessings in heavenly places in Christ.—Manuscript 114, 1897.

Christ received His death wound, which was the trophy of His victory, and the victory of all who believe in Him. These wounds annihilated the power of Satan over every loyal, believing subject in Jesus Christ. By the suffering and death of Christ, human intelligences, fallen because of the sin of Adam, are through their acceptance of Christ and faith in Him, elevated to become heirs of immortality and an eternal weight of glory. The gates of the heavenly Paradise are thrown open to the inhabitants of this fallen world. Through faith in the righteousness of Christ, rebels against the law of God may lay hold upon the Infinite, and become partakers of everlasting life.—Letter 103, 1894.

"And I, if I be lifted up, will draw all men unto me. This he said, signifying what death he should die." This is the crisis of the world. If I become the propitiation for the world, it will be lighted up. The defaced image of God would be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. This is the result of the crucifixion of Christ and the restoration of the world. —Manuscript 33, 1897.

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all powerful Helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?—Manuscript 76, 1903.

God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid.

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son.—The Signs of the Times, Aug. 16, 1899.

X. Righteousness Provided Through Atonement

It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law.

Christ bore the penalty that would have fallen upon the transgressor; and through faith the helpless, hopeless sinner becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments.— The Review and Herald, May 23, 1899.

The only One who could with hope approach God in humanity was the only begotten Son of God. That sinful, repentant human beings might be received by the Father, and clothed with

the robe of righteousness, Christ came to the earth, and made an offering of such value that He redeemed the race. Through the sacrifice made on Calvary is offered to everyone the sanctification of grace.—Letter 67, 1902.

It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be "made the righteousness of God in him." Our sins were laid on Christ, punished in Christ, put away by Christ, in order that His righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to His account on our behalf, yet He remained perfectly sinless.—The Signs of the Times, May 30, 1895.

The Lord made a full and complete sacrifice upon the cross, the shameful cross, that men might be complete in the great and precious gift of His righteousness. We have God's pledge that He will bind men closely to His great heart of infinite love in the bonds of the new covenant of grace. All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just as they are, unworthy, sinful, and fall upon His merits, holding in their plea the pledged word of God to pardon the transgressor of His law, confessing their sins and seeking pardon, will find full and free salvation.—Letter 148, 1897.

XI. Redemptive Price Completely Paid on Calvar

The ransom paid by Christ—the atonement on the cross—is ever before them.—Testimonies, vol. 5, p. 190.

On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to rescue 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 who thus forfeited all claim to be called a loyal subject of God's kingdom.

Satan refused to let his captives go. He held them as his subjects because of their belief of his lie. He had thus become their jailor. But he had no right to demand that a price be paid for them; because he had not obtained possession of them by lawful conquest, but under false pretense.

God, being the creditor, had a right to make any provision for the redemption of human beings. Justice demanded that a certain price be paid. The Son of God was the only One who could pay this price. He volunteered to come to this earth and pass over the ground where Adam fell. He came as the redeemer of the lost race, to conquer the wily foe, and by His steadfast allegiance to right, to save all who should accept Him as their Saviour.—Letter 20, 1903.

Christ alone could bear the message of man's deliverance. He came with a full and complete ransom. He came to bring life and immortality within the reach of the fallen race. As the Life-giver, He assumed our nature, that He might reveal the character of God, and stamp His image on all who would receive Him. He became man that through His infinite sacrifice God might receive the homage of the restored race. . . . The science of redemption is as high as heaven, and its value is infinite. This truth is so broad, so deep, so high, that beside it all the wisdom of earth's wisest men sinks into insignificance. In comparison with the knowledge of God, all human knowledge is as chaff. And the way of salvation can be made known only by God.—Manuscript 69, 1897.

All that God and Christ could do has been done to save sinners. Transgression placed the whole world in jeopardy, under the death sentence. But in heaven there was heard a voice saying, I have found a ransom. Jesus Christ, who knew no sin, was made sin for fallen man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ gave Himself as a ransom. He laid off His royal robe. He laid aside His kingly crown, and stepped down from His high command over all heaven, clothing His divinity with humanity that He might carry all the infirmities and bear all the temptations of humanity.—Letter 22, 1900.

XII. Justice and Mercy Blend at Cross

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.—General Conference Bulletin, Fourth Quarter, 1899, vol. 3, p. 102.

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.

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.

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.

God bowed His head satisfied. Now justice and mercy could blend. Now He could be just, and yet the Justifier of all who should believe on Christ. He [God] looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven.—Youth's Instructor, June 21, 1900.

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. The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit.—The Signs of the Times, June 5, 1893.

XIII. Atonement Vindicates God's Changeless Law

The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of His great love wherewith He has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah.—The Review and Herald, May 23, 1899.

The cross of Christ testifies to the sinner that the law is not changed to meet the sinner in his sins, but that Christ has made an offering of Himself that the transgressors of the law might have an opportunity to repent. As Christ bore the sins of every transgressor so the sinner who will not believe in Christ as his personal Saviour, who rejects the light that comes to him, and refuses to respect and obey the commandments of God, will bear the penalty of his transgression.—Manuscript 133, 1897.

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.—Manuscript 58, 1897.

Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain "Thus saith the Lord" is put aside for the "thus saith" of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the at-one-ment, with God. The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned through repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the law of God stands immutable, eternal as His throne. There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself.—Manuscript 163, 1897.

Satan endeavored to keep hidden from the world the great atoning sacrifice which reveals the law in all its sacred dignity, and impresses hearts with the force of its binding claims. He was warring against the work of Christ, and united all his evil angels with human instrumentalities in opposition to that work. But while he was carrying on this work, heavenly intelligences were combining with human instrumentalities in the work of restoration. The cross stands as the great center of the world, bearing a certain testimony that the cross of Christ will be the condemnation of every transgressor of the law of God. Here are the two great powers, the power of truth and righteousness and the working of Satan to make of none effect the law of God.—Manuscript 61, 1899.

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. —The Signs of the Times, May 21, 1912.

XIV. Atonement Result of Divine Love

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.—The Signs of the Times, May 30, 1893.

As the Saviour is lifted up before the people, they will see His humiliation, His self-denial, His self-sacrifice, His goodness, His tender compassion, His sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world.—The Review and Herald, Sept. 2, 1890.

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." 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.—The Home Missionary, April, 1893.

XV. Atoning Provision Greater Than Man's Need

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.—The Review and Herald, Sept. 21, 1886.

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.—The Review and Herald, Dec. 17, 1872.

The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in His own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocence and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act He placed a safeguard

around those who were already pure, that they might not become polluted.—The Review and Herald, Jan. 11, 1881.

XVI. Typical Sacrifices Prefigure Lamb of God

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in Him.—The Review and Herald, Dec. 17, 1872.

Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God.

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.—The Signs of the Times, March 14, 1878.

The great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.—The Signs of the Times, Jan. 2, 1893.

The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke and how few feel the force of this truth and act upon it, personally, and derive the blessings they might through a perfect faith in the blood of the Lamb of God, realizing that through Him only is forgiveness of sins, believing that when repented of He forgives them, whether great or small. O! What a blessed Saviour!—Letter 12, 1892.

By faith Abel offered unto God a more excellent sacrifice than Cain. . . . Through the shed blood he looked forward to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had witness that he was righteous, and his offering accepted.—Patriarchs and Prophets, p. 72.

XVII. The Cross Gave Death Stroke to Satan

He [Christ] died on the cross to give the death-stroke to Satan, and to take away the sin of every believing soul.—Manuscript 61, 1903.

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.—The Signs of the Times, Sept. 30, 1903.

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.—Manuscript 50, 1900. He [Christ] planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out.—Manuscript 44, 1901.

Soon was to be offered the great Sacrifice to which all the Jewish offerings pointed. When with the cross before Him, the Saviour uttered the sublime prediction, "Now shall the prince of this world be cast out. And I, if I be lifted up, shall draw all men unto me," He saw that the great apostate, who had been expelled from heaven, was the central power in the earth. Looking for Satan's throne, He found it set up where God's should have been. He saw all men worshipping the apostate, who inspired them with rebellion. The inhabitants of this world had prostrated themselves at Satan's feet. Christ declared, Where stands Satan's throne, there shall stand My cross, the instrument of humiliation and suffering.—Manuscript 165, 1899.

Christ was crucified, but in wondrous power and glory He rose from the tomb. He took in His grasp the world over which Satan claimed to preside, and restored the human race to favor with God. And at this glorious completion of His work, songs of triumph echoed and reechoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory.—The Youth's Instructor, April 16, 1903.

XVIII. Atonement Never to Be Repeated

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ?—The Signs of the Times, Dec. 30, 1889.

