



## God's Righteous Cry

**B**eware of those who espouse the notion that God's reaction to sin is of little consequence, and that divine love is incompatible with retributive justice.

God is love! This is plainly declared in scripture; and scripture powerfully demonstrates that love—in Christ Jesus. The apostle Paul says “God commended His love toward us, in that, while we were yet sinners, Christ died for us.”<sup>1</sup> So confident was Paul in this love that he was “persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”<sup>2</sup>

Christ's own testimony confirmed the love of God, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.”<sup>3</sup>

God's justice is also expressly conveyed in scripture. “The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”<sup>4</sup>

“And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor and his hand shall rise up against the hand of his neighbor.”<sup>5</sup>

“In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. 'And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried.' Jeremiah 25:33.”<sup>6</sup>

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<sup>1</sup> Romans 5:6.

<sup>2</sup> Romans 8:39.

<sup>3</sup> John 3:16-17.

<sup>4</sup> Isaiah 26:21.

<sup>5</sup> Zechariah 14:12, 13.

<sup>6</sup> Ellen G. White, *The Great Controversy*, p. 656.

God's righteous character perfectly combines these two attributes. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."<sup>7</sup>

Speaking to Moses, the Lord described Himself: "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."<sup>8</sup>

## —The Bible Says... God Will Punish

The Biblical notion of God's justice embraces the concept that God will punish those who persist in unrighteousness. Ever since the death of Abel,<sup>9</sup> the cost of rebellion has been paid for by the blood of the righteous. In Revelation's fifth seal,<sup>10</sup> the blood of these martyrs, cry out from the ground for judgment and justice, even as Abel's blood cried out because of Cain.<sup>11</sup>

The rebellious do not only destroy righteous people; their selfish activity proves destructive against everything in its path. Under Revelation's sixth trumpet we read, "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which *destroy the earth*."<sup>12</sup>

It is apparent that we are standing near the end of time. It is especially important for *us* to notice how scripture is not subtle or shy about the soon coming wrath against sin and against unrepentant sinners. It is equally important for us to be serious about how the love of God compels Him (and us) to warn the world of the coming conflagration. In light of today's urgent situation, mercy's most precious and delicate gesture comes in the form of a startling warning—and in opportunities of grace to change before it is forever too late.

The Bible leaves no room for doubt. The day is soon coming when justice shall demand that mercy no longer delay God's long-deferred wrath. The third angel's message contains "the most fearful threatening ever addressed to morals."<sup>13</sup> It is the express mission of our church to warn the world of this fact—not to confuse its certainty.

The love of God does not exist in a vacuum. Mercy enables unimaginable terror if it is uncoupled from justice. For the Almighty to allow murder, hate, and torture to expand with impunity would be neither loving nor responsible.

*We* cannot see the enormity of sin; God's mind is infinite, while ours are not. Our brains are so limited in their capacities to simultaneously focus on multiple data streams that we can never begin to grasp the full weight of sin. Any single mental snapshot can capture but the smallest fragment of the full picture. We cannot accurately measure the impact of even our own indiscretions of a single day or hour. What is the individual moral impact of a lifetime of unrighteousness? What is the social cost of your life or mine?

God knows. He weighs the combined horrors of sin; and the injustice it brings is simply intolerable. Could our vision be as His—we'd rather wonder how it is that God is so long-suffering. In spite of the horrors of sin, God's attitude toward the sinner is that of mercy. But when sin turns into persistent and hardened rebellion, mercy turns to wrath.

"The wrath of God is not declared against unrepentant sinners merely because of the sins they

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<sup>7</sup> Psalms 89:14.

<sup>8</sup> Numbers 14:18.

<sup>9</sup> Genesis. 4:1-8.

<sup>10</sup> Revelation. 6:9-11.

<sup>11</sup> Genesis 4:10.

<sup>12</sup> Revelation 11:18. Emphasis added.

<sup>13</sup> Ellen G. White, *The Great Controversy*, p. 449.

have committed, but because, when called to repent, they choose to continue in resistance, repeating the sins of the past in defiance of the light given them.”<sup>14</sup>

## —The First War

This is demonstrated in the case of Satan.

“Lucifer in heaven had sinned in the light of the God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish will. This choice was final. There was nothing more that God could do to save him.”<sup>15</sup>

“In great mercy, according to His divine character, God bore long with Lucifer... Such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. *Lucifer was convinced that he was in the wrong...* that the divine statues were just, and that he ought to acknowledge them as such before all heaven.”<sup>16</sup>

But this he did not do.

“Pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.”<sup>17</sup>

Notice that the issue in heaven was concerning the nature of God's justice—and that Lucifer eventually realized that it was indeed just and merciful. It was his own *pride* that kept him tied to his unjust war against the character of his Creator.

According to Christ, the fires of God's wrath were prepared for Satan and his angels.<sup>18</sup> But Peter makes sure we realize our own risk. He says, “God spared not the angels that sinned... but [reserves them] unto judgment.” God “spared not the old world... bringing in the flood upon the ungodly; and turning the cities of Sodom and Gomorrah into ashes.” These things are made “an [example] unto those that after should live ungodly,”<sup>19</sup>—because those fires that are reserved for the devil and his angels are also reserved unto the “perdition of ungodly men.”<sup>20</sup>

## —The Limit of Mercy's Reach

Mercy's reach has its limits. Once the limits are passed there is no saving the sinner. When we fill up our cup of iniquity there is nothing left “but a certain fearful looking for of judgment and fiery indignation.”<sup>21</sup> Satan and his angels passed their limit. The antediluvian world passed their limit. Sodom and Gomorrah passed their limit. Judas passed his limit—and the third angel is shouting that earth is about to pass her limit!<sup>22</sup>

“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 transgressors 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

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<sup>14</sup> Ellen G. White, *The Acts of the Apostles*, p. 62.

<sup>15</sup> Ellen G. White, *The Desire of Ages*, p.761-762.

<sup>16</sup> Ellen G. White, *Patriarchs and Prophets*, p. 39.

<sup>17</sup> *Ibid.*

<sup>18</sup> Matthew 25:41.

<sup>19</sup> 2 Peter 2:4-7.

<sup>20</sup> 2 Peter 3:7.

<sup>21</sup> Hebrews 10:27.

<sup>22</sup> Revelation 14:9-11.

continues in sin."<sup>23</sup>

God's righteousness is written in His whole being. Like man, God's personhood is comprised of three natures, the physical, the mental, and the spiritual.<sup>24</sup> In the physical realm, His righteousness is manifest in intense glory—a glory that is like a consuming fire to the sinner.<sup>25</sup> In the intellectual realm, His righteousness is manifest in His word—it is “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discerner of the thoughts and intents of the heart.”<sup>26</sup>

The spiritual realm—at least so far as man is concerned—is a complex combination of chemical and electrical impulses that are somehow guided by a general subconscious “awareness” of our experiences. Our spirit is our emotional being—the medium through which heaven communicates with man and affects and adjust the innermost life.

God also has a spiritual nature; and in the spiritual realm, God's love and justice are manifested through His emotional expression of *His* experiences—and His experience is vast and complete. It is infinite. His emotional Being *must* include His experience with all the horrors of the injustices of sin. God's anger and fury against sin is His righteous emotional reaction to an evil whose darkness is beyond our ability to comprehend. *His wrath is His emotional cry against the atrocities of sin*; and that cry is every bit as rational and appropriate as His emotional response to righteousness.

When the sinner passes the limits of his guilt, Christ stops pleading in his behalf. Without a mediator, grace no longer shield the sinner from the consuming fire of God's glory, and from the condemnation of His word, and from God's intense displeasure with sin. The sinner has chosen to fully associate himself with sin—and divine justice requires that the sinner finally and fully face God's expression of justice against evil.

Because the sinner has moved himself to a place where he can no longer sense God's love—he can find within himself no reason for hope. He knows he is utterly hopeless. He is left alone and hopeless to experience God's wrath without the benefits of an abiding sense of divine love and mercy. Physically, intellectually, and spiritually—the sinner is consumed by the manifest power of divine righteousness. In righteousness God has turned His wrath toward the guilty, and the sinner, having separated himself from Christ, is consumed.

“It was the expression of justice against sin that crushed out the life of the Son of God. It was the weight of sin that in the garden of Gethsemane caused Him to sweat as it were great drops of blood, and that led Him upon the cross to cry, ‘My God, My God, why hast Thou forsaken Me?’ The sins of the transgressor were placed to Christ's account; but in His justice the love of God was manifested toward every human being.

“In dying upon the cross, Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He endured punishment in the sinner's stead, that those who believe in Him might become the sons and daughters of God. But in His death Christ gave evidence to the heavenly universe that God will punish for the sins of a guilty world. The cross of Christ testifies that the law is not changed to meet the sinner in his sins, but that through Christ's sacrifice the sinner has opportunity to repent.”<sup>27</sup>

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<sup>23</sup> Ellen G. White, *Selected Messages*, book 1, p. 313.

<sup>24</sup> See Ellen G. White, *Education*, p. 15.

<sup>25</sup> Hebrews 12:29.

<sup>26</sup> Hebrews 4:12.

<sup>27</sup> Ellen G. White, *Bible Echo*, May 30, 1898.

Here we see again, that love and justice are inseparable.

“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.

“It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world.”<sup>28</sup>

But even in bearing the guilt of the world, Christ did not put himself in a position where He was fully cut off from hope. Through faith, He was still able to trust in God. Herein lies the difference between the faithful and the faithless.

“Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father’s acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father’s favor was withdrawn. By faith, Christ was victor.”<sup>29</sup>

## —The God’s Character Movement

There are some professors and leaders in the church who oppose the clear teaching of the Bible and the Spirit of Prophecy concerning God’s wrath and the nature of His justice. This movement is especially strong on the west coast, and in our schools there. I will refer to this movement by a name some of them use to identify themselves. They call it the “God’s Character Movement” (GCM).

Frankly, their position advances Satan’s argument as amended after Calvary—that God’s love manifested on the cross destroyed His justice. We have been warned that this is the very issue that will compel “the last conflict of the great controversy between Christ and Satan.”<sup>30</sup>

Those in GCM are using their positions of learning and influence, to perfect among us the very arguments that will be turned against us in the final struggle. GCM is a movement within Adventism that denies the biblical teaching of retributive punishment; and they promote the following six errors:

1. GCM damages the integrity of language. They are experts at redefining the meaning of words found in verses or quotations that they do not agree with. Since their understanding is inconsistent with the Bible and the Spirit of Prophecy, they must engage in a process of continually redefining of words and concepts. To facilitate this opportunity, they distribute their own commentary on the Adult Sabbath School lesson, so that each week they can redefine the vocabulary of the lesson.

Here is an example: What the Bible calls “God’s anger” they redefine to mean a process by which sinners choose to separate themselves from the source of life.<sup>31</sup>

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<sup>28</sup> Ellen G. White, Manuscript 35, 1895.

<sup>29</sup> Ellen G. White, *The Desire of Ages*, p.756.

<sup>30</sup> Ellen G. White, p. *The Desire of Ages*, pp. 762-763.

<sup>31</sup> *About the Final End of Sin and Sinners*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

2. GCM does damage to the concept of inspiration and the impact of God's Holy Word. Here is a statement from their beliefs. Notice how it uses careful wording to suggest that the words chosen by Bible writers may be suspect in some ways. They say,

"The Bible is written by inspired yet fallible individuals. The actual words were not dictated by God, rather the writers expressed the reality of heaven in human language. The Bible primarily tells the story of God and how He has dealt with the rebellion that began in heaven and spilled over to Earth. The Bible is meant to bring us to Jesus as the full and complete revelation of God's character."<sup>32</sup>

Adventists already have a statement of belief about the inspiration of the Bible. Notice the differences, and how the clarity has been lost in the GCM re-version:

"The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21)."<sup>33</sup>

This change in understanding inspiration allows them to maneuver around the fact that the Bible and the Spirit of Prophecy do use certain words to say things that are inconsistent with GCM teaching. Here they reiterate their concern:

"God uses imperfect people to convey His perfect truth. In the same way, the writers of the Bible as well as modern prophets today have conveyed the perfect truth of God in human language which, by its very nature, is imperfect."<sup>34</sup>

In other words—even though they were inspired—sometimes they just used the wrong words. Fortunately, such errors have been corrected by GCM approved word redefinition.

3. GCM presumes to defend God against His own revelation of Himself. Let's face it, God is big enough to present Himself however He chooses to—and as we have already seen, His own Word presents Him as a loving God, who will nonetheless, judge, punish, and destroy, the wicked. GCM proponents suggest that such actions are contrary to God's character. They say,

"God's character has been misunderstood and many have believed Him to be harsh and vengeful – a stern judge."<sup>35</sup>

They assert that in the Old Testament,

"[The] dramatic interventions of God were not for the sake of retributive punishment—rather they were the only methods God was left with to reach His rebellious children."<sup>36</sup>

This is a rather drastic assertion. It is to say that God did not destroy the antediluvians, or Sodom and Gomorrah, to punish them for their crimes against humanity (retributive justice), but rather to teach them a lesson. The distinction is important. To separate the lesson (of destroying the world by flood) from retributive justice, changes it from punishment to *forced sacrifice*. The lesson would come too late to be of any value to antediluvians, so it would have to

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<sup>32</sup> *About the Bible and Inspiration*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>33</sup> *The Holy Scriptures*, (<https://www.adventist.org/en/beliefs/god/holy-scriptures/>). Accessed 3/9/2017.

<sup>34</sup> *About the God of the Old Testament*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>35</sup> *About the Origin of Sin*. (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>36</sup> *About the God of the Old Testament*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

be for the benefit of others that they died. Since they didn't die for justice (punished for their unrighteousness) they would have died unjustly (slaughtered to scare others into compliance). In this way GCM—while trying to defend God, really turns Him into a tyrant.

We have already seen that the Bible presents the flood as an example. The antediluvians got what they deserved—and from that we learn a lesson: we too will get what we deserve unless we take advantage of God's offer while mercy pleads in our behalf.

#### 4. GCM destroys the fundamental concepts of law and government. They say,

“The Cross is the strongest argument against legalism – the idea that by keeping a set of rules we can be accepted by God. Christ was killed by perhaps the most careful law-keepers of all time who even petitioned Pilate to break the legs of Jesus to speed His death so that they could make it home to keep the Sabbath. Eternal life is to know God (John 17:3), not to keep the list of rules. The rules were only given as a means to bring us to God, not as an end all.”<sup>37</sup>

But what says the servant of the Lord?

“The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. He would impute His righteousness to man and so raise him in moral value with God that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through His human nature, and God to man through His divine nature.”<sup>38</sup>

Notice the two-way nature of Christ's mediation; we'll refer back to that in a minute. God's government demands obedience in every particular.

“The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the Avenger of justice, which is the habitation and the foundation of His throne. He cannot dispense with His law; He cannot do away with its smallest item in order to meet and pardon sin. The rectitude, justice, and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen.”<sup>39</sup>

#### 5. GCM makes a mockery of the sanctuary system. According to their stated beliefs,

“The intercession of Jesus works in one direction—to bring us to God, not to shield us from God.”<sup>40</sup>

Actually (as already noted), the sanctuary system teaches that the intercession of Christ works in two directions. Ellen White writes:

“Man's substitute and surety must have man's nature, a connection with the human family whom He was to represent, and, as God's ambassador, He must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

“These qualifications were found in alone in Christ. Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God—the surety for man to satisfy by His righteousness in man's behalf the demands of the law,—and the representative of God to make manifest His character to a fallen race.”<sup>41</sup>

“As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God.”<sup>42</sup>

“Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful

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<sup>37</sup> *About Jesus' Death*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>38</sup> Ellen G. White, *Selected Messages*, book 1, 272.

<sup>39</sup> Ellen G. White, *Manuscript 145*, December 30, 1897, Notes of Work.

<sup>40</sup> *About Jesus' Death*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>41</sup> Ellen G. White, *Selected Messages*, book 1, p. 257.

<sup>42</sup> Ellen G. White, *Early Writing*, p. 280.

preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who... fail to purify their souls in obeying the whole truth... will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be... no Mediator to plead their cause before the Father."<sup>43</sup>

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary; but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. 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.

"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 wrongdoers."<sup>44</sup>

6. GCM discredits the concept of the blood atonement of Jesus Christ. Their concept of the atonement goes like this:

"Sin is rooted in the misunderstanding of God's character which caused men to fear and hate God."<sup>45</sup>

They say that the atonement is simply the process of correcting man's misunderstanding of God's character—that the relationship will be restored when we stop running from Him in fear.

But as we saw earlier, sin—in Lucifer's case (and in the cases of all who will suffer divine wrath) is not at all due to a misunderstanding. Remember:

"Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish will."<sup>46</sup>

In their explanation of the atonement, they make no mention of the demands of the law, the incompatibility of sin with God's righteousness, the effects of guilt, or the social cost of the atrocities of sin. They completely neglect the concepts of guilt, judgment, punishment, and the wrath of God against sinners. They believe that the blood of Christ represents no more than a demonstration of God's love—that He was willing to die for us (killed only because His murderers were afraid of Him). They say that,

"the solution to the sin problem does not involve appeasement. Any form of appeasement toward God is inconsistent with His character and is ultimately rooted in a false picture of God. The essence of paganism and idolatry all throughout human history is based on the notion of appeasement of an angry god."<sup>47</sup>

In this statement they depend a great deal upon making an impact by controlling the language. *Appeasement* is a word that has come to have negative connotations, although sharing the same basic meaning as propitiation and reconciliation. Propitiation and reconciliation are both biblical concepts associated with the atonement.

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<sup>43</sup> Ibid., p. 41.

<sup>44</sup> Ellen G. White, *The Review and Herald*, September 29, 1896.

<sup>45</sup> *About the Atonement*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.

<sup>46</sup> Ellen G. White, *The Desire of Ages*, pp. 761-762.

<sup>47</sup> *About the Origin of Sin*, (<http://godscharacter.com/about/>). Accessed 3/9/2019.



Let's not allow them to control the language though. The actual dictionary definitions of the word *appeasement* include "to bring to a state of peace," "to satisfy,"<sup>48</sup> "to make someone pleased or less angry by giving or saying something desired," and to "make a problem less painful or troubling."<sup>49</sup>

*Appeasement* is really not the right word to use because it tends to conjure up an implication of undue demands, greed for power, and injustice. These are attributes that *we all agree* do not apply to God—nor will they even on that day when He will "do His work, His strange work; and bring to pass His act, His strange act."<sup>50</sup> His anger on that day is righteous anger against those "who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."<sup>51</sup>

The Bible teaches that Christ's blood does make reconciliation for us to God. We read,

"And the priests killed them [the animal sacrifices—types of Christ], and they made reconciliation with their blood upon the altar, to make an atonement for all Israel."<sup>52</sup>

Ellen White says,

"That blood alone is efficacious. It alone can make *propitiation* for our sins. It is the blood of the only-begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone taketh "away the sin of the world."<sup>53</sup>

"Christ has made a sacrifice to satisfy the demands of Justice... [the] holy law could not be maintained with any smaller price."<sup>54</sup>

The law and justice are necessary to protect the universe from the ongoing atrocities of sin. God must maintain their exalted position of authority.

"God is [the] judge, the Avenger of justice... [who must maintain and vindicate] the rectitude, justice, and moral excellence of the law."<sup>55</sup>

He does this by showing His "expression of justice against sin."<sup>56</sup> That expression of justice is "the wrath of God against sin, the terrible manifestation of His displeasure because of iniquity."<sup>57</sup> Because Christ was equal in value to the moral law, He could take upon Himself our iniquity and be counted as a transgressor—bearing for us the expression of His Father's wrath. Christ "tasted the sufferings of death for every man."<sup>58</sup>

"Christ has made a sacrifice to satisfy the demands of Justice... [the] holy law could not be maintained with any smaller price. [Instead] of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity."<sup>59</sup>

"Christ alone could... [make] an offering equal to the demands of the divine law."<sup>60</sup>

Because of this sacrifice, "the church is justified through Him, its representative and head... [The] Father ratifies the contract with His Son, that He will be *reconciled* to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees

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<sup>48</sup> dictionary.com, *appeasement*, (<https://www.dictionary.com/browse/appeasement?s=ts>), Accessed 3/9/2019.

<sup>49</sup> Merriam-Webster, *appeasement*, (<https://www.merriam-webster.com/dictionary/appeasement>), Accessed 3/9/2019.

<sup>50</sup> Isaiah 28:21.

<sup>51</sup> Romans 1:32.

<sup>52</sup> 2 Chronicles 29:24.

<sup>53</sup> Ellen G. White, *Seventh-day Adventist Bible Commentary*, vol. 7, p. 97.

<sup>54</sup> Ellen G. White, *Manuscript Releases*, vol. 21, 194.

<sup>55</sup> Ellen G. White, *Manuscript 147*, December 30, 1897.

<sup>56</sup> Ellen G. White, *Bible Echo*, May 30, 1898.

<sup>57</sup> Ellen G. White, *The Desire of Ages*, p. 753.

<sup>58</sup> *Ibid.*, p. 694.

<sup>59</sup> Ellen G. White, *Manuscript Releases*, vol. 21, 194.

<sup>60</sup> Ellen G. White, *The Spirit of Prophecy*, vol. 2, pp. 11-12.

that He will make man 'more precious than fine gold, even a man, than the golden wedge of Ophir.'"<sup>61</sup>

### **—What Wilt Thou?**

Marvelous is the provision that infinite love has made for our salvation. Such love would not risk our eternal safety by allowing us to fail to comprehend the startling reality of the horrors of sin and the magnitude of the crisis that will soon fall upon our wicked world.

"God does not send messengers to flatter the sinner. He delivers no message of peace to lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, "What must I do to be saved?" Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, "What wilt thou that I shall do unto thee?"<sup>62</sup>

"The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless, He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help."<sup>63</sup>

### **—God's Amazing Love...**

"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 transgressors 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."<sup>64</sup>

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<sup>61</sup> Ellen G. White, *The Spirit of Prophecy*, vol. 3, p. 203.

<sup>62</sup> Ellen G. White, *The Desire of Ages*, p. 104.

<sup>63</sup> Ellen G. White, *Testimonies for the Church*, vol. 5, p. 209.

<sup>64</sup> Ellen G. White, *Selected Messages*, book 1, p. 313.