

GOD'S *Movement* from Local to GLOBAL

By Elder W. A. Greaves



GOD'S
Movement
from Local to
GLOBAL

Elder W. Austin Greaves

“... to every nation, and kindred, and tongue, and people.”

Rev. 14:6

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Introduction

Religious movements are organized efforts to cause change. From the beginning of human history God always had agents of change in the earth. These agents at the first were individuals, families, and tribes. But God has always sought a movement to demonstrate His ways to humanity. The objective for His movement in every generation is ever the same. He seeks to make Himself known to all peoples of the earth, and bring them back into the trusting relationship our first parent had with Him in their Eden home.

The church of God, the body of Christ (1 Cor. 12:27), the pillar and ground of truth (1 Tim. 3:15) is the entity through which God's movements in the earth is manifested. There are wheat and tares in God's church, and in order to accomplish His objective of having a final remnant of whom He can say, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" as well as "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" He uses the process of leading out from among the professors in His church, His movement.

God's movement is a dynamic entity, hence a movement. The prophet of God to the Third Angel Movement evinces this fact as the following statement shows.

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.”¹

But before God’s first movement they were:

Individuals – persons like Enoch, the 7th generation from Adam.

Families – like those of Noah’s, whose family, the 10th generation from Adam.

Tribes – like the twelve tribes of Jacob, which lived approximately 2100 years after Adam.

Finally, the first movement – Israel under the leadership of Moses 2500 years after Adam.

Movements called and led of God reflect His ways, and can be identified as they all exhibit and set patterns and similar experiences from first to last.

1. A call into existence – given to humble poor men
2. A specific message – the Gospel
3. The time of the call – a precise time
4. Reaction to the movement - opposition
5. A Challenge – to leadership
6. Apostasy – departure from God’s ways
7. Rise of a new movement – carrying the work further

8. These features allow us to identify God's movement through former ages and His movement of the present time and in the future.

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.²

No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.³

IMPORTANT PRINCIPLES

1. The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. Ms. 33, 1903, par. 13. (Last Day Events 59.1).

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. 1 Sam. 16:1. God chooses the man for the role to be

performed. “God chooses men, not for what they are, but for what He can make of them. And there is no limit to what He can make of even the meanest and most depraved, if they are only willing, and believe His Word ... So with Jacob and Esau. Esau was an infidel. He regarded the word of God with contempt. Jacob was no better by nature, but he believed the promise of God, which is able to make the believer a partaker of the Divine nature.”⁴

2. “Behold, I have put my words in thy mouth.” Jeremiah 1:9. God is the source of the message.
3. “The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.” COL 127.4.
4. Each succeeding movement builds upon the principles of truth committed to the previous movements.
5. The peculiar truth of each movement always goes against the trend of its day, but because its time has come there is nothing more powerful. Similar to what was said by Victor Hugo, the French poet and novelist, “Nothing is more powerful than an idea [truth] whose time has come.”
6. God’s movement started local and each succeeding one expands it, until it finally becomes a global entity reaching every nation, and kindred, and tongue, and people, heralding the message of the gospel to all the world [Rev. 14:6], toppling Satan’s kingdom. May we recognize God’s Movement in this our day and cooperate with Him in giving the last message of mercy to a world in its death throes.

1. E.G. White Spirit of Prophecy Vol.4, 250.1

2 E.G. White Great Controversy 343.1

3. E.G White Great Controversy 343.2

4. E.J. Waggoner, The Everlasting Covenant

CHAPTER 1

From Egypt to Canaan

THE MAN OF GOD'S 1ST MOVEMENT.

Moses was the man whom God chose and called to lead His first movement. He was of a family of slaves though living in a palace of the greatest nation on earth at that time. In order to carry out God's plan, he was removed from that environment and trained in the mountain solitude where he could distinctly hear the call of the voice of God.

THE CALL

“Come now therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” Exodus 3:10.

God had made know to Abraham that his posterity would be slaves in a strange land (Gen. 15:13), and He brought them out by his chosen servant Moses whom He called at the burning bush.

“This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.”

Acts 7:35.

Like all the others who received the call to lead God’s movement, as well as those who are called to important positions in the service of God, Moses sought an excuse from the weighty responsibility.

“And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.” Exodus 4:20.

The Deacon Stephen in recounting God’s leading of Israel from Egypt under the Moses’ leadership at his trial said,

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” Acts 7:22.

Similarly we see this response in the experience of Jeremiah.

“Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.” Jeremiah 1:6.

Further “Amazed and terrified at the command, Moses drew back, saying, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? The reply was, “Certainly I will be with thee; and this shall be a token unto thee,

that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.”⁵

THE SPECIFIC MESSAGE.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me ... ⁸And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Exodus 8:1, 20.

Again God reiterates the same message with greater details.

“Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me ... ¹³ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.” Exodus 9:1, 13. God identifies Himself to Moses as the God of the Hebrews, YHWH, Jehovah. This shows when one is sent of the Him, He must be identified from all other gods. “And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.” Exodus 10:3.

The message to come out of Egypt that they may serve me” was more than moving from one physical location to another. It was a complete coming out, both physical and especially mental. It is a message in which there is no relish for the old way of life, and hence no desire to ever return to it. Egypt symbolizes the world with its attractions, including its food, leeks and garlic, its fashions, its manner of living in general. In every movement this is the call to be given to those of God’s movement. It is the gospel call as much then as it is now.

“Come out of her my people.” “... if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. ¹⁶ But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Heb. 11:15, 16.

THE DATE OF THE RISE

“And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” Gen. 15:15, 16.

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. ⁴¹ And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Exodus 12:40, 41.

The time of the call of the first movement in the earth led by Moses under God was the year 1440 B.C. The Bible validates this fact tying it to the reign of Solomon the second king of Israel.

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord”. 1 Kings 6:1.

According to historical sources, Solomon reigned from the year 970 B.C to 930 B.C, therefore the fourth year of his reign would be 966 B.C. Reckoning four hundred and eighty years before the fourth year of His reign would be the year 1440 BC. Israel’s enslavement is made clear though disputed and even denied by secular historians. The Bible makes it clear that it was four hundred and eighty years prior to the reign of King Solomon, Israel’s second king.

THE REACTION

Israel experience illustrates the reaction to the called out of God in every movement.

“And he [Pharaoh] called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said ... And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.” Exodus 12:31, 39.

“... he [Pharaoh] “called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said.... And be gone; and bless me also.” The royal counselors also and the people entreated the Israelites to depart “out of the land in haste; for they said, We be all dead men.”⁶

A CHALLENGE

In God’s movement there always arise challenges to God’s way and leading. Such a challenge was seen in the courts of heaven with Lucifer vis-à-vis the authority of the Son of God. He thought that he should be the one to lead, proposing to make “needed” changes to the functioning of God’s government. This is the challenge faced in every movement since Lucifer’s defection in the courts of heaven millions of years ago. It is noticeable that the challenge always come from those associated with the leadership in the movement, even as Lucifer’s association was in heaven.

In the case of Lucifer, the divine record says,

” Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.” Ezekiel 28:14.

“Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory

among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled.”⁷

This challenge caused polarization and confusion in the minds and behavior of angels right at the throne of God. The reason being Lucifer thought he would do a better job than the Son of God of whom he was jealous. “Lucifer was filled with jealousy against Jesus, so he left his place that was close to the Father.”⁸

As the chosen of God Moses and Aaron faced a similar challenge from those who were leaders in the camp of Israel.

“Korah was not satisfied with his position. He was connected with the service of the tabernacle, yet he desired to be exalted ...”⁶

“Korah determined to compel Moses to change the order of things ...”⁹

What Korah and his associated did not acknowledge, is that God’s choice of persons as leaders in His work is not arbitrary. And that God’s ways and orders are in His hand and not any man’s.

“In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks: “Do they walk in such humility that I can teach them My way?”¹⁰

Humility, not self-seeking or seeking to set up a rival operation.

APOSTASY OF THE MOVEMENT

With such a wonderful manifestation of God's leading and deliverance from bondage, this first movement of God apostatized. The road to apostasy is a continuous process, a series of disobedience in defiance of God's directives.

The highlight of Israel's apostasy especially commenced with their desire to be like the rest of the nations around them.

“And said unto him [Samuel], Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. ⁶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.” 1 Sam. 8:5, 6.

This desire to be like the all the nations was a clear indication of rebellion against God orchestrated by the great rebel, Satan.

“And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 1 Sam. 8:7.

The disobedience of Samuel's sons was not the real reason for Israel asking for a king. Looking at the nations around them, they had grown tired of God's ways and wanted to be like the other nations. By beholding the other nations, they desired to be like them. This is always the cause of apostasy.

This disobedience and rejection of God culminated in apostasy at the death of Christ in A.D. 31 when they “cried out, Away with him

[Jesus], away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. John 19:15. This is always the cry, led by the leaders, when apostasy takes place in a movement at first called by God.

Israel's apostasy became official at the end of the seventy weeks (four hundred and ninety years) which was allotted them.

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.

This period ended in the year A.D 34, the year in which Stephen was stoned, thus bringing to end the movement which had such a glorious start under Moses, the called of God. But God had already raised up another man to carry forward the work of His movement to make Him known to the world. This new movement was called out of Israel the first movement of God. God always call out of the failed movement his new movement, and never out of other nations or the world.

5.E.G. White Patriarchs and Prophets 252.3

6. E.G. White Patriarchs and Prophets 279.4

7. E.G. White Story of Redemption 1.5

8. E.G. White Great Controversy 493.3

9. E.G. White 4aSpiritual Gifts 27.3]

10. E.G. White 1Spirit of Prophecy 296.1

CHAPTER 2

From Judaism to Christianity

THE CALL

God's second movement was called out of Israel/Judaism by Christ Himself and put under the leadership of the Apostles after His ascension.

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

¹³ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.” Luke 6:13, 14.

“And he ordained twelve, that they should be with him, and that he might send them forth to preach.” Mark 3:14.

THE MEN OF GOD'S 2ND MOVEMENT

“Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him ... They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church.”¹¹

God's first movement was localized to Palestine, but it was never His intention it to remain thus. Christ in sending forth his disciples, and later the Apostles, demonstrated it was always God's intention to have a globalized movement to draw the world to Him. In his parting message while they sat eating,

“... he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

THE SPECIFIC MESSAGE

The identifying message given by the Apostles was ever that of the risen Christ. “And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. ⁶ He is not here: for he is risen, as he said. Come, see the place where the Lord lay. ⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” Matt. 28:5-7. This message of the risen Christ was first echoed by the angel guard at the tomb of Christ and continued to be promulgated by the apostles.

Listen to the message which inspired the apostles everywhere they went.

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he [Jesus] should be holden of it.” Acts 2:24.

Also,

“This Jesus hath God raised up, whereof we all are witnesses.” Acts 2:32. Again, “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” Acts 4:33.

The Apostle Paul, like all the Apostles before him, championed this message with great boldness at Antioch in Pisidia as in several other places.

“And though they found no cause of death in him, yet desired they Pilate that he should be slain. ²⁹ And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. ³⁰ But God raised him from the dead ... And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. ³⁵ Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. Acts 13:28, 29, 34, 35.

Also the Apostle Peter never forget the message of the risen Lord, but continued preaching it as did Paul and all the other Apostles.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot: ²⁰ Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, ²¹ Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.” 1 Peter 1:18-21. (Acts 3:26; 5:30; 10:30; 13:33).

The highlight of the message of the risen Lord, which is as relevant today as it was approximately two thousand years ago, is captured by the Apostle Paul in **1 Cor. 15:12-22**.

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ¹³ But if there be no resurrection of the dead, then is Christ not risen: ¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised: ¹⁷ And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸ Then they also which are fallen asleep in Christ are perished. ¹⁹ If in this life only we have hope in Christ, we are of all men most miserable. ²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹ For since by man came death, by man came also the resurrection of the dead. ²² For as in Adam all die, even so in Christ shall all be made alive.”

“Christ had foretold that deceivers would arise, through whose influence “iniquity” should “abound,” and “the love of many” should “wax cold.” Matthew 24:12. He had warned the disciples that the church would be in more danger from this evil than from the persecution of her enemies. Again and again Paul warned the believers against these false teachers. This peril, above all others, they must guard against; for by receiving false teachers, they would open the door to errors by which the enemy would dim the spiritual perceptions and shake the confidence of those newly come to the faith of the gospel. Christ was the standard by which they were to test the doctrines presented. All that was not in harmony with His teachings they were to reject. Christ crucified for sin, Christ risen from the dead, Christ ascended on high—this was the science of salvation that they were to learn and teach.”¹²

THE DATE OF RISE

Just before His death in A.D. 31, Christ inaugurated the early church movement, and within ten days of so doing the mighty display of the Holy Spirit on the day of Pentecost occurred testifying to it being of Jehovah. “When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished.”¹³

CHALLENGE

As in the former movement a challenge arose, so likewise a similar challenge arose here. Speaking under inspiration to the Elders of the church at Ephesus the Apostle Paul makes a prediction and gives a warning which was manifested then and has been seen and will be seen in all movements led by God.

“after my departing shall grievous wolves enter in among you, not sparing the flock. ³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”
Acts 20:30.

This challenge of drawing away, decimated the movement and culminated in the exaltation of “the man of sin sitting in the temple of God showing himself to be God.” This drawing away is seen in every movement from then to the present time and even before Acts 5:36, 37.

THE REACTION

As in the case of all movements called of God there is reproach persecution and expulsion from the apostate movement, and even death.

“And they called them [Peter and John], and commanded them not to speak at all nor teach in the name of Jesus ... So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.” **Acts 4:18, 21.**

“And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.” Acts 5:40.

“Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” Heb. 10:33.

Note Paul’s confession of the persecution of those of the way, the movement, prior to his conversion. Those of the movement were treated as slaves, being bound and punished and of course put to death.

“I persecuted this way unto the death, binding and delivering into prisons both men and women. ⁵ As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. Acts 22:4, 5.

“I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. ¹⁰ Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. ¹¹ And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Acts 26:10, 11.

At Corinth he says,

“For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.” 1 Cor. 15:9.

And again in Galatia,

“For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.” Gal. 1:13.

“As Christ’s earthly ministry drew to a close, and He realized that He must soon leave His disciples to carry on the work without His personal supervision, He sought to encourage them and to prepare them for the future. He did not deceive them with false hopes. As an open book He read what was to be. He knew He was about to be separated from them, to leave them as sheep among wolves. He knew that they would suffer persecution, that they would be cast out of the synagogues, and would be thrown into prison. He knew that for witnessing to Him as the Messiah, some of them would suffer death.”¹⁴

APOSTASY OF THE MOVEMENT

The Apostles Paul and John under inspiration predicted the apostasy of the movement at this time. Paul speaking to the Elders of the church of Ephesus and the church at Thessalonica respectively said,

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20:29, 30.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.” 2 Thess. 2:3.

And John in **Rev. 2:1-5** speaking of the said church at Ephesus says,

“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; ² I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: ³ And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. ⁴ Nevertheless I have somewhat against thee, because thou hast left thy first love. ⁵ Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

“During the lives of the apostles the church remained comparatively pure. But “toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, ... came forward and new-modeled the cause.”—Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result “a pagan flood, flowing into the church, carried with it its customs, practices, and idols.”—Gavazzi, *Lectures*, page 278. **GC 384.5**

This early church movement not giving heed to the words of admonition of the Spirit continued in a downward course ending in apostasy with the rejection of God's leading and the establishment of the man of sin, the antichrist, sitting in the temple of God saying he is God.

11. E.G. White Desire Ages 291.3
12. E.G. White Acts of the Apostles 473.3
13. E.G. White Acts of the Apostles 38.3
14. Acts of the Apostles 21.1.

CHAPTER 3

From the Early Church Movement to the 16th Century Reformation Movement

THE MAN OF GOD'S 3RD MOVEMENT

This movement was called out from apostate Christianity under the preaching of Martin Luther. “Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the

reformation of the church and the enlightenment of the world.”¹⁵

“Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.”¹⁶

THE CALL

“...Luther received at the University of Wittenberg the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures.”¹⁷

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of

Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth."¹⁸

THE MESSAGE

Justification by faith alone, and the Bible as the sole authority was the message for this time. With the Bible as the basis of his teachings, he declared justification was *sola fide* (by faith alone) and based on *sola scriptura* (the scriptures alone) in all his theology.

From 1510 to 1520, Luther lectured on the Psalms, and on the books of Hebrews, Romans, and Galatians. As he studied these portions of the Bible, he came to view the use of terms such as penance and righteousness by the Catholic Church in new ways. He became convinced that the church was corrupt in its ways and had lost sight of what he saw as several of the central truths of Christianity. The most important for Luther was the doctrine of justification—God's act of declaring a sinner righteous—by faith alone through God's grace. He began to teach that salvation or redemption is a gift of God's grace, attainable only through faith in Jesus as the Messiah. "This one and firm rock, which we call the doctrine of justification", he writes, "is the chief article of the whole Christian doctrine, which comprehends the understanding of all godliness."

Luther came to understand justification as entirely the work of God.

This teaching by Luther was clearly expressed in his 1525 publication *On the Bondage of the Will*, which was written in response to *On Free Will* by Desiderius Erasmus (1524). Luther based his position on predestination on St. Paul's epistle to the Ephesians 2:8–10. Against the teaching of his day that the righteous acts of believers are performed in cooperation with God, Luther wrote that Christians receive such righteousness entirely from outside themselves; that righteousness not only comes from Christ but actually is the righteousness of Christ, imputed to Christians (rather than infused into them) through faith. “That is why faith alone makes someone just and fulfills the law,” he writes. “Faith is that which brings the Holy Spirit through the merits of Christ.” Faith, for Luther, was a gift from God; the experience of being justified by faith was “as though I had been born again.” His entry into Paradise, no less, was a discovery about “the righteousness of God”—a discovery that “the just person” of whom the Bible speaks (as in Romans 1:17) lives by faith. He explains his concept of “justification” in the Smalcald Articles:

The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification (Romans 3:24–25). He alone is the Lamb of God who takes away the sins of the world (John 1:29), and God has laid on Him the iniquity of us all (Isaiah 53:6). All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood (Romans 3:23–25). This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith

alone justifies us ... Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls (Mark 13:31).”¹⁹

Date of rise. The Protestant Reformation began in 1517 when Martin Luther, a German monk nailed ninety-five theses on the door of the church at Wittenberg challenging the papacy’s power and efficacy of indulgences and purgatory. “On 31 October 1517, Luther wrote to his bishop, Albrecht von Brandenburg, protesting against the sale of indulgences. He enclosed in his letter a copy of his “Disputation on the Power and Efficacy of Indulgences”, which came to be known as the Ninety-five Theses ... Why does the pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with the money of poor believers rather than with his own money?”²⁰

Luther objected to a saying attributed to Tetzel that “As soon as the coin in the coffer rings, the soul from purgatory (also attested as ‘into heaven’) springs.” He insisted that, since forgiveness was God’s alone to grant, those who claimed that indulgences absolved buyers from all punishments and granted them salvation were in error. Christians, he said, must not slacken in following Christ on account of such false assurances.”²¹

THE REACTION TO THE MOVEMENT

On 15 June 1520, the Pope warned Luther with the papal bull (edict) *Exsurge Domine* that he risked excommunication unless he recanted 41 sentences drawn from his writings, including the Ninety-five

Theses, within 60 days. That autumn, Eck proclaimed the bull in Meissen and other towns. Von Miltitz attempted to broker a solution, but Luther, who had sent the pope a copy of *On the Freedom of a Christian* in October, publicly set fire to the bull and decretals at Wittenberg on 10 December 1520, an act he defended in *Why the Pope and his Recent Book are Burned and Assertions Concerning All Articles*. As a consequence, Luther was excommunicated by Pope Leo X on 3 January 1521, in the bull *Decet Romanum Pontificem*.

“... private conferences were held to determine Luther’s fate. The emperor presented the final draft of the Edict of Worms on 25 May 1521, declaring Luther an outlaw, banning his literature, and requiring his arrest: “We want him to be apprehended and punished as a notorious heretic.” It also made it a crime for anyone in Germany to give Luther food or shelter. It permitted anyone to kill Luther without legal consequence.”

“When the prelate saw that Luther’s reasoning was unanswerable, he lost all self-control, and in a rage cried out: “Retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church.” And he finally declared, in a haughty and angry tone: “Retract, or return no more.”—D’Aubigne, London ed., b. 4, ch. 8.²²

Intense persecutions caused thousands of Protestants all over Europe to flee their homes. Murders were perpetrated by the Catholic church on those who aligned with the Reformation. The St. Bartholomew Day Massacre in France on 24th August 1572 by the Roman Catholics is purported to have resulted in the murder of between 30,000 and 100,000 Huguenots Protestants across France.

CHALLENGE

“But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.”

“A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven ... They rejected the great principle which was the very foundation of the Reformation—that the word of God is the all-sufficient rule of faith and practice; and for that unerring guide they substituted the changeable, uncertain standard of their own feelings and impressions.”²³

“The opposition of the pope and the emperor had not caused him [Luther] so great perplexity and distress as he now experienced. From the professed friends of the Reformation had risen its worst enemies.”²⁴

“Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have

enabled him to do good; but he had not learned the first principles of true religion. “He was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself.”—Ibid., b. 9, ch. 8. He was ambitious to obtain position and influence, and was unwilling to be second, even to Luther.”²⁵

APOSTASY

With the power of the Holy Spirit and the word of God giving such a glorious start to this movement as all others, it is sad to see how such could sink into apostasy after many years.

“The spirit of worldly conformity is invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: “The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.... Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, ‘We are rich, and increased in goods, and stand in need of nothing.’”—Second Advent Library, tract No. 39.”²⁷

“It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.”²⁸

“At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: “Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.” But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly.”²⁹

But as always, before its complete apostasy, God identified and called out one to continue his movement in the person of the farmer, William Miller.

15. E.G. White Great Controversy 120.1.

16. E.G. White Great Controversy 120.2

17 E.G. White Great Controversy 125.2.

18. Desire of Ages 232.2

19. Martin Luther, Wikipedia. Justification by faith alone. Main Article: Sola fide

20. Wikipedia

21. Wikipedia

22. E.G. White Great Controversy 186.1

23. E.G. White Great Controversy 186.2

24. E.G White Great Controversy 187.4

25. E.G. White Great Controversy 191.1

26. E.G. White Great Controversy 388.1

27. E.G. White Great Controversy 382.2

28. E.G. White Great Controversy 382.3

29. E.G. White Great Controversy 382.3

CHAPTER 4

From Apostasy of the 16th Century Movement to the Millerite Movement

THE 1ST AND 2ND ANGELS MOVEMENTS

Called out from the apostasy of the Reformation, the Sardis churches in the USA heralded the second coming of Christ.

THE CALL

“An upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ’s second coming.”³⁰

THE MAN OF GOD'S 4TH MOVEMENT

“Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly to endure toil, privation, and suffering.”³¹

THE MESSAGE

“To William Miller and his collaborators it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ’s speedy return. Far and wide spread the message of the everlasting gospel: “Fear God, and give glory to Him; for the hour of His judgment is come.”³²

In many of the large cities of the East the first and second angels’ messages were proclaimed during the 1844 movement.”³³ “The message of the first angel and the message of the second angel had been sounded in the proclamation of the Advent message.”³⁴ “Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, “Babylon is fallen, is

fallen, that great city.” Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches. In connection with this message the “midnight cry” was given: “Behold, the Bridegroom cometh; go ye out to meet Him.” In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble.³⁵

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.”³⁶

THE DATE

From the spring to the autumn of 1844 under the preaching of William Miller and his associates.

THE RESULTANT REACTION

On preaching the message of the second coming of Christ several thousand people joined the movement. With the passing of the expected date for the return of Christ many thousands who at first were convicted abandon the

movement and went back to their churches and into the world. There was much jeering and ridicule of his followers. “... ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, “the pillar and ground of the truth.” Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.”³⁷

THE CHALLENGE

“The time of expectation passed, and Christ did not appear for the deliverance of His people ... There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.”³⁸

“They [Millerites] desired only to strengthen all Christian bodies in the hope of, and preparation for, the soon-coming second advent, and to leave believers in peace and love in the congregations with which they were connected. But many of the churches had now become unwilling to hear the message of the return of the Lord, and determined opposition developed against any public expression in prayer and social meetings of the Christian’s hope.”³⁹

The doors of the churches soon closed against the heralds of the advent, and every effort was made to prevent the spread of the advent doctrine. Strangely enough, according to Litch, there was as much opposition to the doctrine of Christ’s imminent coming itself as to the “1843” time feature. It was their premillennialism that cut squarely across the current of popular theology. And when members were forbidden to speak of their hope of soon seeing the King of kings in His beauty, they felt they could only go apart by themselves where they could enjoy that rightful privilege.⁴⁰

Miller’s pre-millennialism, though in reality but the continuation of the earlier teaching of the church, was increasingly looked upon as a heresy, and regarded as a new and subversive doctrine. It was therefore bound to encounter growing opposition—or, at the very least, to be countered by inertia. Leaders of various church groups began to challenge the Adventist lecturers at their conferences, and resolutions were passed putting the ban on Adventist teaching. Credentials were taken away and

ministers discharged. This brought on the time of inevitable separation. Various ministers, along with their congregations, had become Adventists. Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body.⁴¹

APOSTASY

My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven.⁴²

If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side

with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.⁴³

30. E.G. White Great Controversy 317.1
31. E.G. White Early Writings 232.1
32. E.G. White Christ in His Sanctuary 118.2
33. E.G. White 9T 98.1
34. E.G. White Early Writings xx.1
35. E.G. White Christian Experience and Teachings of Ellen G. White 50.4.
36. E.G. White Great Controversy 401.3
37. E.G. White Great Controversy 376.1
38. E.G. White Great Controversy 374.1
39. Leroy E. Froom Prophet Faith of our Fathers 764.3
40. Leroy E. Froom Prophet Faith of our Fathers vol. 4 4 764.4
41. Leroy E. Froom Prophet Faith of our Fathers vol.4 767.1
42. E.G. White Early Writings 257.1
43. E.G. White Early Writings 258.1

CHAPTER 5

From the Millerite Movement to the 3rd Angel Movement

THE 3RD ANGEL MOVEMENT

Called by God, led and guided by the visions, dreams, and instruction He gave to the prophet of the movement.

THE WOMAN OF THE 5TH MOVEMENT

E.G. White. She like other prophets, Moses, Jeremiah, and Isaiah, all made excuses for not wanting to take on such heavy burdens as God's mouth piece. "My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should

surely be lost. I went to the Lord in prayer and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, “Make known to others what I have revealed to you.”⁴⁴

In my next vision I earnestly begged of the Lord that, if I must go and relate what He had shown to me, He would keep me from exaltation. Then He showed me that my prayer was answered, and if I should be in danger of exaltation His hand would be laid upon me, and I would be afflicted with sickness. Said the angel, “If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life and drink of the water of the river of life.”⁴⁵

THE CALL

Out of the disappointment of Miller’s prediction that Christ would return to the earth in Autumn of 1844, the 3rd Angel Movement was called.

THE MESSAGE

The sanctuary truth. The final atoning work of Christ for humanity as High Priest began in 1844 when he went into the Most Holy place of the heavenly sanctuary (Dan.7:9, 10, 13) to do a work of investigation of his professed people, first for the dead and then for the living at the end of the 2300 days’ prophecy.

“The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious,

showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence ... Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus."⁴⁶

God sent a further message to the 3rd Angel Movement to arouse the people to their need of Jesus, whom they had lost sight of, in order to stand in the judgement. "The Lord in His great mercy sent a most precious message to

His people through Elders Waggoner and Jones [in 1888]. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."⁴⁷

THE DATE OF RISE

October 1844 after the great disappointment of the expected return to the earth by Christ.

THE CHALLENGE

This doctrine was met with ridicule and rejection and called a face saving device by Evangelicals and other Christian denominations because of the disappointment of 1844. Many SDA theologians who left the movement, attacked, dismissed and discarded the message of the sanctuary as false.

C.L. Price: “What has defiled the sanctuary and made necessary its ‘cleansing’ is its defilement by the little horn. Confessed sins are not referred to at all; that is an alien thought, wholly brought in by the Adventist writers themselves.”

Dr. Desmond Ford:

“When would heaven intervene and stop the wicked aggressor? Verse 14 was the answer to that inquiry. But SDAs refuse to connect the two! Instead, they jump from the theme of evil deeds by an anti-God power to the theme of sins of the saints defiling a heavenly sanctuary. Let it not be missed: the context says nothing about believers defiling anything. Nor do the Old or New Testaments anywhere else teach that confessed sins defile the heavenly sanctuary. Even on earth the sanctuary of Moses was defiled by the act of sin, not by its confession. (Num. 19:13,20; Lev. 20:3)”

Dr. Robert Brinsmead:

“In the context of Daniel 8:14, ‘cleansing the sanctuary’ means cleansing it from the pollution of the desolator (see Dan. 11:31 for a parallel scripture). To introduce into Daniel 8:14 the idea of cleansing the sanctuary from the confessed sins of the saints is not only a diversion but contrary to the context. The sanctuary is defiled not by the confessed sins of the saints, but by the evil actions of the little horn. (Even in the Old Testament tabernacle, which the Adventist interpretation brings in at this point, what defiled wasn’t confessed sins but covenant-breaking and unconfessed sin.)”

Dr. Raymond Cottrell:

“In 1958 the Review and Herald Publishing Association needed new printing plates for the classic book Bible Readings, and it was decided to revise it where necessary to agree with the Commentary. Coming again to the Book of Daniel I determined to try once more to find a way to be absolutely faithful to both Daniel and the traditional Adventist interpretation of 8:14, but again found it impossible. I then formulated six questions regarding the Hebrew text of the passage and its context, which I submitted to every college teacher versed in Hebrew and every head of the religion department in all of our North American colleges---all personal friends of mine. Without exception they replied that there is no linguistic or contextual basis for the traditional Adventist interpretation of Daniel 8:14.”

APOSTASY

“When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.”⁴⁸

The Prophet sounds an ominous warning to the movement which had such high standing in the sight of all those who heard of her

renown at the first.

“I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the “unity of the Spirit” in the bonds of peace, we will not with pen or voice cease to protest against bigotry.”⁴⁹

Has the hope of the prophet “that there would not be the necessity for another coming out” been realized?

God sent two final messages to heal their backsliding, the first, in 1888 called “a most precious message” sent by God through Elders A.T Jones and E.J Waggoner to keep the movement on a right course and in sync with him, and then in the 1950s through Pastors’ Robert J. Weiland and Donald K. Short. The movement rejected these calls to reform, and after the death of the Prophet in 1915 drifted farther and farther away from God’s original call. Then in the 1956-57 period the leadership entered discussion with Evangelicals of the Sardis churches which rejected the 3rd Angel Message in 1844. These discussions led to the renunciation of the distinct doctrines of the human nature of Christ in the incarnation, and the final atonement which Christ is now making for His people in the heavenly sanctuary. Israel of old who closed their probation as a nation called of God in A.D. 31, but

was finally rejected of God at the end of the allotted four hundred and ninety years in A.D. 34. The SDA church, as a movement, was called by God in 1844, after the great disappointment. She spurned all his overtures and rejected all the calls of God to reform, until she finally identified with the antichrist in denying the doctrine of Christ coming in the flesh (2 John 1:7) in the 1956-57 period. As a result, she ceased to be God's channel of light.

Through one of its major publication, Questions on Doctrine (QOD), the SDA organization continues promulgating the erroneous doctrine that Christ did not come in same fallen nature as the children of Adam. This publication is an official document as shown in the introduction of the said publication.

“The writers, counselors, and editors who produced the answers to these questions have labored conscientiously to state accurately the beliefs of Seventh-day Adventists. But because of the very nature of the Seventh-day Adventist Church organization no statement of Seventh-day Adventist belief can be considered official unless it is adopted by the General Conference in quadrennial session, when accredited delegates from the whole world field are present. The answers in this volume are an expansion of our doctrinal positions contained in the official statement of Fundamental Beliefs already referred to. Hence this volume can be viewed as truly representative of the faith and beliefs of the Seventh-day Adventist Church.”
QOD 8, 9.

An extract from Andrews University in Berrien Springs, Michigan, USA relative to the said book states, “No other book has aroused so much controversy in the history of the Seventh-day Adventist Church

as *Seventh-day Adventists Answer Questions on Doctrine*. Published in 1957 as a direct result of the dialogues between evangelicals Walter Martin and Donald Grey Barnhouse and a select group of Adventist leaders, *Questions on Doctrine* was hailed initially as the apology par excellence of Adventism by its writers and promoters. However, when the book came out, it created great uproar among Adventists who questioned whether it accurately represented Adventist theology and the writings of Ellen White, in particular.”

A major objection to the erroneous teaching contained in the publication was by a retired SDA educator, M.L. Andresen on the page 383 of the book which states that Christ was, “exempt from inherited passions and pollutions that corrupt the natural descendants of Adam.”

One needs only to consult the Bible for the true teaching of the doctrine of the human nature of Christ which is summed up in the following texts. “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.” Rom. 1:3. Of course David was of the same nature as we are. “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Rom. 8:3. The only flesh which is known to humanity after Adam’s fall is sinful fallen flesh of all humanity. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil ... ¹⁶ For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” Heb.2:14, 16. The seed of Abraham was those of the Jewish nation of which Christ was a descendant.

In our day the essential truth which will lead to the abomination of desolation standing in the holy place is the rejection of the truth of the nature which Christ assumed as a man. This truth has and will continue to lead to the persecution of its proponents. The rejection of which will just as surely lead to the abomination of desolation being set up and standing in the holy place, the church of God, as verily the rejection of Christ as God led to the same abomination of desolation standing in the holy place in A.D. 70.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³ And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” 1 John 4:1-3

Here the apostle makes it crystal clear that anyone who does not admit that Christ has come in the flesh and as Paul put it “in the likeness of sinful flesh” such a person or organization is antichrist which is the “abomination of desolation.” Again John says:

“... this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ⁷ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ⁸ Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. ⁹ Whosoever transgresseth, and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.” 2 John 1:6-11

This doctrine of the nature of Christ i.e. the flesh and blood nature which he took on in the incarnation is the central doctrine of salvation and redemption, thus if the church of God does not hold to it, it becomes antichrist and hence the “abomination of desolation” will stand on holy ground and it will be desolated by the armies of Rome which espouses this doctrine.

As stated previously the 3rd Angel Movement which espouses the commandments of God and the faith and testimony of Jesus Christ was called of God. But the endorsement of the false teaching that Christ came in the sinless flesh of Adam before the fall in one of its flagship publications “Questions on Doctrine” and kindred other publications identifies it with antichrist of the last days which teaches the damnable erroneous heresy of the nature of Christ as coming in the sinless human nature of Adam before the fall. It is tantamount to the doctrine of the immaculate conception which Rome espouses. It is this doctrine more than anything else which when accepted by the church of God determines “the abomination of desolation” standing on holy ground in the end time.

Consider the following from the SDA theologians’ premier magazine in 1962 “The Incarnation and Nature of Christ.” After quoting the SOP please notice their comments that follow in the second paragraph.

“Christ took upon Him the form of sinful man, clothing His divinity with humanity. But He was holy, even as God is holy. He was the sin-bearer, needing no atonement. Had He not

been without spot or stain of sin, He could not have been the Saviour of mankind. One with God in purity and holiness, He was able to make a propitiation for the sins of the world”.⁵⁰

“The expression that “Christ took upon Him the form of sinful man” must not be construed to mean that Jesus came into the world tainted with sin. He had the form and fashion of a man, but, as we have already learned, and as the quoted lines themselves clearly affirm, He was without a stain of sin.

Likewise, Paul’s expression “God sending his own Son in the likeness of sinful flesh” (Rom. 8:3) must not be interpreted to mean that God sent His Son in sinful flesh. A likeness is a resemblance, a similarity, a similitude, a semblance, a form, an external appearance (see *A Dictionary of English Synonyms*, by Richard Soul), and not something absolutely the same as another thing. A photograph of a person, for instance, is a likeness of the outward appearance of the person who sat for it, but it is not otherwise a likeness of that person. So with the flesh of Christ. It resembled the flesh of the men around Him, but it was free from the taint of sin.”⁵¹

In the paragraph above is the erroneous doctrine of the flesh in which Christ came that the John warned us against. Consider the words of one on this matter of whom the servant of God said brought a most precious message at the 1888 General Conference in Minneapolis, and she herself.

“God sending his own Son in the likeness of sinful flesh,” in order “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Now, do not get a wrong idea of that word “likeness.” It is not the shape; it is not the photograph; it is not the likeness in the sense of an image; but it is likeness in the sense of being like indeed. The word “likeness” here is not the thought that is in the second chapter of Philippians, where it is shape, the form, or likeness as to form; but here, in the book of Hebrews, it is likeness in nature, likeness to the flesh as it is in itself, God sending his own Son in that which is just like sinful flesh. And in order to be just like sinful flesh, it would have to be sinful flesh; in order to be made flesh at all, as it is in this world, he would have to be just such flesh as it is in this world, —just such as we have, and that is sinful flesh. This is what is said in the words “likeness of sinful flesh.”⁵²

Further, “If man had remained where God put him and as he put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly; but it hurts. Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us; for he was one of us. In him there were things that reached him from Adam; in him there were things that reached him from David, from Manasseh, from the genealogy away back from the beginning until his birth.

Thus in the flesh of Jesus Christ, —not in himself, but in his flesh, —our flesh which he took in the human nature, —there were just the same tendencies to sin that are in you and me. And when he was tempted, it was the “drawing away of these desires that were in the flesh.” These tendencies to sin that were in his flesh, drew upon him, and sought

to entice him, to consent to the wrong. But by the love of God and by his trust in God, he received the power, and the strength, and the grace to say, “No,” to all of it, and put it all under foot. And thus being in the likeness of sinful flesh, he condemned sin in the flesh. All the tendencies to sin that are in me were in him, and not one of them was ever allowed to appear in him. All the tendencies to sin that are in you were in him, and not one of them was ever allowed to appear, — everyone was put under foot, and kept there.

All the tendencies to sin that are in the other man were in him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in his human flesh, and not one of them was ever allowed to appear; he conquered them all. And in him we all have victory over them all.”⁵³

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam, He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.”⁵⁴

“Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man’s nature after the race had wandered four thousand years from Eden, and from their original state

of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.”⁵⁵

Any deviation from this defining doctrine of the nature of Christ in the incarnation places persons in the category of an antichrist and aligns them with the antichrist. The antichrist is not some man to come as some teach and believe, but has been present for centuries spreading this soul damning and destructive doctrine that Christ came in the flesh and blood nature of Adam before the fall. This doctrine originated from the pit of hell where Satan lives and rules.

Every one of the above quoted texts and the writings of E.G. White and A.T. Jones show that the nature of Christ as He traversed this earth was that of the nature of all the fallen sons of Adam. With the erroneous teaching in the book *QOD*, and other publications like *Movement of Destiny (MOD)*, by Edwin LeRoy Froom which have not been denounced and removed from circulation, one can only conclude that such is the continued position by the leaders of the SDA organization. This being so the Apostle John’s words are most applicable here, “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” 2 John 1:7.

44. E.G. White Early Writings 20.2.

45. E.G. White Early Writings 21.1.

46. E.G. White Great Controversy 435.2

47. Testimony to Ministers 91.2.

48. E.G. White Manuscript Releases 14:102 (1903).

49. The Ellen G. White 1888 Materials, 356, 357

(1889)

50. E.G. White The Youth’s Instructor, Sept. 21, 1899

51. Ministry Magazine, January 1962

52. A.T. Jones 1895 GC Bulletin page 177 (Righteousness by Faith Sermon 13)

53. A.T. Jones 1895 GC Bulletin page 188, 189 (The Third Angel Message Sermon 14)

54. E.G. White DA 48.6

55. E.G. White RH July 28, 1874, par. 1

CHAPTER 6

From the 3rd Angel Movement to the Character of God (COG) Reformation

THE COG REFORMATION MOVEMENT

This movement was called and raised up by God under the teaching of F.T. Wright and others in Australia in the 1970s with the discovery of the 1888 messages by A.T. Jones and E.J. Waggoner. Like all others whom God called to give His message these men were ostracized and disfellowship. This movement spread to the Caribbean around the mid-1980s, though the broad strokes of the message were being presented by Dr. Elliott Douglin in the late 1970s, first in churches in Barbados, and especially at an East Caribbean Conference (ECC) camp meeting held in St. Lucia in 1977. Like all other movements

other persons were also proclaiming the message in other parts of the world.

THE CALL

Out of the apostasy of the SDA organization whose leadership in the 1950s reneged on the critically important truths of the final atonement in the heavenly sanctuary and the doctrine of the human nature of Christ in the incarnation. Leadership in the ECC tried to stymie the advancing light on the character of God, calling its proponents off shoots. The mandate of the reform was not to form a new organization, like they feared, but rather to restore the walls of the peculiar truths which have been broken down. Like Christ and other reformers who were loath to leave the churches they loved, but being also forced out, they turned to another class who heard them gladly.

THE MESSAGE

The truth of the COG message presents God in the light of unconditional agape love. This is the last message to be given and demonstrated to the world in the lives of His people before the return of Christ. “It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and

truth.”⁵⁰

Those who wait for the Bridegroom’s coming are to say to the people, “Behold your God.” The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.⁵¹

To some the character of God message is only that God does not destroy, which is seen as the final act of not listening to and accepting what He says, are given up to the consequences of their choice, annihilation by sin. This perspective is more of a theory than the demonstration which Jesus, the Son of God, revealed of his Father while he tabernacled among us. His constant refrain was “If ye know these things, happy are ye if ye do them.” “... My meat is to do the will of him that sent me, and to finish his work.” “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.” John 13:17; John 4:34; Luke 6:47. It is this doing, this demonstrating, that reveals the real character of God. Until and unless this becomes the way of life of God’s movement at this time, the character of God will remain an illusion in our experience of the truth.

To help us understand clearly what is meant by the character of God, Christ shows that God not only does not kill, harm, or destroy, but he says, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. 5:44, 45. Also, “For whosoever shall do the will of my Father which is in heaven, the

same is my brother, and sister, and mother.” Matt. 12:50. Further, the record says of Christ, “... God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Act 10:38.

Christ was incessantly attacked by the religious leaders of the day, but in every experience, He only manifested His Father’s character. The ultimate manifestation of God’s character is seen in His last experiences on earth, when He was wrongly accused, tried, and condemned to death by crucifixion, by false accusers instigated by Satan.

“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ³⁴ Then said Jesus, Father, forgive them; for they know not what they do.” Luke 23:33, 34.

This is what it means to not only speak of the character of God but to demonstrate what it is. Forgiving those who have done you grievously wrong; and have been working both overtly and covertly to destroy your influence, and hinder the promulgation of the truth while seeking to elevate themselves, is the greatest demons

“Truth is pure and uncorrupted. Let it dwell in the heart. Let the determination ... be, “I will be a Christian, for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me, for only those who reveal Christ in this world can enter the courts of heaven.”⁵²

The character of God is the revelation, the manifestation, the demonstration of the behavior of God. It is the doing that God commends, for He says in the parable of the of the talents, “well

done thou good and faithful servant,” and not “well said.” This is the Character of God message in verity.

DATE OF RISE

October 1984, the mid-point in the fourth generation after 1844.

THE RESULTANT REACTION

The leader of the movement in the Caribbean, Dr. Douglin, one of the workers summarily dismissed by the ECC of SDA, was asked to present his teachings of the Character of God for scrutiny by the ECC. Being unable to find any Biblical or SOP grounds for rejecting the message they sent a copy of his dissertation to the General Conference of SDAs. The response was that there was nothing in the document that warranted disfellowship, but having done their deed it would have been an embarrassment and crushing defeat to reinstate those whom they disfellowship.

But members who heard this liberating message implored Dr. Douglin, who was disfellowship and hence barred from speaking in the churches of the ECC, to continue teaching the message to them. Large numbers attended the gathering of the first meeting which was held in a park in the eastern parish of St. Philip in Barbados.

A park in the northern parish of St. Peter became the preferred site for Sabbath meetings. This continued for some months until asked by government under the influence of a SDA government minister to desist from using the park for such meetings.

Church board meetings were convened in those churches where

members fellowshipped. There were interrogations by the Pastors and church board members for the stance they took and threatened with disfellowship. Many were also ridiculed and maligned by family, friends, and former brethren. Some SDA parents of those who joined the movement even asked their children to leave their homes. Members were called off-shoots and other derogatory names; some were even told that for leaving the organization they were “lost”. Disfellowship letters were served on these members. In some quarters members who remained faithful to the church accused they former brethren of being Catholics and that they should not be listened to or even associated with.

At the time these happenings were taking place, a quadrennial meeting of the ECC was in progress in Barbados, a leak of the separation in the church was made public and published in the Nation Newspaper of June, 1985.

Along with Dr. Douglin, others who also worked at the headquarters of the ECC of SDAs for several years, were also summarily dismissed from employment without compensation for accepting the message. False reports were circulated that the movement was teaching the diabolical doctrine of wife swapping and even polygamy. Such was the ridicule members were accused of and subjected to because of the stance they took for what they believed to be the word of truth.

THE CHALLENGE

As in all the movements of God challenges arise from those closest to leadership. After the initial rapid spread and embrace of the message of the character of God, many persons affiliated with leadership in

several places ventured out on their own. Some teaching curious doctrines and downright errors. Chief among which is the teaching of the error of religious liberty for gospel order. Not understanding that religious liberty has to do with a person's individual right to obey God according to the dictates of his/her conscience. But as it relates to gospel order, which is the working relationship sustained by members in relation to the body of Christ, no one can strike out on his/her own without reference to the body with which they are associated and still claim to part of the body.

“All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren.”⁵³

This erroneous mixing of one for the other has led persons to dissociate from the movement called by God and establish their own brand of a movement fulfilling the prediction of the Apostles Paul and John who said,

“Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.” Acts 20:30.

“They went out from us, but they were not of us; for if they had

been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” 1 John 2:19.

Splinter groups which were affiliated to the movement in North America and the Caribbean abandoned the movement, while still claiming to believe the same things as the movement called by God, have gone about establishing their own brand led by disaffects. Other groupings denouncing the glorious truth of the character of God have fallen into heinous error, even teaching that only the Old Testament is sufficient for them. Another even asserting that the message of the character of God is diabolical heresy and have alleged that Jesus Christ is the new Lucifer, light bearer.

APOSTASY

All the movements except the final one will experience apostasy. This will be so until the last movement experience the victory of Christ in their life with the righteousness of Christ fully reproduced in them.

“God requires a constant doing on the part of His people; and when they become weary of well-doing, He becomes weary of them. I saw that He is greatly displeased with the least manifestation of selfishness on the part of His professed people, for whom Jesus spared not His own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth’s gain. All such will be sifted out from God’s people.”⁵⁴

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.”⁵⁵

There have been many among those who were and are leaders in this movement that will give up on the defining message of the Character of God, i.e. not the living being honest and transparent in all their dealings with their brethren. Some will resort to activities inimical to their beliefs of the character of God. Like some of the leaders in Christ’s day, leaders of every succeeding movement are the ones who lead the movement into apostasy, or are the last to respond and proclaim the new message. It will be no different in this one. All such will be sifted out thus preparing the way for the final movement. Like the early church movement which went forth conquering and to conquer under the leadership of the Apostles, God will raise up loud cry messengers out of this movement, remembering the movement is of worldwide extent. These will present “the last message of mercy to a dying world,” and form the base of the next movement calling God’s “other sheep” out of Babylon (Rev. 18:1-4) and with them constitute the 144,000.

They will receive the latter rain endure, and pass through the image and mark of the beast crisis, endure the judgment of the living, and receive the seal of God in their foreheads. Afterwards they will pass through the closure of probation, the time of Jacob’s trouble and see Christ coming in the clouds of heaven having not tasted of sleep (death), being part of God’s final movement.

- 50. E.G. White Christ's Object Lessons 415.3
- 51 E.G. White Christ's Object Lessons 415.5
- 52. E.G. White Child Guidance 548.2
- 53. E.G. White Counsels to the Church 244.4
- 54. E.G. White 1SG 181.1
- 55. E.G. White Great Controversy 608.2

CHAPTER 7

From the Character of God Reformation to the Loud Cry Movement

THE LOUD CRY MOVEMENT

Called and raise up by God under the preaching of the loud cry messengers.

THE CALL

Made to all religions and individuals world-wide by the loud cry messengers who are sealed. The call of the loud cry messengers is to come out of Babylon into the final body of Christ, preparatory for His 2nd coming in the clouds of heaven.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4.

THE MESSAGE

The Sabbath truth will be the last defining message given to the world that will determine who are the people of God. “The Sabbath will be the focal point of conflict between good and evil during the final time of trouble.”⁵⁶ It will bring the world to a final decision for the establishment of the kingdom of God or that of Satan.

God has placed in our hands a banner upon which is inscribed: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. This is a distinct, separating message, a message that is to give no uncertain sound.⁵⁷

“I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And

at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."⁵⁸ "The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary."⁵⁹

DATE OF RISE.

At the beginning of the time of trouble prior to probation closure.

RESULTANT REACTION

These Sabbath keepers will be unable to buy or sell (Rev. 13:17), or be protected by the laws of the countries in which they live. A decree before probation closes will finally be passed to exterminate all those who are not part of the world Eco-politicoreligious system, but sought to be carried out after the closure of probation at the time of plagues two and three.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. ⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. ⁵ And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. ⁶ For they have shed the blood of saints and prophets, and thou hast

given them blood to drink; for they are worthy.” Rev. 16:3-6.

“Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives.”⁶⁰

“I was shown that if God’s people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”⁶¹

This group will be the last of the woman’s seed, the remnant, “which keep the commandments of God, and have the testimony of Jesus Christ.” They will be attacked with a relentless fury second only to the attack on Christ as He traversed the earth. But praise, and honour, and glory, and thanksgiving to God our Father, and our Lord Jesus, they will be victorious. Praise to Jehovah.

THE CHALLENGE

There will be no challenge from members of this movement as they will all have the mind of Christ with the character of God fully reproduced in them having been sealed, and reflecting the glory of

God as seen in the face of Jesus.

APOSTASY

There will be no apostasy in their ranks as they would have received the sealed of God in their foreheads while still living in sinful fallen human nature.

THE FINAL OUTCOME

*I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ³ Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. ⁴ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. **Rev. 14:1-4.***

Having been fitted up by the latter rain and received the seal of God on the earth, John sees this same group in heaven victorious before the throne of God.

*“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. ³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” **Rev. 15:2, 3.***

For six thousand years Satan filled the earth with woe and misery to hurt God and Christ, and for those six thousand years God has borne long and waited patiently for the triumph of his movement. At last heaven is filled with joy and happiness and God and Christ unite in welcoming the redeemed.

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. “The saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.”⁶²

“The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, “There shall be no more sin, neither shall there be any more death.”⁶³

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.⁶⁴

- 56. Dr. A. Timm and D. Esmond Gift of Prophecy
- 57. E.G. White 7T 150.2 58. E.G. White Early Writings 33.2
- 59. E.G. White Early Writings 85.3
- 60 E.G. White Great Controversy 631.1.
- 61. E.G. White CCh 100.5.
- 62. E.G. White Adventist Home 539.3
- 63. E.G. White Adventist Home 544.2 64.
- 64. E. G. White Great Controversy 678.3

Conclusion

The journey of God’s movement, from Egypt to victory, standing on the sea of glass in heaven is a testament of the unrelenting love of the eternal God. This love is signally displayed in the giving of His life for and to rebels who at every turn scoffed and spurned His overtures. With a patient persistence in demonstrating His love, a few of the multi-trillions of humanity who ever lived eventually took notice of Him. They, by His grace through faith, submitted themselves to Him, and He was able to keep them safe from His, and their adversary, and bring them to the safety of His home. Afterwards He them an inheritance beyond those who were always faithful and obedient to Him. “Great as is the shame and degradation through sin, even greater will be the honor

and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."⁶⁵

Looking back on their journey from bondage to their unimaginable inheritance all that they can do is cast their crowns at the feet of Jesus and in a ecstatic outburst of praise declare,

"... Unto him that loved us, and washed us from our sins in his own blood, ⁶ And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." **Rev. 1:5, 6.**

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." **Rev. 7:9, 10.**

"And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to

the saints of the Most High, who were to possess it forever,
even forever and ever.”⁶⁶

65. E.G. White Christ Object Lessons 164.2

66. E.G. White Early Writings 295.1

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” GC 343.1

And, “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.” GC 343.2

For almost four thousand years, God has been leading out a movement from the earth, He is not leading out offshoots, one here and one there. He has been leading a movement which will endure the attacks of Satan, the enemy of truth and righteousness. The last great celestial signs foretold by Christ in the sun, moon, and stars have been fulfilled. Likewise, the fulfillment of His word regarding the days of Noah and Lot when sin was broadcast in the earth as never before, is clearly seen in this generation. This should indicate that God’s final or last day movement is reaching the stage of ripening to be followed by the reaping of the harvest of the earth. Rev. 14:15, 16.

The cover design depicts God’s movement as climbing a steep mountain. Though few in number, compared to those who will constitute the harvest of the vine of the earth, they are steadfast and focused, with the light of His glory, His character, shining in their faces. They have left the dark and ugly ways of Egypt, and are journeying unitedly to the city which God has prepared for those who love and serve Him.

