

THE MOVEMENT DOES NOT SIN

Introduction:

The present truth movement has been rocked by a growing number of shakings in recent times. These shakings often follow a similar trajectory which can be summarized as follows - a new phase of light is unsealed to the students of prophecy; or alternatively, some individual or group arises with "new light" they believe their brethren need to hear and receive. But their new light is not light at all but some new or old phase of error. Once the teachings in question begin to be examined division starts to occur between those who are grounded in the truth and walking in the advancing light, and those who are receiving error and descending into fanaticism.

Often those on the wrong side of these situations become disgruntled and bitter, and begin to say things that are not true.¹ An example is the statement that the movement (which they freely acknowledged was led by God before their particular theories were rejected) is being led astray - either at the doctrinal level or in the direction in which it is being led by its leadership. And when the leadership of the movement present a united front in condemning their false teachings and accusations they plead mistreatment. Thus they follow the course of the first great rebel who gained the sympathies of a third of the angels by accusing God of mistreating him and misleading the church in Heaven.

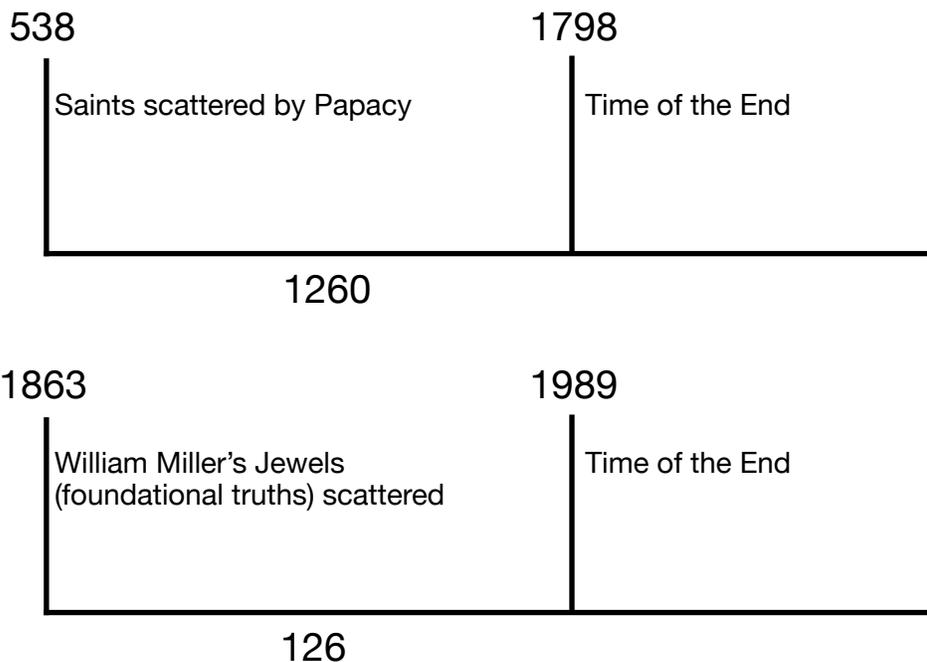
It is a genuine tragedy that anyone would pursue such a course as that described above. A tragedy on account of the fact that such individuals set themselves in opposition to God and His work. They are leading souls to believe in lies and thus depart from the way in which He is leading. Fortunately God has not left his people without light that will enable them detect the sophistries of these agents of the arch-deceiver. There are lines of truth that present clear counsel on whether it is possible for the movement to go astray. It must be said however that this study's purpose is not to convince the naysayers who, by their rejection of truth, are now falling backward, and being broken, and snared, and taken by the darkness of strong delusion (Isa 28:13). It will rather present evidences that will confirm the faithful and clarify their understanding of this subject. This study therefore presupposes an acceptance of and faith in the inspired methodology for our time - prophetic line upon prophetic line.

¹ This should be done in the case of every church. And when there is a servant of God, whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith, and before God's workers as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, as did the disciples of Christ, and walks no more with Christ; when he begins to work against the truth, and make his disaffection public, declaring things untrue which are true, these things must be met. The people must not be left to believe a lie. They must be undeceived. The filthy garments with which the servant of God has been clothed must be removed. 3SM 348.2

If those who have done this work take shelter in the statement that they are led by the Holy Spirit, it is as Satan clothing himself with the heavenly garments of purity, while still working out his own attributes.—Letter 98, 1897, pp. 5, 9. 3SM 349.1

Sins of the Fathers:

From 1863 - 1989 a 126-year period is identified in which the rejection of the truths that are the foundations of Adventism took place (see diagram below). This is the scattering of the Jewels of truth in William Miller's dream.² This 126 year period which came to close at the time of the end for the final generation (1989), is typified by the 1260 years of Papal scattering (or persecution) that came to a close in 1798. The jewels in Miller's dream are the foundations of Adventism illustrated on Habakkuk's two tables - the 1843 and 1850 charts.³ These charts are the tokens of God's covenant with Adventism. They are to us what the two tables of the ten commandments were to ancient Israel. They are thus a symbol of God's law. Now sin is defined as the transgression of the law. So to break any of the ten commandments would be to break God's law. In like manner, to reject any of the truths on the two tables of Adventism's covenant is to break God's law and thus commit sin.



The truths on Habakkuk's tables are prophecies. So sin here is therefore prophetic in character. This corresponds with the identification of the everlasting gospel as a three-step prophetic testing message that develops and demonstrates two classes of worshippers.⁴ The point being that God's people are tested on how they respond to a

² William Miller's Dream - With Explanatory Notes, <<http://www.futurenews.ca/william-millers-dream-with-explanatory-notes/>>

³ The Foundations of Adventism, <<http://www.futurenews.ca/the-foundations-of-adventism/>>

⁴ Jeff Pippenger

prophetic message. From 1863 - 1989 the fathers of Adventism committed the prophetic sin of rejecting the truths on the 1843 and 1850 charts. They not only rejected these truths which are the foundations and pillars of Adventism, but they also accepted false and delusive doctrines in their place. These developments have borne fruit in this final generation of Adventism - a generation that is only Adventist in name and stands ready to receive the Sunday Law which is the Mark of the Beast. These are the sins that are to be recalled and confessed now in fulfillment of the instruction in Leviticus 26:38-42 to confess the sins of the fathers.

Leviticus 26:38-42 (KJV)

And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. 40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; 41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

These sins are confessed and forsaken by recognizing and acknowledging what has taken place within Adventism and returning to an understanding acceptance of that which had been forsaken. This is seen in the call for Ephesus to return to its first love. It can be demonstrated that the history and counsel to the church of Ephesus (the beginning of the New Testament church) is a type of the history of the final reformatory movement. This call to remember the sins of the fathers became present truth at 911. This is also the call to return to the old paths of Adventism - the truths on the 1843 and 1850 charts - that have been identified as present truth since 911 (Jer 6:16-17).

From the definitions set forth in the preceding paragraphs it can be understood that if the movement rejected the messages God sends it, or if it as a body received and propagated false and fanatical doctrines, that this would be sin. And if the movement, acting on the basis of these false doctrines, pursued a course contrary to that which God has delineated for it in His prophetic word, it would thus commit sin. It is therefore the fundamental contention of those who say the movement is being led astray that it is in fact sinning. As the kings of Israel caused them to sin so the leadership of this movement is causing God's people to sin.⁵ Now what each individual needs to settle for themselves is whether or not such a development is even possible. This is the question the following sections will seek to answer.

The Incarnation:

⁵ 1 Kings 15:25-30, 1 Kings 16:25-26

A pertinent line of truth is that of the incarnation. Since 911 the call to “eat the little book” has been present truth. It is an established truth within this movement that Millerite history is repeating to the very letter now in the history of the final generation. The first angel’s message borne by Miller and his associates was empowered by the fulfilment of Josiah Litch’s prediction about the fall of the Ottoman Empire (second woe) on August 11th, 1840.⁶ Following this fulfilment the first angel’s message rapidly advanced across the realm of Christendom. This development is symbolically represented by the angel of Revelation 10 descending with one foot on the sea and the other upon dry land - thus identifying the world-wide proclamation of the message.⁷ This development typifies the descent of the angel of Revelation 18 at the entrance of the third woe, radical islam, at 911. As with the angel of Revelation 10, the angel of Revelation 18 presents a message, a little book, that God’s people must eat. When the message from Heaven is comprehended and gladly received by the human agent, they thus bring their humanity in union with divinity.⁸ The union of divinity and humanity is represented in scripture as the incarnation. Christ in His own life illustrated the union of divinity and humanity. And he demonstrated that divinity combined with humanity does not sin. This is the testimony of inspiration.

*The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us “partakers of the divine nature,” and **His life declares that humanity, combined with divinity, does not commit sin.** {MH 180.5}*

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. {DA 123.3}

John, when commanded to eat the little book in Revelation 10, represents the Millerite movement that received the first angel’s message and proclaimed it. Did the Millerite movement that partook of the divine message, and thus come into union with divinity, sin? Did they depart from God’s will and purpose for them over the course of the time in which He was testing them? Did they fall prey to the machinations of wicked men seeking to mislead them for their own unrighteous purposes? No they did not. Notwithstanding their human mistake which led to their disappointment on October 22nd 1844, inspiration testifies that they proclaimed the message as God would have had them. They fulfilled His will.

⁶ Great Controversy pg.334.4

⁷ SDA. Bible Commentary vol. 7, pg.971

⁸ Manuscript Releases vol. 1, pg.249.2

Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment. {GC 351.2}

Now John is a type of the movement that receives and proclaims the light brought by the angel of Revelation 18, which is typified by the angel of Revelation 10. As with the Millerites, the movement that receives the light of this angel is bringing its humanity in union with God's divinity. And as with the Millerites, this movement will not sin. It will not depart from God's purpose either in the message it proclaims, the doctrines it espouses, or in the courses of action it pursues in response to the messages that have been opened to its understanding. Individuals may make mistakes and hold to erroneous views. Individuals may prove unfaithful. But the movement as a body does not fail.

Seven Steps of Salvation:

There is additional testimony from the reform lines of sacred history which prove that the movement does not sin. One is the seven steps of salvation highlighted in the book Steps to Christ. The movement can be represented as a Christian that the Lord is leading through the various steps of salvation. As it is with the individual so it is with the movement. This dynamic can be seen in other scriptural symbols. The figure of the growth of a plant can be used to illustrate the process of individual Christian growth.

And it can also be used to illustrate the growth of the church.⁹ The temple as a symbol on one hand represents the church, but can also represent the individual Christian depending on the application being made.¹⁰

When these steps of salvation are laid upon the line of the final reformatory movement they teach important truths about the development of the present-truth movement. The seven steps are as follows:

⁹ A certain man," He continued, "had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" – {COL 214.1}

Christ's hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, "**The vineyard of the Lord of hosts is the house of Israel**, and the men of Judah His pleasant plant." Isaiah 5:7. The generation to whom the Saviour had come were represented by the fig tree in the Lord's vineyard—within the circle of His special care and blessing. – {COL 214.2}

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. **The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.** – {TM 506.1}

¹⁰ The apostle plainly outlined the result of turning from a life of purity and holiness to the corrupt practices of heathenism. "Be not deceived," he wrote; "neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." He begged them to control the lower passions and appetites. "**Know ye not," he asked, "that your body is the temple of the Holy Ghost which is in you, which ye have of God?"** – {AA 306.3}

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. **His church is to be a temple built after the divine similitude**, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.... – {CET 208.1}

1. Conviction
2. Repentance
3. Conversion
4. Justification
5. Baptism
6. Sanctification
7. Glorification.



Conviction:

At the time of the end Daniel 11:40-45, the first angels message for the final reform movement, was unsealed. The first angels principal work is to convict of sin. This is brought to view in the language of the angels message which says to “fear God.” Daniel 11:40-45 brings about a fearful conviction of sin through its teaching that probation closes on Adventism first at the Sunday Law. And not only does probation close for Adventism at the Sunday Law, but the progression of events leading to this event and Christ’s second coming has already begun. And it began at the time of the end in 1989. Thus bringing into focus the fact that all the sins in ones life must be presently put away if they will be prepared to close their probation on the right side of the great controversy. This process is set forth in more general terms in the following passage:

*But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God’s holy law, the foundation of His government in heaven and on earth. The “Light, which lighteth every man that cometh into the world,” illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. John 1:9. **Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven.** – {SC 24.2}*

Conviction is also described in the following passage along with the fact that it must be accompanied by confession.

*The “honest and good heart” of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, “I came not to call the righteous, but sinners to repentance.” Mark 2:17. **He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it.** The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. [44] – {CSA 24.5}*

Repentance:

God’s warning messages that bring conviction, if rightly received, will lead to repentance. Repentance is defined as a Godly sorrow for sin.

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:20, 21). There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness.

Repentance is described by Paul as a godly sorrow for sin, that “worketh repentance to salvation not to be repented of” (2 Corinthians 7:10). This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. {1SM 365.2}

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, “Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish.” His faith lays hold on Christ, and he is justified before God. {1SM 365.3}

Conversion:

The Godly sorrow of repentance is followed by conversion. These two developments are closely related. Conversion is described as a complete change of heart and mind - a process in which the thoughts, desires, and motives which were once at variance with God’s law are brought in line with Him and His will.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ’s words to Nicodemus: “Verily, verily, I say unto thee, Except a man be born from above,

he can not see the kingdom of God.... That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit.” John 3:3-8, margin. – {COL 98.1}

*The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. **The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.** – {COL 98.3}*

Conversion leads the sinner to desire to do God’s will and to begin to act on these new impulses which have been implanted in their heart by the Holy Spirit. It necessarily follows conviction which is itself a response to a warning message. The warning message of Daniel 11:40-45 was unsealed in 1989. Therefore conversion can be marked as commencing at this point also. It is important to understand that conversion is not an event but a process.¹¹ So while it began in 1989 it continues to its full development which is marked at 911.

Justification:

When one is converted God justifies them. The greek word translated as justify means to “acquit.”¹² To acquit someone is to absolve them of guilt for a given offence. It is described by the Spirit of Prophecy as follows:

As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will and keep in a state of repentance and contrition,

¹¹ *The wind is heard rustling the leaves and flowers, yet it is invisible. So with the work of the Holy Spirit on the heart. A person may not be able to tell the exact time or place or trace the process of conversion, but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working on the heart. Little by little, impressions are made that tend to draw the soul to Christ. These may be received through reading the Scriptures or hearing the Word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders to Jesus. Many call this “sudden conversion,” but it is the result of long wooing by the Spirit of God—a patient, protracted process. {HLv 108.2}*

¹² G1347 - from 1344; acquittal (for Christ's sake):--justification.

exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory. – {FW 103.1}

Pardon and justification are one and the same thing. *Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: “This is My child, I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.” Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God. – {FW 103.2}¹³*

Baptism:

When one is converted and justified they will seek the ordinance of Baptism. Baptism is an outward declaration of the spiritual renovation and cleansing from sin that they have experienced.

Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King. – {6BC 1075.1}

Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God’s sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ’s kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name’s glory. – {6BC 1075.2}

¹³ *There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? “The substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). It is an assent of the understanding to God’s words which binds the heart in willing consecration and service to God, Who gave the understanding, Who moved on the heart, Who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. – {FW 25.2}*

Those who are baptized in the threefold name of the Father, the Son, and the Holy Ghost, at the very entrance of their Christian life declare publicly that they have accepted the invitation, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." – {6BC 1075.3}

Justification and baptism point to the new birth experience where the penitent sinner passes from death to life. His submersion in the waters of baptism represents the grave to which the old man of sin is consigned by death. And the raising up out of the waters represents the new man, newly born in Christ and living a life of faith - walking with Him and doing His will.

Justification and baptism are marked at 911 where the baptismal waters of the Holy Spirit are shed upon God's people in the latter rain. In the reform line of Moses this answers to the Red Sea crossing which is also a symbol of baptism, and is also located at 911 prophetically (1 Cor 10:2). In the line of Christ this answers to Christ's baptism in 27 AD which is also a type of 911 for the final reformatory movement.

Sanctification:

Following the cleansing from sin at baptism the Christian lives a new life in Jesus Christ. Now the Bible is clear that Christ did not sin, and those in whom He abides do not sin.

1 John 3:4-6 (KJV)

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

This is sanctification - a continual and growing walk in holiness. Sanctification has been described as the work of a lifetime and can thus be seen to be progressive in nature.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no

point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. – {AA 560.3}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. – {AA 532.2}

Someone who is growing in a sanctified experience is growing in holiness. They are as a sapling that is perfect in its present form, but expresses more fully its creators purpose at each successive stage of growth. Someone who is sanctified according to the correct definition of the term does not sin.¹⁴ And it is Christ's will that the Christian abides in Him from the very onset of his walk until its close at his death.

Glorification:

At death the sanctified one sleeps in the grave awaiting Christ's second coming at which point he will be glorified - raised to new life with a glorified body.

Graves are opened, and "many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. – {GC 637.1}

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are

¹⁴ John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. "Ye know that He was manifested to take away our sins," he said, "and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law. AA 563.1

True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all {AA 565.1}

caught up to meet their Lord in the air. Angels “gather together His elect from the four winds, from one end of heaven to the other.” Little children are borne by holy angels to their mothers’ arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. – {GC 645.1}

Glorification is marked at the Sunday Law in a prophetic application as the Sunday Law marks the close of probation. And those who close their probation with a sanctified experience will be glorified at Christ’s second coming. They also glorify God in the testimony that they give during the final crisis.

Implications of the Seven Steps of Salvation:

The understanding set forth above has implications for how the current and future course of the movement is to be understood. The movement has been growing in sanctification since 911. As sanctification precludes sin by definition, it means the movement has not sinned and it cannot sin. And it will continue to grow in this sanctified experience until the close of probation. Sin here is not moral but prophetic as stated earlier. Prophetic sin being to reject light from heaven, to adopt erroneous doctrines, or pursue wrong courses of action as a result of adopting erroneous doctrines.

This truth has grave implications for those who are now taking the position that men are leading the movement astray. The foregoing arguments show that by taking this position they are demonstrating that they in opposition to the truth. They are fighting against the God of Heaven and not against the human instrumentalities they have made the targets of their false accusations; and against whom they have manifested the most unreasonable and unrelenting bitterness. A bitterness which confirms the testimony of inspiration that former brethren who apostatize will be the most bitter enemies of their brethren who remain faithful to the truth.¹⁵

An Instructive Vision:

The point conveyed by the line of the steps of salvation is also conveyed by Ellen White’s vision of a ship colliding with an iceberg.

¹⁵ 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. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. GC 608.2

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' ere, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' ere was not a moment's hesitation. It was a time for instant action. e engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. ere was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. e passengers were violently shaken by the force of the collisions, but no lives were lost. e vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. en she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. e time for decided action had come. I must without delay obey the command, 'Meet it!' " at night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us. "I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained." Selected Messages, book 1, 205, 206.

In this vision the ship is the church (this movement) and the iceberg is the omega apostasy. The omega apostasy finds an application within this movement in the phases of error (or false latter rain messages) that have been entering since 2014. It is this movement that is instructed to meet the omega head on. These false teachers are to be opposed not because they are disagreeable in their moral conduct, but because the reception of their falsehoods would lead souls into a false religious experience and thus be lost for eternity.¹⁶ Some are pleading that those heeding the divine instruction to "meet it" are too zealous. They misrepresent faithfulness in opposing wrong as an arbitrary exercise of kingly power. They say the false teachers are being mistreated and thus the issue is mischaracterized as a moral controversy (a matter of right or wrong

¹⁶ No sooner are erratic ideas started in his mind than Brother D begins to lose faith, and to question the work of the Spirit which has been manifested among us for so many years. He is not a man who will entertain what he believes to be special light without imparting it to others; therefore it is not safe to give him influence that will enable him to unsettle other minds. It is opening a door through which Satan will rush in many errors to divert the mind from the importance of the truth for this time. Brethren, as an ambassador of Christ I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. **Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous.** The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth. CW 46.2

Christian conduct) instead of the doctrinal controversy that it is. These contentions raised by the false teachers and their sympathizers shake the movement from stern to stern but it will not sink. This conveys the fact that although shaken, this movement will not fail. It will not go into fanaticism. Nor will it be hijacked, overthrown or misled; but will go on to fulfil the purpose for which God raised it.

Walk by Faith and Not by Sight:

2 Peter 2:1-3 (KJV)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Many will be tested by the faith and trust they place in friends and associates. Many fall, not because they have been beguiled by false doctrines primarily, but because of the “cords of sympathy” that bind their hearts to those who have been beguiled by false doctrines and who are acting to propagate them. There is a situation that is sadly playing out in the country of Zambia in Southern Africa as of this writing. A certain teacher in the region once walked in lock-step with his brethren who are standing on the platform of truth. He believed the truth, proclaimed the truth, and defended it. He was a student at the movement’s school of the prophets in the United Kingdom and was instrumental in the missionary effort to first carry the message to Zambia. He has thus formed bonds of friendship and trust with the brethren there. But in a repetition of the rebellions that have been from the beginning of the great controversy, he has departed from the faith and begun to speak evil of the movement and misrepresent its teachings to new believers in that area of the Lord’s vineyard. He has turned to using the very arguments, misrepresentations and materials set forth by longtime enemies of the movement, to win over the inexperienced and thus gain disciples to himself.

The only hope for the brethren there, and elsewhere in the world where this scenario is playing out, is to walk by faith and not by sight.¹⁷ And to “judge not according to the appearance, but judge righteous judgment.”¹⁸ The faith being referred to here is the faith that has its basis in the testimony of prophecy. Prophecy is being communicated prophetic line upon prophetic line in our day. And the testimony of these prophetic lines is that the movement does not sin. Hence any individual, no matter what their course has been in the past, and no matter what cords of sympathy bind ones heart to them, cannot be trusted when their testimony is at variance with truths established upon many witnesses.

¹⁷ 2 Corinthians 5:7

¹⁸ John 7:24