

A Movement of Destiny

Seeing the Big Picture

1. **Question:** Why did you join the Seventh-Day Adventist church? Why are you in the SDA church?
2. **Even more profound question:** Why was the church raised by God and gifted with unique truths and privileges after the great disappointment of 1844?
3. The Seventh-day Adventist church is not just another kid in town; not just another band of believers who just happen to be teaching peculiar truths and happen to be following a rather odd lifestyle in comparison with the world
4. The Seventh-day Adventist church was **established** by God and **equipped** with all the necessary **truths** and **tools** needed in order to accomplish **a very special mission**—to finally bring an end to the great controversy that has been raging for almost six thousand years now
5. Notice that
 - a. The great controversy did not end with the coming to this world of notable characters like Abel, Methuselah, Noah, Enoch, Moses, Daniel, Job, David, Samuel, John the Baptist and Paul, all of who lived **exceptionally holy lives**
 - b. Neither did it come to an end when Jesus came to earth and lived a sinless life; if it did, then why are we still here?
 - c. The great controversy will not end even if every single person in this planet through some stroke of miracle, is saved and brought to heaven
6. The great controversy only ends when God is able to answer Satan's charge that the Law cannot be kept

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. **DA 761**

7. The Seventh-day Adventist church was brought into existence through divine providence to bring to an end that long standing battle between good and evil; this church is a **movement of destiny**, tasked with the unique role of making a lie Satan's claim that the Law cannot be kept
8. How does she accomplish this? How can God's people make a lie Satan's claim that the Law cannot be kept?

Following Christ's Example of a Sinless Life

9. This she can ONLY accomplish by following Christ's example of perfect obedience to the commandments of God and following His example of a sinless life!

Satan represents God's law of love as a law of selfishness. **He declares that it is impossible for us to obey its precepts.** The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give **an example of obedience.** . . His life testifies that **it is possible for us also to obey the law of God. DA 24**

He came with such a heredity to share our sorrows and temptations, and to give us **the example of a sinless life. DA 49**

10. **1 Pet 2:21-22**—Christ’s example of a sinless life is summed up in the following expressions
 - a. “*who did no sin*”—His **actions** were sinless
 - b. “*neither was guile found in his mouth*”—His **words** pure
11. Our **words** and **actions** together serve as index to the level of character development we have attained
 - a. “*For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body*”—**Jas 3:2**
12. What about the thoughts?
 - a. The bible does not say “*by their thoughts you shall know them,*” but rather “*by their fruits*” (words and actions); if the thoughts are pure, the words and actions will be pure
13. **Rev 14:5**--It is interesting to know that John used these same expressions used by Peter to describe the group called **144,000** who have the seal of God on their foreheads
 - a. “*In their mouth was found no guile*” (again like Jesus--no guile found in His mouth)
 - b. “*for they are without fault before the throne of God*” (like Jesus who did no sin)
14. John borrows these expressions from Peter to teach that the 144,000 follow the example of Jesus in living a sinless life
15. **IMPORTANT: The Seventh-day Adventist church was raised for the sole purpose of being the 144,000 so that God can showcase a people before the universe and say---Here are they that keep the commandments of God and the faith of Jesus**
16. If this were not so, then Ellen White made no sense when she said—

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.
7BC 970

17. Did you know that when you joined the Seventh-Day Adventist church, you were in reality signing up to be part of the 144,000! This is **our high calling!** In fact, it is the highest of all calling!
18. This is the reason why to this church was revealed truths not understood and appreciated by other denominations; because the more truth is revealed, the greater the potential for character development
19. This is the reason why the Spirit of Prophecy was restored to the SDA church
20. However, we would be naïve to believe that because our names are in the church books, then we automatically become part of the 144,000; in that case, we would be no better than the Jews who believed that because they were the children of Abraham by blood, they were then under God’s favor automatically

The Song of Moses and the Lamb

21. To be part of the 144,000, we must go through what they went through; we must **experience** what they experienced
22. In **Rev 15:1-3**, the 144,000 are described as having obtained the victory over the beast, his image, his name, his number and his mark; they are also presented as singing the song of Moses and the Lamb
23. What is the song of Moses and the song of the Lamb?
24. In **GC 649**, we are told that the song of Moses and the Lamb is a **song of deliverance**; moreover, it is a song which no one else but the **144,000 can sing** because it is the song of their own **experience**;

25. A song of deliverance from what? What is this experience which only the 144,000 go through?
26. The song of Moses and the Lamb is a song of deliverance from two things
- a. Final deliverance from the oppressive powers of this world—represented by the song of Moses (pharaoh and Egypt in the time of Moses; the beast and Babylon in the last days)
 - b. Final deliverance from the oppressive grip of sin—represented by the song of the Lamb (John 1:29)
27. **GC 649-650** speaks of their deliverance from the beast and his image

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” [Revelation 15:2.] With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” [Revelation 14:1-5; 15:3; 7:14-17] And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—**a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. . .GC 649-650**

28. **PK 587-591** speaks of their final deliverance from sin during the closing scenes of the great day of atonement; the 144,000 experience the full and complete deliverance from the life-long bondage of sin!
- a. Previous generations of faithful believers did not experience total deliverance from sin; they died saved but nevertheless still in possession of defective characters
 - b. But the 144,000 experience the full and final cleansing from sin in their lifetime

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. **Men will be required to render obedience to human edicts in violation of the divine law.**

Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unflinching faith, will plead for pardon and deliverance through Jesus, their Advocate. **They are fully conscious of the sinfulness of their lives,** they see their weakness and unworthiness; and they are ready to despair.

The tempter stands by to accuse them, as he stood by to resist Joshua. **He points to their filthy garments, their defective characters.** He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright them with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God.

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them."

But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: "The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them."

The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as **gold tried in the fire. Their earthliness will be removed**, that through them the image of Christ may be perfectly revealed. . . .

In **the time of the end** the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, **that they discern so clearly the exceeding sinfulness of sin.** Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. . . .

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments," and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. **The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world.** Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A "fair miter" is set upon their heads.

While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. **They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth.** "These are they which follow the Lamb whithersoever He goeth. These were

redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5.

29. To be part of the 144,000 we must be able to sing the song of Moses and the song of the Lamb

Uriah Smith's Error

30. **Uriah Smith** mistakenly thought that the 144,000 will come from **the church of Philadelphia**, in other words from his generation

31. Is clear from the statement read above however, that the 144,000 will come from the final generation of believers, the church of Laodicea

32. This is how we know: the 3 things Laodicea is told to buy to remedy her spiritual malady are all mentioned in the statement above in connection with the experience of the 144,000 during the closing scenes of the great day of atonement

a. the **eye salve** bought and applied—*"they are fully conscious of the sinfulness of their lives"*

b. the **gold tried in the fire**—*"their earthliness removed"* ("imperfections of character," "selfishness, love of self, malice," "hatred of each other")

c. the **white raiment** bought—*"as the people of God plead for purity of heart, the command is given give them a change of raiment. . . "*

33. These three things, which God requires from Laodicea, He Himself provides through Christ's final atonement, when the time is right (closing scenes of the great day of atonement)

Becoming Part of the 144,000

34. To be part of the 144,000 God must be able to point at us and say, *"Here are they that keep the commandments of God and the faith of Jesus"*

35. But as long as some of us are saying in our hearts that we will always sin, that we can never have total victory over sin, we deceive the ourselves and can never be part of those who keep the commandments of God and are part of the 144,000

36. If we say that we will sin till Jesus comes and will always need forgiveness, then we do not have the faith of Jesus either!

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus that belongs to the third angel's message? . . . **And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. 3SM 172**

37. In closing, consider the following soul-searching questions

a. Do we consider it a great privilege to be part of the remnant church? Do we understand Adventism's unique work and mission and appreciate?

b. Do we appreciate the position of advantage the Lord in mercy put the Seventh-day Adventist in?

c. Do we have a clear grasp of the unique truths entrusted to us as a people?

d. Do we **clearly understand** the closing work of Jesus in the second apartment of the heavenly sanctuary and are cooperating with that work by heeding the call to afflict the soul on the day of atonement?

e. Are we pleading for **purity of heart**? Are we sighing and crying for the abominations being done in the land?

f. Are we beginning to see more fully **the sinfulness of our sinless** and the **exceeding sinfulness of sin**?

g. Are we **striving** with all the power God has given us to be among the 144,000?