

The 1888 Message

(A Summary Insight)

*“ The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior, 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.” **Testimonies to Ministers p 91,92***

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(A Summary Insight)

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1.

Introduction

The mile post and the rock of stumbling within the Seventh Day Adventist Organization is the year 1888 and its associated events. Why? One dares to ask, is this year so significant? Because it holds the fundamental answers to the present state of apostasies that are now rampant within the Seventh Day Adventist Organization.

More so the vast majority, if not all of the present members and ministers have a very perverted and misconstrued concept of the events, while many are completely ignorant of what happened back then in 1888. It is indeed sad to know that a people could be so blind of their history and its importance to their future.

We shall therefore view in this summary account what was the testimony that God gave to His church (SDA), through His faithful messenger Ellen White and the other messengers, Elders E. J. Waggoner and A.T Jones. The very future of the world now hinges on what truths were understood there, for it was the birth pangs for the final message to be given in a blaze of glory following the 1844 aftermath.

We are to recognize that the present SDA Organization is in definite apostasy because of the ministerial brethren who ruled over the affairs of the church in the 1888 era. The majority rejected the light from heaven, the truth of righteousness (justification) by faith and this led to the members following the attitude of these ministers.

The mile post of 1888, is that, it was a time in which God wanted to bless His church - SDA with the power of the latter rain of the Holy Spirit, so that they can give the final message to the world. More so, it was a time of shaking and the birth of the true revival and reformation within Adventism, to cure the lukewarm condition of being spiritually proud and worldly. All who truly want to be saved from the present apostasy within the organization has to go back to that mile post of 1888 and learn the startling truth of what God says through E. G White about the attitude of the then brethren. The acceptance of the true messages will save all who repent truly.

Chapter One

1844 - The End Was Near

The era of 1844 is glorious to the mind of any true hearted Seventh Day Adventist, for it represents the birth of the remnant Church which keeps the commandments of God and have the testimony of Jesus (the experience of Prophecy) and the faith of Jesus. (Rev 12:17; Rev 14:12). It is this church that Satan wars against as they have the final gospel message to give to this world (Rev 14:6-9; Rev 18:1-4); out of the prophetic time of the 2300 days or years (day for a year) (Num 14:34) of Dan 8:14 which stretched from 457 bcb to 1844 acb.

Thus on October 22nd 1844 as the 2300 years come to its end, the ministration of Jesus Christ as High Priest entered a new phase. Into the second apartment Jesus went to begin the work of the Investigative Judgment (Dan 7:9,10,13,14). Based on this grand prophetic event the advent people was born, and the sounding of preparation for the near judgment had to be proclaimed to the world. (Rev 14:6,7). They also proclaimed the second angel's message showing the evil and fall of protestant religions and the Roman Catholic Papacy (Rev 14:8).

This glorious beginning soon died. The early advent people lost their zeal and faith, they did not go on to receive the third angel's message to proclaim it in the power of the Holy Spirit.

*“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.” **Ellen G White** - **The Great Controversy p 457,458***

“Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the

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*power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" **Ellen G White - Evangelism p 695,696***

Here we see that way back in 1844 thereafter the end could of come, had the truth been received by the early advent people. This shows that the time now is for the true Seventh Day Adventist to have the pure truth and proclaim it with sanctified zeal. God thus warns His people today to take heed lest they follow the path of ancient Israel in turning from Him - Yahweh, God, their Savior.

*"But the Israel of our time have the same temptation to scorn reproof and hate counsel as had ancient Israel...Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eve of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity." **Testimonies, Vol 4, p 165-167***

*"If they will continue to disregard the reproofs He sends them, and act contrary to His declared will, ruin must follow; for God's people are kept in prosperity only by His mercy, through the care of His messengers. He will not uphold and guard a people who disregard his counsels and despise His reproofs." **Testimonies, Vol 4, p 176***

These warnings to Seventh Day Adventists are important to consider due to the fact that they were then entering a terrible state of lukewarmness and daily the forms of Christianity were their profession with worldliness.

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Chapter Two

Adventism Enters Lukewarmness

The state of lukewarmness within Adventism is all due to their lack of keeping the faith and growing into a deeper understanding of the message of Christ as it relates to the third angel's message. They had not and still do not have presently the true science of overcoming sin, so that they can be sinless within and be used of God to proclaim the final gospel to this sin sick world. Through E.G. White, God showed this development of the state of lukewarmness of SDA, hence the need to take the council of the true witness to the Laodicean Church age and state.

The earliest account of Mrs. White declaring that the Seventh Day Adventist Church had become lukewarm, was in 1852.

“Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. (See Rev 3:14-20.) They are ‘neither cold nor hot,’ but ‘lukewarm.’ And unless they heed the counsel of the ‘faithful and true Witness,’ and zealously repent and obtain ‘gold tried in the fire,’ ‘white raiment,’ and ‘eye salve,’ He will spew them out of His mouth.” **Ellen G White - Early Writings p 107, 108**

In this condition, Adventists then were weighed in the court of heaven and were found wanting. By 1855 Mrs. White had this to say.

“I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God... In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth... Oh, what a solemn moment! The angels of God standing with scales, weighing the thoughts of His professed children - those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was!... Said the angel: “Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish.”

5.

"A form of godliness will not save any... We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, wholehearted Christians, or not at all. Says Christ: 'I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth (Revelation 3:15)."

Testimonies, Vol 1, p 124-126

A year later 1856, she speaks more clearly and with the solemnest of warning:

"I was shown in vision some things that concern the church...I was pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? I saw conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God..."

"Jesus is coming; and will He find a people conformed to the world? And will He acknowledge these as His people that He has purified to Himself? Oh, no. None but the pure and holy will He acknowledge as His. Those who have been purified and made white through suffering, and have kept themselves separate, unspotted from the world, He will own as His."

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions" "Cut loose! Cut loose! Lest He appoint you your portion with hypocrites and unbelievers outside the city. Your profession will only cause you greater anguish, and your punishment will be greater because ye knew His will, but did it not'..."

"God will have a people separate and distinct from the world. And as soon as any have a desire to imitate...the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as His children. They are the children of the world and of darkness."

Testimonies, Vol 1, p 127-37 (May 27, 1856).

Again one year later the same counsels are pointed to the lukewarmness. (1857)

"The Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision Said the angel to the church. Jesus speaks to thee, "Be zealous and repent." This work, I saw, should be taken hold of in earnest. There is something to repent of."

6.

Worldly-mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people..."

*"We must be awake to see our wrongs, to search for our sins, and to zealously repent of them. After all our lukewarmness and sins He says" 'Return unto Me, and I will return unto thee, and will heal all thy backslidings' (Jeremiah 3:22)." **Testimonies , Vol 1 p 141-143***

By 1859 Mrs. White gives greater witness as to why the people were not taking heed to the true witness to the Laodicean church; and also what will be the result, if the members do accept the counsel of Jesus Christ; what will be the magnificent results.

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work... I saw that this message would not accomplish its work in a few months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance that they may be favored with the presence of Jesus and be fitted for the loud cry of the third angel..."

"God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel: God is weighing His people. If the message had been of a short duration as many of us supposed, there would have been no time for them to develop character..."

*"Said the angel: 'God will bring His work closer and closer to test and prove every one of His people'...If any will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of God have their charge" 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." **Testimonies, Vol 1 p 186-187***

This state of lukewarmness is so much an offence to God and Christ, that it causes Christ to be not in their midst and thus Christ cannot give gracious service to those in that terrible spiritual dark state. Mrs White thus declares:

7.

*“The church is in the Laodicean state. The presence of Christ is not in her midst. Abridge the work limit your labors, and you remove your helper. What a terrible thing it is to exclude Christ from His own church.” **Notebook Leaflets p 99***

*“The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teachings of His word, or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you.” **Testimonies Vol 6 p 408***

Now we must analyze these statements that identify the backsliding lukewarm state that SDA had fallen into back then and see that they are relevant to the state that the whole organization is in now, due to the present history:

- (a) Cold, formal, becoming conformed to the world.
- (b) Thoughts of earth, vanity, a form of godliness.
- (c) Conformity to the world, unwillingness to suffer for the truth, lack of submission to God’s will. No distinction, except in name. Make Christ an open shame.
- (d) Worldly-mindedness; selfishness, covetousness.
- (e) Hardness of hearts, backslidings, selfishness, pride, evil passions.
- (f) Christ is not in their minds. No approval from God.

But at the same time, the graces of Christ is given to show what will be the results if Adventist then and now were to accept the testimony of the true witness to the lukewarm state they are in:

- (a) Heed the counsel of the faithful and true witness, repent.
- (b) Thoughts and interest tending to heaven.
- (c) The pure and holy are God’s own, purified, made white through suffering, kept separate and unspotted and distinct from the world.

8.

(d) Awake to see our wrongs to search for our sins; repent.

(e) Befavoured with the presence of Jesus, fitted for the loud cry of the third angel, come up to every point, stand every test, will receive the latter rain, thus fitted for translation.

What we see here is the exact result the 1888 message of righteousness by faith will give to the SDA organization if they accept the truth. At the time between 1852-1888, Christ was giving to the SDA Church back then, the truth of His righteousness through Ellen White, but it was in the various counsels she presented and not directly as we shall see presented by elders Waggoner and Jones.

The horrifying result of this state of lukewarmness, is expressed by the testimony of Christ to SDA by this self righteous, proud, works attitude and love for sin. Christ is shut out of His own church.

*“Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished and Christ has departed. His spirit has been quenched in the church.” **Testimonies Vol 2, p 440-446***

Thus we see that at the beginning of this terrible fall into lukewarmness, backsliding and apostasy from the truth of Christ by the SDA organization, leads to Christ Himself being rejected. All that they do is by self efforts and Christ is not aiding them with their work by His grace. So they are righteous by their own works which is selfishness to God.

Here we shall view a biblical exposition of the counsel of the true witness to the lukewarm state.

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me old tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyeslave, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent.” (Rev 3:15-19).

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In this short Bible study we have the biblical view of the components of the lukewarm experience and the antidote to such a spiritually sick state.

- (a) Thou art neither cold nor hot.
- (b) To be cold is to be lifeless, irresponsive to the truth of Christ. The love for the truth is cold, no zeal of the spirit to God (Matt 24:12).
- (c) Being hot then is to be zealous in spirit due to the word of truth from Christ being alive in the heart (Isa 4:4; Lk 24:32; Jer 20:9).
- (d) The lukewarm condition is totally unsatisfactory, it is a nauseating condition (Pro 26:11).
It is also a form of godliness with no real power of change in the life (2Tim 3:5).
- (e) The spewing out is the rejection from God. He cannot accept them as His own or give His approval (Jb 20:15).
- (f) To be rich and increased with goods needing nothing is a selfish, self sufficient state, not depending on God's grace. It is righteousness by your works to glory in self. Yet still have nothing (Pro 23:4; Pro 13:7; Rom 10:3; Rom 4:2).
- (g) Because of their spiritual pride, Christ tells the lukewarm Seventh Day Adventist of their real state. They are wretched, it means to be enduring hardship as a slave to sin; hence to be in sin or unconverted. (Rom 7:24).
- (h) Miserable, this is to be in a hopeless pitiable state (1Cor 15:19; Jb 16:2) cannot comfort.
- (I) They are poor. This identifies one who is a beggar, so that the poverty is to be void of the rich spiritual experience (Lk 16:20, Jer 5:4; Gal 4:9).
- (j) Their blindness shows that they have no spiritual enlightenment, they hear not nor understand the things of Christ (due to sin and unconversion) (2Pet 1:9; Eph 4:18; 1Jn 2:11; 2Cor 4:4).

10.

(k) Their nakedness shows their lack of conversion to be clothed in Christ's righteousness. Their state of sin is a shame (Rev 16:15; Lam 1:8; Isa 47:3).

(l) Now Jesus Christ gives the antidote of the truths of the gospel that will cure the lukewarm spiritual pride.

(m) Buy of me gold tried in the fire. To buy is to get the truth (Pro 23:23). The gold tried in fire is the faith that have been tried and works. (1Pet 1:7).

(n) To be rich is to have the richness of the faith of Jesus Christ (Jam 2:1,5; 2Cor 8;9).

(o) The white raiment is the righteousness of Christ, (His blood or life) given into the saints who repent (Rev 7:14; Rev 19:8).

(p) To be clothed is to cover the nakedness of this shame of sin To be in a righteous state in God and Christ, not in sin (Jb 29:14; Isa 61:10; Rev 3:5; Zech 3:3-5).

(q) The need of eye salve is the anointing of the spirit of truth to give a truthful experience of Christ in the heart. To have the blessing of Christ, to see spiritual things and hear and understand. (Matt 13:16; Acts 26:18; Eph 1:18).

The counsel ends with the call to repentance i.e. because there is a state of sin that has to be given up. Only those who truly do reject their sinful lukewarm state, have true sorrow for sin and repents, get salvation in Christ.

11.

Chapter 3

The Answer To Lukewarmness

In the years leading up to the actual time of 1888 when the revival and reformation came to the Seventh day Adventist church, Mrs. White was faithfully giving witness to the lukewarm church. Showing how God is against their stubbornness and resistance to the straight testimony sent to them by Him through her.

By 1873 these are the words given to them:

*“The people of God must see their wrongs and arouse to zealous repentance and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproved, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people.” **Testimonies, Vol 3, p 254-260***

Within two years time 1875, God speaks in E.G White of how the whole organization of the church is being corrupted by the head of the work.

“If the heart of the work becomes corrupt, the whole church, in its various branches and interests, scattered abroad over the face of the earth, suffers in consequence”.

“Satan’s chief work is at the headquarters of our faith. He spares no pains to corrupt men in responsible positions and to persuade them to be unfaithful to their several trusts...Satan is doing his utmost to deceive and allure them, that they may not only destroy themselves, but may influence others to do wrong and to injure the work. He seeks by all the means in his power to shake the confidence of God’s people in the voice of warning and reproof through which God design to purify the church and prosper His cause”.

“It is Satan’s plan to weaken the faith of God’s

people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our positions, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan

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*knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.” **Testimonies, Vol 4 p 210-211 (January 5, 1875)***

In 1879 strong warnings are again given:

“Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness on the part of many who profess to believe the truth. They are not connected with Christ and are deceiving their own souls. I am pained to make the statement that there is an alarming lack of honesty even among Sabbath keepers...”

*“The Bible condemns in the strongest terms all falsehood, false dealing, and dishonesty. Right and wrong are plainly stated. But I was shown that God’s people have placed themselves on the enemy’s ground; they have yielded to his temptations and followed his devices until their sensibilities have become fearfully blunted...The least departure from truthfulness and rectitude is a transgression of the law of God.” **Testimonies, Vol 4 p 310-312***

“God has given us, as a people, warnings reproofs and cautions, on the right hand and on the left, to lead us away from worldly customs and worldly policy. He requires us to be peculiar in faith and in character, to meet a standard far in advance of worldlings...The Lord is looking into every heart. He weighs our motives. He will try every soul. Who will bear the test?”
Testimonies, Vol 5, p 46-62 (March 28, 1882)

“The rebuke of the Lord is upon His people for their pride and unbelief. He will not restore unto them the joys of His salvation while they are departing from the instructions of His Word and His Spirit. He will give grace to those who fear Him

and walk in the truth, and He will withdraw His blessings from all that assimilate to the world. Mercy and truth are promised to the humble and penitent, and judgments are denounced against the rebellious”.

“I counsel this church to give heed to the Savior's admonition: ‘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. (Revelation 2:5)”
Testimonies, Vol 5, p 189-191.

By 1885 -1886 the state of the majority of Adventist was so terrible Mrs. White warns them of becoming a sister to Babylon.

13.

*“There is a terrible amount of guilt for which the church is responsible. Why are not those who have the great light putting forth earnest efforts to give that light to others?” **Testimonies, Vol 5, p 456-57.***

“We are in danger of becoming a sister to fallen Babylon, of allowing our church to become corrupted and filled with every foul spirit, a cage for every unclean and hateful bird...”

*“I tell you the truth, Elder Butler (then General Conference President), that unless there is a cleansing of the soul-temple on the part of many who claim to believe and to preach the truth, God’s judgments, long deferred, will come.” **Letter 51 September 6, 1886, Manuscript Releases, Vol 21, p 380,385***

In 1887 we see the call for a deep seated revival and reformation among Adventist being needed because of the worsening state of lukewarmness.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.”

“The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.”

“Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins’ (Isa 58:1). The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death.”

*“The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart.” **Selected Messages Bk 1 p 121,122,126,128***

This revival that was spoken of here came one year later (1888) by two Elders of the church, Waggoner and A.T Jones and this was the great answer to the lukewarm spirit, so that God can truly bless His people with the spirit of truth and zeal. More so in the general conference

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meeting held in Minneapolis Minnesota in 1888, the doctrine of Righteousness or (Justification) by faith was presented and it was this presentation by E.J Waggoner and A. T Jones that Ellen White identified as the message sent by God to His people who are in the lukewarm state.

*“I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was a solemn realization that Christ came not to call the righteous, but sinners, to repentance... We seemed to breathe in the very atmosphere of Heaven.... I was not able to sleep that night until nearly day.” **RH March 5, 1889.***

*“God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper framework.... Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this Conference. Convincing evidence which has been in this Conference.” **MS 8A, 1888; (1888 Sermons and Morning Talks. LMN Pub.)**.*

*“In Minneapolis God gave precious gems of truth to His people in new settings... That which is food to the churches is regarded as dangerous, and should not be given them... great light and precious advantages.” **MS 13, 1889.***

*“If all will heed the precious words given them from the Great Teacher through His delegated servants, there will be an awakening throughout our ranks, and spiritual vigor will be imparted to the church... As the servants of the Lord brought forth things new and old from the treasure house of His Word, hope came to the hearts of these old soldiers of the truth. They knew that the message was what they needed, and felt that it came from God... The present message - justification by faith - is a message from God; it bears the divine credentials, for its fruit is unto holiness.” **RH, Sept. 3, 1889 (Camp meeting at Rom, N.Y.)***

*“The doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler... The danger of refusing light from Heaven should make us watchful unto prayer.” **RH, Sept. 3, 1889***

The power of this message was of great importance and she saw it as the beginning of the latter rain; it was the loud cry of the third angel's message.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior, the sacrifice for the sins of the whole world. It presented justification through

15.

*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." **Testimonies To Ministers p 91,92***

*"Several have written to me, inquiring if the message of justification by faith is the Third Angel's Message, and I have answer, 'It is the Third Angel's Message in verity.'" **RH, Apr. 1, 1890.***

*"The time of testing is just upon us, for the loud cry of the Third Angel has already begun, and the revelation of the righteousness of Christ, the sin pardoning redeemer. This is the beginning of the light of the Angel whose glory shall fill the whole earth." **RH, Nov. 22, 1892***

Mrs. E. G. White gave her voice of approval to the message brought by the two men, who God was using to enlighten the then backsliding lukewarm Adventist.

*"Well, one says, 'Your prayers and your talk run in the channel, with Dr. Waggoner... If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did in here yesterday?...Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him... If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it... When anything shall come in to shut down the gate that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California, or in Europe, or wherever I am, because God has given me light and I mean to let it shine... The words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? . This investigation must go forward.'" **MS 9, 1888; (1888 Sermons and Morning Talks; LMN pub.)***

*"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said." **MS 15, 1888 (1888 Sermons and Morning Talks).***

"The message given us by A.T. Jones and E.J.

*Waggoner is a message of God to the Laodicean Church." **Letter S-24, 1892 (to Uriah Smith).***

*"Brother A.T. Jones spoke to the people, also E.J. Waggoner, and the people heard many precious things that would be to them a comfort, and a strength to their faith. They appreciated this, to them, all important privilege." **MS 24, 1888.***

Chapter 4

The Main Truths of the 1888

Message

It is necessary that we give the facts of what was presented by both Waggoner and Jones, as they were the presenters of the great message. They emphasized three main theological points.

- (1) That Justification by faith is an inward, heart experience from sin to be made righteous.
- (2) That Jesus Christ came in a human body of sinful flesh (not in sin).
- (3) And that sinless perfection is possible while on earth, in this time before Christ's second coming. Here are some statements from both men relative to these points of theology

On the concept of justification, Waggoner showed that it is a work of God in making the repentant sinner righteous.

“Knowing that a man is not justified by the works of the law,” “we have believed in Jesus Christ, that we might be justified,” said the apostle. The meaning of the word “justified” is “made righteous”. This is the exact term that appears in other languages, which are not composed of foreign terms. The Latin word for righteousness is justitia. To be just is to be righteous. Then we add the terminating fy, from the Latin word, meaning “to make”, and we have the exact equivalent of the simpler term, “make righteous”. E. J. Waggoner - The Glad Tidings p 40

Waggoner proved also that in justification the person is made obedient and keep the law.

“The just shall live by faith, it is necessary to have a clear idea of what the word “just” means... To be justified by faith is to be made righteous by

faith. “All unrighteousness is sin” (1John 5:17), and “sin is the transgression of the law” (1John 3:4). Therefore all unrighteousness is transgression of the law, and of course all righteousness is obedience to the law. So we see that the just, or righteous, man is the man who obeys the law,

17.

and to be justified is to be made a keeper of the law. ***ibid.* p 59**

“Justification carries the law on the face of it...It establishes the law in the heart. Justification is the law incarnate in Christ, put into the man, so it is incarnate in the man...” **General Conference Bulletin 1894 p 75**

In showing that to put on righteousness is not a cloak for sin but a real change in the heart as expressed in Zech 3:1-5:

“And he shewed me Joshua the high priest standing before the angel of the LORD and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.”

Waggoner says.

“Let no one cavil over the expression, ‘putting on righteousness,’ as though such a thing were hypocrisy...It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment,... The righteousness with which Christ covers us is righteousness that meets the approval of God; and if God is satisfied with it, surely men ought not to try to find anything better.”

“Notice in the above account that the taking away of the filthy garments is the same as causing the iniquity to pass from the person. And so we find that when Christ covers us with the robe of His own righteousness, He does not furnish a cloak for sin, but takes the sin away. And this shows that that forgiveness of sins is something more than a mere form, something more than a mere entry in the books of record in heaven, to the effect that the sin has been canceled. The forgiveness of sins is a reality; it is something tangible, something that vitally affects the individual. It actually clears him from guilt; and if he is cleared from guilt, is justified, made righteous, he has certainly undergone a radical change. He is, indeed, another person.... And so the full and free forgiveness of sins carries with it that wonderful and miraculous change known as the new birth; for a man cannot become

a new creature except by a new birth. This is the same as having a new, or a clean, heart.”

18.

“The new heart is a heart that loves righteousness and hates sin. It is a heart of willingness to be led into the paths of righteousness...In short, it is a heart free from the love of sin as well as from the guilt of sin.” E.J Waggoner - Christ and His Righteousness p 72, 73,74,75

Once more Waggoner shows that in forgiveness

(which is still justification as God’s mercy) is not a book transaction of pardon, but it is an actual fact of change.

*“...forgiveness of sins is not a mere book transaction, - the simple entry of the word ‘pardoned’ on the books of record, - but that it is an actual fact; something that personally affects the individual. It is righteousness put into and upon the man; it is blessedness that comes to him. It is a change. It does not consist simply in the Lord’s saying to the sinner, ‘I will not hold the past against you,’ but it consists in taking his sin away from him; - removing it as far as the east is from the west, - so that he now stands in the sight of God as though he had never sinned. This is blessedness indeed. Surely, this is more than a change in theory. It is taking a man who is morally bankrupt, and setting him on his feet,... and that the righteousness which is imputed for the remission of sin does effect a change in the man is evident from Rom. 3:22. It is righteousness put into and upon the sinner. That is, he is made righteous both inside and outside. **ibid. p 114***

Waggoner propounded the fact that when God justifies a man it is not a counting righteous and there is no change from his wicked state; there is an instant change. No credit to an account is done but Christ is present, actively in the person.

“God justifies the ungodly. Is that not right? - Certainly it is. It does not mean that He glosses over a man’s faults, so that he is counted righteous, although he is really wicked; but it means that He makes that man a doer of the law. The moment God declares an ungodly man righteous, that instant, that man is a doer of the law. Surely that is a good work, and a just work, as well as a merciful one.”

*“The redemption that is in Christ Jesus is the worthiness or the purchasing power of Christ. He gives Himself to the sinner; His righteousness is given to the one who has sinned, and who believes. That does not mean that Christ’s righteousness which He did eighteen hundred years ago is laid up for the sinner, to be simply credited to his account, but it means that His present, active righteousness is given to that man. Christ comes to live in that man who believes, for He dwells in the heart by faith. So the man who was a sinner is transformed into a new man, having the very righteousness of God.” **ibid p 166,167***

19.

A. T Jones says concerning justification:

“The word of God received by faith...produces righteousness in the man and in the life where there never was any before; precisely as, in the original creation...”

*“Therefore being justified (made righteous) by faith (by expecting, and depending upon, the word of God only), we have peace with God through our Lord Jesus Christ.” **Review and Herald, January 17, 1899***

*“Men must not only become just by faith - by dependence upon the word of God - but being just, we must live by faith. The just man lives in precisely the same way, and by precisely the same thing, that he becomes just.” **Ibid, March 7, 1899***

*“Here is the word of God, the word of righteousness, the word of life, to you “now,” “at this time.” Will you be made righteousness by it now? This is justification by faith. This is righteousness by faith, It is the simplest thing in the world.” **Ibid, November 10, 1896***

The other point of theology that was emphasized in the 1888 message was that Jesus Christ came in the sinful flesh of fallen man. On this, it must be understood that sinful flesh is not being in sin nor having sin in the flesh. Lets see what A. T Jones has to say:

“Therefore Christ took flesh and blood in a way like we take it. But how did we take flesh and blood? By birth and clear from Adam too. He took flesh and blood by birth also and clear from Adam too. For it is written, He is ‘the seed of David according to the flesh” (Rom 1:3)

“Again what kind of flesh is our flesh, as it is in itself? Let us turn to the eight chapter of Romans, and read whether Christ’s human nature meets ours and is as ours in that respect wherein ours is sinful flesh Rom 8:3.”

“So it is written: “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,’ 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 sin in the flesh. And in order to be just like sinful flesh it would have to be sinful flesh, in order to be made flesh as it is in this world. He would have to be just such flesh as it is in the world just such as we have, and that is sinful flesh. This is what is said in the words ‘likeness of sinful flesh.” **General Conference Bulletin 1895 p 230-235***

20.

“Therefore Christ came in our flesh, and the father dwelt with Him... Christ came in that sinful flesh, but did not do anything of Himself against the temptation and power of sin in the flesh. He emptied Himself, and the father worked in human flesh against the power of sin and kept Him from sinning.” **G.C.B 1895 p 365 Vol 1**

“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 thus being in the likeness of sinful flesh, He condemned sin in the flesh.... 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...” **G.C.B 1895 p 267 col 1**

“The mystery of God is not God manifest in sinless flesh. There is no mystery about God being manifest in sinless flesh; that is natural enough. Is not God Himself sinless? Is there then, any room for wonder that God could manifest Himself through or in sinless flesh?...But the wonder is that God can do that through and in sinful flesh. That is the mystery of God in God manifest in sinful flesh. In Jesus Christ as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His powers, and His glory, instead of sin manifesting itself...” **GCB 1895 p 302,303**

“If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More than this, since the only flesh that there is in this wide world which He came to redeem, is just the poor, sinful, lost, human flesh, that all mankind here, if this is not the flesh that He was made, then He never really came to the world which needs to be redeemed. For if He came in a human nature different from that which human nature actually is, then, even though He were in the world, yet for any practical purpose, in reaching man and helping him, He was as far from Him as if He had never come. Far, in that case, in His human nature He was just as far from man and just as much of another world as if He had never come into this world at all.” **A. T. Jones - The Consecrated Way p 35**

In regards to the passions of sin that influences the mind, Christ having sinful flesh was not in the passion of sin. Jones explains:

“Now as to Christ’s not having ‘like passions’ with us: In the scriptures all the way through, He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don’t go to far. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh; but the mind was ‘the mind of Christ Jesus’. Therefore it is written: ‘Let this mind be in you, which was also in Christ Jesus.’” **GCB 1895 p 327 col 2**

21.

“Now the flesh of Jesus Christ was our flesh and in it was all that is in our flesh, - all the tendencies to sin that are in our flesh were in His flesh, drawing upon Him to get Him to consent to sin. Suppose He has consented to sin with His mind; what then? Then His mind would have been corrupted and then He would have become of like passions with us...” **GCB 1995 p 328 col 2**

Dr. Waggoner puts forth his view also that Christ did come in sinful human flesh:

“(Jesus) was made in all things like unto those whom He came to save.” “But what the law could not do, Christ came in the likeness of sinful flesh to do.” “God sent His own Son in the likeness of sinful flesh, and for sin, that He might condemn sin in the flesh.” **General Conference Bulletin 1891 p 156,187,245**

“(The Lord) sends Christ in the likeness of sinful flesh...He has condemned sin in the flesh, showing that even in sinful flesh He can live a sinless life.”

“Is there anyone who doubts the reality of Christ’s coming to live in sinful flesh, and showing Himself master? We all believe that Christ has power overall flesh, and He demonstrated this when He came in the likeness of sinful flesh and condemned sin in the flesh.” **General Conference Bulletin 1901 p 146,200,223**

“A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man in order that He might redeem man, it must have been sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as Adam was in Eden, and it could not have had any power over Christ, if the Lord had not laid on Him the iniquity of us all.”

“Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of a sinful, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He ‘was made of the seed of David according to the flesh.’” **Christ and His Righteousness p 31**

The third point presented was the issue of perfection. That sinless perfection is possible now before Christ comes. Dr. Waggoner shows that indeed truly we can live a sinless and perfect life in Christ.

“He has condemned sin in the flesh, showing that even in sinful flesh he can live a sinless life. His perfect life will be manifested in mortal flesh, so that all will see it in the seven last plagues...”

22.

*“But before probation ends, there will be a people so complete in him that in spite of their sinful flesh, they will live sinless lives. They will live sinless lives in mortal flesh, because he who has demonstrated that he has power over all flesh lives in them - lives a sinless life in sinful flesh, and a healthful life in mortal flesh, and that will be a testimony that can not be gainsaid - a witness that which no greater can be given. Then the end will come.” **General Conference Bulletin 1901 p 146,147***

“No one is to blame for this but the person himself. Let no professed Christian take counsel of his own imperfections, and say that it is impossible for a Christian to live a sinless life. It is impossible for a true Christian, one who has full faith, to live any other kind of life. ‘How shall we, that are dead to sin, live any longer therein?’ Romans 6:2. “Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God.” 1John 3:9. Therefore ‘abide in Him’.

*“That which is destroyed is the body of sin, and it is destroyed in order that we may be freed from its power and may no longer need to serve it. It is destroyed for everybody...” **The Glad Tidings p 42,43***

A.T Jones give powerful proofs of perfection in sinless living that we can truly be separated from sin in this life, through Christ.

“In His coming in the flesh - having been made in all things like unto us, and having been tempted in all points like as we are - He has identified Himself with every human soul just where that soul is.”

“He has made and consecrated a way by which, in Him, every believer can in this world, and for a whole lifetime, live a life holy, harmless, undefiled, separate from sinners, and as a consequence be made with Him higher than the heavens.”

*“Perfection, perfection of character, is the Christian goal - perfection attained in human flesh in this world. Christ attained it in human flesh in this world, and thus made and consecrated a way by which, in Him, every believer can attain it. He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to attain it.” **The Consecrated Way To Christian Perfection p 83,84***

In these other statements Jones gives evidence of what the true Seventh Day Adventist should be, in looking for the second coming of Jesus Christ.

23.

“Then it is perfectly plain, as plain as ABC, that the only true preparation for the coming of the Lord is separation from sin. It makes no difference how much we talk about the coming of the Lord; nor how much we preach the signs of the times; nor how much we prepare for it otherwise, though we sell all we have, and give to the poor, - if we are not separating from sin, making it our constant consideration to be absolutely separated from sin, and to be servants of righteousness unto holiness, we are not making preparation for the coming of the Lord at all: our profession is all a fraud.”

*“The profession of being an Adventist, of being a Seventh day Adventist, looking for the coming of the Lord, telling people that the coming of the Lord is near, watching the signs of the times, - all this is right, absolutely and forever right. But, though I have all this, and have not that one thing, - the sole ambition to be completely separated from sin, and from the service of sin, - my profession of the Adventist faith is a fraud; for if I am not separated from sin, I cannot meet the Lord at all in peace. Therefore if my sole ambition is not separating from sin, and from the service of it, I am not preparing at all to meet the Lord.” **Our God is a Consuming Fire p 17,18***

He again proves to us from the bible that we can be separated from sin and be free from sin.

“Destruction of sin is the only way of salvation. His name shall be called ‘Jesus: for he shall save his people from their sins.’ I agree that I am willing to be separated from the sin, and that I will separate from sin. Listen: ‘Knowing this, that our old man is crucified with him that the body of sin might be destroyed.”

“Not only is there destruction of sin, but freedom from the service of sin. ‘For sin shall not have dominion over you.’ Verse 14. Let us follow that thought briefly right through the chapter. There is in it a whole world of Christian victory and joy. ‘For he that is dead is freed from sin.’ He who is crucified, he who has accepted the death of Jesus Christ, and is crucified with him, he it is that is freed from sin.”

“Now if we be dead with Christ, we believe that we shall also live with him.’ But where does he live? Does he live in sin? - He never did. Then as certainly as we live with him, we live with him free from sin.”

“The cross of Christ gives not only freedom from sin, but makes men servants of righteousness.”

“Then the question with you and with me today, and all the time is, How shall we be so separated from sin that we may meet him in flaming fire! How, how, how!”

24.

*“Listen” ‘If any man hear my voice, and open the door,” - what does he say? -’ I will come in to him.” Good. Thank the Lord! And ‘he is a consuming fire,’ and when he comes in to you, that coming will consume all the sin in you, so that when he comes into the clouds of heaven in flaming fire, you can meet him in joy in the consuming fire that he is.” **Our God Is A Consuming Fire p 9,10,11,13,15.***

What we have briefly investigated here gives evidence to the fact that the 1888 Message was indeed powerful and would definitely would of prepared the church to preach the final gospel, and be ready to meet the final events. Mrs. White said that this message was the beginning of the loud cry thus the final events were quickly coming to a close.

*“Several have written to me, inquiring if the message of justification by faith is the Third Angel’s Message, and I have answered, ‘It is the Third Angel’s Message in verity.” **RH, Apr. 1, 1890***

*“The time of test is just upon us, for the Loud Cry of the Third Angel has already begun, and the revelation of the righteousness of Christ, the sin pardoning redeemer. This is the beginning of the light of the Angel whose glory shall fill the whole earth.” **RH, Nov. 22, 1892***

25.

Chapter 5

The 1888 Message: It Was Rejected

Now the sad thing and most painful of all is that the 1888 message of righteousness by faith was rejected back then, by most of the Adventist ministers and thus the members. The results of such rebellion and despise to the heaven-sent truth has led to the whole organization into a backsliding and apostasy from the truth. The present day Adventist organization denies the rejection of the message of 1888 and claim they preach it, but plain and evident facts of their present apostasy, proved otherwise. Here are some statements from Mrs. White proving that the message of righteousness by faith in Minneapolis was indeed rejected.

Viewing the points of theology of the 1888 message, we must now come to the most discouraging knowledge of that era. That most precious message of righteousness by Faith was rejected at the Minneapolis General Conference in 1888. The rejection of this heaven-sent message by the leading ministers and conference elders led to the light of truth being hindered from reaching the majority of the church members. We will now review some strong statements of Mrs. Ellen White condemning the rejection of the message brought by Waggoner and Jones.

*“They knew not that God has sent those young men (Jones and Waggoner) to bear a special message to them, which they treated with ridicule and contempt.” **Letter S-24,1892***

*“In Minneapolis God gave precious gems of truth to His people in new settings. This light from Heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ.” **MS 13,1889***

“Let no one ray of light from heaven be held in questioning and doubt... He who charges the work of God to undue excitement, and calls it fanaticism, is certainly standing on dangerous ground... The record of the past year (in Battle Creek) and of the years previous has passed into eternity, but the grace and mercy of God that have been so

27.

abundantly bestowed, have not met with a proportionate response in good words... Satan has worked to make of none effect the heaven-sent refreshing of the shower of grace.” (RH, Feb. 13, 1894; the Battle Creek College revivals of the early 1890’s were an outgrowth of the 1888 message.)”

“When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness.” S.S.W.; May, 1892, Testimonies on Sabbath School Work p.60

The rejection of the message and hate with ridicule, skepticism and criticism to the messengers of God, Jones and Waggoner, was also condemned by Ellen White. This was in reality rejection and ridicule against God.

“To accuse and criticize those whom God is using, is to accuse and criticize the Lord who has sent them...The prejudices and opinions that prevailed at Minneapolis are not dead by any means... The roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers.” TM p 466, 467

“Why do you cherish such bitterness against Elder A. T. Jones and Elder Waggoner? It is of the same reason Cain hated Abel. Cain refused to heed the instruction of God and because Abel sought God, and followed His will, Cain killed him. God has given brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but he has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the giver of the message.” Letter 51-A, 1895

“The Lord has been calling His people. In a most marvelous manner He has revealed His divine presence. But the message and the messengers have not been received but despise...In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against God’s messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the Word of God.” MS 30, 1890

The rejection of the message is further shown by the attitude of the many persons replacing Christ with Baal and calling the truth fanaticism.

28.

*“There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its in roads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, ‘We will not have this man to reign over us,’ Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way and forsake the way of the LORD. The true religion, the only religion of the bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed and rejected. It has been denounced as leading to enthusiasm and fanaticism.” **Testimonies To Ministers p 467-469***

Mrs. White further shows that the opposing of the 1888 message was of a Satanic influence.

*“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through brethren (E J Waggoner and A T Jones). By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” **Selected Messages, Bk 1 p 234-235***

*“Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, had evil surmising, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could...those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. Clouds they are without water, carried about by the wind; trees without fruit, twice dead, plucked up by the roots. Jude 12.” **Testimonies to Ministers p 79-81***

So terrible and evil was it for the Adventists brethren to reject the latter rain message that Ellen White shows that the message will again be rejected. When it comes again.

29.

*“In 1888 in the General Conference held at Minneapolis, Minn, the angel of Revelation 18 came down to do his work, and was ridiculed, criticized and rejected. And when the message he brings again, swells into a loud cry, it will again be ridiculed, spoken against and be rejected by the majority.” **Ellen G. White in Taking up a Reproach***

The grand importance of this message that came in 1888 is that it was indeed the beginning of the Loud Cry of the third angel. The latter rain had begun to fall and this message if it was not rejected, but accepted would of cause the Adventist Church to preach the last gospel and in two years from that time, Christ would of come and they would have been in the kingdom.

Mrs. White says so:

*“I saw that Jones and Waggoner had their counterpart in Joshua and Caleb. As the children of Israel stoned the spies with literal stones, you have stoned these brethren with stones of sarcasm and ridicule. I saw that you willfully rejected what you knew to be truth. Just because it was too humiliating to your dignity. I saw some of you in your tents mimicking and making all manner of fun of these two brethren. I also saw that if you had accepted their message, we would have been in the kingdom two years from that date, but now we have to go back into the wilderness and stay forty years.” **Written From Melbourne Australia, May 9, 1892***

Thus it is proven that the spirit of wickedness and hate for truth reigned at the Minneapolis general conference in 1888. The lukewarm condition was so terrible that the majority then caused Christ in the light of righteousness by faith to be cast out of the church. Now the revival must come again by the little company of true Seventh Day Adventist who are standing in the light of truth while the SDA Organization sinks deeper into apostasy. Sister White speaks out:

*“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world...The earnest prayers of this faithful few will not be in vain...” **Testimonies for the Church Vol 5 p 209,210***

Chapter 6

A Biblical Exposition Of The 1888

Message (And the Apostate SDA Error)

To give support to the theological points presented by Waggoner and Jones it will be hereby proven to be true by a biblical exposition of the said points.

- (a) Justification as being a change of heart and inward experience.
- (b) That Jesus Christ in His humanity had a body of sinful flesh, but not in sin.
- (c) And that sinless perfection is a definite surety before Christ returns.

These expositions will show that we of Thusia Seventh Day Adventist has the continued message of righteousness by faith and by this short explanation of these truths we stand as the revival of true Adventism.

- (1) That justification is a subjective inward change in the heart. What is the meaning of the term justification? In the Greek expressing 'dikaiosis' which is the act of justification. God making man what He is, righteous, to be justify. The act which declares a right or just person as such: **New Testament—The Complete Word Study Dictionary - Dr Spiros Zodhiates p 461,467**

In the Greek, we see that justification is an act of God to the person, who is penitent. So in the work of justification the person is actually made righteous, changed; to be just or right. Man is in a sinful state of mind as being spiritually dead or carnally minded (in the thoughts of the flesh). He needs to be changed in mind or heart (Rom 8:5,6; Eph 4:17,18; Rom 3:10-18).

As a result, man is called upon to repent by being truly sorrowful for sin, and accept the gospel of Christ (2Cor 7:9,10; Mk 1:14,15).

For justification to be done, there must be the merits or gifts that will make the change possible. So it is the life of Christ which He gives through the suffering of death (Rom 5:6,8;

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Matt 20:28).

When one repents and believe the gospel God justifies the person (Mk 1:15; Acts 13:38,39; Rom 4:3).

In the work of justification, God does impute, reckon or count righteousness and non imputes sin to the believer which means that the person now has the righteousness of God in him through the faith of Christ (Rom 4:3,58; Gal 43:6).

In this imputation of faith for righteousness, sins or iniquities are really forgiven, which mean, that the mind of sin (carnal mind values) are changed (Rom 4:7,8; Rom 8:6).

In justification, there is the new mind of the spirit (spiritual mind) and the person is washed, cleansed, sanctified (separated form sin) (Rom 8:6; 1Cor 6:9,10,11).

In justification God changes the state of mind that the person has, from no peace and frustration, to peace with God through Jesus Christ (Isa 57:19,20,21; Rom 3:17; Rom 5:1; Phil 4:7).

As justification does cause a change in the person, it is the same as being: (i) Born again to be a new person spiritually and also to be sinless (Jn 3:5; Eph 5:26; 1Pet 1:23,25; iJn 3:9) (ii) or as being a new creation by being in Christ (2Cor 5:17; having the new man in us giving up the old (Eph 4:22,23,24; Col 3:9,10).

(2) That Jesus Christ came in a flesh like our sinful flesh.

We must not have the St. Augustine idea that in original sin, the problem is the actual flesh of man, for the bible shows that sin resides firstly in the thoughts and heart or mind of man (Rom 8:6; Rom 3:11,13,14; Jer 17:9).

Yes we have corrupt passions that flows in the flesh because of the carnal thoughts (Rom 1:26,27).

Jesus Christ was born sinless in mind not in flesh, for He was called the holy one (thing) (Lk 1:35).

In His whole life Jesus Christ never sinned or yielded to any temptation (Jn 8:46; Heb 7:26; 1Pet 2:22).

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But Jesus even as He is God, the word, yet in the incarnation to be in the flesh, He came in a human body of flesh (Jn1:1,2,14; 1Tim 3:16; 1Jn 4:2).

The flesh that Christ came in He got it from His earthly mother Mary biologically who descended from David (Lk 1:27,30,31).

The same flesh that David had and all His ancestors. (Rom 1:3; Rom 9:5).

The flesh that Christ had in which He was born as man like us, He felt all infirmities that we do feel.

He was tired physically so he rested (Jn 4:6).

Jesus also rested in sleep (Matt 8:24,25).

The flesh He had, it made Him hungry so he ate (Matt 4:12; Matt 20:18,19).

Also Jesus had to drink for He was thirsty (Jn 4:7).

He felt pain, His body suffered injury cuts and did bleed (Jn 19:34; Jn 20:24).

Christ also died, His body did lose physical life (Jn 19:30; Jn 11:39; Acts 2:31).

Therefore in this sense, Jesus took a body like we all have presently on this earth, one that is totally in all genetic make up fully flesh and blood the same as all men after the fall of Adam (Heb 2:14,17).

In all the above points this is what is meant by having sinful flesh or Christ being in the likeness of sinful flesh. It is a flesh like ours, same as ours (Rom 8:3). Yet He was totally sinless in mind and passions.

(3) That sinless perfection is possible now before Christ comes the second time.

As we have seen that justification makes it possible for the repentant sinner to obey and made into the experience of truth and righteousness to be sinless. So then in the path of sanctification there has to be the experience of sinless perfection without falling into sin.

We must know that the born again experience of the child of God is that a sinless experience has been gained and as long as one abides in this new birth then to sin is not possible (1Jn 3:9,6).

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Sinless perfection is seen also in the bible as when the old man of sin, which is the carnal values of sin is crucified with Christ, also that the body of sins which are the corrupt or perverted emotions are also made inactive or destroyed (Rom 8:6, Col 3:5,9,10).

We can experience being sinless when we truly obey in heart the truths given to us, so that we do not yield to sin (Rom 6:17,18,12,13,14).

The experience of sinlessness is again shown when we have the spirit of truth in us. So that we do not strive for the lust of the flesh (Rom 8:9,10; Gal 5:16,17,24,25).

We are sinless when Christ is in us and we become rooted and grounded, so God keeps us in his love perfectly (sinlessly) (Eph 3:16,17; 1Jn 4:12,17; 2Thes 3:3).

Also we do experience sinlessness when we are in obedience to God's commandments, because it is by His perfect love in us we obey and do not do any act of sin nor thought of sin (1Jn 3:2; 1Jn 5:2,3; 1Jn 2:3,4; Ps 119:1,3).

We must have a perfect experience of sinlessness before Jesus Christ comes the second time (2Thes 3:5; Tit 2:11,12,13; 1Pet 1:7,13,14,15).

Sinless living is so important because if we are found to be in sin at the investigative judgment we will be lost. So we must be sinless now (Acts 3:19; 1Pet 4:17; 1Jn 4:17; Rev 3:5; 2Tim 4:7,8).

The 144,000 saints who will be alive when Christ comes. For they do not die, will be perfectly sinless, no guile is in them. (Rev 14:1,4,5).

These three basic points of truths, which were given in 1888 by Waggoner and Jones, shows that a biblical position is ratified. Therefore as the Adventist organization has rejected these truths they condemn their own selves. These truths are important in the last days because it will determine how the remnant church is able to face the final conflict that Satan is now organizing (Rev 12:17; Rev 16:13,14).

The mark of the beast of Sunday holiness is the height of sinfulness in rejection of the Sabbath of Yahweh which shows that Yahweh God does sanctify us from sins (Isa 57:13; Eze 20:12).

So then the remnant church of true Adventist, the revival must accept the three points that we have outlined with biblical proof. The faith of Jesus causes us to obey the commandments of God and gives us victory (Rev 14:12; Rom 3:31; 1Jn 5:4,5).

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As we have shown the primary points of theology expressed in the 1888 message by both Jones and Waggoner and has given support to it by expositions from the bible. Thus we need to show now the undeniable facts that the present day Seventh Day Adventist Organization has not even considered the historical reality of the most precious message sent by God to His people. The reaction still exist by virtue of the wrong theological concepts of the organization on the main point of the 1888 message. Mrs. White gave testimony of this continued apostasy from the truth as Satan takes control over ministers who are unsanctified and teach heresies.

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas (John 18:40)... Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is.”

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief's are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou had known, ’ said Christ, ‘even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes’ (Luke 19:42)...”

“Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan’s party. Those who have not worked on God’s side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves..”

“God gives men counsel and reproof for their good. He sent His message telling them what was needed for the time 1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the

help of the Lord. And having done all, He told you to stand. But did you make ready? Did you say, ‘Here am I; send me’ (Isaiah 6:8)? You sat still, and did nothing. You let the word of the Lord fall unheeded to the ground.”

“These rejecters of light will remain barren deserts where no refreshing, healing waters flow, and there ministrations as barren of moisture as were the hills of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction and convey no blessing to others.”

Manuscript 92, August 12, 1897 (see Testimonies to Ministers, p 409-413).

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On the point of justification being a truly subjective inward heart change; this is denied by modern day Adventist theologians who influences the ministry and thus the whole membership. Here are some quotes from a few authors of the organizations.

“What we’ve just talked about is justification. Justification is what Christ did for us in His life and in His death. All right? Justification is God’s accepting you just as if you yourself had done what Jesus did. You didn’t do it, your substitute did it. But God accepts you because of what your substitute did for you. It’s a finished work. Justification, the gospel, is a finished work. All right? It’s done 2,000 years ago. Settled. Your sins were forgiven.

*You were given the gift of eternal life and Christ’s righteousness. His obedient life. Justification, what Jesus did in his life and death, is the cause of our salvation. The cause. That’s what saves us.” **Steve Marshall - What’s The Difference p 16***

Here one can see presented that Justification does not touch the person who needs it. This Adventist minister presents justification as what Christ did on the cross, nothing is done in us. This is sure contrary and erroneous to the 1888 message.

“When you and I accept the Lord Jesus Christ as our Savior, we ourselves are guilty, wretched sinners. But the moment we accept Him as our Savior, God imputes to us Christ’s perfect righteousness. He puts to our account that perfect, righteous, obedient life. In ourselves, we’re sinners. But God doesn’t look at us in ourselves. He looks at us in the robe of Christ’s righteousness. He looks at us with Christ’s righteousness imputed to us. And how does he judge us now? Not guilty! Innocent! And that’s what imputed righteousness means. Though we are still sinners. We still fail. We may fall. But God doesn’t see that. As we trust in Jesus, He sees Christ’s perfect obedience in place of our imperfect obedience. Is the difference between justification and sanctification clear? Justifications the finished work of the Lord Jesus

*Christ’s for s 22,000 years ago. It’s done. We accept it. And immediately as we accept it, sanctification begins in our lives and we begin to be changed.” **ibid p 21***

In this quote we surely are not changed, God deceives Himself by looking at Christ while we are truly still unchanged and sinful. Everything is based on what Christ did on the cross nothing affects our heart or mind condition of sin. In fact He is saying that we are justified in sin.

Here is another author. He was a top Adventist theologian in his day. His books are used in university and seminaries of Adventist to teach. Yet he denies the real truth of justification.

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“Justification has been satisfied in Christ. How further is the believer involved? Is justification something done for the believer and not in him? Is justification simply a change in one’s standing with God, or does it include a change in the believers’ character?”

*The emphasis is on God’s declaring a man just, the passing of a favorable verdict. Obviously the believer is not made righteous in the sense that he is no more a sinner. Justification does not make one man to that perfect state as God originally created him. The justified man is still in a sinful state. He (God) does not proclaim the sinner sinless, that would be a lie. The Christian is a justified sinner.” **Edward Heppenstall - Salvation Unlimited p 55,56***

A final author of recent authority is Marvin Moore and his ideas of justification which is more incredible and deniable of the truth.

“Again, justification is almost a fiction. We are sinners on the inside. Our characters are evil. But in spite of this plain fact, God treats us as though we were perfect on the inside. He can do this because “Christ’s character stands in place of” our character. What Jesus is like on the inside becomes what God considers us to be like on the inside.”

At the same time that God justifies you, He saves you. He gives you eternal life. To be justified is to be saved. If you were to die the moment after God justified you, you would spend eternity in his Kingdom.”

*“And this leads to an amazing conclusion: God saves you and me while we are still sinners. He does not demand that we overcome all our sins first, or even a certain number of sins or a certain kind of sin. He does not demand that we have a perfect character to be saved. He accepts us with the horrible record of our past sins, and He accepts us with the present sinful condition of our character.” **Marvin Moore - Conquering the Dragon Within p 24,25***

Here justification saves but it does not affect the person’s character inwardly there is no change, no sins are overcome, at the time of justification. The sinful condition still exist, while the record of past sin are supposedly ignore. In this other statement we see justification identified as a covering for sin, it covers the sin instead removing sin from within, so the person is a justified sinner.

“And what did the father say to the servants? Quick! Bring the best robe and put it on him’ Luke 15:22. Please notice this, because it’s crucial:

There’s no indicating in the story that the father said, ‘Before we put this robe on you, son, I’d like you to run through the shower. Also, let’s have Mother wash those dirty clothes. We don’t want to soil the family’s best robe with the filth from the pig sty, do we?’”

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“No! The robe went right over the dirty clothes, symbolizing the robe of Christ’s righteousness covers us, sins and all. God does not require us to clean up our act - to overcome all of our sins or even some of them - before He covers us with Christ’s robe of righteousness. Christ’s righteousness covers all our sins. His perfect character stands in place of our flawed character, and we are accepted before God just as if we had not sinned.”

“Now let me ask you a very practical question: ‘Does Jesus remove the robe every time we make a mistake? The answer against is No! A thousand times No!’”

*“I trust all Adventist agree that when we first come to Christ He pardons us and declares us righteous in relating to those sins we committed in the past. But I’m telling you that justification is also a robe that God puts over you, which you continue to wear as you live your Christian life. As long as you keep that robe on, He justifies you instantly when you make a mistake and your relationship with Him - your assurance of salvation remains unbroken.” ***ibid p 38,39.****

So God does not care to make a difference (His righteousness becomes a cloak for sin and evil). No cleansing of sin is effected by His righteousness in us. God and Christ really approves of sinful Christians.

That Jesus Christ came in sinful flesh not sin. This point is artfully denied and they are able to occupy a position neither for or against the truth. In the book *Seventh Day Adventists Believe*, we see the shifting position in regards the type of flesh Christ came in:

*“Thus “Christ’s humanity was not the Adamic humanity, that is, the humanity of Adam before the fall, nor fallen, humanity, that is in every respect, the humanity of Adam after the fall. It was not the Adamic because it had the innocent infirmities of the fallen. It was not the fallen because it had never descended into moral impurity. It was, there foremost literally our humanity but without sin.” ***Seventh Day Adventist Believe p 47****

Here no definite idea is given of the flesh of Christ as sinful or fallen humanity.

*“Jesus Christ took upon Himself our nature with all its liabilities, but He was free from hereditary corruption or depravity and actual sin.” ***ibid p 49****

This statement gives the idea that Christ had a flesh that was free from inherent corruption. This is wrong, for Christ did biologically inherit the same flesh as all His ancestry possessed. The corruption was there, but not active in Him. So it was sinful flesh not sin that Christ had.

Let us look at one other author. He confuses the idea of likeness of sinful flesh to be just the form of body as against it being sinful in sin.

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“Roman 8:3 says He came to earth in the flesh, “yet only in the likeness of sinful flesh, that is , a form similar (not identical) to sinful flesh. In other words, He had a body like ours but He did not have the sinful nature we have.”

“And is it not also a mistake to suggest that Christ likeness to sinful flesh means that he actually had our sinful nature?”

*“He came in the flesh, but it was only the likeness - the appearance of sinful flesh.” **Martin Weber, More Adventist Hot Potatoes p 68***

It can be clearly seen that there is no definite clear idea of what is sinful flesh. This makes Christ like us only in a form, the flesh is not known. But the word likeness means sameness. Yes Christ had a flesh like ours in the possessing of the infirmities and biological inheritances, not in possessing sin as a moral value. Our nature is the moral condition in sins and or flesh is sin affected not sin of itself. So we see that the organization of Adventist have errors and are not in the light of truth in this matter.

This third point of theological importance of the 1888 message. That sinless perfection is attainable in this life on the earth before Christ comes.

In this following statement the problem of sin is made so difficult that even the acts of sin are not made the problem.

“But ‘sins’ aren’t really the problem They’re only symptoms of the problem. ‘Sin’ - with a capital S - is the problem. Becoming Christ-like, living in harmony with God’s law, isn’t simply a matter of stopping sinning. Yes, that’s right - I said the solution is not simply to stop committing sinful acts. Rather, it’s to dig out the root of sin.”

*“You see, the real sin problem resides in our nature. The apostle Paul realized and admitted that ‘But I see another law in my members, warring against the law of my mind, and bring me into captivity to the law of sin which is in my members” (Rom 7:23, KJV). It was his realization of how deeply rooted sin is in our lives that led him to cry out, ‘O wretched man that I am! Who shall deliver me from the body of this death? (Verse 24), KJV). Clearly he saw the problem as far more serious than merely the sinful acts we do.” **R. Folkenberg, Called in Christ, p 19***

In this other statement character development is not necessary nor being in sin, for God does not reject us.

“Our assurance of salvation is based, not on our behavior, but on Christ’s. Our assurance of salvation is based, not on reaching some level of character development, but on our relationship

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with Jesus.

*“We can make the same choice in our relationship with God. But as long as we maintain the relationship, God doesn’t reject us each time we fall into sin. It’s true that each sin we commit hurts Jesus and misrepresents His character, but we don’t find ourselves in and out of God’s family each time we sin.” ***ibid p 41****

This next author makes sinless perfection look as though it is a totally unrealistic state.

“Absolute selflessness, when one begins to think about it, is a rather far-reaching state of being.

*Those who so gullibly demand it of themselves and others usually define sin as merely avoiding conscious acts of rebellion against God. But sin also includes unconscious acts and acts of omission. In other words, absolute sinlessness (or absolute perfection) demands a complete forsaking of all conscious and unconscious sins, but it also requires that one never neglects doing good.” ***ibid, p 76****

This sinful theologian in the Adventist organization denies perfect sinlessness before the second coming of Christ.

*“The believer never outgrows his personal sinfulness nor transcends his lost condition. He also never reaches a state of perfect spiritual wholeness nor measures up to the standard of flawless perfection that God requires in a sinless universe. As a result, he remains in a state of constant dependence on Christ’s mediation for a right standing with God for as long as he lives.” ***ibid, p 23****

*“Only at ‘the day of Jesus Christ’ - at the point in time when the eternal replaces the historical, when the kingdom of glory supersedes the kingdom of grace, and the believer experiences the transformation of nature that takes place at the resurrecting/glorification event—will the work that began at conversion reach its total and permanent ‘completion’ (Phil 1:16)” ***ibid, p 24.****

Thus we see that the 1888 message of righteousness by faith has been rejected, by the church up to this present time. It is a sure reality to have seen such hardened rebellion existing now, yet the people claim to be of God and used of Him.

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Conclusion

In this summary insight we have been able to view the nature of how God has led the Advent Movement through its spiritual declension, to the point of great enlightenment and revival. The great importance is the fact that the growth of the Adventist Church is to be based on the 1888 Message of righteousness by faith.

The church will only be able to be matured in the things of Christ as they learn the truths of justification by faith as a true means to inward change; and that Christ being man in a human flesh that was sin affected, (not infected), so that we have the example and hope of being victorious. That also in the realm of sinlessness perfection is possible in this life before Christ comes. The final revival within Adventism will grow on these points of truth and unite them to the prophetic understanding that God has given to Seventh Day Adventist.

We, of Thusia Seventh Day Adventist as the true revival of Adventism in the Caribbean, has matured in our knowledge of what is true in the doctrines of Seventh Day Adventism. Especially as it relates to the idea of righteousness by faith.

True Adventism is based on the acceptance of the main points of truth presented in the 1888 message. This truth in its fullest development will give cause to the rise and making of the 144,000.

Thus the final message that is to be given now is the out-growth in a deeper understanding of the 1888 message and it will be latter rain truths in a blaze of glory.

The sad thing is that the Adventist Organization is in definite apostasy and God has kept the little company of true Adventist who stand in the light.

Those who truly want to live up to the name of Seventh Day Adventist will accept the 1888 message and be led of God. Amen

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Comments

From the glorious revelation stated within this effective summary of the 1888 message, one sees not only the sad history of the Seventh Day Adventist Organization, but also the terrible results of the rejection of such a message presented by Elders Jones and Waggoner.

Here within this booklet, the 1888 message is again reiterated in its clarity, giving all those a wondrous opportunity, who for the first time have never heard nor given such an important doctrine much consideration.

Justification being an effective change in the heart of the repentant, causing a change in character; Christ coming in sinful human flesh yet living without sin, gives a conclusive example that the flesh of man is not sin, and the reality that sinless perfection is attainable by His grace, in this sinful world.

Such message given to us as a people and are commanded by God for us to live, is our security in this world; our solution to the many problems; our comforts amidst sorrows; yea more so our passport to heaven. I beseech the readers of these pages not to repeat nor walk in the footsteps of those who have and are rejecting such important doctrines.

As a member, not only of Thusia Seventh Day Adventist Church, but more importantly, an heir of the Kingdom of God, I traverse the sad passages within Adventism but arrive at the present, holding the 1888 message as the cause of my justification/sanctification and the hope for a dying world.

My hope, which I share with the writer - my dearly beloved brother and friend in Christ, Wiesmullan Von Bruggen, is that on reading this booklet, you will be blessed by its contents and individually reverse the tragic resultant condition of its rejecters, in your lives.

May God add His blessings. Amen

C. Lisa Audain