

“They will be together when Jesus returns to be caught up together in the clouds.”

Once Saved Always Saved?

Note: Even though a pause is implied the purpose is the same, assured salvation. by what judgment is this conclusion reached? Has God promised that all who died under the third angels message will be saved? There are conditions and duties that must be fulfilled. As seen in the following Links. Death does not win or entitle any to salvation, that somehow the tenor of ones life is mitigated by death. Or that salvation is the reward of death.

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

Note: But everyone 1st day or 7th day who died in the Faith? by what standard? God's standard and Judgment—the Ten Commandments—“13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecc. 12. For a large class, a majority, a greater portion, nominal, professed—who hear and do not, think they are loyal but have not been sanctified through obedience to the truth, abandoned their positions, will rise in the second resurrection thinking it's the first of whom the Lord said He never knew them. [HoboReligion](#)

Note: All who died “in the faith of the third angel's message,” 1st In the faith means you believe this message when it says “here are they that keep the Commandments of God . . .” the only thing that keeps you from receiving the mark of the beast. Yet your pastor tells you that you cannot keep them contrary to Scripture. How then could you die in that faith. 2nd How can you hear the Covenant of peace after not Keeping the Commandments that are His Covenant Heb. 10:16. Thus satan cheated you out of salvation through ministers who deceived you into thinking “. . . Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; . . .” Mal. 2:17

As the storm approaches, **a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.** *By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light* (DA 635.1); *and when the test is brought, they are prepared to choose the easy, popular side.* Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2} {GC88 608.1} {4SP 426.1} {Mar 196.2} {FLB 336.7} {LDE 180.6} LDE 209.3

Note: How can “all who die in the faith” hear Gods covenant of peace when a large class (majority) that have been told they will hear God’s covenant of peace and have professed faith in that 3rd angels message and have abandoned that message? Faith in the face of insubordination is presumption. Many who think they are in the faith and have been told or told someone else ARE NOT in the faith.

Which Faith’s yours?

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. **To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul.** The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which **appropriates His merits to ourselves.** **Many hold faith as an opinion.** **Saving faith is a transaction** by which those who receive Christ join themselves in **covenant** relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, **by which the”** our **“soul becomes a conquering power.** DA 347.1; DAR 515.1-516.1.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and **yet we may not** through faith make Him our **personal Saviour.** ***It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and***

have our names registered on the church roll. “He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, *by the Spirit* which He hath given us.” “Hereby we do know that we know Him if we keep His commandments.” 1 John 3:24; 1 John 2:3. This is the genuine evidence of conversion. Whatever our profession, *it amounts to nothing unless **Christ is revealed in works of righteousness.*** COL 312.3

Impersonal adj., 1 not influenced by, showing, or involving personal feelings 2 not existing as a person; having no personality: aloof, distant, remote, reserved, withdrawn, unemotional, unfeeling, unsentimental, dispassionate, passionless, unresponsive, indifferent, unconcerned;

RighteousCharacter. CorporateSalvationNone.

In the Judgment Did you perform as You were told like Able or Cain.

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. ¹⁹ *We can imagine* him watching *the sinner separating the fat* and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as *the final end of all who would not separate from sin*; ²⁰ *for if the sin was a part of themselves*, then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is because the sinner keeps sin in his own character, and will not separate from it. {1914 SNH, CIS 126.3}

This was an impressive type, *the priest waiting for the sinner to separate the fat from the offering*, ready to take it as soon as it was offered to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in return can clothe the sinner with his own robe of righteousness; ²¹ and consume his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12. {1914 SNH, CIS 128.1}

The Promised made to what standard?

It is urged, further, that the 144,000 must all be those who have never died, because they are “redeemed from the earth” and are “redeemed from among men.” But this is no objection; for these very expressions will apply to those who have died in the Lord under this message, as well as to those who never die. It will be

asked how this can be; and the answer is that they come up in the special resurrection, embracing a limited number of both righteous and wicked, as mentioned in Dan.12:2 and Rev.1:7. Those who, in this resurrection, come up to everlasting life (though not then made immortal) are those who belong to the 144,000 because they have died in the message; and those who rise to shame and contempt are those who had a part in Christ's crucifixion, and perhaps others in different ages, especially the last, who have shown pre-eminent activity in opposing the work of God. That such a resurrection, embracing these characters, will take place, the scriptures referred to plainly enough affirm; and the only point where the prophecies make a place for its occurrence is at the time mentioned in Rev.16:17. This is at the beginning of the seventh plague, when the great voice out of the temple of heaven from the throne utters the solemn words, "It is done!" This voice shakes both heaven and earth, but speaks deliverance to the people of God. Jer.25:30; Joel 3:16; Heb.12:26,28. Of this time, "Great Controversy," pages 636,637, speaks very clearly, as follows: "That voice shakes the heavens and the earth. . . . Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."

Who are those here referred to "who have kept His law"?—Those, certainly who have been engaged in the Sabbath reform movement of these last days; and from this it appears that those who have died in this work are still regarded, in God's sight, as an integral part of the living company; for when the covenant of peace is spoken to them, those of them who are then in their graves are raised up to hear it with the living. They are raised up glorified; and the living saints are then also glorified; but none of them are made immortal. This is shown by the following words from page 645 of the same book. Speaking of the moment when Christ appears, it says: "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God (referred to above) they (the living saints) were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air." But those who were raised at the voice of God to hear

the covenant of peace with the living, were also glorified at that time (another point of identity), and of course are made immortal when the rest of the company are changed to that condition. Now look at these risen ones. They came up at the voice of God, quite a space of time before the Lord appears; they are raised to the plane of mortality only; they take their stand with the living saints, as a part of them, and though glorified, not yet made immortal; they come up to the day of Christ's appearing in the same condition as the saints who have never died, and then, with them, are made immortal, changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. Thus these are just as emphatically "redeemed from the earth," and "redeemed from among men," as those who do not go into the grave at all. In this connection the pioneers of the third angel's message are deserving of a passing thought. Imagine such men as Elder James White, Elder J. N. Andrews, and Elder Joseph Bates, who led out in the beginning of this work, who identified themselves as fully as men could with this message, whose whole souls were absorbed in the grand thought of helping to call out a sufficient number to join them in the work to make up the privileged and happy company of 144,000, and who went down in death with their hearts and minds full of this blessed anticipation—imagine such men waking up after what will seem to them no longer time than the tick of a clock, and finding that they have dropped out of their coveted position, and are no part of the 144,000! The idea is not supposable. If it is, then to die in this message, instead of being the blessing which the voice from heaven proclaimed it to be, is about the greatest calamity that can befall a believer. This is not possible.

Note: Are you doing the work that these did? Are you sacrificing all? Or do you ". . . *slide into any position to suit the tenor of their feelings of bitterness. . . . TM 112.1*

What did these Men more than you?

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no **experimental knowledge** as to **what it cost** to become a Seventh-day Adventist when all the believers could be numbered within a small compass, **should be guarded** in their expressions in regard **to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious**

truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the *mistakes* the servants of God made in their youth and inexperience. *The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.* {6MR 206.3}

Note: In the following Hymn written By Uriah Smith's sister Anne R is another expression recorded in heaven of what these men did: 1st James White, 2nd Joseph Bates and 3rd John Loughborough 4th Our turn to attain our service for Christ as they did.

On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, *without any effort on their part*, they will be made the recipients of special blessing, by which they will be transformed and fitted for service. {AA 54.1}

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?—The Review and Herald, May 25, 1905. CW 53.2

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. *Thus he would rob us of our faith in the very message that has made us a separate* people, and has given character and power to our work.—Special Testimonies, Series B, No. 7, p. 17 (1905). CW 53.3

I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.—Gospel Workers, 303 (1915). CW 54.1

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. EW 256.2

. . . Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. . . . TO5.1

Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.—Testimonies for the Church 9:155. ChS 95.4

The question was asked, “Do you believe the truth? do you believe the third angel's message? If you do believe, then ***act your faith.***” ... Probationary time will not permit of long-protracted years of drill. God calls; hear His voice as He says, ***“Go work today in My vineyard.”*** Matthew 21:28. ***Now, just now, is the time to work....*** CT 415.2

Who among our teachers are awake and as faithful stewards of the grace of God are giving the trumpet a certain sound? Who are voicing the message of the third angel, calling upon the world to make ready for the great day of God? The message we bear has the seal of the living God. CT 459.2

I Saw One Weary.

1. I saw one weary, sad, and torn, With ea - ger steps press on the way,
2. And one I saw, with sword and shield, Who boldly braved the world's cold frown,
3. And there was one who left be - hind The cherished friends of ear - ly years,
4. While oil-grids here we journey on In this dark vale of sin and gloom,

Who long the hallowed cross had born, Still looking for the promised day;
And fought, unyield - ing, on the field, To win an ev - er - last-ing crown.
And hon - or, pleas-ure, wealth resigned, To tread the path be-dewed with tears.

Through trib - u - la - ion, hate, and scorn, Or through the por - tals of the tomb,

While man-y a line of grief and care, Up-on his brow was furrowed there;
Though worn with toil, oppressed by foes, No mur-mur from his heart a - rose;
Through tri - als deep and con-flicts sore, Yet still a smile of Joy he wore;
Til our re - turn - ing King shall come and take His ex - ile captives home,

I asked what buoyed his spir-its up, “O this!” said he—“the bless-ed hope.”
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O! what can buoy the spir-its up? ’Tis this a - lone—the bless-ed. Hope.

You are Told.

We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. *It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part.* God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the *old landmarks*. [1 John 1:1-10 quoted.] {ISM 161.4}

Note: Passive or silent: nominal, time serving, head knowledged, professed, foolish, goats, tares, Broadway, unproductive grounded, unprofitable servant, Sabbath observance does not meet this criteria to be raised under the 3rd angles message.

Matt. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 2Cor. 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Praise God this is not the standard of the judgment.