



## Lesson 58

### Redemption and Success

- **Redemption**

- What is redemption?
- The 1860s
- The Second Advent in 1863
- The 1890s
- The Second Advent in the 1890s
- Our time
- The Second Advent in our time
- Our level of equality
- Everyone will be learning in Heaven

- **Success**

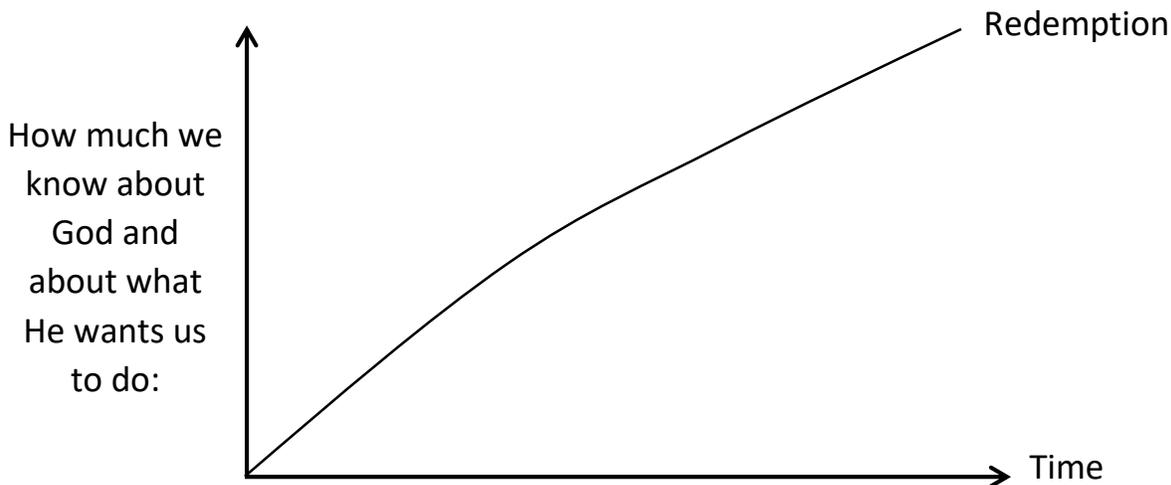
- What is Success?
- Success depends on us

In this lesson we are going to be looking at two things. First, we are going to be looking at redemption: what it is and what it looks like in different histories. Secondly, we are going to look at success. What is success and how a history can be successful.

## Redemption

### What is redemption?

What is redemption? “‘Learn of Me,’ says Jesus; ‘for I am meek and lowly in heart: and ye shall find rest.’ We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God.” *The Desire of Ages* 330.2 Redemption means learning about Christ, becoming like Him, and giving up sin. This has been going on since Adam and Eve fell. God is always revealing new truths about Himself for His people to learn. So redemption can be seen as a line. The line represents what knowledge and requirements God has revealed. As time passes our knowledge of God’s character and what He wants us to do grows- so the line slopes upward. We are supposed to keep up with that slope, but of course, many do not follow the advancing light. Redemption can be seen as a slope and according to Ellen G. White, it is the way we get to Heaven.

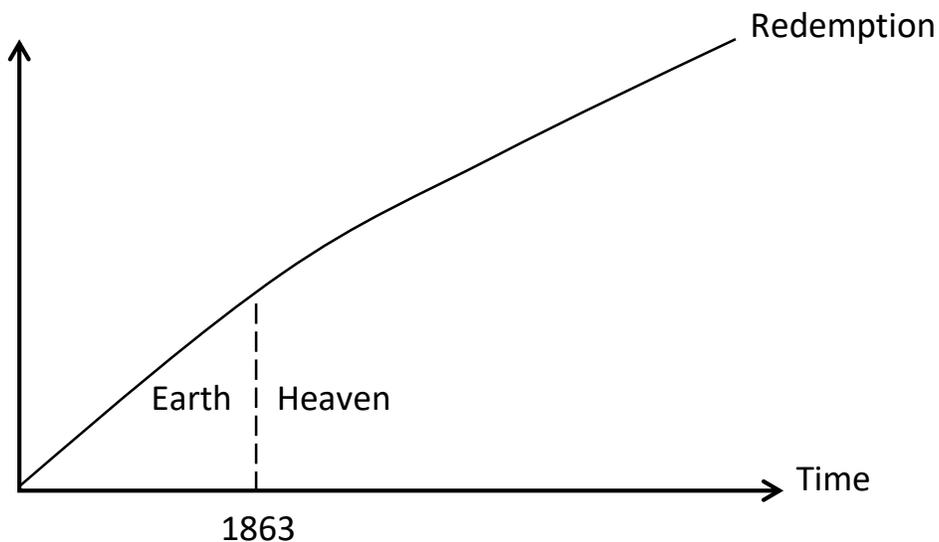


## The 1860s

In the 1860s, people didn't have much knowledge of God. People were very low on the line of redemption. The United States was divided into northern and southern states. The South's livelihood came from its plantations. But they needed someone to work in these fields, so instead of doing the work themselves, they began slavery. In the North, slavery was illegal. But the absence of slavery didn't mean there wasn't discrimination. There were some northerners that fully supported equality, but there were still people that were racist in the North. So in both the North and South, there was racism; there didn't have to be slavery for that kind of mentality. And we haven't even mentioned gender. All important positions, such as Congress, the Supreme Court, and of course the President, were held by men. These conditions were in the world and the Millerite movement. No, the Millerites weren't slave owners, but they lived in a racist environment. God hadn't revealed the evil of racism, so they were racist. Neither were the Millerites right on gender. This was the condition of the church and the world in Millerite history; God hadn't revealed much about his character so they were low on the line of redemption.

## The Second Advent in 1863

The Second Coming for the Millerites was in 1863. Well, not literally, since we're still on earth. But the Second Coming could have been in 1863. Jesus would have come back in that history. But why? The Millerites were lower on the line of redemption than we are. They did things that we would never dream of doing today, like eating dairy or being racist. But because they were lower on the line, they weren't held accountable for all the things we are. They weren't supposed to be as perfect. Not only were they not supposed to be as perfect as this Movement today, but they couldn't be, because the further along in history you are, the more perfect you are supposed to be. So say Christ actually came in 1863. The Millerites would have gone to Heaven and would have been 50% perfect, for example. That would mean that while in Heaven, the line would continue to go up- past 55%, past 60%, past 65% and so on. Just because they got to Heaven being only 50% perfect doesn't mean they would have stopped becoming more perfect. They would have continued on, going up the line, in Heaven.

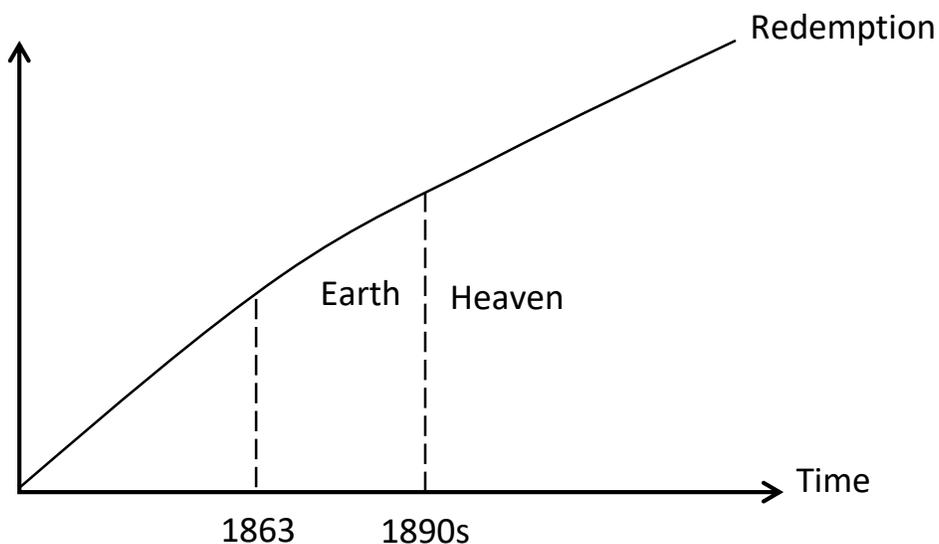


## The 1890s

Although slavery was abolished in the 1865 a lot of racism (and sexism) still existed years later- at the end of the 19<sup>th</sup> century. In the late 1800s segregation was widespread, especially in the south. In 1883, the Supreme Court nullified the Civil Rights Act of 1875 which had outlawed discrimination. The Court basically said that discrimination was not against the Constitution (specifically the 13<sup>th</sup> and 14<sup>th</sup> amendments). Around 1890 to the early 1900s many southern states made it nearly impossible for black men to vote. Women could not even vote at all. This was the time of the first wave Feminism and women were fighting for rights, like the right to vote, but that was not granted to them until the early 1900s. The Seventh- day Adventist church wasn't much better than the world. In the 1890s Ellen G. White urged missionaries to go teach Black people in the south, but she told them not to urge racial equality and to have separate churches for white and black people. She said that women should not seek to be able to vote and that she was unprepared to think about that. In the late 1800s racism and sexism were alive and well.

## The Second Advent in the 1890s

Jesus was going to return in the 1890s. As we've seen, in the 1888 history, slavery was gone, but racism and sexism weren't. Yes, it was better than in the Millerite history, but God had a lot more of His character to reveal. Even though progress needed to be made, Jesus still would have returned. We know that Jesus was meant to return in the 1888 history. That means that the church in that time would have gone to heaven in that condition. We know that the 1888 history failed, but if the church hadn't failed, Heaven would have been full of those people- people with issues of racism and sexism. In Heaven, God would've continued to reveal His character, just like he would've if Jesus came in 1863. So in the 1888 history, if the Millerites were successful, they would've gone to Heaven, but they wouldn't have understood God's full character, and would've had to develop their understanding and practice of it further after translation.



## **Our time**

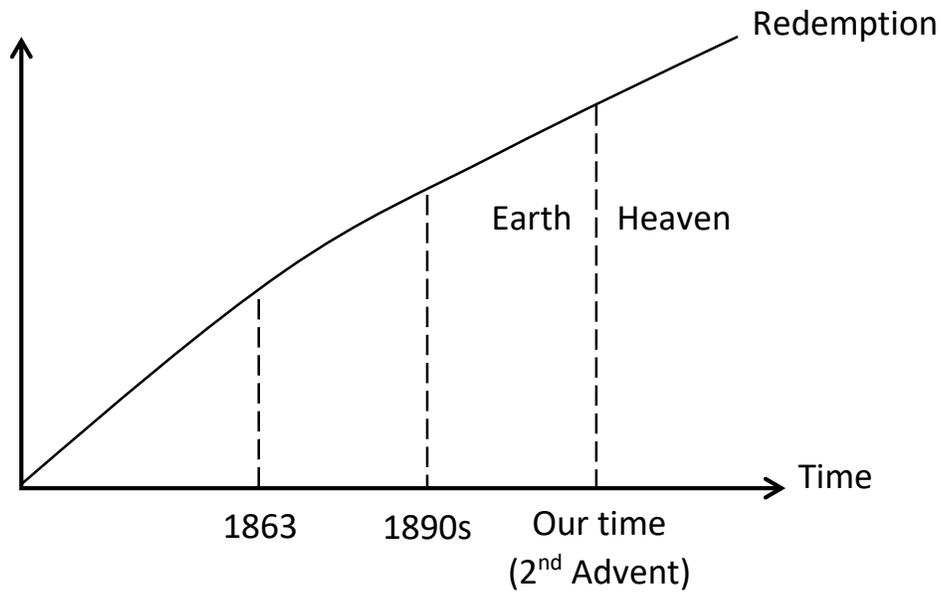
Redemption means getting closer to perfection. In every history, God's people get closer to perfection. Take the history of Ellen White, for example. They began keeping the Sabbath again and brought in many dietary reforms, but they were racist and sexist. Don't even mention being homophobic. Ellen White said many things that were racist like no intermarriage between black and white people and not to desegregate churches. She said many things that were sexist like women weren't smart enough to vote. Then come to our history. We are higher up on the line so we are called to a more perfect way. One example of that is through equality. We are not to be racist or sexist like Ellen White and the Millerites. We do not segregate our camp meetings because we are not racists. We do not prohibit women from voting because they aren't smart enough. We aren't sexist. And it's not just the Movement that is becoming more perfect. Back in Ellen White's history, she believed those things because that was the norm for her day. Today, it is not normal to see black people sitting on one side of the church and whites on the other. It is not normal to see only men voting. Today, the world is becoming less openly racist and sexist. But the main point is that this Movement is becoming more perfect as we go up further on the line and increase in our understanding of the truth.

## **The Second Advent in our time**

The last waymark on every reform line is a symbolic Second Advent. But on the line of the 144,000 the last waymark is the literal Second Advent. In our time Christ will come back to Earth. We learned that the work of redemption prepares us for Heaven. Redemption represents truths that God reveals to us; we looked at a few new truths that He has revealed to us in our time. The major one is the subject of equality; that not only changes our behavior but it also gives us a clearer view of who God is. That truth is part of the line of redemption that slopes upward, it is a truth that prepares us for Heaven. We must accept and practice equality before the Second Advent or we won't go to Heaven. We know that we will continue to learn in Heaven, so the work of redemption continues in Heaven. The Second Advent in our time is an important point on the slope of redemption; we must accept all the truths God has revealed up to that time in order to continue learning of Him after the Second Advent.

## **Our level of equality**

As we have seen, Heaven isn't the place where everyone is perfect like we thought. We'll be perfect enough to go, but we'll still have to learn more about God's character. The church had a certain level of equality in 1863, and that level got higher in the 1888 history. In our time, the level of equality has gotten even higher. Since our level of equality is higher, our experience in Heaven will be much better than theirs would've been had Christ come in 1863 or in the 1888.



### Everyone will be learning in Heaven

In Heaven, the 144,000 will be teaching everyone else. But why is that? Well, think about John the Baptist. He died how many hundreds of years ago? His personal line of perfection stopped when he stopped breathing. He didn't get more perfect while he was dead. Yes, he was teaching the people to be less sexist by baptizing both men and women but he still had some serious flaws. He was not perfect. Take Ellen White as another example. She brought many reforms that helped the Millerites become more perfect but she still had serious flaws as well. When she died in 1915, her personal perfection line ended as well. Like John the Baptist, she did not somehow perfect while dead. So when these people get to Heaven, they will bring with them their flaws. The 144,000 have lived the furthest in history and because they have lived the furthest in history they are the most perfect. And on top of that, they don't die, so their personal perfection line never stops. So when they all get to Heaven, out of the 144,000, John the Baptist, and Ellen White, the most perfect will be the 144,000. And that is why they will be teaching everyone else. They will be showing everyone how to become more perfect.

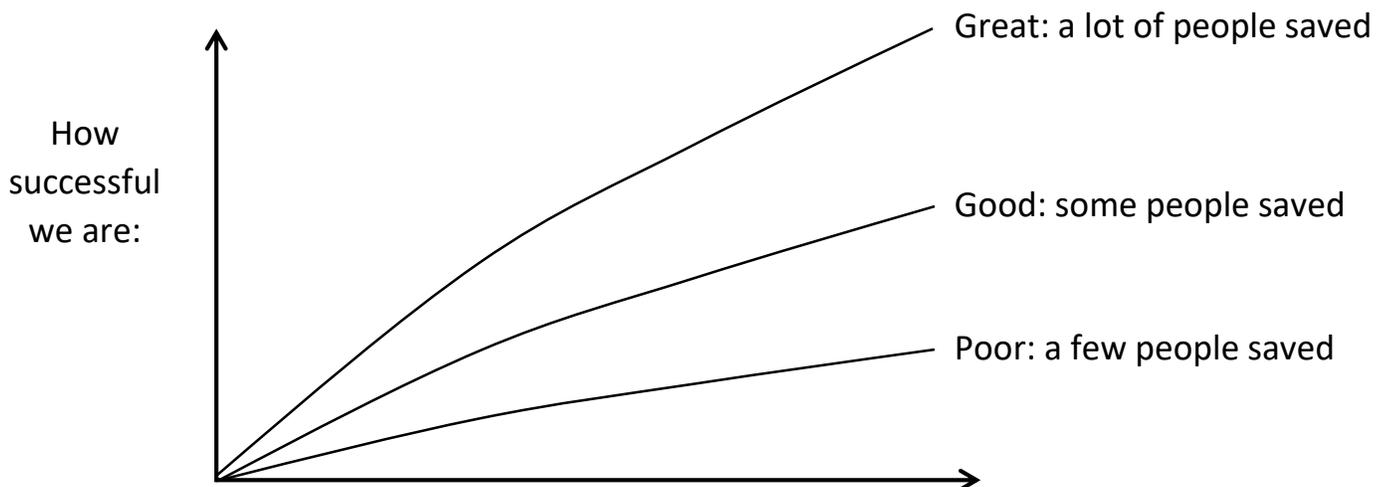
# Success

## What is success?

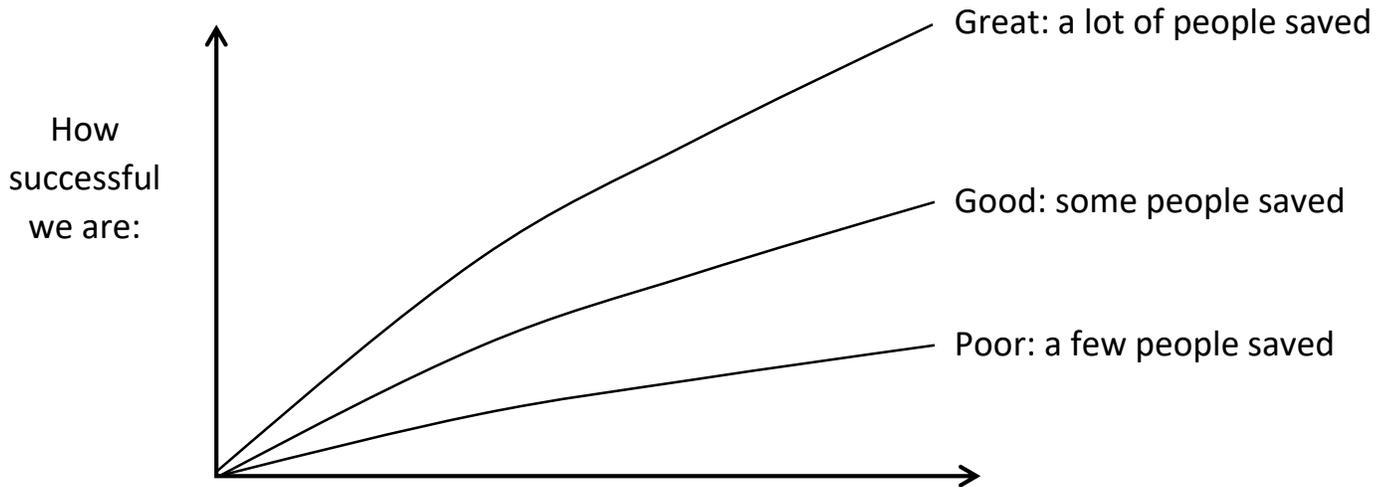
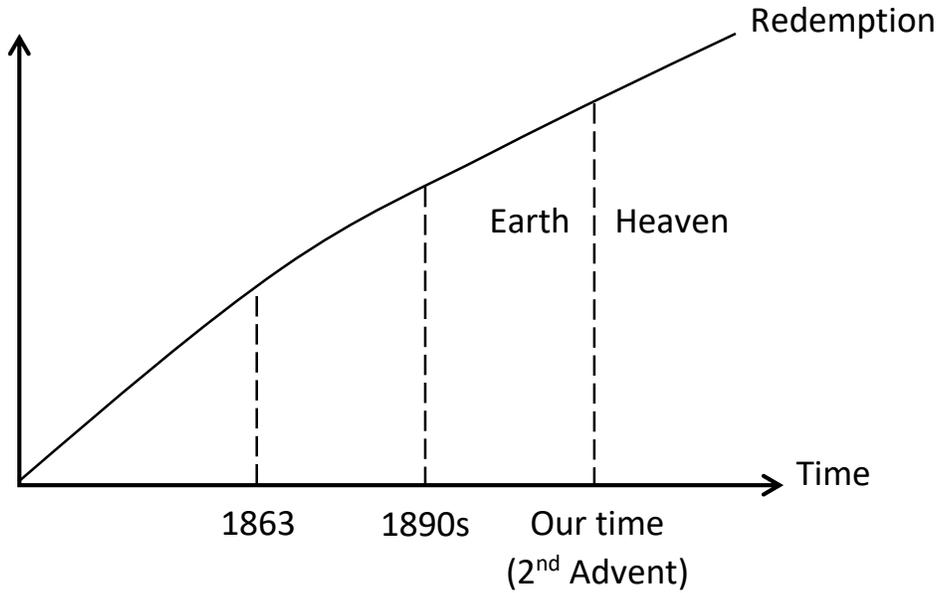
What does success mean? To be successful mean to do something correctly. We use this word in the Movement when we talk about the four major histories of God's people. Some are histories of failure (the alpha histories) and some are histories of success (the omega histories). In histories of failure the original plan fails. Millerite history is an example of that: Christ's plan to return failed because the Millerites were not faithful. On the other hand, in histories of success, the plan does not fail. In Christ's time His mission did not fail- that history was a success. Our time is also a history of success. We will do our job correctly and Christ will return. We know this is true because it is what the lines say, but we will see that success can look different than we imagine.

## Success depends on us

Success is the amount of people we'll bring into the Movement. We know that there will be a group of people to go to Heaven in our time, so we will be successful. Next year we take the message to the Levites. It'll be our first test to see how successful this Movement can be. If we get a lot of Levites, then this Movement would be very successful; if we get a few Levites, then we wouldn't be very successful. The same applies for the Nethinims. That's why we need to be learning the message and preparing to be teachers because we'll have to live with the consequences if we're lazy, for eternity. But whether we are very successful or not, this Movement will be successful, the point is that success can change, and it's our job to make this Movement very successful.



**In Summary:**



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