



ABRAM'S COVENANT



It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise--whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God has spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be. Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that "far more exceeding and eternal weight of glory," with which "the sufferings of this present time are not worthy to be compared." 2 Corinthians 4:17; Romans 8:18. The call from heaven first came to Abraham while he dwelt in "Ur of the Chaldees" and in obedience to it he removed to Haran. Thus far his father's family accompanied him, for with their idolatry they united the worship of the true God. Here Abraham remained till the death of Terah. But from his father's grave the divine Voice bade him go forward. His brother Nahor with his household clung to their home and their idols. Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's, pilgrim life. Yet it was a large company that set out from Mesopotamia. Abraham already possessed extensive flocks and herds, the riches of the East, and he was surrounded by a numerous body of servants and retainers. He was departing from the land of his fathers, never to return, and he took with him all that he had, "their substance that they had gathered, and the souls that they had gotten in Haran." Among these were many led by higher considerations than those of service and self-interest. During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the land of promise. "And they went forth to go into the land of Canaan; and into the land of Canaan they came."

{Patriarchs and Prophets 126- 127}



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EDITORIAL TEAM:

- 1. Robert Kariuki
- 2. Nickson Mochama

DESIGN AND DISTRIBUTION:

- 1. Francis Gati
- 2. Nickson Mochama

MISSION STATEMENT.

The KSOTP is established to proclaim the final warning of Revelation 14:6-11 to a dying world and present the merits of Christ as identified by the Bible and Spirit of Prophecy.

Contacts:

- Kakamega: +254 703 565192**
- Kaimosi: +254 798 272000**
- Eldoret: +254 724 696987**
- Moi University: +254 713579977**
- Kisii: +254 717 916923**
- Nairobi: +254 703 467640**

For access to our materials and speakers contact

kenyasotp2520@gmail.com
+254 713 345840
+254 703 565192

THE SEVEN CHURCHES AND ABRAM'S COVENANT PROPHECY.

By Rodgers Nyamongo

Prelude

This installment is a prophetic study on Abram's covenant prophecy and its connection to the history of the seven churches of Revelation 2 & 3. This premise will be used to show that the call of Abram prophetically marks the time of the end. This article will also use the structure of the time prophecies of Abram's covenant its connection to the history of Christ and the history of the 1260 to show the light they shed on the history of the 144000. The aforementioned structure will be used to underscore the prophetic events in the history of the development of the 144000.

Abram's covenant- Type of the covenant history of the Millerites and the 144000.

In order to lay a groundwork for the consideration of Abram's covenant history as an emblem of the covenant history of the Millerites and 144000 it necessitates a demonstration of how these covenant histories are related.

Romans 9:6-8; Gal 3:7, 29.

The Lord selected Abraham to carry out his will. He was directed to leave his idolatrous nation, and separate from his kindred. The Lord had revealed himself to Abraham in his youth, and gave him understanding, and preserved him from idolatry. He designed to make him an example of faith, and true devotion, for his people who should afterward live upon the earth. His character was marked for integrity, generosity, and hospitality. He commanded respect as a mighty prince among the people. His reverence and love for God, and his strict obedience in performing his will, gained for him the respect of his servants and neighbors. His godly example and righteous course, united with his faithful instructions to his servants and all his household, led them to fear, love, and reverence, the God of Abraham. The Lord appeared to Abraham, and promised him that his seed should be like the stars of heaven for number. He also made known to him, through the figure of the horror of great darkness which came upon him, the long, servile bondage of his descendants in Egypt. {ISP 93.1}

The covenant between God and Abram was the first ever in which He pledged to raise up a special people. It symbolizes the covenant between God and the millerites who become SDA- God's special commandment keeping people (see Rev.12:17; 3SM 380.1) and the covenant between God and the

144000. Besides Abram's covenant is also linked to the covenant of the 144000 by the rule of God illustrating the end from the beginning (see Isaiah 46:9-10) - the former's covenant being the first with a special people and the latter's being the last with a special people.

In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. {PK 299.1}

Abram's covenant prophecy in Gen 15 sheds light on the dynamics which characterize the covenant history of the 144000.

Abram's covenant and the seven churches.

After the dispersion from Babel idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they "served other gods" than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Psalm 145:18. He communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ. {PP 125.1}

Inspiration identifies a number of things clustering around Abram's early life in advance of his call. For brevity's sake only a few will be mentioned and their prophetic significance will be illustrated in the two covenant histories already cited.

1. Idolatry became well-nigh universal. This idolatry is connected to Babel.

2. Abram is chosen to be a custodian of God's law for future generations.

3. His upbringing was in a surrounding of superstition and heathenism.

4. His father's household, by whom a knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they served other gods than Jehovah.

5. Inspiration identifies Abram as a remnant preserved by God.

6. Abram was a worshipper of one true God.

These influences are an exact replica of the influences that were surrounding God's people in the history of the 1260 prior to their call in 1798-time of the end (see Dan 11:35, 40; 12:4, 9; GC 356.1-2).

The papacy is identified as bearing the scepter of universal rule during the 1260, which is the time period of the fifth kingdom of bible prophecy (see Dan 7:25; Rev 12:14; 13:5). In the scriptures of truth, the kingdoms of bible prophecy are identified as ruling the whole world which is not the case in history perhaps. Therefore, the papacy (woman) as it ruled with the help of European kings (the beast) it held dominion over the entire then known world. In revelation 17:2 the papacy is identified as having the kings and inhabitants of the earth (world) drunk with the wine of her fornication. Inspiration identifies this wine as her false doctrines (see GC 388.2), which are further compared to idols (see GC 583.1). It therefore follows that during the 1260 years idolatry (false doctrines of the papacy- TM 61.3) becomes well-nigh universal. This idolatry is identified as having its roots from Babel which is the root word for Babylon. In Rev 17:5 the title of the papacy is "mystery Babylon" which is associated with the idolatry of the 1260. It is no coincidence too that in Dan 11:36-39 the papacy is identified as upholding idolatry.

Abram's upbringing was in a surrounding of **superstition and heathenism**. Inspiration identifies the 1260 as a period of error and superstition. It is interesting to note that these influences were surrounding Abram while he yet lived in Babylon. These very influences surrounded God's people during their seventy years captivity in Babylon and also God's people in the 1260 time period as they lived in Europe geographically (prophetically Babylon-see Rev 17:5).

Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition

threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. {PK 714.1}

Abram's father's household was chosen to preserve the knowledge of God. A household is a symbol of a church (see 1 Timothy 3:15, Isaiah 2:1-4), therefore this household represents the protestant reformation which was chosen to be preservers of the knowledge of God.

In Scotland the seeds of truth scattered by Columba and his collaborators had never been wholly destroyed. For hundreds of years after the churches of England submitted to Rome, those of Scotland maintained their freedom. In the twelfth century, however, popery became established here, and in no country did it exercise a more absolute sway. Nowhere was the darkness deeper. Still there came rays of light to pierce the gloom and give promise of the coming day. The Lollards, coming from England with the Bible and the teachings of Wycliffe, did much to preserve the knowledge of the gospel, and every century had its witnesses and martyrs. {GC 249.2}

Inspiration further identifies that this household were yielding to seductive influences surrounding them and commenced to serve other gods. This is prophetically identifying how the woman Jezebel was seducing the Christian church in the dispensation of Thyatira to commit fornication and eat things sacrificed unto idols.

Rev 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass;

Rev 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last [to be] more than the first.

Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Abram is identified as the remnant who was preserved to act as a keeper of God's law. During the 1260 the papacy took six daughters home except the church of England from which emerged the pilgrim fathers (dispensation of Sardis)- a remnant (see Revelation 12:17; 3:2). The advent pioneer band in one consent identify Sardis as commencing in 1798.

If the dates of the preceding churches have been correctly fixed, the period covered by the church of Sardis must commence about the year 1798. Sardis signifies "prince or song of joy," or "that which re-

mains.” We then have before us, as constituting this church, the reformed churches, from the date above named to the great movement which marked another era in the history of the people of God. {1897 UrS, DAR 392.2}

These histories connected with Abram and the protestant reformation in advance of calling a remnant is a description of the influences about God's people-SDA in advance of the call of a remnant at the time of the end- 1989 (see Dan 11:40).

Inspiration identifies that the Christian church went through 1260 years of punishment in the fourth dispensation of the church- Thyatira before the calling out of a remnant in the fifth dispensation of Sardis. The punishment of 1260 is identified as a scattering of the holy people in Dan 12:7. It is a common understanding within this movement that the punishment of God's people is accomplished by two desolation powers- daily desolation and transgression of desolation. The former punished for a period of 1260 years which can also be identified as a scattering. If we integrate the subject of the seven churches to the subject of two desolating powers, we notice that while the daily desolation punished its punishment included the first three epochs of the church and the transgression of desolation punished during the fourth epoch of the church. Thus these four epochs of the church can be identified as a scattering. It therefore sufficeth to say that before the call of a remnant at the time of the end (ToE) the church of God goes through a four-fold scattering.

The call of Abram (remnant) is also precede by a scattering in four epochs. Adam and Eve forgot their first love (Gen 3:6-7; PP 57.3)-Ephesus, Abel persecutes Cain (Gen 4:8)- Symrna, sons of God yoking up with the daughters of men which is a compromise (Gen 6:1-2)- Pergamos and the flood (Gen 7:6; Dan 9:26; Rev 12:14-15) – Thyatira

Idolatry became well-nigh universal. It has been early demonstrated that idolatry is an emblem of false doctrines. Further it is identified that Abram was brought up in a surrounding of superstition and heathenism which is identified as being a symbol of the darkness of error and superstition in PK 714.1. Therefore, before the time of the end the church of God-SDA will be engulfed in the darkness of error-which are the false doctrines of the papacy and apostate Protestantism. This is identified as four destructive insects in the book of Joel 1:1-4 and counterfeit jewels in millers dream (see EW 82-83).

Abram was chosen to be a custodian of God's law before his call. The law of God is a symbol of truth (see Psalm 119:142). This is identifying the choosing of an individual or group of individuals who become a symbol of those who become keepers of Gods truth from the time of the end forward. It can

be demonstrated from the prophetic narrative that the fall of Saul takes place in four steps- 1Sam 13:8-15; 15:7-26; 15:26-27; 28. The fall of Saul in four steps is an illustration of the fall the SDA church and its leadership. In the third step the word of God identifies that the kingdom has been rent away from Saul and given to his neighbour who is better than him. It is now an established truth that the history of the 144000 is bookended by two 126- starting in 1863 and 1888 respectively. These 126s can be divided in the middle to get the number 63. If we take the second beginning- 1888 and add 63 years, it brings us to 1951. It is no coincidence that this is the year in which the reformer of this movement was born. Hence way back then God was identifying this movement as the man after His own heart. The number 63 is a symbol of rebellion. Our church officially organized in 1863 at the same time when miller's jewels were being warred against and scattered. Hence this was a rebellious organization. Therefore, in 1951 the Lord was providentially marking the end of a rebellious organization and an institution of a faithful organization represented by David.

Abram is identified as the remnant and Sardis as well. These two entities are identifying the call of a remnant at the time of the end- 1989. At 1989 elder Jeff began studying the reform lines which marked the call of the mighty movement of Rev 18:1-3 (see GC 611).

The call of Abram – A type of the call of the Millerites and the call of the 144000.

Gen 12:1-5

The message of God came to Abraham, “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.” In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred.

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Hebrews 11:8. Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was “the substance of things hoped for, the

evidence of things not seen.” Verse 1. Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead. “By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.” Hebrews 11:9, R.V.

It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise--whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God has spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.

Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that “far more exceeding and eternal weight of glory,” with which “the sufferings of this present time are not worthy to be compared.” 2 Corinthians 4:17; Romans 8:18.

The call from heaven first came to Abraham while he dwelt in “Ur of the Chaldees” and in obedience to it he removed to Haran. Thus far his father's family accompanied him, for with their idolatry they united the worship of the true God. **Here Abraham remained till the death of Terah.** But from his father's grave the divine Voice bade him go forward. **His brother Nahor with his household clung to their home and their idols.** Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's, **pilgrim life.** Yet it was a large company that set out from Mes-

opotamia. **Abraham already possessed extensive flocks and herds, the riches of the East, and he was surrounded by a numerous body of servants and retainers.** He was departing from the land of his fathers, never to return, and he took with him all that he had, “their substance that they had gathered, and the souls that they had gotten in Haran.” Among these were many led by higher considerations than those of service and self-interest. During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. **These attached themselves to the patriarch's household, and accompanied him to the land of promise. “And they went forth to go into the land of Canaan; and into the land of Canaan they came.”** {PP 126- 127}

The call of Abram is identified with a number of interesting symbols but we shall only cite a few for consideration.

The call of Abram is described in the book Patriarchs and Prophets page 126. This is no coincidence because God is in control of His word. This becomes prophetically interesting because it is consistence with the character of Christ being Palmoni (see Dan 8:13). The number 126 is a 10th of 1260. It is at the end of the end of the 1260 in 1798 that a remnant is called in the fifth dispensation (Sardis) of the church. The time of the end 1989 marks the call of a remnant- the 144000 after a period of darkness (scattering of miller's jewels) of 126 years (from 1863- 1989).

The call from heaven first came to Abraham while he dwelt in Ur of the Chaldees (see Gen 11:31; Acts 7:2). Then he was called from Haran (see Acts 7:4; Gen 12:1-5) to Canaan- the glorious land (Dan 11:16; Ezekiel 20:6,15). At 1798 God's people were called to leave Europe which is Babylon prophetically (Rev 17:5) and go to USA- the glorious land (Dan 11:41). At 1989 God's people were called to come out of Babylon- the Laodicean darkness (EW 107.2) and go to the heavenly Canaan- the glorious land (LDE 38.1).

Abraham remained Haran till the death of Terah. The death of Terah is marking the deadly wound (Rev 13:3) and the fall of the Soviet Union (Dan 11:40b) in 1798 and 1989 respectively.

His brother Nahor with his household clung to their home and their idols. This household is a symbol of the church of England (GC 289-290) who held to the false doctrines and customs of the church of Rome and their Babylonian home (Europe) from which came the puritans/pilgrim fathers. By extension this household is a symbol of the SDA church that has

held to the doctrines of Rome.

Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's, **pilgrim life** (also see Heb 11:13). Inspiration identifies Abram as a pilgrim. Those who departed from Europe to the glorious land at their call in 1798 are identified as pilgrims in inspiration- GC 290.3; 291.3. Those called at 1989 can be identified prophetically as pilgrims (see 1Peter 2:11 and Heb 11:13).

Abraham already possessed extensive flocks and herds, the **riches** of the East, and he was surrounded by a numerous body of servants and retainers. Abram is identified as possessing great riches at the time of his departure from Haran. Prophetic arguments can be developed to show that these great riches are a description of the laodicean experience or condition (see Rev 3:14-22). Therefore, the call out of Babylon is an interchangeable symbol with a call out of the experience or condition of Laodicea. Hence the call of God's people to come out of Babylon at the time of the end- 1798 and 1989 respectively is a call to come out of the experience of Laodicea to the experience of Ephesus.

Get thee out of thy **country**, and from **thy kindred**, and from thy **father's house**, unto a land that I will show thee." The call of Abram to leave his kindred is the call of the first angel- Rev 14:6-7. This is the call that was made in 1798 and 1989 respectively- the former being made to the pilgrim fathers to leave Europe-Babylon and go to the USA-glorious land and the latter to the 144000 to leave the laodicean experience-babylon to the experience of Ephesus-heavenly canaan.

*Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every **nation**, and **kindred**, and **tongue**, and **people**,*

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Much can be brought out of this study that has a bearing in end time prophecy, but will be delved into in subsequent newsletters.

THE INVESTIGATIVE JUDGEMENT.

By Nickson Mochama.

ABSTRACT:

This subject of the investigative judgement lies as a foundational teaching in the Seventh Day adventist church doctrinal understanding. This can be clearly seen by various admonitions from Sr. Ellen White. God denominated this church to present the Three angels messages to a dying world as the last call of mercy. The first angels message calls people to fear God and Give Him glory for His hour of Judgement is come. The judgement hour inferred is the investigative judgement. This judgement is closely connected with the ministration work of Christ in the heavenly sanctuary which lies as the foundation and central pillar of the advent faith. (See 9T 19, GC 409).

However, the writer contends that a large number of adventist believers have a superficial understanding of this work-if at all they understand- and this has gradually shaped the careless spiritual lifestyle of a majority. This is as a result of the clergy hiding this truth beneath the dirt of forms and traditions. The prophet Isaiah records that at the end of time a class will be raised to **repair the old waste places** and to **raise the foundations for many generations**. God is fulfilling this before our eyes and this document would seek to unleash this golden gem back to the limelight.

BODY:

The prophetic pencil gives a solemn admonition that all should understand this work.

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.--Letter 208, 1906." {Ev 221.2}

"The Center of Christ's Atoning Work.-- The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must

stand in his lot, at the end of the days.” {Ev 221.3}

We will begin by looking at the prophetic events which were fulfilled in Oct 22 1844.

Daniel 7:9,10,13

*“I beheld,” says the prophet Daniel, “till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: **the judgment was set, and the books were opened.**” Daniel 7:9, 10, R.V. {GC 479.1}*

*Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered “according to his works.” **The Ancient of Days is God the Father.** Says the psalmist: “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal. {GC 479.2}*

*Vs 13 “And, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.**” Daniel 7:13, 14. **The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man--to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.** {GC 479.3}*

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. {GC 426.1}

Daniel gives us a panoramic view of a special scene happening in heaven; He is shown in vision a throne; representing a kingdom (see hebrews 4:12) and judgement is about to take place. The Son of Man is seen coming to the ancient of Days to be given the Kingdom. Sr. White affirms that the giving of the throne is yet future. Contrary to what the millerites expected to take place in Oct 22 1844, instead of Christ coming to the earth, He came with clouds to the Judgement courts in heaven to begin a solemn work.

The Revelator repeats and enlarges this solemn work during the sounding of the 7th trumpet.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, **and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. **Revelation 11:15-19**

The sounding of the seventh trumpet took place in October 22 and John is taken in vision to the heavenly sanctuary. He beholds the ark of the covenant which contains the Decalogue as the standard of judgment. Since the prophet represents God’s people at the end of the world, John is representing those in the passing of time who understood the ministration work of christ in the heavenly sanctuary. Therefore in 1844 the judgement of the dead began. Other events mentioned in those verses happen “separately and distinctly” (see EW 36)

CLASSES OF JUDGEMENT

- 1.The Righteous(dead followed by the living)
- 2.The Wicked(dead after the millenium)
- 3.The evil angels and satan

SCENES OF JUDGEMENT

1 Cor 15:46-47 *Howbeit that was not first which is spiritual, but that which is natural; and afterward*

that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

Natural scenes that happen in our judgement halls can clearly help us to understand this work that is happening in heaven.

A judgement hall has the following parties;

1. Judge; one who presides in a court of judicature. He is invested with the authority to hear and determine cases. In the heavenly sanctuary, God the Father performs thus work.

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right?**

2. Advocate; one who pleads, defends, espouses a cause to the oppressed. Christ appears on our behalf in the courts of heaven to intercede.

1 John 2:1 *My little children, these things write I unto you, that ye sin not. **And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:** 2:2 *And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.**

3. The Accused; one charged with an offense(sin). From the fall of Adam, all man are born in a sinful nature with propensities to do evil due to the carnal heart. However through the justification of Christ, He is able to renew our hearts to obey His law.

*Zechariah 3:1 And he showed me **Joshua the high priest** standing before the angel of the LORD, and **Satan standing at his right hand to resist him.** 3:2 *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? ...**

4. The accuser; one who accuses or blames; cognisant of the offense and the law. Since the fall of Lucifer, his work has always been to present God's law as void and to accuse the righteous who conform their lifestyle to the divine pattern

*Revelation 12:9 And the great dragon was cast out, **that old serpent, called the Devil, and Satan,** which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 12:10 *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren** is cast down, which accused them before our God day and night.**

5. The law; a rule particularly an established or permanent prescribed by the supreme power. This is the standard of judgement.

The law of God is the standard in the judgement. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgement." "So speak ye, and so do, as they that shall be judged by the law of liberty." Ecclesiastes 12:13, 14; James 2:12. HF 297.1

Psalm 1:2 But his delight [is] in **the law of the LORD;** and in his law doth he meditate day and night.

1 John 3:4 whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law**

Accompanied with this judicial players, books containing the names of the accused also play a significant work in the heavenly sanctuary:

BOOK OF LIFE

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice, because your names are written in heaven." Luke 10:20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27. {GC 480.3}

BOOK OF REMEMBRANCE

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8. {GC 481.1}

Book of Records/Sins

Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against
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the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. **Angels of God witnessed each sin and registered it in the unerring records.** Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances he makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. {GC 486.2}

THE NATURE OF JUDGEMENT

The judgment is spoken of by every Bible writer. It is mentioned over a thousand times in the Sacred Writings. **It is more solemn than death; for death separates friends only until the resurrection, but the judgment separates them forever.** No one can escape it. To ignore the thought of the judgment and live without preparing for it, will not evade it. Solomon recognized this fact when he wrote, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." 1 {1914 SNH, CIS 230.1}

The decisions of earthly courts may often be changed by money and friends, and the guilty may be released; but not so the heavenly court. **There every one must meet the record of his own life.** "Every one . . . shall give account of himself to God." 2 Earthly parents have been known to sacrifice every thing they possessed to save one child from the condemnation of earthly courts. Think you our heavenly Father would let Satan destroy all his children without an effort to save them? He risked all heaven for their sakes, "God so loved the world, that He gave his only begotten Son, that whosoever believeth Him should not perish, but have everlasting life" 3 No human being can face his life record in the books of heaven, and escape condemnation, unless belief in Christ and a love for His service is a part of that record. {1914 SNH, CIS 230.2}

Christ, the heavenly Advocate, will plead the cases of all who have given Him their sins. He says, "I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins." 4 The life record, scarlet with sins and wretchedness, the Saviour covers with the spotless robe of His righteousness; and the judge, looking upon it, sees only the sacrifice of His Son, and the record is, "Accepted in the Beloved." Who can reject such infinite love? {1914 SNH, CIS 231.1}

The judgment involves, **first, the investigation of every case, the testimony of witnesses, and the plea of the advocate, if there is an advocate.** Then comes the decision of the court; after that follows the execution of the sentence rendered by the court. A just sentence can not be rendered in any court until the witnesses have borne their testimony; for that reason a just sentence could not be executed upon an individual at death. {1914 SNH, CIS 232.1}

1. investigation (Recording)
2. testimony of the witnesses
3. plea of the advocate
4. Decision of the court. (pronouncement)
5. Execution of the judgement.

The work of the investigative judgement is a progressive work until the judge pronounces the accused to be guilty. Not until then can the accused be fully convicted. The decision in the heavenly court will be final when the irrevocable decision will be made. In revelation 22, John presents the final distinction that will exist among God's people and the world when mercy will no longer be lingering in the heavenly courts.

Revelation 22:11 **He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.** 12 And, **behold, I come quickly;** and my reward [is] with me, to give every man according as his work shall be.

The process of the judgement of the dead is slightly different from the judgement of the living. The dead have their probation closed and are judged according to what was recorded during their lifetime. Their probation is closed and their merit depends upon their works while still living. That is clinging to the merits of Christ as the atoning saviour and his merits and walking in the newness of life .

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: **and the dead were judged out of those things which were written in the books,** according to their works.

Therefore the judgement of the living is a distinct and separate work that is expected in the history past 1844. Thus would require every believer to understand because their destiny lies upon realising when the Lord visits them. In Luke 19:40-45 Christ laments for Jerusalem because an overflowing scourge was coming in 70AD and the reason Christ gives, it is because they failed to know their time of visitation. Visitation and investigation are synony-

mousl in the Strong's concordance. Therefore we will endeavour to prove when this solemn transactions of the judgement of the living began in our history.

The work of the investigative Judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the Judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." [Acts 3:19, 20.] When the investigative Judgment closes, Christ will come, and his reward is with him to give to every man as his work shall be. {GC88 485.2}

Sister white asserts that the Investigative judgement and the blotting out of sins will happen at the times of refreshing and must conclude before the second coming of Jesus. The times of refreshing spoken off refers to the time of the latter rain notice what the prophet Isaiah records;

*Isaiah 27:6-8 He shall cause them that come of Jacob to take root: **Israel shall blossom and bud, and fill the face of the world with fruit.** Hath he smitten him, as he smote those that smote him? [or] is he slain according to the slaughter of them that are slain by him? **In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this [is] all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.***

The blotting out of sins (purging) of Israel is caused by the budding of the trees. But budding is as a result of the outpouring of the latter rain in measure. The figures of the early and the latter rain illustrates the bestowal of spiritual graces upon the church of God. This is to prepare a people to stand in the great day of the Lord and to strengthen them in proclaiming the Loud cry to "fill the whole earth with fruit".

*I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. **The refreshing or power of God comes only on those who have prepared***

themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. {CD 33.3}

*It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. **Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church. {AA 54.2}***

*But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. **This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain."** In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23. {AA 55.1}*

The experience of the latter rain is the refreshing and it comes in form of a prophetic message that God gives to his people to sanctify them. This is contrary to our a majority of the conservative adventist understanding of the Holy spirit. But in numerous witnesses in the holy writ, the word of God and the methodology of study has been illustriously used to show the work of the divine teacher. This is the rest. This is the refreshing from the Lord. This is the working of the Holy spirit

*Isaiah 28:9-13 Whom shall he **teach knowledge?** and whom shall he make to **understand doctrine?** [them that are] weaned from the milk, [and] drawn from the breasts. **For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:** For with stammering lips and another tongue will he speak to this people. To whom he said, **This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing:** yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be*

broken, and snared, and taken.

The latter rain is a message that God gives to His people in His own appointed way. Isaiah will agree with himself in the following verses.

Isaiah 55:9-11 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

However, an understanding of what constitutes the Holy spirit without understanding the time it begins to fall will never be beneficial because we are required to ask for it. This work began in September 11 2001 commonly referred as 911 as contended below.

SEPTEMBER 11 2001

The outpouring of the latter rain in measure began in september 11 2001 when the tall buildings of New York came down. This had been prophesied by sister white that when the tall buildings will come down, the angle who lightens the earth with his glory will come down. Rev 18:1-3

The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! {YRP 295.3}

*I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1). **The day of judgment is upon us. Oh, that we may wash our robes of character, and make them white in the blood of the Lamb!**--Review and Herald, April 21, 1891.* {YRP 295.4}

"Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of

*Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. **One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.**"* {LS 411.5}

The falling of the Twin Towers was a turning point in the history of the Nations of the world and of the Seventh Day Adventist Church (see Becho august 26 1896). The headlines in most of the secular papers in the USA indicated that the event was a turning point in the history of the US.

But as the Jews failed to recognise the birth of the messiah as a turning point in the history of the Jewish economy, while the maggi from the east and Herod understod, So did the Church of God; the apple of His eye faile to recognize the visitation of Christ in the person of the Mighty angel of Revelation 18, and His final phase of ministration in the heavenly sanctuary on behalf of his people.

1 Peter 4:17 For the time [is come] that **judgment must begin at the house of God:** and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?

This is a fearful ordeal that should bring every adventist to his knees afflicting his soul and presenting our supplications to our advocate who is interceding on our behalf in the heavenly sanctuary. As we live in the antitypical day of atonement. This condition of lukewarmness, without understanding the solemn work that is going on in heaven is the result of spiritual lethargy, darkness and dry presentations in our churches which do not arouse the heart to seek genuine revival. Inspiration gives a solemn appeal to all who are living on this last days:

*The cases of all are pending in the heavenly sanctuary. **Day by day angels of God are watching the development of character, and weighing moral worth.** In the judgement the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King.* {ST, April 12, 1905 par. 16}

Zephaniah 2 "The great day of the Lord is near; it is near; and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's

wrath. But the whole land shall be devoured by the fire of His jealousy; for he shall make even a speedy riddance of all them that dwell in the land." The God who rules in the heavens is our God. We have made a covenant with Him by sacrifice. **"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgement; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."** {ST, April 12, 1905 par. 17}

This decree is the Sunday law crisis that will face faithful Adventists who will be forced to observe the first day of the week as the day of worship

Shall we not strive to be among that number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." As a people we are to prepare the way of the Lord. **Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after his spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgement? What will be my lot and place?"** Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only on probabilities; there are many who have no intelligent hope, and are running great risk in practising the very things which Jesus has taught that they should not do, in eating, drinking, and dressing, binding themselves up with the world in a variety of ways. **They have yet to learn the serious lessons so essential to growth in spirituality, to come out from the world and be separate.** The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship--Christ's likeness in self-denial and cross-bearing--is not discernible by the world or by the universe of heaven. {SpTED 85.2}

IN CONCLUSION

The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be blotted out when the times of refreshing shall come? This is an individual work,--a work which

we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, "What must I do to be saved?" {RH, August 28, 1883 par. 20}

The adversary of souls is constantly seeking to divert our minds by bringing in side-issues. Let us not be deceived. Let enemies handle your name and mine as they please. Let them distort, misrepresent our words and deeds. Let them fabricate falsehoods as best pleases them. **We cannot afford to allow our minds to be diverted from Jesus and the preparation of soul which we must have in order to meet him in peace.** {RH, August 28, 1883 par. 21}

Leave Sister White in the hands of God. If the work in which she is engaged be of God, it will prosper; otherwise it will come to naught. But remember that your own eternal interests are now at stake. The fatal lethargy upon you must now be broken, or it will result in endless death. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." In Christ's stead, I beseech you to pray as you never prayed before, to seek earnestly for faith and love, that seem to be almost banished from the earth. Live each day as in the sight of God. {RH, August 28, 1883 par. 22}

Your case will soon come in review before God; how is it with you, my brother? Are you unprepared for that solemn investigation? Christ alone hath the words of eternal life. Helpless, discouraged, sin-smitten soul, look to Jesus; he will pity, bless, and save you. Let not false teachers confuse your minds and unsettle your faith by casting reproach upon those whom God has sent you with messages of warning and instruction. Remember that it is not mere men whom you have to meet, but "principalities and powers, and wicked spirits in high places." Now is the very time when Satan is working with all deceivableness of unrighteousness. {RH, August 28, 1883}

It has been exactly 17 years since the investigative Judgement of the living began. Daily names are passing in review before the heavenly courts. Soon, Christ will remove his priestly vesture dipped in blood and he will wear the garments of vengeance to tread the transgressors of His Holy law. It is no time to sin. Daily we should be press closer to the foot of cross pouring our supplications to the man Christ Jesus. He is our sufficiency. Any disregard on this subject will be an eternal detriment to our souls.

THE NUMBER 220

By Cynthia Mokeira.

We have been looking at the Palmoni in our monthly newsletter series, this month we will venture to look at the number 220 in connection with number 46 and 55. The first time we came to understand the character of the Palmoni and his work of numbering is with the 2520.

Isaiah, in the year 742 B.C., according to date in the margin, had said,- "And within three-score and five years shall Ephraim be broken that it be not a people." vii. 8. From 742 deduct 65 leaves B.C. 677,-the only date ever given, I believe, for the captivity of Manasseh." 1843 Apollos Hale, The Second Advent Manual, 38.

19 years after the prediction, in the year BC 723 Samaria was surrounded by the Assyrian army and thus lost (never to regain) its independence. Thereafter the 2520 ends in the year 1798.

65 years after BC 742, Manasseh was captured and carried to Babylon in BC 677 thus ending Judah's sovereignty. The pride of Judah's power was broken (see Leviticus 26:19) and 2520 years ends in 1844.

In 742 Isaiah is giving a message concerning the 2520 and Ahaz (the leadership) rejects the message. 19 years after 1844, in 1863 the 2520 was officially rejected by the leadership.

Interestingly, between 742BC and 677 BC where both 2520s commences respectively is 46 years and at their both ends of 1798 and 1844 is 46 years.

19	46		46	19	
742	723	677	1798	1844	1863

Therefore 46 is connected with 2520

46 is a symbol of raising up of the temple as can be seen in the following verses

KJV John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Vs. 20 Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? Vs. 21 But he spake of the **temple of his body**.

The body where the soul and spirit abides is also represented as a temple

KJV 1 Corinthians 3:16 Know ye not that **ye are the temple of God**, and that the Spirit of God dwelleth in you? Vs. 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, **which temple ye are**.

The body contains 23 pairs of chromosomes, thus **46 individual chromosomes**

This interesting fact of the genetic make up of the human body which is the "spiritual temple" shows that the number 46 deals with the building of the temple. From 1798 to 1844 the Lord was building the Millerite temple. In John 2:20 Christ claims to build the temple in 3 days. Christ spoke these words in the spring of 28 AD, 6 months after he began his public ministry in the autumn of 27AD. The three days he was pointing to are the three remaining years of public ministry that he was going to build his spiritual temple through by his preaching. A day in prophecy represents an year. See Numbers 14:34, Numbers 4:6. These symbolic three years would be used to perform a work which in the natural had taken 46 years. In Millerite history, we see some parallels to the history in Christs time. Millerite history begins in 1798 with the arrival of the first angel (see TM 115), its progressive end begins in 1844 where the third angel arrives (see EW 254.1). So the 46 years between 1798 and 1844 is a history if the three angels messages. Thus the three years of building the Christian church typify the 3 angels messages that arrived within a span of 46 years building the Millerite temple.

God declares the end from the beginning; in the beginning of the 2300 days three decrees are given typifying the 3 angels' messages at the termination of the 2300 day in 1844.

In 677 BC Judah loses her sovereignty by the breaking of her pride of power. The sovereignty of Judah is restored by the third decree of Artaxerxes in the year 457 BC

KJV Ezra 7:25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

According to Daniel 9:25 this marks the commencement point for the 70 weeks and the 2300 days. From 677 when Judah's sovereignty was lost until 457 when the sovereignty is restored is 220 years

Therefore the number 220 represents restoration and is connected to the number 46

Rule number 14 of William Miller states that:

The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of Gods word, it would show our faith to be vain. Nor can we ever believe so long as one of these mo-

tives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.

By faith we can see John 2:20 as a 220 by taking the numbers of chapters and verses.

Therefore, we can have the mandate to trace all the 220's in the Bible to see what they are teaching us.

Noahs Ark

[[Gen 7:11]] KJV In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

[[Gen 8:4]] KJV And the ark rested in the **seventh month, on the seventeenth day of the month**, upon the mountains of Ararat.

After the 150 days of flood, the Ark, rested on Mount Ararat on 17D 7M

But remember the water was still on the earth. But when did it Dry?

[[Gen 8:13]] KJV And it came to pass in the **six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth**: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. Gen 8:14 And in the **second month, on the seven and twentieth day of the month**, was the **earth dried**.

If we take 17D 7M of 600 year to 27D 2M of 601 year, it will give us 220.

$30 \times 7 = 210$

Then, $27 - 17 = 10$

$210 + 10 = 220$

So it took 220 days to restore the world to its original state.

Reconciliation

KJV Genesis 32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; **14 two hundred she goats and twenty he goats, two hundred ewes and twenty rams.**

Here we see Jacob giving 220 sheep and 220 goats. Jacob wanted to give this to his brother as a pres-

ent. Thus 220 is connected with a present. With this present, he was to reconcile himself with his brother Esau.

So one of the things the 220 is identify is a gift that is given to bring reconciliation.

What is the present to the Lord?

*KJV Isaiah 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Vs. 7 In that time shall **the present** be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.*

The ensign is the present that is lifted up at the end of the world to reconcile the world to God. This ensign is typified by the cross, which was lifted up as a way for God to reconcile himself with humanity

KJV John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

KJV Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

This ensign that will be lifted up at the end of the world will be used to draw those who are strangers to the covenant, the Gentiles. This class of people have been typified by the Nethinims who were strangers of the covenant but were given as a gift to help in the sanctuary. Its interesting that in Ezra 8:20 we have 220 Nethinims being brought to help the Levites.

We have identified the 220 years between 677 BC and 457 BC. We can take 677 to be the time of the end; because Manasseh is taken captive and his name means to forget. In 1798 the papacy is forgotten according to the days of one king. 457 BC can typify Oct 22 1844; end from the beginning. Also in 1989 USA forgets her role as a Protestant nation and enters into an unholy alliance with the papacy. The National Sunday Law also typified by Oct 22 can be 457 BC.

In Oct 22 1844, an Ensign is lifted up; those who entered with Christ into the most holy place by faith. At the NSL an Ensign is lifted up, Christ is crucified in person of his faithful commandment keepers. This 220 also identifies the work of a reformline or the Everlasting gospel to reconcile and restore men to God.

220 and the Number 55

We have identified that the number 220 represents restoration. In 2 Samuel 12:6 we find an interesting principle on how restoration takes place fourfold

[[2Sa 12:6]] KJV* And he shall **restore the lamb fourfold, because he did this thing, and because he had no pity.*

220 divided by 4 gives 55. So 55 is a symbol of restoration also, one fold of restoration. That the 220 is also connected with 55 is further seen in Jacobs gift to Esau.

KJV Genesis 32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 two hundred she goats and twenty he goats, two hundred ewes and twenty rams, 15 thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. 16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

Adding the number of all the present that Jacob was to give Esau, is teaching us something.

220 sheep+220 goats+30 camels+40 kine+10 bulls+20 Asses+10 fowls =550

55 is a factor of 550. Therefore it means 220 is also Connected with number 55.

In summary, we've seen 220 illustrates :Restoration, Helpers, present and reconciliation. The 220 finds application in our prophetic studies in various ways

1611- Translation of King James Version

In this atmosphere and persuasion the Scotch reared and trained their young KING JAMES (VI of Scotland, and later James on England) (1566-1625), only child of Mary Queen of Scotland Henry Stewart Lord Darnley. Upon the abdication of his mother, in 1567, he was proclaimed king of Scotland—of course underreported until he became of age. His marriage to Anne of Denmark brought him into still closer relation with the Protestants. His rule in Scotland was disturbed by continued political and religious strife, particularly between the Presbyterians and Catholics, until in 1586 he entered into a treaty with England which turned out favorably for Protestantism. In 1603, when Queen Elizabeth died, he became king of England. The notable Gun powder Plot occurred in 1605, the results of which were disastrous to the Catholics. The production of the Authorized Version, or King James Bible (published in 1611), was proposed by James in 1604. The rules governing the translation were drawn up by James himself. 11 {1948LEF,PFF2537.2}

.He began to present his views in private as he had

opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith. GC 330.2

It takes 220 years for the king James Bible to begin being used to teach publicly the first angels message, which is part of the everlasting gospel that God uses to reconcile humanity with heaven and restore them to the place of holiness we lost when we fell into sin.

In 1776, America Gets Independence

Then commenced the struggle of the American colonies for independence. In 1776, they declared themselves a free and independent nation. {1897Ur-S,DAR576.4}

In 1996, 220 years Later, Future For America Is Formed

In that history, the Time of the End Magazine That illustrate Daniel 11:40-45 is publicly put in record by Future For America led by Elder Jeffrey Arnold Pippenger.

1776 to 1996 is 220 years. Daniel 11:40-45 foresees the future of this country which was to be an asylum for God's people after independence, forms the image of the beast and persecutes God's commandments keeping people at the National Sunday Law. By obedience of the message that foretells the future of America, God is trying to reconcile humanity again to himself.

It is important to note that 2018 is 220 years from 1798. 1798 is an important date in history, one important thing being that it is the year the Papacy lost its civil power. We should therefore expect that there will be some important steps taken to restore the civil power of the papacy. The restoration of civil power to the papacy occurs through the formation of the image of the beast, which is a situation where the church will have controls the state. Inspiration in various ways beyond the scope of this section to show, informs us that this will happen through the legislature.

It is also interesting to note that 2018 is 55 years from the year that the country from whence this newsletter is published gained independence.

THE MESSENGER TO MANOAH'S WIFE

By Isaac Atina.

The Bible and the Spirit of prophecy do not give us the name of this woman in the Old Testament that was twice visited by an angel to receive instructions of how to bring up a deliverer (Samson) to save the children of Israel from the Philistines. She is simply called Manoah's wife.

Manoah's wife was barren but "the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son" Judges 13:3.

Who was this Messenger sent to deliver the message to Manoah's wife? Ellen White tells us in *SDA Bible Commentary Volume 2, page 1006.1*, "Manoah and his wife knew not that the One thus addressing them was **Jesus Christ**. They looked upon Him as the Lord's messenger, but whether a prophet or an angel, they were at a loss to determine. Wishing to manifest hospitality toward their guest, they entreated Him to remain while they should prepare for Him a kid. But in their ignorance of His character, they knew not whether to offer it for a burnt-offering or to place it before Him as food." Jesus Christ was addressing this lovely couple but they were at a loss to determine who it was and were afraid to enquire.

"It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah." *Desire of Ages 149.4*. In the Old Testament Christ comes to give instructions and in the New Testament He directs through Gabriel. 1Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. "In instructing this one mother, the Lord gave a lesson to all who should be mothers till the close of time." *{HR, February 1, 1880 par. 5}*

Instructions to the mother and father

What instructions does God give for raising one who is chosen to fulfill a divine mission? Judges 13:4,5 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and

he shall begin to deliver Israel out of the hand of the Philistines.

Christ gives instructions to both parents and the child. To the mother He says "drink not ... eat not". But to the yet unborn child He gives a commandment to the parents that the child should be educated also on a similar lifestyle of abstinence by saying that the child shall be a Nazarite. Samson was to be taught from babyhood of His divine mission and as he grew up God expected him to make the Nazarite vow his own.

"God had an important work for the promised child of Manoah to do, **and it was to secure for him the qualifications necessary for this work that the habits of both the mother and the child were to be carefully regulated.** "Neither let her drink wine or strong drink," was the Angel's instruction for the wife of Manoah, "nor eat any unclean thing. All that I commanded her let her observe." The child will be **affected for good or for evil by the habits of the mother.** She must herself be controlled by principle and must practice temperance and self-denial, if she would seek the welfare of her child. Unwise advisers will urge upon the mother the necessity of gratifying every wish and impulse, but such teaching is false and mischievous. *The mother is by the command of God Himself placed under the most solemn obligation to exercise self-control.* **{Patriarchs and Prophets 561.1}**

"The **effect of prenatal influences has been by many lightly regarded;** but the instruction sent from heaven to those Hebrew parents, and **twice repeated in the most explicit and solemn manner, shows how this matter is looked upon by our Creator.**" **{Patriarchs and Prophets 561.3}**

Both parents affect the welfare of the child by their habits. Notice, "**And fathers as well as mothers are involved in this responsibility. Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to their children.** *As the result of parental intemperance children often lack physical strength and mental and moral power.* Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children. The licentious often bequeath their unholy desires, and even loathsome diseases, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, the tendency is for each generation to fall lower and lower. **To a great degree parents are responsible not only for the violent passions and perverted appetites of their children but for the infirmities of the thousands born deaf, blind, diseased, or idiotic.**" **{Patriarchs and Prophets 561.2}**

We can see therefore that from a young age, the

youth by their habits of eating and drinking are deciding the health, character and usefulness of not only their future life but also that of their offspring:

“The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. **True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.** There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body”. *{Patriarchs and Prophets 562.1}*

At this time, the divine record tells us that the leaders of Israel were gluttonous, “When Eli was high priest he exalted his sons to the priesthood. ... They were selfish, covetous, gluttonous, and profligate.” *{Story of Redemption 184.3}*. Thus the future deliverer of Israel is not to be left to follow the prevailing customs but to be educated in the old paths of the law given to Moses.

God does not say directly that the child should not drink wine or strong drink but by saying that he is to be a Nazarite, indirectly implied that. Numbers 6:2-5 ²Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow **a vow of a Nazarite**, to separate [themselves] unto the LORD: ³*He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.* ⁴All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. ⁵All the days of the vow of his separation **there shall no razor come upon his head**: until the days be fulfilled, in the which he separateth [himself] unto the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow

“And it was not enough that the promised child should receive a good legacy from the parents. This must be followed by **careful training** and the **formation of right habits**. God directed that the future judge and deliverer of Israel should *be trained to strict temperance from infancy*. He was to be a Nazarite from his birth, **thus being placed under a perpetual prohibition against the use of wine or strong drink**. The lessons of *temperance, self-denial, and self-control* are to be taught to children even from babyhood”. *{Patriarchs and Prophets 561.4}*

The contrast between Samson and John the Baptist

The parents of Samson faithfully obeyed the divine command but Samson did not make the Nazarite vow his own. “Had Samson as faithfully obeyed the divine command as his parents had done, his would have been a nobler and happier destiny. But he became corrupted by association with idolaters. “**{ST, October 6, 1881 par. 2}**

John the Baptist similarly received similar instructions

but he acted as a wise virgin: “The words of the angel to Zacharias had been **often repeated to John by his God-fearing parents**. From childhood his mission had been kept before him, and he had accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

“Dedicated to God as a Nazarite from his birth, he made the vow his own in **a life-long consecration**. His dress was that of the ancient prophets, a garment of camel’s hair, confined by a leather girdle. He ate the “locusts and wild honey” found in the wilderness, and drank the pure water from the hills. *{Desire of Ages 101.4, 102.1}*

“*God’s providential care had been over Samson, that he might be prepared to accomplish the work which he was called to do. At the very outset of life he was surrounded with favorable conditions for physical strength, intellectual vigor, and moral purity.* But under the influence of wicked associates he let go that hold upon God which is man’s only safeguard, and he was swept away by the tide of evil. Those who in the way of duty are brought into trial may be sure that God will preserve them; but if men willfully place themselves under the power of temptation, they will fall, sooner or later.

“The very ones whom God purposes to use as His instruments for a special work, Satan employs his utmost power to lead astray. He attacks us at our weak points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand and will be given to every soul who really desires it. Angels of God, that ascend and descend the ladder which Jacob saw in vision, will help every soul who will, to climb even to the highest heaven.” *{Patriarchs and Prophets 568}*