

EASTERN SENTINEL

Issue 005 December 2018

•A FIRM PLATFORM.

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before. {EW 260.1}

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant. {EW 261.1}



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THE LORD'S VINEYARD.

By Joy Kioko.

MINISTRY UPDATES.

•To access the Eastern Sentinel Monthly Newsletters kindly check the following link;
https://drive.google.com/folderview?id=1Gk0oaa5wwJEqpC3UXsZR4TltZr-caoQ_

•We owe you a debt of gratitude for being part of the publishing in 2018. You helped make the publishing work a success either by contribution, prayers, writing, reading or distributing the Issues. A greater work was accomplished through the support.

•As we go on with the work in 2019. All who are in a position of writing articles either in English or Swahili are requested to write and send them to the publishing team.

•The Kisii December Camp Meeting-Kenya was a success, videos can be accessed via the official **Binding Off Messengers** youtube channel.
https://www.youtube.com/channel/UCUpxelyvFHKafMezawo_6BQ

Throughout the ages, the Lord has had a designated people, a people that He has covenanted to Himself. "...the Father of lights, with whom there is no variableness, neither shadow of turning" has ever dealt with His people in a rather habitual manner. The principles of God's dealing with men are ever the same. It will be the burden of this article to further show how the Lord has led His covenant people and His dealing with them once they apostatize. The parable of the Vineyard is one such account;

Isa 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. (KJV)

The same parable is recounted in the book of Matthew;

Mt 21:33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to

husbandmen, and went into a far country:

The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honor by showing the results of his care and toil in its cultivation. So God had chosen a people from the world to be trained and educated by Christ. The prophet says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. Upon this people God had bestowed great privileges, blessing them richly from His abundant goodness. He looked for them to honor Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God. {COL 285.1}

De 32:9 For the LORD'S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him.

To this people were committed the oracles of God. They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices. And as the tower in the vineyard, God placed in the midst of the land His holy temple. {COL 287.2}

The children of Israel were hedged about by the precepts of his law enshrined in the tables of stone that were given as tokens of the covenant at Sinai.

At God's command he had prepared two tables of stone, and had taken them with him to the summit; and again the Lord "wrote upon the

tables the words of the covenant, the Ten Commandments." {PP 329.4}

Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High--to be incorporated as a church and a nation under the government of God. The message to Moses for the people was: {PP 303.1} "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." {PP 303.2}

Like the vineyard that had been greatly cared for, so had the people of God received great privileges more than any other people upon the face of the earth. But did their fruits reflect the privileges they had received?

Jer 2:21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

The same is seen of the Jewish nation just before the first advent of Christ. To them Christ's advent had been revealed yet how indifferent they were, while they were supposed to be the ones heralding the birth of their Saviour.

Angels came to the land of the chosen people. Other nations were dealing in fables and worshiping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house... Yet Jerusalem was not preparing to welcome her Redeemer. With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred

truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand... The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. {DA 43-44}

As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended. {DA 32.4}

And as Israel did not honour God by bringing forth grapes, for 'What could have been done more to My vineyard, that I have not done in it?', all there remained was a fearful looking for of judgement.

*Isa 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and **break down the wall thereof, and it shall be trodden down**: 6 And I will lay it waste: it shall not be pruned, nor digged; but **there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.***

'**break down**' 06555. Urp parats, paw-rats'

a primitive root; to break out (in many applications, direct and indirect, literal and figurative):--X abroad, (make a) breach, break (away, down, -er, forth, in, up), burst out, come (spread) abroad, compel, disperse, grow, increase, open, press, **scatter**, urge.

'**trodden down**' 04823. omrm mirmac, meermawce'

from 7429; abasement (the act or the thing):--tread (down)-ing, **(to be) trodden (down) under foot.**

This judgement would be the scattering, the times of the gentiles (see Dan 8:13, Rev 11:2, Luke 21:24). The clouds are also commanded to rain no rain upon the vineyard. Divine grace has been withdrawn and probation has closed for

them.

The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one.--GC 614 (1911).

God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hosea 4:17) is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27. {PP 405.1}

The people of God have failed in the work he had entrusted them to do. In the account of Matthew 21:33-41, the vineyard is lent out to husbandmen but they also are untrue to their trust. The priests and teachers of the Jewish nation were not faithful instructors of the people.

Mt 21:33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 **And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.** 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They

say unto him, **He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

*In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons." {COL 294.3} Unwittingly **they had pronounced their own doom.** Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!" {COL 295.1}*

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with darkness as the darkness of midnight. **The doom foretold came upon the Jewish nation.** Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands. {COL 295.3} **As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others.** {COL 296.

*If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus. {DA 231.3} The Sanhedrin had rejected Christ's message and was bent upon His death; **therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.** {DA 232.1}*

While He turns to the 'new' class, the 'old' class is left perishing in utter darkness for they have slighted the work of divine grace. They have slighted the truths that God had put to their trust.

*Isa 5:13 **Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.***

*Am 8:11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, **not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:***

*Ho 4:6 ¶ My people are destroyed for lack of knowledge: **because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.***

The Lord now turns to another class of people that He would call His own and that are to be His church, for God always has a people He would call His church. After Christ 'departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law,' He turned to another class to proclaim His message. This would be the disciples that formed the foundation of this new church.

It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:13, 14. {AA 18.1}

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

Thus, it has always been the wont of the Lord. Once His people fail in fulfilling their end of the covenant, He divorces them and marries a new people that He designates as His church. For what is the church of God and how does God value a church?

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

The church is very precious in God's sight. He values it, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of the members in the knowledge of Christ, according to their progress in spiritual experience {COL 298.1}

God's presence is not confined to the splendid edifice. Jacob's humble resting-place had been consecrated by a manifestation of divine glory. God has often made sacred the hillside, the caves of the earth, the forest, the humble barn, the cotton tent. ***Each has become a tabernacle where he meets and blesses his servants, who are humbly seeking after truth, and peace, and***

righteousness. But the grandest cathedral, the marvel of architecture, if it encloses pride, dead forms, and hollow hypocrisy, ***is repulsive in the sight of God, who seeketh such to worship him as worship in spirit and in truth.*** {ST, April 17, 1879 par. 11}

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments.

*"Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is, even among the humble few, **this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.** Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city, [or] enclosed in prison walls.* {17MR 81.4}

CONCLUSION

The same pattern has been witnessed heretofore. The transition from the Jewish church to the Church of the apostles, from the Protestant churches(Sardis) to the Millerite movement(Philadelphia) and the grand transition from the Laodicean church to the Church Triumphant(Ephesus).

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God. {ISM 201.2}

These men are to constitute His church. Amen.

THE TIME *OF* VISITATION

By Snaider Makori.

The premise of this study is to endeavour to illustrate what is the time of visitation in relation to the fulness of time; and why it is the responsibility of each and every Adventist to identify and recognize it as their duty. It is the desire of the author in the subsequent issues of this column to expound more and to seek clarity on the subject at hand.

Galatians 4:1-5

1 Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the **time appointed** of the father. 4 But when the **fulness of the time** was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

Paul is bringing an allegory of two things. An heir under the governance of tutor and the time appointed for the heir to come to the throne. He enhances his thought by typifying it to children who are under the bondage of sin and are thus redeemed from the rudiments of the law when the fulness of time came.

Time appointed therefore implies the **fulness of time**.

Ephesians 1:9-10

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

We learn from the following verses that it is in the dispensation of the fulness of times that God makes known unto His **children**

the mystery of His will and a process of the gathering is initiated in Christ unto Himself

Mystery made known

Deuteronomy 29:29, Luke 8:9-10, Mark 4:11-12, Romans 16:24-26.

The bible uses the word “mysteries of the Kingdom of God” to denote Christ’s teachings in parables. Parables are dark sayings or secrets which are hid in the word. This mysteries according to Romans can be understood by searching the scriptures of the prophets.

The mystery is thus made known through the scriptures of the prophets. Thus the **mystery made known is the prophecies and it is made known in the fulness of time or the times appointed**.

Time appointed

Genesis 18:14, Daniel 8:19, Daniel 11:27, Habakkuk 2:3

The **time appointed is the end of the fulfilment of a time prophecy**. Thus the end of a time prophecy is the **time of the end**. In the study of the reform lines, which will be done in upcoming issues, the time of the end is marked by the fulfilment of a time prophecy. We shall be looking at a couple of time prophecies in relation to a covenant people which mark the time appointed.

Another kind of evidence that vitally affected my mind,” he says, “was the chronology of the Scriptures. ... I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Genesis 6:3); the seven days that were to precede it, with forty days of predicted rain (Genesis 7:4); the four hundred years of the sojourn of Abraham’s seed (Genesis 15:13); the three days of the butlers and baker’s dreams (Genesis 40:12-20); the seven years of Pharaoh’s (Genesis 41:28-54); the forty years in the wilderness (Numbers 14:34); the three and

a half years of famine (1 Kings 17:1) [see Luke 4:25;]...the seventy years' captivity (Jeremiah 25:11); Nebuchadnezzar's seven times (Daniel 4:13-16); and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews (Daniel 9:24-27),—the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.”—Bliss, pages 74, 75. CIHS 53.1

The above quote illustrates examples of time prophecies which ushered the fulness of time when the prophecies were opened to God's people and the time of their visitation. This periods are always preceded with a period of darkness where the light that is to shine to God's people is shrouded in darkness.

The first advent of Christ:

*The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were **designed to teach the people that at the time appointed One would come to whom those ceremonies pointed.** 4 CIHS 42.4*

*Before the days of Christ, men asked in vain, “What is truth?” Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. **The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice** divided the professed children of God. Then was a **Teacher sent from God**, even Him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God had said, “Let there be spiritual light,” and the light of the glory of God was revealed in the face of Jesus Christ. FE 238.1*

Christ marks the beginning of the dispensation between the period of darkness and the period of light, which in other terms is the

time of the end or the fulness of time. The birth of Christ marks the fulness of time.

Confirming the covenant

Having already recognized that the fulness of time is also the time appointed which signifies the time of the end when Christ was born in fulfilment of all the types, we will henceforth endeavour to identify why it is important to actually recognize the fulness of time. One of the things we shall endeavour to unlock is in relation to the prophecies concerning the Messiah in the book of Daniel.

Daniel 9:24-27

The preaching of Christ was based upon the 70 weeks. But Christ ministry was to be concentrated at the last one week.

*From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks”—namely, **sixty-nine weeks, or 483 years.** The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the **autumn of A.D. 27. At that time this prophecy was fulfilled. The word “Messiah” signifies “the Anointed One.” In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38. And the Saviour Himself declared: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.” Luke 4:18. After His baptism He went into Galilee, “preaching the gospel of the kingdom of God, and saying, **The time is fulfilled.**” Mark 1:14, 15. CIHS 56.2***

From this quote, we grasp several things. Christ is born at the time of the end. He is anointed of the Holy Spirit and his preaching is “the time fulfilled”. We shall therefore use this symbols to illustrate the implications in our time period here at the end of the world.

Mark 1:14-15

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Christ recognized and preached about the fulness of the time and the time of the Jews visitation when he was ushered into His public ministry. He was baptized at age 30. (Luke 3:21-23). Reckoning 30 years back, will take us to 4BC when Christ was born. His birth marks the fulness of time and also lines up with the time of the end. So therefore it is the time appointed for the coming of the Messiah.

The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matthew 24:15. After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." Luke 24:27. The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. DA 234.1

Knowing not the time appointed

The Messiah's coming had been first announced in Judea. In the temple at Jerusalem the birth of the forerunner had been foretold to Zacharias as he ministered before the altar. On the hills of Bethlehem the angels had proclaimed the birth of Jesus. To Jerusalem the magi had come in search of Him. In the temple Simeon and Anna had testified to His divinity. "Jerusalem, and

all Judea" had listened to the preaching of John the Baptist; and the deputation from the Sanhedrin, with the multitude, had heard his testimony concerning Jesus. In Judea, Christ had received His first disciples. Here much of His early ministry had been spent. The flashing forth of His divinity in the cleansing of the temple, His miracles of healing, and the lessons of divine truth that fell from His lips, all proclaimed that which after the healing at Bethesda He had declared before the Sanhedrin,—His Sonship to the Eternal. DA 231.2

The Sanhedrin formed part of the leadership of the Jewish people. They dwelt in Judea and Jerusalem. So the time fulfilled was first appointed to the leadership. But they knew not the time of their visitation and they silenced the inquiries of the people about the coming Messiah.

If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus. DA 231.3

History repeated.

Malachi 3:6, Isaiah 46:9-10

One attribute that is explicitly unique about God is the attribute that He changes not and He declares the end from the beginning. The experience of the Jewish church before the coming of Christ typifies the experience of the dark ages preceding the great religious awakening in the Advent Movement of 1798-1844.

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. PK714.1

The history of God's people **during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records.** Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose. GC 61.2

The fulness of Time

God sent His angel to move upon the **heart of a farmer who had not believed the Bible**, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his **understanding prophecies which had ever been dark to God's people.** The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he

looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. EW 229.1

God chose this humble farmer to lead in the great advent reformation of the 19th century. To him was bestowed a message of herald to the Protestant churches of America about the fulfillment of time prophecies in their time. The links to the chain of truth pointed to the end of the persecutions of the church in 1798 and the coming of Christ in the end of the year 1843. It is interesting to note that the men who were led to understand the truths from God's word in ages of darkness were not taught in the literal schools of the church in the order of the rabbis. But instead they were humble peasants who are poor in spirit.

Rejecting Christ.

The proclamation of a definite time for Christ's coming called forth **great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner.** The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. **They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching**

God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels that His professed people had so little love for Him that they did not desire His appearing. GC 370.1

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes

a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before. EW 260.1

It is important to note that the hatred towards Christ and also towards the truths that Miller was given was directed by the influence of the leaders. And thus rejecting the message of Miller they were rejecting Christ. Christ is the rock of ages and it's important to understand that the truth preached by Miller and his associates as represented in the 1843 chart is the rock of ages. The Protestant leaders were given time to prove faithful to the trust given as heralds of the message but they didn't recognize the arrival of the message at the time of the end.

Therefore it is at the time of the end by the arrival of the first angel's message that the time of visitation for the Protestant churches began. They are to recognize their responsibility to herald the message of Christ Second Advent. But due to wrong methodology of studying the Bible, they got lost of the unsealed truth at the time of the end.

Daniel 11:40-45

It is an established truth that Daniel 11:40-45 reveals the final rise and fall of the Papacy which is the King of the North. Daniel 11:40 is exclusively happening at the time of the end. Part (a) of the verse was fulfilled historically in 1798. Part (b) is a retaliation of

the King of the North against the King of the south. This was fulfilled historically in 1989 when communist Russia lost its territories in Europe. Therefore 1989 is also the time of the end or the time appointed.

The same form of spiritual lethargy which existed at the first advent of Christ in the Jewish Church and during the termination of the 1260 years of papal persecution in 1798 within the Protestant churches was clearly seen within God's denominated church in 1989. Adventism failed to see the fulfillment of the prophecy of Daniel 11:40(b) in 1989. This was as a result of adopting false theological systems of theological education which made prophecies obscure.

Look, oh, look. Listen to the voices and powers that prevail in the world. The heavenly Watcher sees the earth filled with violence and crime. Is there any voice of prayer? Do you see any sign that God is recognized? ... Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language—called higher education. But what has God written upon it? Mystery of iniquity. CTr 349.4

The mystery of iniquity that works at the period of darkness is a mysterious form of philosophical education like that adopted by the rabbis. Which is hence known as higher education.

What constitutes higher education?

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The

fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. LSM 204.2

Thus at the time of the end which is the beginning of the time of visitation, the methodology of unlocking the Bible truths is changed to higher philosophy through the publication of books of a new order. This happened in 1957 through the publication of the book "Questions of doctrine". It thus unfits the leaders of God's church Seventh Day Adventist to establish the message of the hour, the coming of Christ, through the study of the book of Daniel.

Unearthing hidden treasures.

The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God

reach the hearts of those who desire to know his will. {RH, December 15, 1885 par. 15}

The book is opened at the time of the end and the churches having denied the truth, God chooses a humble worker in the spirit of Elijah to uplift the standard of Jehovah.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them". {Early Writings, 83.2-4}

The message given to Miller was fear not. Fear is associated with the first angel's message. At 1844, the first angel's message arrives because history repeats, and the people are directed to the study of the hidden treasures. But the people are brought to reject the message of the third angel through wrong methodology of bible study as brought out by philosophy schools of the rabbis, which is the theological schools in Adventism. Thus the people are in darkness and superstition.

The time of visitation thus begins. In Christ's time the time of visitation for the Jews ended by the stoning of Stephen and the Jews were divorced of God. In millerites history, the time of their visitation began in 1798-1844 when the Lord enters into the marriage with the virgins.

Thus at the end of the world, the time of visitation ends when God's church is passed by and God now moves to another class of people, the gentiles. This happens at the SL as outlined in Daniel 11:41.

In conclusion.

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I

was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. {General Conference Bulletin, April 6, 1903 par. 35}

WILLIAM MILLER'S DREAM

THE ORIGINAL FAITH

By Etabo Esinyen

- i. Introduction
- ii. The Dream
- iii. Purpose of the dream
- iv. William Miller
- v. Exposition of the Dream
- vi. Conclusion.

The purpose of this discourse is to convey the nature and influence of Miller's dream in understanding the future events and our past advent history. God gave the dream to illustrate the original faith, the backsliding of God's people (Laodicea condition) in regard to the message they were given (as seen in the dream), the restoration of the message (currently underway) till the giving of the loud cry of the third angel message (Daniel 11:40-45) by the final reform movement that repeats Millerites history. This dream is the second dream given to Miller and the fact that it was taken by Sister White and put in her writings, demands our special attention. The dream as we shall look into, is covered up in symbols, figures or parables which can only be unlocked through the Bible and spirit of prophecy and the historical time or narrative when such events were taking place or will take place. In short it is a prophetic dream and all genuine Seventh-day Adventist should take every effort to understand it.

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." (LS 196)

This dream explains to us the teaching in our past history.

WILLIAM MILLER'S DREAM QUOTED BY E.G. WHITE IN THE BOOK EARLY WRITINGS PAGE 81-83

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of fur-

niture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

He told me to "fear not," for he would "take care of them".

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all

over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to "come and see."

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, everyone in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me." {Early Writings, pp. 81- 83.8}

PURPOSE OF THE DREAM

"The following dream was published in the "Advent Herald," more than two years since. **I then saw that it clearly marked out our past Second Advent experience**, and that God gave the dream **for the benefit of the scattered flock.**" 1850 James White, *Brother Millers Dream*, 1.1

Elder James White in the above statement says that "God gave the dream for the benefit of the scattered flock." The scattered flock in this context are advent believers who were scattered after the great disappointment of 22/10/1844 when the third angel arrived. Many were in perplexity in regard to their position and God calculated that this dream should be a bulwark in defending the original position.

In 1850 God stretched His hand the second time (Isaiah 11:11) to recover the remnant who had been scattered abroad. This is after the publication of the 1850 chart {It

confirms the truths on 1843 Chart of Habakkuk 2:2} that was meant for public evangelism. Some of the concepts will be covered as we move on.

“Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams. See Joel 2:28-31; Acts 2:17-20. Dreams may come in three ways; first, “through the multitude of business.” See Eccl.5:3. Second, those who are under the foul spirit and deception of Satan, may have dreams through his influence. See Deut 13:1-5; Jer. 23:25-28; 27:9; 24:8; Zech.10:2; Jude 8. And third, **God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit. **Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.**” 1850 James White, *Brother Millers Dream*, 1.2**

This is a dream that most Adventists have forgotten and are in a danger of accepting many false dreams. (Matthew 24:24.)

“There will be false dreams and false visions, which have some truth, but lead away from the original faith. *The Lord has given men a rule by which to detect them: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Ye shall Receive Power, pp. 119*

This places us in a binding or obligatory position to understand Millers Dream. The Spirit of Prophecy further identifies that this dream is underway and many are in danger of being swept away.

*“The Lord gave me a view, January 26, 1850, which I will relate. **I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the “dirt brush”** [SEE “WILLIAM MILLER’S DREAM,” PAGE 81.] has en-*

*tered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, “**Destruction is coming like a mighty whirlwind.**” I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.” {EW 48.2}*

The only remedy to escape the destruction that is coming like a mighty whirlwind is to be familiar with Miller’s dream. The dream was given in 1847 and its application runs throughout the close of history because we are told that we are repeating history to the very letter.

I will now labor to furnish us by conclusive arguments on who Miller was before we look into what constitutes the dream.

WILLIAM MILLER (1782-1849)

William: “will” and “helmet.”

Miller: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

Will: (SC 47.1; GC 324, 352; RH, July 28, 1904, Par. 2), Helmet (Ephesian 6).

Miller: Flour is used to make bread which spiritually is understanding God’s prophetic word and needs much efforts. (See 3MR 72.2; RH, November 11, 1894, Par 2)

*“The work of God in the earth presents, from age to age, a **striking similarity in every great reformation** or religious movement. **The principles of God’s dealing with men are ever the same.** The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for*

our own time.

*No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. **Men are instruments in the hand of God**, employed by Him to accomplish His purposes of grace and mercy. **Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do.** But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; **they do not comprehend, in all its bearings, the message which they utter in His name.**"*
Great Controversy, 343

From this quote we learn that men are instrument in the hand of God and hand is a symbol of power or authority. Romans 1:16 tells us that the gospel of Christ is the power of God unto salvation. Men are employed to reveal God's grace and mercy which are revealed in His prophetic Word: the gospel. Miller was raised up for this purpose. Every Seventh - day Adventist is tested on how he or she responds to this dream.

Called as a Reformer and Chosen Of God.

*"An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially **chosen of God** to lead out in the proclamation of Christ's second coming. **Like many other reformers**, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance,*

and ardent patriotism--traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller's early life." {GC 317.1}

Called as Elisha.

*"As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the **prophetic office**, so was William Miller called to leave his plow and **open to the people the mysteries of the kingdom of God**. With trembling he entered upon his work, leading his hearers down, step by step, **through the prophetic periods to the second appearing of Christ**. With every effort he gained strength and courage as he saw the widespread interest excited by his words."*
The Great Controversy, 331

Moses in death

*"God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. **Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan**, in suffering his influence to go against the truth. Others led him to this; others must account for it. **But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.**"*
Early Writings, 257-258

IN THE SPIRIT OF JOHN & ELIJAH

*"Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to*

*arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the **healing message**; they saw their **backslidings**, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." {EW 233.1}*

The above statements help us to understand, contrary to many popular voices now in Adventist, that William Miller was specially chosen by the Lord to perform a special role for his generation. His work is equalled to that of Elisha, John the Baptist and Elijah.

In GC 317, he is compared to many other reformers. In the book *Great Controversy* we have individuals like Wycliffe, Huss and Jerome, Martin Luther, Zwingli among others.

I may not be in a position to explore the life of Miller but the Adventist Pioneers like James White have done an extensive work by digging beneath the name William Miller.

Explanation of the dream.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid."

The casket is a symbol of the Bible, God's voice: The "casket" is six by six by ten inches which amounts to three hundred and sixty (360). This represents the year day principle of prophetic interpretation (Ezekiel 4:6; Numbers 14:32) that Miller and his associates adopted while gathering the foundational message that God unsealed in 1798.

*The Bible is of the highest value because it is the word of the living God. Of all the books in the world it is the most deserving of study and attention, for it is eternal wisdom... **The***

***Bible is a casket** containing jewels of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word; they are not appreciated until they are revealed by the Sun of Righteousness. Counsels to Parents, Teachers, and Students, pp. 421.2*

The prophet of the Lord gives us a clear definition of what the Casket is: It is the Bible. Miller bought his Bible in 1798, in 1816 conviction came unto him and he began to study it for two years.

We were interested in seeing his old family Bible, which cost \$18.50, and his quarto copy of Cruden's Concordance, which was originally purchased, in 1798, for \$8. These two books were almost the only ones he looked at while preparing his lectures. *Silvester Bliss, Memoirs of William Miller, pp. 246.2*

*"To the casket there was **a key** attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, **diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.**"*

The key is the rules of prophetic interpretation adopted by Miller and his associates that were confirmed on 11th August 1840.

These rules are endorsed in several places by the prophet of the Lord. I will just give one quotation referring to those rules that was penned in 1884. Those rules are 14 in number but she quotes a portion of them,

the first five and asks us to understand the rest by giving us a reference where to find it: She directs to the works of Miller

Same Plan.

Those who are engaged in proclaiming the **third angel's message** are searching the Scriptures upon the **same plan** that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:--

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible."

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH, November 25, 1884 par.23- 25}

"Connected with the Word of God there is a key that unlocks the precious casket, to our satisfaction and delight." Manuscript Releases, volume 17, 261.

Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is

*discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God's word is in the word itself. **Scripture is the key that unlocks scripture.** The deep meaning of the truths of God's word is unfolded to our minds by His Spirit. {8T 157.1}*

This means that all who claim to believe and teach the third angel's message of Revelation 14 which will close the work of the world's history (Daniel 11:40-45) must use this simple prophetic rules. How can we engage in this work if we don't recognize these rules?

See also GC 334-335; EGW 1888 Materials, pp. 403; GC 410.3

"The 'jewels, diamonds, precious stones,' etc., were the doctrines of the Bible, which, each sparkling and bright like precious gems, glittered in the casket as they were unfolded to view. {1853 SB, MWM 364.2}

The Jewels represents the truths of God's word which He brought to the surface through Miller that was recognized and arranged on the 1843 pioneer Chart.

"I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents."

In Great Controversy pg 317, we are told that "An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man **specially chosen of God** to lead out in the proclamation of **Christ's second coming.**" EW 229 also furnish us with strong and conclusive testimony that Miller was indeed guided by God. Miller was given the understanding of the messages of Revelation. He gathered the prophetic truths which were ever dark to God's people.

"I therefore placed it on a center table in my

room and gave out word that all who had a desire might **come and see** the most glorious and brilliant sight ever seen by man in this life.”

The center table referred to here is the Habakkuk's first table, the 1843 Chart which was designed in the month of May 1842. The text “come and see” is often used in the Revelation when the seals are opened up. (Revelation 6:1, 3, 5, 7). The book is the Bible. In John Chapter 1:46, we find a very profound narrative of the word “Come and see”

¶ **John 1:45-46** Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, **Come and see.**

Philip entered into no controversy. He said, “Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!” In surprise Nathanael exclaimed, “Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.” {Desire of Ages, pp. 140.3}

If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. **It was by seeing and judging for himself that he became a disciple.** So in the case of many today whom prejudice withholds from good. How different would be the result if they would “**come and see**”!

While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance. Desire of Ages, pp. 140- 141

“The people began to come in, at first few in number, but increasing to a crowd.”

The public labor of Miller began in 1831 when he was for the first time invited to present the message.

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. Spirit of Prophecy, vol. 4, pp. 207.1

The people from 1831 began to respond to the message in few number but this increased to a large size from 11th August 1840 when the second woe of Revelation 9:14-15 found its exact fulfilment which ended on 22nd October, 1844. From 1840-1844, multitudes flock to the advent meetings. It was a worldwide proclamation.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. Great Controversy, pp. 335.1

“When they first looked into the casket, they would wonder and shout for joy.”

This shout was the midnight cry mes-

sage of Mathew 25:6 which was given on 15th August, 1844 at Exeter Camp meeting:

*The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. **There went with it an impelling power that moved the soul.** There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, "Blessed is he that cometh in the name of the Lord!" [Matthew 21:9.] **In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the convincing power attending the message, "Behold, the Bridegroom cometh!"** Spirit of Prophecy, Vol. 4, pp. 250.3*

*"But when the spectators increased, everyone would begin to trouble the jewels, **taking them out of the casket and scattering them on the table.**"*

We have seen that the Casket is the symbol of the Bible while the jewels are the truths given to Miller as appears on 1843 Chart. The taking out of the truths began in 1863 when the first Jewel, the 2520 of Leviticus 26, given to Miller was set aside. The table referred to here is the 1863 Chart that set aside the two tables of Habakkuk 2:2, the 1850 Chart which was published in 1850, containing the third angel message while the 1843 chart having the first and second angel message respectively. The scattering of the Jewels commenced in 1863. Because of the space of this Newsletter, I may not be in a position to explain the compelling force and ideas that led in setting a side of the first jewel but this can be traced right from 1854 and 1856 through 1863. The history of the scattering of original Adventist truths with substitutes or counterfeit ones took 126 years from 1863 to 1989 when Daniel 11:40b was

fulfilled at the fall of the king of the south, the Soviet Union.

The line below (on last page of the newsletter) illustrate the history of four generation of Adventism in a summarised way. There are other waymarks within the 126 years of Adventist desolation but I have just chosen the ones identified because they illustrate the high points of apostasy as the church rejected the true jewels.

1863 marks the beginning of the scattering of Miller's jewels first by the setting a side of the 2520 and the 1843 and 1850 charts of Habakkuk 2:2. This is why these charts are no longer taught in Adventism today. The charts are quoted in GC 392, EW 74, SpM 1, 4SP 241.2, 13MR 359, among others.

In 1888 there is a General Conference in Minneapolis. The counsel of Sister White was neglected. The Spirit of Korah, Dathan and Abiram was manifested and the message of Laodecea that God gave unto A.T Jones and Waggoner were resisted and rejected. That message was the third angel message-Righteousness by faith. (See EGW 1888 Materials 1053, 1576-1578; TM 91).

In 1919, a Bible general conference was held and W.W. Prescott was the leader. The subject was the nature of inspiration. A Christocentric approach of Adventist theology was introduced which is a moral gospel. The gospel, prophetic in nature was downplayed by introduction of moral gospel. The truths committed to Miller (EW 229) was boldly set aside. Prescott's views resulted to the compilation of the book *Doctrine of Christ*.

In 1957, the church went into total and deep darkness by the publication of the book *Questions on Doctrine*. In Scripture, God exposes Babylon as the center of Satan worship but this book denies the role of anti-Christ as being Papacy. This led to the development of two doctrinal philosophies -

the Liberal and conservative Adventists that we experience now.

1989 marks the arrival of time of the end(Daniel 11:40b) for the final generation and God unsealed Daniel 11:40-45 as a testing message just like He opened up Daniel 8:14 in 1798 (Daniel 11:40b)

*“I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they **scattered**; and now they seemed to **scatter** them all over the room, on the floor and on every piece of furniture in the room.*

*I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they **scattered** the spurious jewels and false coin among the genuine.*

*I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and **scattered** it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and **wept**.”*

Miller Employs the word “scatter” seven times in regard to the covering of the foundational truths before he began to weep. He joins the history of Millerites with our

history. Sister White says that Millerites history is being repeated to the very letter. See also GC 393

*I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled **to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. {RH, August 19, 1890 par. 3}*

Millerites history began in 1798 when Seven times that began in 723BC with the punishment of northern kingdom came to an end. This history comes to an end in 1844 when another seven times that began in 677BC with the breaking of the power of Southern kingdom culminates. The Seven times prophecy has a prophetic mirror (found in Isaiah 7:8) that takes us to 1863 and we have seen it an important waymark which marks the scattering of the Jewels.

In 1798, John in Revelation Chapter 5 wept because there was none to open the book sealed with seven seals. The opening of the book in 1798 by the Lion of the tribe of Judah represents an increase of knowledge of Daniel 12:4. (See GC 356.2). 1798 and 1989 are both times of the end as seen in Daniel 11:40 and the weeping of Miller takes us to 1989 when the man, Christ, began to remove the traditions, maxims and customs of Adventism that had buried the truths in the time period of 1863 to 1989 for 126 years.

The man with dirt brush began the work of sweeping the errors in 1989 which is the time of the end in our time. Millers weeping in 1989 parallels John's weeping in 1798 as seen in Revelation chapter 5.

The tearing the casket represents the introduction of modern Bible translations which undermines God's truths that were assembled in the King James Version. This work was accomplished in early 1930 to 1935 when Biblical Research Fellowship,

current known Biblical Research Institute of Adventism was established.

The seven times which Miller expresses as “scatter” represents the spiritual scattering of Adventism as they wonder through the wilderness of Laodicean condition. That is the history of 1863 at the rejection of 2520 and ends in 1989 at the time of the end.

The 126 in Miller’s dream also illustrate the 126 gerah of Belshazzar handwriting on the wall which amounts to 2520.

*“While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. **Immediately the door opened**, and a man entered the room, when the people all left it; and he, having a **dirt brush** in his hand, opened the windows, and began to brush the dirt and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to **“fear not,”** for he would **“take care of them”**. Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room. **He then placed on the table a casket, much larger and more beautiful than the former**, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.”*

The opening of the door takes us to 1989 when the scattering ends and Christ, with a dirt brush began to sweep away the rubbish of error. The dirt brush is a methodology of Bible study, line upon line. That is, taking one prophetic line and compare it with another prophetic line.

*The members of the church of God need to be instructed and educated, **line upon line**, as a Bible class. Nine-tenths of our people, including many of our teachers and ministers, are content with surface truths. {17MR 249.3}*

***Prophecy has been fulfilling, line upon line.** The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer; even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. {2SM 114.2}*

God in His providence raised up a servant, Jeff Pippenger, just like Miller who was the prominent leader in Millerites history. Jeff began to understand Daniel 11:40-45 by the methodology of line upon line which God is instructing us to use in this last day that will lead to the swelling of the loud cry of the third angel message.

God provided this methodology “dirt brush” to study His prophetic word. To employ other methodologies will not bring the latter rain message. This also includes the use of the 14 principles of Bible interpretation adopted by Miller and his associates.

The word “Fear not” is always used in the scripture by Christ. See Genesis 15:1; Exodus 20:20 (Moses is a type of Christ i.e. when both were young, a decree went forth to kill all children among other evidence); Isaiah 35:4 e.tc

The casket, much larger than at the beginning represent the end of the world history when not only the Bible will be used but also the *Spirit of prophecy*. (See 5T 652)

The repetition of the midnight cry message will in the future be given with an

increasing power.

He then called upon me to "come and see."

This is the same language that John was confronted with as Christ in Revelation 5 opened the seals. In the final reform movement, the 144k are understanding the message that is to prepare them for the final crisis. The messages are to be understood through the line upon line methodology of study that brings the latter rain message. The unsealing of the seven seals began in 1989, an important waymark in the history of the world.

*"I looked into the casket, but my eyes were dazzled with the sight. They shone with **ten times** their former glory."*

The third angel message is to be given with an increasing power. This is the Midnight cry message that is brought about with a latter rain message. Latter rain is doctrine.

You are getting the coming of the Lord too far off. I saw **the latter rain** was coming as [suddenly as] the midnight cry, and with **ten times** the power. *Spalding and Magan, pp. 4.3*

The truths of the Midnight cry will be based upon the foundation of 1843 and 1850 charts which recognize the repeat of Millerites history.

*"I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, everyone in its place, without any visible pains of the man who cast them in. **I shouted with very joy**, and that shout awoke me."* Early Writings, pp. 83.8

In Mathew 25, we have the parable of the ten virgins. At Midnight cry, all virgin awoke. Miller takes us to a period of time when all virgins in Adventism, depending on the class being dealt with (priests or Levites: 2nd Chronicles 29) will awake either to be

found with oil or not. This is the saddest story recorded in the Bible and all should strive to be among the wise virgins.

The shout can also be a symbol of the loud cry of Rev 18:4 which will be calling the 11th hour workers out of Babylon by the church triumphant.

Conclusion

The Lord is leading His people back to the original faith and prepare a people who will be lifted up as an ensign against the wiles of Satan. This leads to the conclusion that all genuine Seventh-day Adventists should understand this almost forgotten dream and bring their life in agreement with gospel requirement of Revelation 14.

*"When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, **He requires every person endowed with reasoning powers to heed the message.** The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to **a diligent study of the prophecies** to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: "The time will come when they will not endure sound doctrine." 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love." *The Great Controversy, 594.2**

QUESTION *AND* ANSWER.

Question

WHAT DO YOU MEAN THAT IT IS ONLY THE PROPHETIC GOSPEL THAT HAS POWER TO SAVE HUMANITY?

Answer.

By William Onono.

I acknowledge the fact that everybody now who believes present truth agrees or teaches that the Gospel has the power to save humanity. I'll try to sustain this claim as best as I can because I believe it's valid.

Romans 1:16 For I am not ashamed of the **gospel of Christ**: for it is the **power of God unto salvation to everyone that believeth**; to the Jew first, and also to the Greek.

1:17 For **therein is the righteousness of God revealed from faith to faith**: as it is written, the just shall live by faith.

- Paul underscores an emphatically important point, he summarily answers the asked question because he simply shows that in the Gospel which is not any other gospel but the gospel of Christ, the power of God unto salvation is brought forth, with a condition that those who are saved by it must believe and profess the gospel.

This leads me to this important verse.

John 3:15 **That whosoever believeth in him should not perish, but have eternal life.**

3:16 For God so loved the world that he gave his only begotten Son, **that whosoever believeth in him should not perish, but have everlasting life.**

3:17 For God sent not his Son into the world to condemn the world; **but that the world through him might be saved.**

3:18 **He that believeth on him is not condemned**: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

- In the study of the Bible there's a principle called the principle of prophetic subjection, what this principle states is that all the prophets in the bible agree (see 1st Cor 14:32, 33).
- In the analysis of the above verses you can realize that they are speaking of the same thing in different versions. They are showing us that we can only be saved by believing in the gospel of Christ or in Christ himself as John puts it.

But how do you believe in Christ?

*This is the witness which it is the privilege of all to have--the joy of Christ in the soul through **appropriating the word of God** . . . and bringing the requirements of Christ into the practical life. There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action. . . . {HP 144.4}*

To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God. {HP 144.5}

- Inspiration informs us that we believe in Christ not by literally seeing him but through his word.
- Therefore if Christ is revealed in his word therefore it's the word (gospel) that saves us.

Gospel of Christ?

Matthew 13:34 **All these things spake Jesus unto the multitude in parables; and with-**

out a parable spake he not unto them:

13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

- Inspiration denotes that Christ always spake in parables, it's a common understanding to any faithful Adventist that parables are prophecies see (Romans 16:25, 26) therefore the gospel of Christ that has power unto salvation is the prophetic gospel.

Psalms 119:9 BETH. Wherewithal shall a young man cleanse his way? **By taking heed [thereto] according to thy word.**

119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.

119:11 **Thy word have I hid in mine heart, that I might not sin against thee.**

- At the end of the world nobody is going to be saved with sin and the key to deal with the sin problem is heeding the word of God in your heart and by so doing your ways have been cleansed.

2 Peter 1:19 We have also a **more sure word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, **and the day star arise in your hearts:**

- When the daystar (Christ) arises in the heart you have no chance to sin and therefore you are saved.

- So, what the sure word of prophecy does is making humanity and divinity to combine and we understand humanity and divinity combined does not sin.

The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us "partakers of

the divine nature," and His life declares that humanity, combined with divinity, does not commit sin. {MH 180.5}

Eventually without taking a lot of time in showing that the gospel has power to save, make one righteous and therefore it saves I want us to see the juxtaposition Paul gives if at all someone doesn't have the gospel of Christ

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ **unto another gospel:**

1:7Which is not another; but there be some that trouble you, **and would pervert the gospel of Christ.**

1:8But though we, or **an angel from heaven**, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**

1:9As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.

1:10For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

- You can notice that while the gospel of Christ has power to salvation, the perverted gospel according to apostle Paul if being given it leads to one being accursed, this can be understood to mean he is lost or not saved.

2 Peter 2:5And spared not the old world, but saved Noah the eighth [person], **a preacher of righteousness**, bringing in the flood upon the world of the ungodly;

- The servant Noah preached what Adventism will term as the gospel for 120 years, Apostle Peter in turn says he was a preacher of righteousness which could agree with Paul says in the gospel the righteousness of God is revealed. At the end of the 120 we can agree without any doubt that we had/have two

classes: those inside the ark (saved) and those outside the ark (lost)

- Sister white tells us of the nature of the gospel Noah was preaching;

The prophecy of Noah was no arbitrary denunciation of wrath or declaration of favor. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen and the character they had developed. It was an expression of God's purpose toward them and their posterity in view of their own character and conduct. As a rule, children inherit the dispositions and tendencies of their parents, and imitate their example; so that the sins of the parents are practiced by the children from generation to generation. Thus the vileness and irreverence of Ham were reproduced in his posterity, bringing a curse upon them for many generations. "One sinner destroyeth much good." Ecclesiastes 9:18. {PP 118.2}

- Many things can be gleaned from the above history but for now what I want us to see is that during the Noachian time a prophetic gospel was given which determined the salvation of humanity in that history.

After this short analysis we can agree reasonably that it is only the prophetic gospel that has power to save and I believe this position that has been taken by present truth ministers is correct.

Hope it helps.

