

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. - Matthew 24.14

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## Watch Ye Therefore

PH098 18.2

Jesus has left us word, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you. I say unto all, Watch." We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

When Jesus ceases to plead for man, the cases of all are decided forever. This is the time of reckoning with his servants. Those who have neglected the preparation of purity and holiness, fitting them to be waiting ones to welcome their Lord, their sun sets in gloom and darkness, and rises not again. Probation closes. Christ's intercessions cease in Heaven, and it is finally sudden upon all, and those who have neglected the purifying of their souls by obeying the truth, are found sleeping. They became weary of waiting and watching. They became indifferent in regard to the coming of their Master. They longed not for his appearing and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded there was time enough yet to arouse. They would be sure and not lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all

anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming was yet in the distance. While their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared. If they had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted! How earnestly would they have watched! The Master anticipated all this, and gave them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation. "Watch ye therefore; for ye know not." Yet this uncertainty, and the suddenness at last, foretold, fails to quicken our watchfulness, and arouse us from stupidity to earnest wakefulness, for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master has come, and instead of their being ready to open unto him immediately, they are locked in a worldly slumber, and are lost at last.

God designs his people shall fix their eyes heavenward looking for the glorious appearing of our Lord and Saviour Jesus Christ. While the attention of worldlings is turned to the various enterprises, ours should be to the Heavens, our faith reaching farther and farther into the glorious mysteries of heavenly treasures, drawing the precious, divine rays of light from the heavenly sanctuary, to shine in our hearts, as it shineth in the face of Jesus Christ.

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## BOM MISSION

Our Mission is to proclaim the third angel's message, the binding off message, that is to prepare a people for the coming of our King. The soon return of the bridegroom to take the bride is imminent even at the door. The people can only prepare for this event by acquiring the needful oil, an understanding of the prophetic word intellectually and spiritually, while it is still day. The night cometh when no man can work. By pen and voice we are to direct the sin-sick soul to stand under the blood-stained banner of Prince Emmanuel.

Binding off Messengers fully subscribe to the foundational truths as held by the Pioneers of Adventism. The ministry is actively fulfilling its mandate through organising monthly convocation, annual camp meetings, distribution of publications and sharing bible studies on youtube and social forums.

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### Upcoming Events

10<sup>th</sup>-21<sup>st</sup> April

**Kisii**

Camp Meeting

3<sup>rd</sup>-7<sup>th</sup> April

**Kakamega**

Kaimosi -Convocation

19<sup>th</sup>-27<sup>th</sup> April

**Nairobi**

Camp Meeting

7<sup>th</sup>-13<sup>th</sup> April

**Kakuma**

Camp Meeting



# THE CAPTIVITY OF GOD'S PEOPLE: PART I

Benjamin Oyugi

The theme of the captivity of God's people is the central pillar of the scriptures. A large portion of the Bible deals with this subject on how God's people get into captivity, how they stay in a foreign country and when the fullness of time comes, they are released and restored to their home. We see the following pattern:

1. How or why they enter into captivity.
2. Their interaction with those who take them captive.
3. Time specified elapses
4. How they're released
5. The land given to them
6. The requirements in that renewed relationship

*Lev. 20:26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.*

In this passage, God reminds his people (Israelites) that He cut them from other people that they should be Holy and that they should be His. This takes us back to Abram's narrative in Gen 12 who stands as the father of the Jewish nation. In this story, God cuts Abram out from other people who are idolaters that Abram may show forth God's glory to all other nations.

*Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: Gen. 12:1*

This was the severing done to Abram. Later, when Abram leaves Ur of the Chaldeans he gets into a covenant promise with God in Gen. 15. In this covenant these are part of the words:

*And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, (Egypt) whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Gen. 15:13-16*

- From these verses we learn the following;
- The descendants of Abram (Israel) shall be in captivity.
- The land (Egypt) where they shall be afflicted.
- They shall be in captivity for 400 years.

- At the end of these years they shall come out with **great substance**
- They shall come out of this nation because the cup of iniquity of the Amorites is full.
- The iniquity gets full at the fourth generation.

For the first time basically, we are introduced to God's people being captives in a foreign land. In this captivity we note that it is God who decides that His people should come out with great substance and therefore he decides to subject them into captivity. Also remember that God is merciful to the Amorites, because He has to wait until they fill their cup of iniquity before God punishes them.

The children of Israel in the story of Joseph will get to Egypt and continue sojourning in a foreign land. But there is something that happens while in captivity.

*And afterward Moses and Aaron went in, and told Pharaoh, thus saith the LORD God of Israel, let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. Exo 5:1-6.*

Ellen white says; *The children of Israel had forgotten the law of God.*

***In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors. PP 258.1***

God's people get into captivity and While in captivity they forgot the knowledge of God's Law .Close to the end of the 400years, God worked in the mind of the parents of Moses to prepare them to understand that Moses would be used by God to take His people out of captivity. But Satan knowing that the time appointed was nigh, he also worked



upon the mind of Pharaoh to pass a decree so that in any way Moses could be killed to thwart God's appointed plan.

*Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother. PP 244.3*

*At the court of Pharaoh, Moses received the highest civil and military training. The monarch had determined to make his adopted grandson his successor on the throne, and the youth was educated for his high station. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. His ability as a military leader made him a favorite with the armies of Egypt, and he was generally regarded as a remarkable character. Satan had been defeated in his purpose. The very decree condemning the Hebrew children to death had been overruled by God for the training and education of the future leader of His people. PP 245.1*

***The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people. He, supposing that they were to obtain their freedom by force of arms, expected to lead the Hebrew host against the armies of Egypt, and having this in view, he guarded his affections, lest in his attachment to his foster mother or to Pharaoh he would not be free to do the will of God. PP 245.2***

It is clear that before the 400 years ended, angels taught many people that the time was nigh. More especially to Moses, that he was the man to accomplish the work of getting God's people out of bondage. One of the most important things I want us to grasp is that God raises a man who would lead the work of getting His people out of bondage at the time appointed when the period allotted comes to an end. Moses gets into a trouble later when he tries to solve the wrangle between two Israelites. He escapes into the wilderness and he becomes a shepherd. For 40 years God takes him through a thorough training to be made fit for the special work ahead. Finally, Moses comes with a message to leave Egypt and those who hearken to his message form part of God's people that leave out of Egypt.

From the land of Bondage, through different battles, through the journey to the goodly land flowing with milk and honey, the children of Israel are given the sacred law and another covenant is given and ratified at Mt. Sinai. They're expected to keep God's law once they get to the land of Canaan.

*The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. Failing to accomplish their purpose, they proceeded to more cruel measures. Orders were issued to the women whose employment gave them opportunity for executing the command, to destroy the Hebrew male children at their birth. Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose. But the women feared God and dared not execute the cruel mandate. The Lord approved their course and prospered them. The king, angry at the failure of his design, made the command more urgent and extensive. The whole nation was called upon to hunt out and slaughter his helpless victims. "And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." PP 242.1*

*While this decree was in full force a son was born to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was "a goodly child;" and the parents, believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, "and they were not afraid of the king's commandment." Hebrews 11:23. PP 242.2*

So far, we have looked at God's people in captivity. We have begun with Israel of old in the Egyptian bondage, how God got them out of the land of Egypt. And the expectation in the goodly land. Let's look at these few quotes as we close to pick up from the second time we find God's people in captivity in Babylon for 70 years and how God restored them.

***The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. - AA 9.1***

This is the purpose why God severed His people



out of Ur of Chaldeans and set a Church in Canaan that through it all the gentile nations around may be converted. It reaches a point where God's people rebel against God while in Canaan. The curse pronounced unto them in Deut. 28 and Lev. 26 began being fulfilled. Jeremiah prophesies about the 70 years of the captivity of God's people.

In Dan 1:1,2 Nebuchadnezzar takes Jehoiakim captive along with some young men from Jerusalem like Daniel, Mishael, Hananiah and Azariah. This was so, so that the land may enjoy her rest. Historically, this was the year 606BC. Till 70 years were accomplished in 536 BC.

*2 Chronicles 36:19-21(KJV)*

*And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. Babylon was to rule until the reign of the king of Persia.***

From the study of Daniel 2 we understand after Babylon, Medo-persia came to power to rule. Let's consider how Babylon was conquered by Persia.

*The burden of the desert of the sea (Babylon). As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. **Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. Therefore, are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.** Isaiah 21:1-3*

This is the vision about destruction of Babylon. In Verse two Media is told to go up and besiege Babylon. In verse three it is the experience of Belshazzar when Medo Persia came to destroy it.

*For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, **Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.** Vs 6-9*

Isaiah in that prophecy goes through an experience that represents the experience Belshazzar went

through. Babylon then set a watchman on their watchtowers but the attack by the horses and camels was too quick to be contained during Belshazzar's feast. These watchmen in Babylon had left the inner gates open. Babylon was built strongly and the river Euphrates passed under this magnificent city. When the Medes and Persians came to conquer it, they diverted the waters of the great river Euphrates and through that channel they got in that night when the feast of Daniel 5 was on.

***While still in the festal hall, surrounded by those whose doom has been sealed, the king was informed by a messenger(watchman) that "his city is taken" by the enemy against whose devices he had felt so secure; "that the passages are stopped, ... and the men of war are affrighted." Verses 31, 32. Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, "as with caterpillars" (verse 14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers.* PK 531.2**

*"In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne. PK 531.3*

The same prophecy is found in Jer 51 and Isaiah 44:28-45:1-11

*Isaiah 45:1(KJV)*

***Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;***

But Babylon was destroyed historically two years before the expiration of the 70 years of Jer 29:10. This happens in 538 BC. In this year, a message is given to God's people that their time to flee from Babylon was well-nigh.

*Isaiah 21:2 (KJV)*

***A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.***

The sighing which should cease here is of all the nations who were captives in Babylon plus God's people from Dan 1:1 In 606BC

***The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in***



*taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken: PK 551.1*

In that night, Belshazzar was slain. Darius the Mede began ruling but two years later in 536BC he died and Cyrus took the rulership. He passed a decree to restore God's people to Jerusalem (See *Ezra 1:1-6*). In 536BC Judah gets restored. In the deliverance from Egypt all the 12 tribes of Israel were restored. But in the latter, it is only Judah. The remnant of the house of Jacob. Later through the second decree of Darius in 519 BC those who remained in Babylon were also bidden by that decree to move out of Babylon (See *Ezra 6:8-12*). And a third decree

by Artaxerxes in 457 BC (See *Ezra 7*).

In the second captivity the Israelites in Canaan had rebelled against God in Canaan. The Babylonians came and took them into captivity. Later God uses Medo-Persia to restore his people.

In the next issue we shall be looking at the third captivity of God's people as we further investigate this pattern that is reflecting throughout all history. God bless.

## THE MARRIAGE FEAST.

*Francis Gati.*

**I**n this short discourse I will endeavor to tackle the parable of Mathew 22:1-14. Christ is using the parable to illustrate the gospel invitation to the Jews and later after its rejection, the invitation is extended to the Gentiles.

The parable is an illustration of the gospel invitation, the gospel order as seen in Rom 1:16 has to be preserved in giving out the invitation. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The gospel has to follow the same order which is first to the Jews and later to the Greek (Gentiles).

*The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding. {COL 307.1}*

*"In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment..." {COL 307.2}*

The servants are the human agencies that are being used to give the gospel invitation.

*Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Human agencies as hand-helpers are to work out the knowledge and use the facilities of heavenly beings... This is Heaven's way of administering saving power. {RH, March 19, 1901 par. 9}*

22:1 And Jesus answered and **spake unto them again by parables**, and said,

**Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident. {COL 21.1}**

### **Why a parable?**

In Mathew 13, Christ used parables in speaking to the multitude, His disciples inquired from Him to understand why He spake in parables. Vs 10. "And the disciples came, and said unto him, **why speakest thou unto them in parables?**" Christ's response in verse 13 "**...because it is given unto you to understand the mysteries of the kingdom of heaven, but to them it is not given.**" Further in vs 34-35 "all these things spake Jesus unto them in parables; and without a parable spake he not unto them: that **it might be fulfilled which was spoken by the prophet**, saying, I will utter things which have been kept secret from the foundation of the world." (see 1 Cor 2:7). As seen from Mathew, the prophet will open his mouth in parables, from a basic understanding **prophets do give prophecies, thus a parable is a prophecy.**

Paul in 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 unto the Greek.” Paul must have been referring to the parables of Christ because it is the only way that Christ spake which is the Gospel of Christ. Thus, the role of the parables is the power of God unto salvation.

### First Call

*Mathew 22:2-3 The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.*

Christ is using a marriage model to liken the kingdom of heaven. In a natural setting, those who are bidden first to a wedding are those who are closely related, highly honored and have almost equal privileges or position as the king.

The king is making his first invitation to those who were bidden to the marriage. The bidden are the Jews.

***The gospel was first to be brought to those to whom God had entrusted precious truths that He desired they should make known to others. He entrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ whom He had sent. The Lord wrought wondrously for the children of Israel. He finally sent to them His own Son, the Prince of life, the Messiah, to whom all their sacrifices and offerings pointed; but they would not receive Him. They rejected the message He bore. {SW 22.2}***

*The first call to the ecclesiastical authorities of the Jewish leaders was made by John the Baptist as identified by Sister White in the Quotation below. See John 1:29.*

***“The servant who first presented the invitation, represents those who proclaimed to the Jews the advent of the Son of God, and who pointed to Christ as the Lamb of God who had come to take away the sins of the world. The priests, rulers, and religious teachers, who should have been the first to receive Jesus, ignored the message and hated the messenger. They not only refused to go to the feast themselves, but as far as possible hindered all others by misrepresenting and misinterpreting the word of God, while teaching for doctrine the commandments of men. They had slain the prophets, and at last thought they were doing God service by taking the life of his Son.” {RH, November 5, 1895 par. 7} .***

*Mathew 3:1,2,7 In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. But when he saw many of the **Pharisees and Sadducees** come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

Christ also labours with them with the same message as John, but in vain.

*Mark 1:14,15 Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”*

***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 rejection of the message by the Jewish leaders brings us to the calling of the disciples of Christ.*

*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***

### Second call

*Mathew 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] killed, and all things [are] ready: come unto the marriage.*

***“The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who are bidden to the feast did not come. The servants were sent out later to say, “Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.” This was the message borne to the Jewish nation after the crucifixion of Christ;***



but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was "a great persecution." Acts 8:1. *Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death.* {COL 308.2}

It is interesting to note that the second call to the Jewish nation was given after the crucifixion of Christ, and thus would imply that the first call is way back. Sister White clearly shows that the first call to the bidden was made by the 12 disciples and the second call is given by the seventy. In the parable is represented the much abundant love of Christ to the Jews by giving them two calls. Unfortunately, the bidden did not accept the call.

*Mathew 22:5-7 But they made light of [it], and went their ways, one to his farm, another to his merchandise: **And the remnant took his servants, and entreated [them] spitefully, and slew [them]. But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.***

After the rejection of the gospel invitation by the Jewish, further slaying the servants and entreating them spitefully they rejected Christ, closed their probation and went beyond the reach of mercy. This resulted in the destruction of Jerusalem in 70AD.

**Thus the Jewish people sealed their rejection of God's mercy. The result was foretold by Christ in the parable. The king "sent forth his armies, and destroyed those murderers, and burned up their city." The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation.** {COL 308.3}.

The slaying is done during the second call to the bidden, which is to the apostles. In the flow of Acts chapter 6 to chapter 7 is illustrated the stoning of Stephen who was an apostle. Acts 7:59 – 60 "And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Other apostles are martyred progressively.

### Third Call

*Mathew 22:8-10 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

Then by the stoning of Stephen (34AD) the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles. DA 233.3

The third call is as a result of the rejection of both the first and second call, this is a call given to the gentiles.

Highway;

3598. odov hodos, hod-os'

apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means:--journey, (high-) **way**.

*Mathew 10:5-6 These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.***

The way is connected to the Gentiles, thus the invitation to the highways is unto the gentiles.

*The third call to the feast represents the giving of the gospel to the Gentiles. The king said, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." {COL 309.1}*

*In our time*

**As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation....DA 231**

**Here at the end of the world God also has a people he has denominated and entrusted the gospel privileges as he did to the Jewish church. He have made them the depositaries of His law to be the light of the world. The gospel invitation has also been repeated in the same order as in the times of the Jews.**

**In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import, -the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. {Ev 119.3}**

**The beginning of Adventism, Millerite history, ends in 1863 when the foundational truths of Adventism begins to be scattered. The church goes into a period of darkness for 126 years until 1989, the time of the end. This brings us to the history of end of modern Israel or Adventism. The Lords**





**begins a work of gathering his precious jewels of truth and brings the message of Daniel 11:40-45 to the leaders of Adventism. This message was to prepare the church concerning what is soon to break to the world, the delineation of events leading to the close of this world's history. This message is sadly rejected by the leaders of the church.**

**In 2001, spiritual formation is introduced into the theological schools where all Adventist leaders are taught. The Lord turns to another class of common men as the disciples in Adventism to prepare them to do the work that the leaders neglected. The very rejection of the message by Adventism at large will reach its climax at the Sunday law. They will have crossed the boundary line and gone beyond the reach of mercy. The gospel would be taken away from them and given to the Gentile world as per the gospel order.**

### **The Wedding garment.**

**Mathew 22:11-13 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.**

All the guests were required to have wedding garments in order to attend the marriage feast, the king meets one of the guests who lack the wedding garment. This is a garment that was to be obtained before the feast as part of preparation.

The king coming in to see the guests before the start of the feast is a representation of an investigative judgement to be done. This is to ascertain they which are worthy to be part of the wedding feast.

**In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above. {GC 428.1}**

**By the king's examination of the guests at the**

**feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds. {COL 310.1}**

Before the Second Advent of Christ the work of investigative judgement will come to its closure. The final destiny of souls will have been decided. When Michael stands up, the work of Christ in the heavenly sanctuary is completed. Whatever can be done for the salvation of humanity is done and mercy no longer pleads for the guilty race. (see Dan 12:1).

**How can we obtain the character of Christ (wedding garment)?**

**God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.-- Testimonies, vol. 4, p. 307. {ChS 46.1}**

It is through tracing down the fast-fulfilling prophecy (Dan 11:40-45), will help us obtain the wedding garment. Without the Garment we will be cast away from the wedding feast as the Laodicean condition is spued out from the mouth of Christ.

**22:14 For many are called, but few [are] chosen.**

It is in mercy that the three calls are given to the human race but unfortunately enough few are ready to receive the invitation and take Christ at His word. **"Many are called, but few are chosen.**

**" Many hear the invitation of mercy, are tested and proved; but few are sealed with the seal of the living God. Few will humble themselves as a little child, that they may enter the kingdom of heaven. {5T 50.2}**

**"Many are called, but few are chosen." This is a true statement of the final outcome.**



***Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift. {RH, May 8, 1900 par. 18}***

### **Closing remarks.**

*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 (the three angels messages) that love for Jesus which they professed to feel....I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages...EW 260.1.*

## SANCTUARY AND INVESTIGATIVE JUDGEMENT

**Cleophas Obare**

### **Introduction**

The investigative judgment is a unique Seventh-day Adventist doctrine, which asserts that the divine judgment of professed Christians has been in progress since 1844. It is intimately related to the history of the Seventh-day Adventist Church and was described by the church's prophet and pioneer Ellen G. White as one of the pillars of Adventist belief. It is a major component of the broader Adventist understanding of the «heavenly sanctuary», and the two are sometimes spoken of interchangeably. (Wikipedia.)

Clearly, the subject of Christ's ministry in the heavenly sanctuary was of great importance to Ellen White. She urged her fellow Adventists not to treat the matter indifferently, but to study the question so thoroughly that they would be able to explain it to others.

The subject of the sanctuary and the investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith essential at this time, or to occupy the position which God designs them to fill. {4SP 312.3}

But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell. {EW 63.2}

In addition to these definitive treatments of the subject, Ellen White refers frequently to the heavenly judgment in all of her writings. She seems always

to have the judgment in view. It will be well worth our while to review the high points of her teachings on this foundation pillar of the Seventh-day Adventist faith

### **BODY**

#### **The heavenly sanctuary**

Basic to the doctrine of the investigative judgment is the existence—in whatever form—of a sanctuary in heaven where Christ is currently engaged in His mediatorial work on behalf of mankind.

And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it **(Exodus 25:8-9)**.

When God instructed Moses to build the earthly sanctuary, He told him to make it according to “the pattern of the tabernacle.” God Himself gave this pattern to Moses. It was not a pattern after anything that had ever been made on Earth. This was a pattern of something only heavenly eyes had ever beheld. It was a pattern of the sanctuary in heaven.

The book of Hebrews gives us a lot of information about this heavenly sanctuary and its High Priest:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:14-16).

Now of the things which we have spoken this is



the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man... Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount (Hebrews 8:1-2, 5).

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Hebrews 9:11-12).

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (Hebrews 9:23-24).

God's people needed the earthly sanctuary to help them understand the heavenly sanctuary and the plan of salvation. When the lamb was put on the altar it was to signify Jesus' great sacrifice for our sins as the only way to find pardon and enter into eternal life.

The earthly sanctuary also represented Christ's mediatory role. As the people went to the priest and watched him perform the duty of mediation in the holy and most holy place, they were to understand that we cannot approach God without Christ interceding on our behalf. So Jesus not only fulfills the role of the lamb that was sacrificed, but also the priest who steps between God and us and shows that our sins have been covered by His blood. We have been made worthy of salvation because we are covered in His righteousness, not our own.

The Bible tells us that all of this is going on right now in the heavenly sanctuary. This time it is Jesus Himself entering in with His very own precious blood to cover every sin that has been sincerely confessed. That is what Paul is talking about in Hebrews 12:24 when he says, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." He also tells us, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). Even the book of Revelation speaks about the tabernacle in heaven: **And after that I looked, and, behold, the temple**

**of the tabernacle of the testimony in heaven was opened (Revelation 15:5).**

Ellen White reminds us readers further that, since the earthly services were an "example and shadow" of the heavenly, therefore "what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary" (The Great Controversy, 420).

Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. **The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.** {AA 14.1}

### **The Day of Atonement**

The Day of Atonement (Leviticus 23:27-28), was the most solemn holy day of all the Israelite feasts and festivals, occurring once a year on the tenth day of the seventh month of the Hebrew calendar. On that day, the high priest was to perform elaborate rituals to atone for the sins of the people. Described in Leviticus 16:1-34, the atonement ritual began with Aaron, or subsequent high priests of Israel, coming into the holy of holies. The solemnity of the day was underscored by God telling Moses to warn Aaron not to come into the **Most Holy Place** whenever he felt like it, only on this special day once a year, lest he die (v. 2). This was not a ceremony to be taken lightly, and the people were to understand that atonement for sin was to be done God's way.

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—**a removal or putting away of sin from Israel**. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of his people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when he comes, every case has been decided. **GC 352.2**

### **Heaven's Judgment Begins**

Not only the year— was 1844— but even the very day— October 22— when heaven's judgment began foretold in the prophecies

"I beheld," says the prophet Daniel, "**till thrones were placed, and One that was Ancient of Days did sit**: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand



thousands ministered unto Him, and ten thousand times ten thousand stood before Him: **the judgment was set, and the books were opened.**" Daniel 7:9, 10, R.V. {GC 479.1}

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

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

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

John also repeats and enlarges this in the sounding of the seventh trumpet.

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

**God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. **Revelation 11:15-19**

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

Not only the year— was 1844— but even the very day— October 22— when heaven's judgment began foretold in the prophecies.

Ellen White fully endorsed the Millerite computation, which settled on October 22 as the terminal date for the 2300-year period. She states: **"I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days."**—*Early Writings*, 243.

"The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn. "The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment."—*The Great Controversy*, 400, 457.

**But why was an investigation necessary? Weren't sins, when confessed, immediately forgiven and forever forgotten?**

Forgiven, yes, Ellen White explained, but not yet forgotten. She noted that, in the type, "the blood of the sin offering removed the sin from the sinner. The Investigative Judgment in the Writings of Ellen G. White penitent, but it rested in the sanctuary until the Day of Atonement." So, in the antitype, "the blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement." After the dead are "judged out of those things which were written in the books," "then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed from sin" (*Patriarchs and Prophets*, 357, 358). (See also *The Great Controversy*, 420.)

**The Heavenly Records**



The Bible brings out existence of books in heaven which records are kept. And sister white also agrees with that fact. She finds ample Biblical evidence for books of record in heaven. She cites Revelation 20:12, Philippians 4:3, and other texts, for the book of life; Malachi 3:16 for the book of remembrance; and Ecclesiastes 12:14, Matthew 12:36, 37, and other references for the books which contain a record of the sins of men (The Great Controversy, 480, 481, 486). She refers to the names of these heavenly books somewhat loosely. The book of life contains "the names of all who have ever entered the service of God" (The Great Controversy, 480), as well as "the good deeds of the saints" (Early Writings, 52). The book of remembrance also includes "the good deeds" of God's children, with a record of wrong actions as well

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

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

The "evil deeds of the wicked" are recorded in the "**book of death**" (Early Writings, 52), while in the "**book of records**" every name is inscribed, and "**the acts of all, their sins, and obedience, are faithfully written**" (The S.D.A. Bible Commentary 7:987).

God knows and has a record of everything. Ellen White asserted, "Every wrong word, every selfish act, every unfulfilled duty, and every secret

sin, with every artful dissembling" is entered in the books of heaven with "terrible exactness" (The Great Controversy, 482). God has an exact catalog of "every unjust account and every unfair dealing." We are held responsible not only for what we have done, but "for what we have left undone," for "undeveloped characters," and "unimproved opportunities" (The S.D.A. Bible Commentary 7:987).

"Page after page the history of our life experience is written, with the motives that prompted us to action. All will appear as a real life picture, showing how much of our life was given to pleasing self, how much to blessing others, how much to honoring God, how much to answering the purpose of God in our creation."—The Review and Herald, January 3, 1891, p. 17. Especially comforting are Ellen White's assurances that the good is recorded just as faithfully as the evil. She states: "Every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded."—The Great Controversy, 481.

#### **Judgment Begins at the House of God**

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4:17. {GC 480.1}

#### **Judgement of the dead and the living**

The judgment of the dead began in 1844 and when that work shall be completed, judgment is to be pronounced upon the living how soon will the judgment of the living begin?

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. **The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living.** {1SM 125.1}

The investigative judgment started with the dead from 22<sup>nd</sup> October 1844 and sister whites affirms that it will have to shift to the living at one time in history.

#### **CONCLUSION**

We have the precious promise that every sin, if sincerely repented of, will be forgiven. To turn to God with contrition of soul, claiming the merits of the



blood of Christ, will bring to us light, pardon, and peace. But we must turn to the Lord with full purpose of heart, with a decision to be doers of the words of Christ. Our past sins will sometimes come to mind, and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sin, we should look to Jesus, and believe that He has pardoned our transgressions.”—The Review and Herald, January 13, 1891, p. 17.

**Your case will soon come in review before God; how is it with you, my brother? Are you unprepared for that solemn investigation? Christ alone hath the words of eternal life. Helpless, discouraged, sin-smitten soul, look to Jesus; he**

**will pity, bless, and save you.** Let not false teachers confuse your minds and unsettle your faith by casting reproach upon those whom God has sent you with messages of warning and instruction. Remember that it is not mere men whom you have to meet, but “principalities and powers, and wicked spirits in high places.” Now is the very time when Satan is working with all deceivableness of unrighteousness. {RH, August 28, 1883}

## THE COUNTERFEIT MEDICAL SYSTEM

Doreen Saka

**M***y people are destroyed for the 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. Hos 4:6.*

The testimony of scripture is that if we lack knowledge we die. Things are not this straightforward though. Many go seeking for an education to escape destruction and never realize that goal. We live in a society that has gradually lost the ability to distinguish the true from the false knowledge. Unfortunately, it is so even among God’s people.

When God raised the SDA church, He had great and lofty plans for it. However, because of disobedience and rebellion, His people were scattered as verily as ancient Israel was. As is always the case when God’s people turn away from their God, they go a whoring after the world, wanting to be like the world, desiring the ways and customs of the world. And so we fell a prey to a great deception in seeking after the wisdom of the world. When it came to the study of physiology and anatomy as is required of God’s people, we have put aside the wisdom of God for that of the world. In this short article, I am going to prove that this indeed is the case when it comes to matters of health and healing.

I guess we are coming to learn that the great controversy has from the very beginning been based on information and the enemy has manipulated, deceived and misinformed people, for the purpose of leading them away from their God and creator. His end goal is to plant unreliable information in

the mind, that wrong decisions will be taken by humanity concerning their salvation and health using a play on words, deception and misinformation, a system of a well, orchestrated propaganda machine. The consequence of this is that man indulges in transgression then denies responsibility. This happened when Adam and Eve fell a prey to this kind of fake news/information. When the consequences came, Adam blamed Eve and Eve, the serpent. This has since set the precedence for how we approach disease and healing within the modern medical and health systems of the world.

To understand this better we need to investigate the origins of modern medical education and see how its roots have influenced the modern mind set. The philosophy of modern medicine is rooted in antiquity to the *Hippocratic corpus*. The *Hippocratic corpus* was a collection of early ancient Greek medical works associated with the physician Hippocrates and his ideologies.

According to the biblical prophetic narrative, each kingdom of bible prophecy as it came into prominence was a new manifestation of satanic power. Babylon brought to the world the ancient mystery religion, the Medes and Persian, their unchangeable laws and Greece its philosophies. But of what nature and to what end were these manifestations especially pertaining to the Greek philosophies? The answer to this question is ‘unto annihilation’ according to A.T Jones:

**Annihilation being the result of Greek education to both Greek and Roman, what else than this can possibly be the result in a society or a nation which in education adopts the method which is Greek, and in its highest and most honorable course of education the literature, which is Greek and Roman?** {1903 ATJ,



PBE 52.1}

So who was Hippocrates? He was a Greek physician who is considered to be one of the most outstanding figures in the history of medicine. In some circles he's referred to as the 'Father of Medicine'. He is responsible for the teachings that led to the establishment of medicine as a profession. He was the first to coin the belief that diseases were caused by natural agents. Prior to this, disease and spirituality had up to that point been intricately connected. People believed that disease was a punishment from God. Even among God's people, this thinking was deeply rooted. When once Christ healed a blind man the disciples wanted to know whether it was the sins of the sick man or his parents that had made him blind. In the following quote this widespread belief is evident:

*It was generally **believed by the Jews that sin is punished in this life.** Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. **Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin.** Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. {DA 471.1}*

So what Hippocrates did, was to separate medicine from religion, arguing that disease was not a punishment but rather the product of environmental factors, diets and living habits.

Within our movement we have come to understand that the 'time of the end' is always preceded by a period of darkness in which the mystery of iniquity reigns. This mystery of iniquity we have seen to be a combination of truth and error. I'd like us to see that the philosophy of Hippocrates was a perfect representation of a mystery of iniquity, especially when you consider how artfully he combined truth with error to create a counterfeit medical system. He rejected the idea that there were divine and religious causes of disease but although this is technically true (in other words it is true that when we transgress the laws of the body, the sickness that results is not obviously a spiritual entity free of any demonstrable physical dysfunction of the cells and tissues), but it subtly removed any responsibility on the part of the individual, and placed it upon external factors completely out of their control. This is the reason why when people fall sick the blame is often placed upon external factors rather than attribute that to transgression in any form. I acknowledge that there are numerous instances when the sick are not to blame directly but nonetheless

it is to be acknowledged that in the vast majority of cases, *the curse causeless cannot come, Prov 26:2.* This counterfeit system as with all such systems, very closely resembles the true and for a careless reader, it may in fact seem completely genuine and legitimate. After all Hippocrates promoted good food and lifestyle habits. On the surface it looks good, but if takes a conscientious student of truth to dig up the lies connected with this philosophy of Greek origin.

As a matter of fact, although modern medicine is now far removed from its origins in Hippocratic medicine (with emphasis on diets and lifestyle), its emphasis being in specific diagnoses and specialized treatment, it's appearance can still be linked to a denial of religion and thus man's obligation to his creator and the natural laws of the body.

*Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning, and from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure. Isaiah 46:9-10.*

This passage of scripture tells us that the end is declared by the beginning therefore, Hippocratic medicine with its special emphasis on diets and lifestyle is the beginning and modern medicine the end of a perfectly identical spectrum. Both deny God and are thus unto death. A good example to illustrate this is that a modern training in dietetics will emphasize dietary reform as a means to health, while at the same time promote foods dangerous to the body and eating habits that are expressly condemned in the word of God. But the masses will be misled to think that it must be good information after all it's about diet. A modern dietician is trained to advice vegetables, and this is good, but vegetables are to be eaten together with fruits, and to have 3 regular meals, and snacks in between, daily is a transgression. This is a mixture of truth and error; it's the mystery of iniquity, it is fake news.

So Hippocrates created a religion-free practice of medicine and separated man from his creator. Man should never be separated from his creator or he dies. So the ancient Hippocratic philosophy of medicine emphasising diets and lifestyle has culminated in a system that capitalises on diagnosis and inappropriate treatments through its denial of God essentially. However it is in acknowledging his maker that man can find true healing. Modern medicine is a counterfeit system rooted in pagan ideologies that claims to heal while it destroys. I will now proceed to show in this article how this is the case using a simple medical scenario to contrast the true with the counterfeit. I want us to recognise that Hippocrates was not a man that acknowledged the existence of God. He trusted in his wisdom and the system he



created that claims to heal and help people although on a surface look appears reasonable and legitimate, has brought about more deaths than if it had never existed.

*When man makes such a resolution, it means that he has been offered a choice between God and Satan, and has chosen the latter. There are but two minds in the universe, and he who rejects God may claim that he exercises his own mind, but it means that he is swayed by the mind of the enemy of God. "Let this mind be in you which was also in Christ Jesus," for it brings liberty. **The spirit which wishes to exalt self is imitating the philosophy of the Greeks, and its result is death; for Greek philosophy is but a continuation of the philosophy used to deceive Adam and Eve in Eden at the tree of the knowledge of good and evil.** {1901 SNH, SDP 1872}*

### **The scenario**

A child catches a cold. He is coughing, has a runny nose, headache, body pains and fever.

Counterfeit system's approach:

In understanding this system of medicine we have to go back to Hippocratic medicine. On the nature of man, this is what Hippocrates had to say: *The Human body contains blood, phlegm, yellow bile and black bile. These are the things that make up its constitution and cause its pains and health. Health is primarily that state in which these constituent substances are in the correct proportion to each other, both in strength and quantity, and are well mixed. Pain occurs when one of the substances presents either a deficiency or an excess, or is separated in the body and not mixed with others.* {W.N. Mann (1983). G.E.R. Lloyd, ed. *Hippocratic writings. Translated by J Chadwick.*}

In brief, what this statement is saying is that balance is the key to good health. If there is an excess of something, reduce it. If there's a deficiency of another, supplement it, if it's a growth, cut it out. This is now the basis of medical practice. Emphasis is on diagnostics, blood tests, scans, x-rays, urine tests, etc. When the deficiency or excess of a bodily chemical is detected, measures are taken immediately to correct the abnormality believing that health will be restored. It is with this philosophy that the world endorses the consumption of poisonous foods and drinks claiming that as long as balance is maintained, all is well. You may smoke and drink alcohol in moderation and as long as your blood work is good, there is no cause for concern. Thus millions indulge in harmful substances without any apparent bad effects all in the name of balance. This is a highly deceptive system that is unto death.

So, back to our scenario. Using this principle

of humors, emphasis will be on establishing a diagnosis through the various tests depending on availability, and then correcting those abnormalities. Some abnormalities do not require specialised tests and they can be detected clinically. So the treatment of this child would entail the following measures to try and maintain that much coveted 'balance':

Coughing: a cough mixture to stop the coughing. Coughing is a misbalance so find anything to stop it.

Headache and body pain: an analgesic to kill the pain

Fever: and anti-fever drug to reduce the temperature

Runny nose: an antihistamine to stop the production of mucus

End result: a fever-free, cough-free, mucous-free and pain-free happy little child. Mission accomplished. Or is it?

Let's investigate the body's functions when it is diseased.

***Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.*** {The Review and Herald, December 12, 1899}

According to this quote, whatever we term to be disease is actually efforts by the body to free itself of some impurities.

Fever: The purpose of a fever is to create an unfavourable environment for the germs, killing them. Germs do not like hot places. By rapidly dropping fevers we encourage the multiplication of microorganisms within the body. So when an anti-fever drug is administered, any chance of deterring microbes is lost.

Headache and body pains: their purpose is to immobilise that no resources will be spent unnecessarily. It is so that the immune system will have sufficient resources to eliminate the invaders. The immunity at this time will consume large amounts of fuel and oxygen also required by other tissues. The body that has been fearfully and wonderfully made has an inbuilt capability to divert resources to where they are most needed and all that is required is for the cooperation of the individual in question. When





an analgesic/pain-killer is given, the individual is able to carry on with normal activities and the opportunity to rest is lost. Thus the resources available have to be shared with the immunity which then takes long to work or is ineffective.

Coughing and mucous: the purpose of coughing is to clear up the organism and dead tissues. When white blood cells which are the defence cells of the body are at war with invaders, there are many casualties from both sides. Hopefully more of the enemy perishes and when those cells have done their job of engulfing and destroying harmful particles, they die and this together with all the surrounding dead cells form a liquid we know very well as pus or mucous. So mucous consists of nothing but dead white cells, tissue cells and fluids that then need to be expelled from the body for obvious reasons. Administering a cough mixture stops these processes and the germs are retained in the body along with the dead tissues and waste body fluids. It does not make sense to retain these in the body because otherwise they will accumulate and contaminate causing problems elsewhere in the body.

What are the consequences of administering drugs to silence the body? Toxins are not expelled neither are dead cells eliminated thus these waste products are retained within the body leading to such conditions as auto-immune diseases and accelerated degenerative diseases in time. Thus we make sense of quotes such as the following:

*It is true, it kills, if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause. {PC 21.2}*

*Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug-mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet. {2SM 451.1}*

In a nutshell we can see from our simple example how the practice of modern medicine has been influenced by the principle of humors as developed by a man that denied the existence of God through his

activities anciently. And when we've understood how the body responds naturally, we have also then seen the futility of modern medical approach to health and healing. This scenario is a simple illustration of how chronic diseases of lifestyle were born.

As we live in this modern world where we are seeing less and less colds and flus, we are seeing more and more hypertensives, diabetics and cancerites. There is a shift that can be easily traced to modern medical methodologies and that are based upon Greek philosophy which is unto death. While diseases such as measles, mumps, rubella, polio virtually no longer exist, more and ever increasingly auto-immune diseases are on the rise. And while measles was a short-lived acute illness usually harmless in a well-fed baby, rheumatoid arthritis is a chronic slowly progressive non-curable protracted condition requiring huge sums of money to keep it under control. Individuals and governments around the world are spending excessively to manage these incurable conditions. Healthcare expenditure is ever on the rise and yet no cures are in sight, aside for God's appointed ways. We are slowly dying as a race. When it comes to sickness and disease, we are not winning.

So what would be the God-approved approach to treating this child?

*But even then, if those who are afflicted would assist nature in her efforts by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. {CH 61.2}*

*Nature's simple remedies will aid in recovery without leaving the deadly after-effects so often felt by those who use poisonous drugs. They destroy the power of the patient to help himself. This power the patients are to be taught to exercise by learning to eat simple, healthful foods, by refusing to overload the stomach with a variety of foods at one meal. All these things should be given showing how to preserve health, how to shun sickness, how to rest when rest is needed. {PC 37.1}*

Ultimately when we get sick we need to have correct information concerning what is really taking place. Disease means that nature is already hard at work to correct the problem. We are not to fear symptoms and look at them as deadly things to be avoided at all costs and to buzz them out of our bodies as fast as we are able to do so. We should begin to view them in the right perspective by filling our minds with correct information and making efforts to understand how the body works. Symptoms are really bodily signals designed to warn us when there is trouble somewhere in the body. They are watchmen



on the walls of the body-city to sound an alarm when there is danger approaching. Thus efforts should be made not to silence them but to assist them in their work.

I will not go through each symptom step by step but will use just one illustration, that of fever, to show how our approach ought to be. In the following quote we are counselled on what to do in the case of severe fever:

***In cases of severe fever, abstinence from food, for a short time, will lessen the fever, and make the use of water more effectual. The one who is acting physician needs to understand the real condition of the patient, that he should not be restricted in diet for a great length of time until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood to a greater degree; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too great a length of time, the stomach's craving for food will create fever, which a proper allowance of food, of a proper quality, will relieve. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever, to gratify that desire with a moderate amount of simple food would be less injurious than for the patient to be denied. When the patient can get his mind upon nothing else but food, nature will not be overburdened with a small portion of simple food.*** {PH101 171}

This methodology allows the fever to do its appointed work while at the same time the system

is supported judiciously without overwhelming it or denying it, to complete its work. Notice that the fever silences itself when it's no longer needed.

In conclusion, we as a people, as part of the SDA church, were in a scattered condition under bondage to medical propaganda that has resulted in a hopeless deplorable state of health affairs. We were misinformed and we as a people decided to return to Egypt right at the borders with Canaan, after God through a glorious manifestation of his power, had taken us out during the Millerite time period. But now since 1989, God is calling us out of darkness into his marvellous light.

*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: 1Pet 2:9.*

There is no excuse for ignorance among the priests that God has especially looked upon with favour to bless with increasing knowledge. We are to escape while it is day that we may do the works that he has sent us to do. Many among us are sick. We need to have correct information and this has been abundantly provided to us by our Benefactor. What is required is total confidence in our Captain who desires for us health and happiness, and to obey Him without question.

## THE 70 YEARS OF CAPTIVITY

William Onono

**T**n your last newsletter the writer of the foundational part seemed to suggest that the 70 years goes from 606 to 536 is this not in disagreement with the history because we know that the 70 starts in 608 according to the pioneers?

This is a subject that has been adequately dealt with especially in the study of the book of Daniel. First and foremost, I'll like to agree with you that in our last newsletter the foundational part affirmed to the logic that the 70 of captivity started in the year 606 and ends in 536. However this was not in any way trying to diminish the significance of the 70 you are asking about. I agree that in the bible another 70 is brought forth which is going to take you not from 606 but from 608 to 538.

What happens is that Adventism have lost sight of the two 70's clearly taught in the bible maybe because they have failed to acknowledge that they're in a Laodicean condition where the Revelator

says that they're blind thus understanding the word of truth cannot be possible. Adventism will therefore take the two 70's and they will try to conflate them. The result of this unfair analysis of scripture is coming into a conclusion that the kingdom of Babylon started reigning in the year 608 to 536 this is in an attempt to blend the two 70's. I believe you have seen this in Adventists charts and teachings. So, what I want to be clear on in this early stage before even I delve to answer your question is that we have more than one 70 brought forth in scripture and we must be clear which one the pioneers are commenting on in a particular context. Maybe it could be helpful if you furnished me with your reference point but I will try to give a satisfactory answer as best as I can.

In Daniel 2,7 and 8 kingdoms of bible prophecy are revealed as:

Babylon  
Mede Persia



Greece

Rome

This can be easily shown from the mentioned chapters having in mind that the relation between them is repeat and enlarge.

For a kingdom to be seen as a universal monarch it must simply conquer all the enemies and established itself as the Supreme kingdom. The history of Daniel 2 will start with Babylon but scripture and history can show that before Babylon became the super power Assyria was the dominant kingdom 911BC to BC609/608. The question then comes what happened in BC 609? This you can easily read from the same pioneers you quoted in your question.

In 612Bc Babylon under Nabopolassar and his son Nebuchadnezzar together with her allies Medes, conquered Nineveh the capital of Assyria after the attack last Assyria king flee to Haran but Babylonian followed then and over ran them in Harran in 609/608 BC. (for more see *Great empires of bible prophecy the 1<sup>st</sup> chapter*)

This defeat of Assyrian in Haran made Babylon to be the ruling super power and this is in BC 608 you mentioned.

This leads me to this vital prophecy of Jeremiah:

**Jeremiah 25:9** *Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, (Judah) and against the inhabitants thereof, and against all these nations round about (other nations), and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.*

**25:10** *Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.*

**25:11** *And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years.*

**25:12** *And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations*

Jeremiah brings two aspects

1. Conquering of Judah
2. Conquering of other nations

Jeremiah also says:

After seventy years Babylon was supposed to be punished (cease to be the super power). This can easily be seen in Daniel 5 which explicitly explains the fall of Babylon. And historically it took place in 538 when Cyrus attacked and killed Belshazzar. If you move seventy years from 608 it will bring you to 538BC this is the 70 you had visibility of. However,

remember according to the prophecy of Jeremiah it was Nebuchadnezzar who was supposed to come against Judah. But in 608 Nebuchadnezzar was not the king of Babylon.

**Leviticus 26:4** *Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.*

This chapter was neatly dealt with in our last newsletter. From Leviticus 26 Israelites were to suffer a scattering for they disobeyed the ceremonial law of allowing the land to rest after every cycle of seven. And their punishment was supposed to be seventy years their punishment was not limited to serving Babylon but from the land to enjoy her Sabbaths.

By this I mean seventy year of their scattering were to come to an end before they were allowed back to their land. Nebuchadnezzar was the one to inflict this punishment and so in BC606 during his first year of reign he came to Jerusalem and besieged it and took some of the Israelites captives (Daniel 1:1) If you move seventy years from 606 it will bring you to BC 536.

In fact, in the 9<sup>th</sup> chapter of Daniel you will observe that the prophet Daniel is having his understanding of the 70 from the book Jeremiah.

**Daniel 9:1** *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;*

**9:2** *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

This leads me to this vitally sound logic by the pioneers:

*The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B.C.63; and then in the following manner. {1897 UrS, DAR 259.1}*

Uriah smith says that a kingdom becomes relevant prophetically when it comes into contact with Gods people. Historically Rome started ruling in the year 31BC while it became in contact with Gods people earlier in B.C 162 as marked by Uriah smith. If you go to Mede Persia it started ruling in 538 but comes in contact with Gods people in 536 BC. Whereas

you can mark Babylon coming into power in the year B.C 608 it started interacting with Gods people as early as in the battle of Carchemish and in B.C 606 according to Daniel 1 it took captive the children of Israel.

From this short analysis we can agree with reasonable sanity that we have to be careful on how we mine eternal truths from the bible apart from the

surface truths which can easily be seen even by onlookers we have hidden treasures that needs us to sink down the shaft.

In conclusion we have two 70's

1. Babylonian supremacy 608-538
2. Israel captivity

I hope this solved your dilemma thanks.

## NOTE FROM THE EDITOR

Dear Brothers & Sisters,

The year 2019 is moving fast moving, and much of our focus as a movement has been to understand what will transpire during these final hours of probation. The Lord is merciful and gracious. The light He has bestowed upon us in this time has been a balm for the weary and waiting. What better words than these are fitted for this occasion:

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. 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 God 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.” The Review and Herald, October 12, 1905.

It is our earnest plea and prayer that all of us are holding fast to the beginning of our confidence in Christ Jesus, and that we are working with a sanctified zeal to prepare our garments for the soon coming of our Lord.

If you have a testimony to share about how the Lord is blessing you through our publications please send us an update to share in our newsletter!

We are entreating all writers; Your help is much needed as we move forward with the publishment of these newsletters. Share your articles through the email provided in our Newsletter. Thank you.