

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

Issue 003 -March 2019



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## THE GREAT REFORMATORY MOVEMENT

*Testimonies to the Church Regarding the Strengthening of Our Institutions and Training Centres (1907) page 3-7 {SpTB08}*

Address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart--the entire being--to His service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. O, that all our churches might see and realize the infinite sacrifice of Christ!

Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and

praise, and there seemed to be a reformation such as we witnessed in 1844. Yet some refused to be converted. They were not willing to walk in God's way. And when, in order that the work of God might be advanced, calls were made for liberal free-will offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers.

The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor,--labor earnestly and wisely,--while probation lingers.

The third angel's message is to be proclaimed to every nation, kindred, tongue, and people. The entire world is to be warned. There are still many new fields to open. There are many cities to be worked. We stand before the world as God's denominated people; and we must do our appointed work. We are not to obey the principles of the world; we are not to conform to its customs; we are to be a peculiar people, zealous of good works.

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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.

### Upcoming Events

7<sup>th</sup> -13<sup>th</sup> April  
**Kakuma**  
Camp Meeting

3<sup>rd</sup>-7<sup>th</sup> April  
**Kaimosi**  
Convocation

10<sup>th</sup>-21<sup>st</sup> April  
**Kisii**  
Camp Meeting

21<sup>st</sup>-27<sup>th</sup> April  
**Nairobi**  
Camp Meeting



## THE CAPTIVITY OF GOD'S PEOPLE – PART 2

By Benjamin Oyugi

**T**hroughout the previous issue we had taken time to look at the first two captivities of God's people. In this article, we shall endeavor to dig into the third and fourth captivities.

After looking the first two captivities; the 400/430 years of captivity in Egypt and the 70 years in Babylon, we now take our minds to the third captivity of God's people. This is the time that basically spans from when God through Malachi, the last Old Testament prophet, ceases to give prophecies because of constant rebellion of His people. God becomes silent for around 400 years (a historical fact). In this captivity it is hard to identify because this time round God's people are in their homes but still in captivity. This relates to the invitation of traditions that eventually blinds them that they can't understand the prophecies that relate to the first advent of Jesus.

These people were supposed to take the prophecies of Isaiah and study them and understand that there was to be a voice calling from the wilderness to prepare the way for the Messiah. But let's see what Zechariah under the Holy Spirit says about the birth of John:

*"A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been entrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. **They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not. God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the***

*testimony contained therein concerning Christ's life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow." – {Christ Object Lessons, pg. 105.1}*

In the previous captivities, we saw Moses delivering the children of Israel from captivity, then Cyrus delivering the children of Israel from captivity and this third captivity we'll endeavor to see Christ and John the Baptist delivering God's people.

So that makes: Moses=Cyrus= Jesus.

The people in Christ's time were required to identify that among them, the Messiah whom the Old Testament prophecies pointed to had come and was living among them. But to this test, majority of them failed. Consider the book of Luke 1:67-73.

**Moses was a type of Christ.** *As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made "in the likeness of sinful flesh" (Romans 8:3), that He might reach the fallen race, and lift them up. PP 330*

This tells us that Jesus must have had the same role of delivering people out of captivity just as Moses. How did this captivity look like? Due to rejection of the messages of the prophets after the deliverance from Babylon, God became silent and this meant the people went into darkness. The traditions and maxims had taken root. People didn't comprehend the prophecies that pointed to the coming of a Savior. Until one day when an angel came to Zechariah while he was ministering in the temple and a promise was given that a son would be born who was prepare the way for the Messiah. When the Baby was finally born, Zechariah sang a beautiful song under inspiration:

*Luke 1:67* **And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,** *68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,* *69 And hath raised up an horn of salvation for us in the house of his servant David;* *70 As he spake by the mouth of his holy prophets, which have been since the world began:* *71 That we should be saved from our enemies, and from the hand of all that hate us;* *72 To perform the mercy promised to our fathers, and to remember his holy covenant;*



If you read this song carefully, it tells you that Zechariah through inspiration realized that this was the time of their visitation and redemption. And thus recognizing the fact that they had been in captivity and now the Lord has visited them through John. This is a nice piece of information as it tells you that when God gets His people out of captivity, that time is called a "Time of Visitation". And I make a suggestion that if you're living in that history, you're required to recognize that a time of visitation is here and respond to the light that will release you from darkness or captivity. Going back in history we can note the following:

After 400 years of captivity, Moses was associated with the time of God's visitation and His message, depending on how you responded to it, resulted in either had life or death. After 70 years, Cyrus was associated with the time of God's visitation and depending on how you responded to his message, you either had life or death.

Now, the claim I'm making here is similar that, whatever John's message is going to look like, it's a life or death message. After the Wilderness experience, John came with a message of repentance and this was a life and death message. Six months later Christ too came repeating the same message in a more simpler and clear way. He had a gospel to preach to the people and the gospel was based upon the prophecies (see DA 233). Jesus in Mark 1:14-15, spoke about a time being fulfilled and this message He picks from Dan 9:24-27. The close of the 69<sup>th</sup> week is identified.

Men who accepted John's message were prepared to receive and recognize Christ and thus were released from spiritual captivity. Later, we see these faithful people form part of the Christian church while those who did not recognize the time of their visitation waited for doom and destruction in AD 70. What we can see is: Out of rejection of the prophets the people got themselves into captivity. When the time ended, John and Jesus were born to bring light to the people (Jews). Those who responded to this light formed part of the Christian church while those who rejected the light were destroyed in AD 70.

The fourth captivity of God's people took place as a fulfillment of Paul's prophecy about a time when the second coming of Jesus will be present truth. Apostle Paul talks about the falling away then the revelation of the man of sin. In the study of the 7 Churches, we see that the third church (AD 313 - AD 538) falls away (apostasizes) and during the fourth church, Thyatira (AD 539 - AD 1798), the man of sin (the papacy) was revealed. The papacy became a tool that God used to chastise the Christian Church that had fallen away during Pergamos. This happened during the 1260 years that we covered

earlier. The papacy was doing a work for the Lord: to punish a rebellious people.

The book *The Great Controversy* presents to us what went on during this captivity. Ellen G. White talks about the Waldenses, the apostasy and then the dark ages. It's during this history that we see reformers being raised like Wycliffe, Huss, Luther and many others. These reformers laid the foundation of the restoration that was to take place at the end of this captivity.

Remember, when he restores His people, He always uses a man to bring a message of hope to be restored and to be given a land where they could worship God with the freedom that they once had. At the end of this captivity, we need to see how God restores his people.

*Today the church of God (post 1798-SDA) is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries (1260), 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 knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution (i.e. the 1260) as were the children of Israel held captive in Babylon during the period of the exile (i.e. the 70). PK 714.1***

Ellen white is comparing the two periods of captivity (the 70 years and the 1260 years). The woman Jezebel (see Rev 2:20) was teaching and seducing the people in Thyatira to do bad things. That's what the captivity looked like. During this period, God's people were fed false doctrines and they could not keep God's law. It was a period of darkness. At the end of the 1260, we expect to see God delivering His people to a land of freedom. By 1798, we see the people who were undergoing persecution in Europe fleeing from Europe to a "new world", a "new country": the United States of America, the land of freedom, the lamb-like beast with two horns of Rev. 13:11. Let's look at how these people were restored to USA the goodly land flowing with honey and milk.

*But the beast with lamblike horns was seen "coming up out of the earth". Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of "peoples, and multitudes, and*



nations, and tongues." It must be sought in the Western Continent. GC 440.1

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.** Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth from vacancy," and says: "Like a silent seed we grew into empire."—G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride."—*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: "Did they look for a retired spot, inoffensive for its obscurity and safe in its remoteness, where the little church of Leyden might **enjoy the freedom of conscience?** Behold the mighty regions over which, in peaceful conquest, they have borne the banners of the cross!"—Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11. GC 440.2

People fled to this nation where they could enjoy religious freedom which was contrary to Europe where they were being persecuted. But in this nation God raised up a man called William Miller and a group of people (the American Protestants) who began spearheading this religious freedom. Let's see what Ellen white says about the man Miller;

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

As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. **He could see hypocrisy, darkness, and death everywhere.** His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. EW 229.2

So for us to understand what was lost in 1260 years we will be obliged to understand the 400 years;

Genesis 15:13 *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;*

What was lost during this period will give insight to what was lost during the 1260 yrs:

"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."— {Patriarchs and Prophets, pg.258.1}

One of the key things lost is the Sabbath.

"**The gross idolatry of the Egyptians and their cruelty during the latter part of the Hebrew sojourn should have inspired in the Israelites an abhorrence of idolatry and led them to flee for refuge to the God of their fathers. But Satan darkened their minds, leading them to imitate the practices of their heathen masters.** When the time came for Israel's deliverance, it was Satan's determination that that great people, numbering more than two million, should be held in ignorance, superstition, obscurity, and bondage that he might obliterate from their minds the remembrance of God."— {From Eternity Past, pg.233.3}

And so God is going to use Moses to call Israelites to worship Him in regard to the true Sabbath:

Exodus 5:1 *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.**

A Restoration begins when Israelites journey into the wilderness and the climax of this restoration is the giving of the two tables in Sinai. The foundation of all restoration is the Sabbath:

*“The importance of the Sabbath as the memorial of creation is that, it keeps ever present the true reason why worship is due to God”—because He is the Creator, and we are His creatures. “The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.”—J. N. Andrews, History of the Sabbath, chapter 27. — {Great Controversy, pg.437.2}*

Thus we now move to the two tables of stone which Moses made;

*Exodus 32:15-16 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. [16]And the tables were the work of God, and the writing was the writing of God, graven upon the tables.*

From the above scripture:

1) The tables contain what was lost: Sabbath and other truths.

2) The tables are the work of God.

We will then relate it with the history post-1798. At the climax of restoration we have the two tables being given;

*Exodus 32:15-16[15] And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. [16]And the tables were the work of God, and the writing was the writing of God, graven upon the tables.*

*Deuteronomy 9:9-10[9]When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:[10] And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*

Just to mention that before the 40 days in the mountain there were 6 days which preceded them;

*Exodus 24:15-16,18 [15]And Moses went up into the mount, and a cloud covered the mount.[16]And*

*the glory of the LORD abode upon mount Sinai, and the cloud covered it **six days; and the seventh day he called unto Moses out of the midst of the cloud.** [18]And Moses went into the midst of the cloud, and gat him up into the mount: and **Moses was in the mount forty days and forty nights.***

This makes a total of 46 days. After 46 days, the law is given. We shall apply this number later in relating it with the history post-1798. That stated, I would like us to go to history of 1798 - 1844 then I will relate it with the history of Moses. The history of 1798 to 1844 demands our attention of all but I would like to just introduce it and then lay the understanding of Habakkuk's tables.

#### **Habakkuk's tables**

At 1798, we have the first angel's message arriving (see TM 115). This message is specifically pointing men to a coming judgment.

*Revelation 14:6-7 [6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice, **Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.***

This message is the same as that of *Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

This message announces judgment at the end of 2300 days which they reckoned from 457 B.C. and would end in 1844. The Millerites believed that the sanctuary to be cleansed was the earth and that the judgment was to be executed by the coming king in 1844.

*“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it; had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation.*

*The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’” The Great Controversy, 393.*

Charles Fitch was a devoted minister to the advent message and in 1842, a period before the expected return of Christ to earth as they believed;



he devised a chart which fulfilled a prophecy in Habakkuk.

*Habakkuk 2:1-2[1]I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. [2]And the LORD answered me, and said, **Write the vision, and make it plain upon tables, that he may run that readeth it.***

Sister White States that the publication of the 1842 chart was a fulfillment of Habakkuk 2:1-4. We shall relate it with the 2300 days ending in 1844.

*Daniel 8:14[14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.[17]So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. [19]And he said, Behold, I will make thee know what shall be in the last end of the indignation: **for at the time appointed the end shall be.***

*Habakkuk 2:3[3] **For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.***

The chart is called 1843 chart but it was written in 1842. The reason is that they first expected Christ in 1843. Sister White says the chart was directed by God's hand.

***I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. EW 74.1***

As to the explanation of the chart in relation to the tarrying of the vision is beyond the scope of this article, but this prophecy had a tarrying time. The phrases "though the vision tarry" indicate a delay of the vision. This will be understood I believe in the study of second angel's message.

After the disappointment in 1844 and the giving of the correct understanding of the sanctuary, another chart was published. The chart is known as the 1850 chart. This chart was prepared by Brother Otis Nichols under the direction of Ellen G. White and was published in 1850. It gives an explanation of the heavenly sanctuary and the correct understanding of the dates in the 1843 chart.

I saw that God was in the publishment of the chart by Brother Nichols. ***I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. 13MR 359.1***

We had said the 1843 chart was published in

1842 by Charles Fitch and Apollos Hale and the reason why it was named 1843 chart was because they believed Christ was coming in 1843. We also said it was led of God. Sister White says;

1) This chart was led of God.

2) There was a prophecy of it in the Bible.

So we now have two charts/ tables, and both are published under God's control: the 1843 chart and the 1850 chart. These charts contain the truths which were lost in the time period of the 1260, and especially the Sabbath in 1850 chart. The 1843 chart contains all the truths Millerite ministers believed up until that time.

***All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. 21MR 437.1***

All the messages given in this time period are enshrined in the 1843 chart. And so it means we are obligated to understand everything contained in this chart. Again the 1850 chart contains the correct understanding of the sanctuary and the third angel's message. An understanding of what this charts contain is salvational.

***Past Experiences Prepare for Future— Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, for history will repeat itself. The darkness of the mysteries of the night is to be illuminated with the light of heaven.... PM 175***

The past experience of the faithful men who promulgated the messages in the time period 1798-1844 demands our understanding. Lastly, we had seen that for 46 days, Moses was in the mountain receiving the law and we also saw that the two tables given were testimony of God written by His own finger. I am not submitting that it was a type and we can see the similarities;

***1798- 1844 =46 years***

***Two tables: 1843 and 1850 charts***

The original intention of God in the two tables in Sinai was that those laws could be written in their hearts, symbolically to sanctify them. Similarly, these charts will be dead letters to us if we don't study the truths contained therein. These truths sanctify (John 17:17). If at all the image of God is to be restored in us, then we are to receive these two tables and assimilate them into our lives. I thereby urge every reader of this document to study diligently and make his calling and election sure. And the only way to do this is to understand what these tables contain and their import in the salvation issue.

Amen



## THE PARABLE OF THE LOST COIN

By Lamech Ombaba

**T**he parable of the lost coin (Luke 15:8-10) is the second in a series of three parables in Luke 15. The first is the "lost sheep" and the third is the "lost son" or the "prodigal son". Just as in other cases, Jesus taught these parables in a set of three to emphasise his point. To properly understand the message of these parables, we must recognize exactly what a parable is, and why it is used.

A parable is a short story designed to convey a concept to be understood and/or a principle to be put into practice. This however tells us more about the intent of a parable than what it actually is. The word "parable" in Greek literally means, "to set besides," as in English word "Comparison" or "Similitude."

### *The parable*

15:8 *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find [it]?*

15:9 *And when she hath found [it], she calleth [her] friends and [her] neighbours together, saying, rejoice with me; for I have found the piece which I had lost.*

15:10 *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

As the parable starts you can see the issue of comparison, the word *Either* is used "Either what Woman" -It is stated as if he had said it, to illustrate the matter by another obvious similitude, that it may yet more powerfully strike your mind. It is used to show comparison with the story that has previously been discussed.

The literal alternative of this word is "Or any woman"

"Or" is translated from a Greek word that means primarily "or" but serves as "than" in a comparison.

The word translated as "what" means primarily "anything" or "anyone" but Jesus used it to start a question so it means "who", "what", or even "why" The sense here seems to be "any"

In this context it means the two parables are addressing the same issue hence the comparison.

*This parable, like the preceding, sets forth the loss of something which with proper search may be recovered, and that with great joy. But the two parables represent different classes.*

*The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God. {COL 193.3}*

Jesus was speaking a language that all Jews could understand, but with an emphasis on attitudes rather than outward appearance that the pharisees focused on (John 7:24). Parables also were more meaningful to those who are soft at heart. At the same time, they remained a mystery to those with a hardened heart because the parables of Jesus require the listeners to exercise self criticism and put themselves in the appropriate place in the story. The result was that the pharisees would "be ever hearing but never understanding; be ever seeing, but never perceiving" (Isaiah 6:9, Psalm 78:2; Matthew 13:35)

The situation in which Jesus is speaking can be seen in the first two verses. Luke 15:1-2

15:1 *Then drew near unto him all the publicans and sinners for to hear him.*

15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them*

The presupposition behind the statement of the pharisees and scribes, "this man welcomes sinners," is what Jesus addresses in all three parables.

### **The Lost Piece of Silver**

**15:8 *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find [it]?***

**15:9 *And when she hath found [it], she calleth [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.***

**15:10 *Likewise, I say unto you, there is joy in the presence of the angels of God over***



**one sinner that repenteth.\_**

*After giving the parable of the lost sheep Christ spoke another, saying, "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" {COL 192.3}*

Literally in those Jewish times, the ten coins were mounted on a ring to form a beautiful piece of jewellery worn during weddings by the bride. This was equivalent of a wedding ring in modern times

**The Natural history as given by sister white.**

*In the East the houses of the poor usually consisted of but one room, often windowless and dark. The room was rarely swept, and a piece of money falling on the floor would be speedily covered by the dust and rubbish. In order that it might be found, even in the daytime, a candle must be lighted, and the house must be swept diligently. {COL 192.4}*

*The wife's marriage portion usually consisted of pieces of money, which she carefully preserved as her most cherished possession, to be transmitted to her own daughters. The loss of one of these pieces would be regarded as a serious calamity, and its recovery would cause great rejoicing, in which the neighbouring women would readily share. {COL 193.1}*

*"When she hath found it," Christ said, "she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." {COL 193.2}*

Ten pieces of silver were designed for all the Jews or the whole body of the people; as in the parable of the lost sheep they were represented by a hundred sheep; they were Gods peculiar treasure, though now in general they had become reprobate silver.

It was taught by the Jews that before God's love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. "This man receiveth sinners." According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Romans 3:11, 12. We do not repent in order

that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}

The lost piece represents the elect among the Jews, and who chiefly consisted of publicans and sinners.

*The rabbis understood Christ's parable as applying to the publicans and sinners; but it has also a wider meaning. By the lost sheep Christ represents not only the individual sinner but the one world that has apostatized and has been ruined by sin. This world is but an atom in the vast dominions over which God presides, yet this little fallen world--the one lost sheep--is more precious in His sight than are the ninety and nine that went not astray from the fold. Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be "wounded for our transgressions" and "bruised for our iniquities." (Isaiah 53:5.) God gave Himself in His Son that He might have the joy of receiving back the sheep that was lost. {COL 190.3}*

*The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. {COL 194.1}*

There is a special significance in the fact that the coin is lost in the house. What this implies is the possibility that a precious soul in the sight of God may be lost even within the house of God (Israel).

*Isaiah 5:7 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.*

***Doth not light a candle, and sweep the house, and seek diligently till she find [it]? =***

To "light the candle" is to put forth the full power of truth and holiness.

*5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.*

*5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

*5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew*

*"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The tiniest lamp, kept replenished with the golden*



*oil, and sending forth its bright beams to dispel the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness to stumble along as best they can. It is the golden oil, emptied by the heavenly messengers into the golden tubes, to be conducted into the golden bowl, that creates a continuous bright and shining light. It is the love of God continually transferred to man that keeps him a bright and shining light for God. **Then he can communicate the light of truth to all who are in the darkness of error and sin.** {RH, September 21, 1897 par. 5}*

Light represent the word of God

119:10 Thy word [is] a lamp unto my feet, and a light unto my path. Psalms

The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. {COL 194.4}

The phrase "sweep the house" denote outward reformation as in (Matthew 12;44) and Gods judgement upon a people as in (Isaiah 14;23 ) as Millers rules states that symbols have more than one meaning but here, it denotes the preaching of the gospel and the power that goes with it, too the effectual calling of the elect among the Jews: the house in which Christ lost his piece of silver or his chosen one design the nation of the Jews ,who are often called the house of Israel ;this was a house of God's building and choosing ,and where he dwelt; and among this people for a long time ,Gods elect lay ,though all of them were not so; and about this time the lord was about to break up housekeeping with them ;yet as there were some few among them ,that were to be looked up and called ,therefore this house must be swept as it was by the ministry of John the Baptist ( Matthew 3:1,2,7), by Christ himself (Mark 1:14-15) and by the Apostles.

10:5 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:

10:6 But go rather to the lost sheep of the house of Israel. Matthew

It is a woman who seeks the coin, and not a man, and the change from the analogy of the lost sheep, at least, reminds us of the woman in the parable of the leaven (Matthew 13;33) The variation was made to interest a different class of hearers, the women who were in listening, who

had no experience in going for after the sheep that was lost. In the Woman of the parable we may venture to see that which answers in part to the ideal representation of Wisdom in the book of proverbs relating to the church (a woman represents a church) this answers collectively to the ideal of Womanhood, as Christ himself does to the ideal of manhood (Christ is the husbandman of the church) (Ephesians 5;23).

In Luke 15 there is an apparent usage of the principle of Juxtaposition in the figures used in the parable of the lost coin. The action of a woman finding one piece of silver and she call her neighbours to rejoice with her is compared with the joy in the presence of the angels of God over one sinner that repent. The neighbours together with the woman rejoice for finding the lost coin and the angels of God are rejoicing for the action of the sinner repenting. Using comparison, the lost coin represents a sinner.

The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God. {COL 193.3}

Looking to these points of difference we note the use of the silver coin is as a symbol of the human soul. Here the reason of the choice lies on the surface. The coin is what it is because it has on it the king's image and superscription. Man is precious too because he too has the image and superscription of the great King, the attributes of the Nature of man, by which he resembles God (he represents the image of God "Genesis 1;27).

*The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So, every soul, however degraded by sin, is in God's sight accounted precious. **As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness.** {COL 194.3}*

To "sweep the house" is to use all available means for discovering the possible good that lies hidden or seemingly lost.

*The woman in the parable searches diligently*



for her lost coin. **She lights the candle and sweeps the house.** She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family if one member is lost to God every means should be used for his recovery. On the part of all the others let there be diligent, careful self-examination. Let the life-practice be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence. {COL 194.4}

### **Present Day Application**

*But those who have been guilty of neglect are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, "Behold, I and the children whom the Lord hath given me." Isaiah 8:18. {COL 195.3}*

*This is true home missionary work, and it is as helpful to those who do it as to those for whom it is done. **By our faithful interest for the home circle we are fitting ourselves to work for the members of the Lord's family, with whom, if loyal to Christ, we shall live through eternal ages. For our brethren and sisters in Christ we are to show the same interest that as members of one family we have for one another.** {COL 196.1}*

**Just as Christ had a great task of undoing the errors and traditions of the pharisees and Scribes, God has raised a people who should do this work of searching for the lost coin so that it may be restored to God's fold.**

It was the outcast, the publican and sinner, the despised of the nations, that Christ called and by His loving-kindness compelled to come unto Him. The one class that He would never countenance was those who stood apart in their self-esteem and looked down upon others. {MH 164.2}

In Christ's time the pharisees considered themselves to be righteous than the rest of the Jews so they thought repentance was for the publicans, tax collectors and other people who they considered to be sinful than them. This is how leaders consider themselves hence they result in rejecting the true gospel message just like the pharisees and scribes did.

And God designs that all this shall fit us to labor for still others. As our sympathies shall broaden and our love increase, we shall find everywhere a work to do. God's great human household embraces the world, and none of its members are to be passed by with neglect. {COL 196.2}

Wherever we may be, there the lost piece of silver awaits our search. Are we seeking for it? Day by day we meet with those who take no interest in religious things; we talk with them, we visit among them; do we show an interest in their spiritual welfare? Do we present Christ to them as the sin-pardoning Saviour? With our own hearts warm with the love of Christ, do we tell them about that love? If we do not, how shall we meet these souls--lost, eternally lost--when with them we stand before the throne of God? {COL 196.3}

As indicated in the parable a piece of silver was lost in the house which we equated with the house of God (house of Israel). At the end of the world we should check what was lost in the house of God and later recovered. It is important to note that it's a woman who searches for the lost coin. A woman represents a church so it's a church which will be involved for the searching of this lost coin which represents sinners.

Millerites history is the foundation of the seventh Day Adventist. The entire history of the Adventist church is demonstrated by Miller's Dream that is recorded in the book Early Writings by EGW. In this dream we have a scattering of the Jewels that Miller saw in casket. (Miller's Jewels)

*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. {EW 82.1}*

Scattering of Miller jewels is equated by a piece of silver that was lost.

The above quote indicate that Miller's jewels were scattered on the table this refer to the 1863 chart which omitted some precious truths such as the 2520, this makes a reference to the year when the scattering work began by James white who published the 1863 chart, this scattering continued for a period of 126 years, this brings us to 1989 which we refer as the Time of the End for the last generation. From 1989 the work of restoring Miller's casket began.

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. {EW 83.1}

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. {EW 83.2}



I cried to him to forbear, for there were some precious jewels scattered among the rubbish. {EW 83.3}

He told me to “fear not,” for he would “take care of them”. {EW 83.4}

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. {EW 83.5}

Note that the Jewels were scattered in the room just as a piece of silver was lost in the house, this indicates how the truths (miller’s jewels were scattered within Adventist) when Miller cried because of the scattering of his jewels a dirt brush man came and started brushing the dirt out of the room; this equates the sweeping that was done by the woman in the parable.

The dirt brush man tells Miller to “fear not” this is an expression that we find in the first angel’s message (Rev 14:6-7), this further directs us to locate the restoration as starting from 1989.

From 1989 the jewels are being restored by the unsealing of various prophetic truths such as Dan 11:40-45 which is the first angel’s message. However, this message was rejected by the seventh Day Adventist church leaders, hence God uses a laity to deliver his message at this time just like he used John the Baptist and other disciples of Christ who did not receive the education of the rabbis to do this work of sweeping (giving the gospel)

Sweeping represent using all means to spread the message so this represent the use of the correct methodology which is equated by Miller’s rules of Bible interpretation as recorded in Review and Heralds November 25, 1844.

#### **Joy in the presence of Angels**

**15:9 And when she hath found [it], she calleth [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.**

**15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Mathew**

*The Pharisees understood Christ’s parable as a rebuke to them. Instead of accepting their criticism of His work, He had reprovved their neglect of the publicans and sinners. He had not done this*

*openly, lest it should close their hearts against Him; but His illustration set before them the very work which God required of them, and which they had failed to do. Had they been true shepherds, these leaders in Israel would have done the work of a shepherd. They would have manifested the mercy and love of Christ, and would have united with Him in His mission. Their refusal to do this had proved their claims of piety to be false. **Now many rejected Christ’s reproofs; yet to some His words brought conviction. Upon these, after Christ’s ascension to heaven, the Holy Spirit came, and they united with His disciples in the very work outlined in the parable of the lost sheep. {COL 192.2}***

There is a contrast between those who reject the message and those who receive it; those who receive the message are described as getting conviction, Conviction is the first step in salvation process, hence its marked at the time of the end(1989) for the last generation ,where we have a fearful conviction of sin, the convicted one are the one who are saved from sin hence they represent the lost coin that is restored. The rejoicing in heaven is equated to the day of Pentecost when the holy spirit came and the convicted one united with the disciples. This represent the midnight cry when God’s glory will be manifested by the outpouring of the holy spirit.

*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. {EW 83.8}***

Miller’s restored casket shone with ten times their former glory; this represent the experience when the silver coin was restored and there is rejoicing in heaven.

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. {SpM 4.3}



## THE 1843 AND 1850 CHARTS

By Fred Ombati

This article will show that God laid the foundation of Seventh-Day Adventism between 1840 and 1844. This foundation comprises of the truths delineated on the 1843 and 1850 charts. The 1843 and 1850 charts are a fulfillment of the prophecy of Habakkuk 2:2 to “write the vision and make it plain upon tables.” Seventh-Day Adventists are repeating the history of the Jewish nation at Christ’s first Advent. The Jews strayed so far from true doctrine that they did not recognize Him who was the very foundation of their system of worship. Their error and tradition led them to reject Christ and close their probation on the wrong side of the Great Controversy. Spiritual Israel is in a similar position now at the end of the world. But those Adventists who will understand present truth and be prepared to stand through the coming crisis will perform the work of restoring the true foundation.

When New York farmer William Miller prophesied that on October 22, 1844, the world would end and that Christ would come to reign for a thousand years, a million followers believed him. And even after the “Great Disappointment” dashed their immediate hopes, most of the believers remained faithful to their new church and maintained their belief in the imminent Second Coming of Christ, and they came to be known as the seventh day Adventist.

With the focus of Adventism on the return of Christ, the climactic last-day events associated with his second coming have ever been a theme of major interest to seventh-day Adventists. It could not be otherwise, for seventh-day Adventism sprang from a religious milieu, the millerite movement, which stressed eschatological events--the resurrection, the last judgment, the punishment of sin and sinners. {3sm 380.1}

The above statement extracted from one of the writings of Ellen white confirms the known fact that the beginning of the seventh day Adventist is the millerite history of 1798-1863. For this reason, what the millerites taught is the foundation of the Adventism.

All the teachings that the millerite taught before the great disappointment of 22<sup>nd</sup> October of 1844 were summarized in a prophetic chart called The 1843 chart. With an increased knowledge of the sanctuary and the Sabbath after the disappointment, another prophetic chart was published which was known as the 1850

chart. This chart contained the truths before the disappointment and the additional knowledge on the Sabbath, sanctuary and the three angles messages.

### **The man William miller**

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}

As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world’s history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. {EW 229.2}.

From the above excerpts it is clear that God was leading William Miller in his study of prophecies. Meaning all the truths that were presented in that history were from God and that the Lord approved the work of miller and by extension the whole millerite movement.



## 1843 CHART

The 1843 chart was created by Charles Fitch and Apollos Hale in 1842 and was used during the Millerite movement to explain the prophecies of Daniel and Revelation; especially The first Angel's message in connection with Daniel 8:14. The Three Angel's messages are the foundation of Adventism. They are the messages that were given between 1840 and 1844. But where are these messages most clearly delineated? Consider the following:

"As early as 1842, the direction given in this prophecy, to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." {GC88 392.1}

The command given to "write the vision and make it plain upon tables" was fulfilled in the production of the 1843 chart by Charles Fitch. This chart sets forth pictorial representations (with explanations) of the messages that arrived between 1840 and 1844.

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." {EW 74.1}

### Testimony of other Millerites on 1843 chart

It was the united testimony of the Adventist pioneers that the 1843 chart was a fulfillment of Bible prophecy; and that it contained the messages that they preached in that time period:

"In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up.

These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, "And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it." This thing now became so plain to all that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it." Joseph Bates, *Second Advent Waymarks and High Heaps* pg.52

"William Miller was the leading man, and all who preached the same doctrine and from the same chronological charts, was of the same faith, or oneness of the message." Joseph Bates, *A Seal of the Living God*, pg.33

"Those who gave the advent proclamation claimed that this "vision" with its "appointed" time, mentioned by the prophet Habakkuk, included the visions of the prophecies of Daniel and the Revelator. These they made so plain in their delineations of them upon their prophetic charts, that he who read the interpretation could indeed "run" and impart the information to others." J. N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress* pg.108.3

The centrality of the chart and the messages upon it is conveyed in James White's statement about the "original faith" of Seventh Day Adventists:

"It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab.ii, 2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that "the vision" should "tarry," or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." James White, *Advent Review and Sabbath Herald*, Dec. 1850, pg.13

## 1850 CHART

The command given in Habakkuk was to write the vision and make it plain upon "tables"—in the plural. Therefore the production of the 1843 chart could only constitute a partial fulfillment of this command. In 1850, another chart was produced by Otis Nichols. This chart contained all the positions set forth on the 1843 chart but corrected the "fullness of the year" mistake that led to the "great disappointment". The 1850 chart also included some of the pillars of Adventism such as the Sanctuary and God's law

The Spirit of Prophecy also attests to the divine



origin of the 1850 chart:

“God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth.” Letter 26, 1850, p. 1. (To Brother and Sister Loveland, November 1, 1850)

“On our return to Brother Nichol’s, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel’s message with the two former being made plain upon tables.” {5MR 202-203}

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” {13MR 359.1}

“My dear Brother and Sister Loveland: I hope to send you some papers soon. The chart is being executed in Boston. God is in it. Bro. Nichols has the charge of it.” {15MR 213.1-2}

The 1843 and 1850 charts are the only charts that have received divine endorsement through the writings of the Spirit of Prophecy. These are the tables of Habakkuk 2:2 and they contain the “vision” that was proclaimed between 1840 and 1844.

### **Sister white’s comments on the messages given by Adventist pioneers (1840-1863)**

In many of her writings sister white affirms that the Millerites laid the foundation for Adventism and that their messages have a bearing to us who are leaving at the end of the world. She also says that the parable of ten virgins was fulfilled in the millerite history and that the same parable is fulfilling and will fulfill to the very latter.

**The advent movement of 1840-44** was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. {GC 611.1}

All the messages given from **1840-1844** are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1}

The Key to a Complete System of Truth.--The subject of the sanctuary was the key which unlocked the mystery of the disappointment of

1844. It opened to view a complete system of truth, connected and harmonious, **showing that God’s hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people.**--The Great Controversy, p. 423, (1888) {Ev 222.2}

Another point to note is that history always repeats and inspirations confirms this.

“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ--how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” {1SM 406.1}

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them.” {17MR 13.1}

What was the mistake of the Jews? They misinterpreted Bible prophecy. The Jews had so far perverted their religion, burying its God-given statutes under a mass of tradition, that they lost the true interpretation of the prophecies pertaining to the Messiah. This mistake proved fatal to their entire nation:

“Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own



blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.” {EW 259.1}

### Guarding our foundation and pillars

Few realize the dangerous character of the sentiments that we are having to meet. I have been over the ground. I have been given plain words to speak concerning these specious, bewitching sentiments. If they are not most decidedly met and reproved, souls will be lost. We cannot afford to be deceived. We must point our people to **the old landmarks**. We are to obtain strength and courage from on high, that we may obey the command given me, “Meet it.” {SpM 339.5}

The destiny of souls hangs upon the manner in which they are received.” I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, **immovable platform**. {EW 258.3}

Let the truths that are **the foundation of our faith be kept before the people**. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the **pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.**-- Review and Herald, May 25, 1905. {CW 29.1}

...but those whose hearts have not been broken by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture **another foundation** than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the **pillars of our faith**, and replacing

them with **pillars they have devised**. {LS 430.3}

### Conclusion

Within Adventism today, all the truths set forth on the 1843 and 1850 charts have been rejected or are being fought against by theologians and scholars at the highest levels of the church organization. Many who have been in the church for years have no understanding of these truths, nor do they see the need to study them. These truths are no longer taught to new converts; and when they are, they often receive little more than a surface treatment. The “foundation of the faith” has been set aside.

As the Jews turned from the purity of their faith unto traditions, Seventh-Day Adventists have turned to the traditions of the world and of the fallen churches. This is seen in the inroads of Spiritual Formation, false and worldly methods of evangelism, the reinterpreting of the prophecies, and the rejection of Biblical reforms—such as dress and health reform. So it will be with Modern Israel at the end of the world. The rejection of foundational truth is placing Seventh-Day Adventists in a position where they do not understand the prophecies that are to be fulfilled in our day. The events (or prophecies) connected with the close of probation have been revealed; but today many Seventh-Day Adventists have no understanding of these events as if they were never revealed (Great Controversy pg.594). It has been Satan’s object to keep God’s people in ignorance of these truths. This he has done by tearing down the foundational truths that are crucial to a correct understanding of Bible Adventism—present truth.

Scripture asks an important question in Psalms 11:3, “If the foundations be destroyed, what can the righteous do?” The answer is given in the 58th chapter of Isaiah—repair them! Those who will stand through the Sunday law will be repairers of the breach that has been made within Adventism. They will stand upon the foundation of the First, Second, and Third Angel’s messages as revealed on the 1843 and 1850 charts. They will thus be prepared to understand and teach present truth, and prepare their characters to stand in a time of trouble such as never was.





## THE GODHEAD

Robert Kariuki

The issue of the nature of the Godhead and the personalities that compose it has been a major point of argument within Adventism for a number of years. It is the belief and conviction of the writer that it is a subject that cannot be conclusively dealt with, not because it is hard to be understood, but because it is not given to the sons of men to completely decipher through the mystery of the nature and existence of God. (See Deuteronomy 29:29). But I also believe that enough has been shed on our pathway in regards to this subject that is enough to help us understand God to such proportions as is necessary to accomplish our redemption.

In this first installment, before getting into the actual study of what has been revealed in Gods word about the nature and personalities that make the Godhead, the writer wishes to set highlight common practices or views that people hold on certain issues which make it impossible to honestly arrive at conclusions any time a study on the Godhead is done.

### Context to the issue

The debate around the Godhead is multifaceted and sometimes, this brings confusion and misunderstanding. Most of the modern day arguments as the writer has researched on the topic, seems to be centered on vocabularies and the choice of words that people choose to express their ideas. The word trinity for example, in the early protestant days was used to denote the Catholic view of one God who expresses himself in three distinct forms. By the 18<sup>th</sup> century, some Protestants had adopted the name trinity to express the idea of three distinct persons whose divinity, unity of purpose and character make them one God. The latter is what we today express as “oneness that is made up of a multiplicity of persons”. While both groups use the word trinity, the principles and ideas behind each version of the trinity is different.

At this point, it would be important for the reader to note that the word trinity is not used in the Bible. It is an English word whose root is the word “trine” which means threefold in dimension.

TRINE, a. Threefold; as trine dimension, that is, length, breadth and thickness.

The usage of the word trinity is used to express this idea of one thing that has three dimensions in it, nonetheless the idea of how those dimensions look like differs according to who uses the term.

It is therefore important to note that the Catholic usage of the word trinity is different from the orthodox Protestant usage. It is also good to note that though the Seventh Day Adventist church uses the word trinity similarly to Catholics in their description of what the Godhead is, the principles are divergent and most importantly opposing.

### Pioneers

The trinity doctrine has gone through a dynamic metamorphosis in Adventism that few people acknowledge or appreciate. Most people point to the very fact that there was a change from the most prominent pioneer understanding of the Godhead as evidence of a departure from truth. It should not be viewed as such since in most of our doctrines, there has been developments that have been necessitated after both Bible studies and revelation by Sr White. Examples are, on the Sabbath doctrine. Millerite Adventists believed in a Sunday Sabbath, Sabbatarian Adventists began keeping the Sabbath on Saturday, with Joseph Bates first advocating a 6pm – 6 pm regime, which later changed to a sunset to sunset regime after close Bible investigations ten years later by J. N. Andrews in 1855. Most pioneers, prominently James White, had burial ceremonies conducted within Sabbath hours, a thing I doubt would be done today. This is the same case with other doctrines like the health message, with which instruction came progressively from 1863 with an emphasis on abstemiousness on pork only, but would broaden and grow in the next half a century, the immortality of the soul etc.

Among Millerite Adventism of the early 19<sup>th</sup> century, different people held different views depending on which denomination they hailed from. Though both were opposed to the Catholic trinity doctrine, protestant denominations were split between Trinitarians and non-trinitarians. Their views on the trinity however seem to have been their least concern for they were rarely expressed, and neither did they hinder them from uniting in what was the message of the hour for their time. This is perhaps most clear from the two most prominent Millerite preachers, William Miller and J. V. Himes. Miller came from the Baptist church which was Trinitarian, as can be seen in article 2 of his believes that he published in 1822

**“ART. II. I believe in one living and true God, and that there are three persons in the Godhead, - as there is in man, the body, soul and spirit. And**



*if any one will tell me how these exist, I will tell him how the three persons of the Triune God are connected.” {1853 SB, MWM 77.5}*

J. V. Himes, who was from the Christian Connexion, was a non Trinitarian. James White and Joseph Bates like Himes were from the Christian Connexion and thus were strongly anti Trinitarian.

It is important to understand that the pioneers, especially those who had Millerite roots, had different beliefs on the nature and composition of the Godhead. This baggage, which as I have tried to suggest, was influenced by which Protestant denomination the pioneers hailed from, got transferred into the Sabbatarian Adventism, and later Seventh Day Adventism, after 1844. The Godhead seems to have been the least of their concerns, and therefore within the period of 1844 – 1850 when the pioneers sought to strengthen their beliefs, the Godhead did not feature. No formal debate about the Godhead seems to have taken place among pioneers. Isolated publications by individual pioneers can however be observed, though rarely, on the subject. These were only made as personal beliefs of the individual persons and not of the Adventist community. The most referenced material that opponents of the triune composition of the Godhead use, is the statement of beliefs published in 1872. It is argued that this set of beliefs did not have the statement on the trinity as can be presently seen in the “Fundamental Beliefs of SDA”. Well and good. But a clear investigation of this document shows no reason on why people should use it to discredit the current held belief by Adventists that the Godhead is composed of three distinct personalities.

The following is an excerpt of belief number one and two in this 1872 copy, which seem to address the issue

There is one God, a personal spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps 139:7

That there is only one Lord Jesus Christ, the eternal Son of the eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification.....

As earlier stated, the pioneers had diverse

views on the nature and composition of the Godhead. They were always careful not to push forward their ideas and thus cause division among their ranks. Especially is this seen in how the 1872 statement of belief is written. Its written in a way that is representative of all the schools of thought within the pioneer group. The oneness of God is recognized, the existence of the Holy Spirit and His role as a representative of God, and the existence and role of Christ in the plan of redemption. All these are points that there was agreement upon, the divergence of opinion came on other technical issues like how Christ came to be, the personality, individuality and role of the Holy Spirit etc. The 1872 document does not give preference to any of the different schools of thought that then existed on these issues. It capitalizes on what was clear and of general consensus to the pioneers at that time.

The differences on such an important issue as the nature of the Godhead would later on be clarified to the Seventh Day Adventist church by God through the inspired writings of Ellen G. White. Her statements, which will later on be highlighted and analyzed in following sections of this article, gave the church a direction and an official position on many critical theological issues surrounding the Godhead.

### **The Foundations**

A major point that is normally used by the people in the Godhead discussion, is that which relates to “the foundations”. It is asserted that the Godhead as a doctrine was part of the foundational truths that Sr White numerous cautions should not be “disturbed.” An examination of this argument proves otherwise. The foundational truths that Sr White talks about did not include the Godhead.

***“Let none seek to tear away the foundations of our faith, —the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock. “Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm,***



saying, 'Other foundation can no man lay than that is laid'? So we are to hold the beginning of our confidence steadfast unto the end." Testimonies, volume 8, 296–297.

This quotation in Testimonies to the Church Vol 8, written around 1903, points us fifty years to the time which they were already building upon the foundations. This takes us to the early 1850s. By this early date, Sr White acknowledges that the foundation had been put in place, and they had already begun building upon it. She also tells us that the "foundations were laid at the beginning of our work". The logical question to ask is what history is considered as the beginning of the work? It certainly is not the 1850s. This was not the beginning of the work that would later grow into the SDA Church. The most probable dates to mark the beginning of the work would be the 1840s, which as a fact of history, is the time when the movement that would later grow into the SDA Church - the Millerite movement, existed. The following piece from the editors note found in Selected Messages acknowledges this fact;

*With the focus of Adventism on the return of Christ, the climactic last-day events associated with his second coming have ever been a theme of major interest to Seventh-day Adventists. It could not be otherwise, for Seventh-day Adventism sprang from a religious milieu, the Millerite movement, which stressed eschatological events--the resurrection, the last judgment, the punishment of sin and sinners. {3sm 380.1}*

The following quotation, written in the same year as the one from Testimonies Vol 8, clears any doubt that may be harbored on this point;

*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. {GCB, April 6, 1903 par. 35}*

Sr White shows clearly that the history she refers to as the "foundation of the work" is the 1840s. The truths that were proclaimed in the Advent Movement of the 1840s were based upon the prophetic truths of Daniel and Revelation. These truths, which she says should not be disturbed, are contained and summarized in the 1843 chart – a chart which was used by the Millerite preachers.

*I have seen that the 1843 chart was directed by the hand of the Lord, **and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.** EW 74.1*

*I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. **I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration.** I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. {SpM 1.3}*

Discussions on the doctrine of the Godhead did not at all form part of this foundational history. Any sincere approach to this issue requires us to recognize this fact. The varied opinions held by the two major Millerite preachers is enough evidence that the Godhead was a non issue in the foundational history of our church.

### The 1888 Message

The writings and positions of the instrumentalities that were used by God to give what in Adventism is called "the 1888 message" have been used to cast the weight on one side in the Godhead discussion. The assumption on the part of one party is, if Ellen White made statements endorsing Jones and Waggoner's message as the third angel's message, it must include all their



theological and doctrinal positions.

Sr White does indeed say that the message Jones and Waggoner had was heaven sent. But all her statements on this point are in reference to the message which the two men had presented in the Minneapolis Conference of 1888. The main arguments made by Jones and Waggoner in the Minneapolis conference which Sr White threw her weight upon, were on the nature of the law and obedience, or as we call it Justification by Faith. Minneapolis was not a debate on the nature of the Godhead. Arguments are made to the effect that because Waggoner and Jones presented the correct Justification by Faith message in 1888, we should go to their books where they cover the subject, and by default everything in those books is correct. This is just a mere assumption and at best an ignorant assessment and misinterpretation of Sr Whites statements. Waggoner has in his book, Christ Our Righteousness, and other of his numerous books, a view that is interpreted to mean that Christ was “born” or “made” at some point in the distant eternity. Just because he had a correct message on the law and science of obedience, does not mean all his views of Bible subjects are correct. Sr White speaks nobly of William Miller and the message he taught. This has never in any way been interpreted to mean all his views were accurately correct. His understanding on various things has always been subjected to testing. Sr White also tells us that ORL Crosier had the light on the sanctuary, as explained in his article in “The Daystar”. Found in the Daystar however is a view on the daily that is directly in contradiction to both the scriptures and Ellen Whites writings (See EW 74.2). In one of AT Jones most famous books, on the subject they presented in 1888, “The Consecrated Way to Christian Perfection”, a view of “the daily” that directly contradicts that which is endorsed by Sr White, is advocated. So to assume that Sr Whites endorsement of a persons view on one subject means a blanket endorsement on all the mans views on Bible subjects is rather naïve and careless.

As regards her estimation of the pioneers and the views they had, she says,

*We must not think, “Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.” The truth is an advancing truth, and we must walk in the increasing light. {CW 33.2}*

*A brother asked, “Sister White, do you think we must understand the truth for ourselves? Why*

*can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?” {CW 33.3}*

*I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of Infinite Power. God has been revealing this to us for years. We must have living faith in our hearts and reach out for larger knowledge and more advanced light.-  
-Review and Herald, March 25, 1890. {CW 34.1}*

AT Jones and Waggoners views on the Godhead should not be used as any conclusive argument to endorse or oppose any of the different views held on the Godhead. The Bible and Spirit of Prophecy are the only sure guides in this area.

### Translation of the Bible

Another argument that seems to be rife in Godhead debates is that of the translation of the Bible. It is claimed by some that certain texts in the King James Version were inserted by Jesuits to uphold the Catholic view of the trinity. This is problematic for a number of reasons. First, if this is the case, then the King James version of the Bible cannot be trusted. How can we be sure that other parts of the Bible were not added or omitted? Does it not steal away the legitimacy of the King James Bible to be a corrector of hereticks?

Of those that will give the third angels message, the prophet of the Lord says;

*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:-- {RH,*



November 25, 1884 par. 23}

Inspiration identifies Millers plan as that which those who will be giving the third angels message will be studying upon. This is true both in the rules he applied, and also in the Bible he used – the King James Bible. Of the translation of the Bible, the fourteenth of Millers divinely endorsed rules states

*The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. **And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.** {1843 ApH, TSAM 105.2}*

To imagine that the King James Version of the Bible was influenced by Catholics is to be in ignorance both to the history that gave birth to this version of the Bible and also to the purpose of its creation. In the words of the pioneers;

*Any thought that Catholicism had any influence over the King James Bible must be banished not only upon remembering the circumstances of its birth but also by the plea from its translators to King James for protection from a papish retaliation" (Page 98.) {1931 WEH, RABV 57.3}*

The Bible is clear that God will always protect His word.

Psalms 12:6 *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 **Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.***

It is therefore both insincere and dangerous to cast doubt on the integrity of the Bible just because it does not support our ideas.

*Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth. {1SM 16.2}*

*Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations. {1SM 17.1}*

Conclusion.

For any effort of discovering light to be fruitful and successful, it is good to have general principles that give us guidance and a level playing field. This demands that we be intellectually honest with ourselves, accept facts for what they are and use only those arguments that will help us get the truth not defend our most cherished ideas. It is within the backdrop here set that we seek to find out from the Scriptures the "revealed truth" about the nature of the Godhead.



What is the primary application of the seven churches?

Did the churches literally exist during John's time?

Thanks for the good question brother P, the subject of the seven churches has been conclusively dealt with, by the Adventists pioneers. There is a lot of literature which can be studied for the efficient understanding on this subject. However, the pen of inspiration says the following which allows us to make various applications on the subject of the churches.

The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. 3SM 338.

Having that mind, you can easily make a justified argument that the prophet John is writing more of the end of the world than to the ones in 100AD when he writes the Revelation. That does not in any way reject the existence of the seven churches in 100AD.

#### Revelation 2

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

"The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John, 'The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.' None should become discouraged in their study of Revelation because of its apparently mystical symbols. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.' 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.' We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies, a revelation of the most important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him

instruction regarding what was to come upon the world.

"This instruction is of the greatest importance to us; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

"The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world. Signs of the Times, July 4, 1906.

#### **The Seven Churches**

"The seven churches of Asia are a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

"This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy, are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore, it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part." William Miller, Miller's Lectures, volume 2, lecture 12, 178.

The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world as Uriah Smith affirms to this sound logic:

"While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history." Uriah Smith, The



Biblical Institute, 253.

John further notes:

Revelation 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

In each of these churches, Christ is always given a title that corresponds to the rise and progress of the church in question.

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus, is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord’s house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light. “Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ.

These things saith He that holdeth the seven stars in His right hand.’ Revelation 2:1. These words are spoken to the teachers in the church—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God’s ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So, with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father, they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world.” AA 585–586.

The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world. The names of the churches and their geographical location provides truths for their locality in Johns time and also are symbolic of the experience of the Christian church in different periods of the Christian era; the number of the churches seven indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today.

Symbols have more than one meaning:

RULE VIII.

Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

PROOFS: Daniel 2:35,44. 7:8,17. Revelation 17:1,15, Psalms 119:105. Ezekiel 4:6.

The pen of Inspiration says that at the end of the world we must study within Miller.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted.” Review and Herald, November 25, 1884.

Thus, the seven churches of Revelation 2 can have the following applications in summation:

**1st line of the churches.**

When John received the vision there were seven literal churches In minor Asia. The map overleaf may help in this case.

From the overleaf figure you can note all the seven churches they only existed kilometers away from each other.

**2nd Application of Churches**

Christian era (see AA 585).  
Diligently read the whole page.

**3rd line of churches**

They represent individuals in their experience in the church:

The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth (Letter 98, 1901). {7BC 962.2}

Therefore, from inductive logic to this quote on the message to Laodicean Church, we can conclude that the messages to all the seven churches apply to the members (...those whose...) religious experience.

**4th Application**

Sister white then takes the experience of the churches and apply them in a cooperate sense.

The use of seven

Again: the word seven is often used in the word of God as a mystical number, meaning the whole, as seven spirits, seven stars, seven angels, seven candlesticks, seven seals, seven trumpets, seven vials, seven thunders, seven plagues, seven mountains, seven heads, seven eyes, seven horns, seven crowns, seven kings, and seven churches. All these are used in Revelation and apply to or concerning the whole Gospel period. If, then, the number seven is used so often in this book in a figurative sense, may we not reasonably suppose that it is so used in the dedication of this book



to the seven churches in Asia, and the history of those seven churches be prophetic? for no scripture is given for any private interpretation, and surely the instruction in the introduction of the book carries us down to the coming of Christ in the clouds--"Behold, he cometh with clouds; and every eye shall see him. {1842 WIM, MWV2 127.4}

The figures used are also the experience of God's professed people, as an example Laodicea is the experience of every foolish virgin, while Philadelphia of every wise virgin. This is true of every church age. In the Church of Thyatira, as an example you will see the experience of the seven churches repeated and it is true of every church (more about this in the next article). These churches have a triple application. They can be traced in the past, present and yet future to where John is standing.

I wish to emphasize the fact, that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this

revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him "the things which are, and the things which shall be hereafter" (Revelation 1:19). And He said unto him, "What thou seest, write in a book, and send it unto the seven churches" (Revelation 1:11). The light was not to be hidden under a bushel. (1MR 372).

The seven churches of Asia are a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world.

You can realize that from the above analysis the churches can have various applications. It all depends with the truth you want to teach. In the next article I will try delve into the study of the churches and show how they're applied differently.

I hope this solve the problem.





## NOTE FROM THE EDITOR

It is a great privilege living at the end of the world when prophecies foretold by ancient prophets are fast fulfilling before our own eyes. Looking down to the end of time when apostasy will reach its full, when the law of God, which is the foundation of God's government will be set aside, Isaiah foresaw a class of people raised to do a work of reformation and to repair the old waste places.

“ And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”  
(Isaiah 58:12)

“And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.”  
(Isaiah 61: 4)

God is raising this great reformatory movement similar to the great advent movement of 1840-44 to raise the foundations of many generations. Would you want to be part of this great army?

The present truth movement is steadily expanding, and it is our privilege to publish works submitted by you in hopes to further our intellectual and spiritual understanding in this message.