

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 004 -April 2019



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BUILDING FOR ETERNITY

{YI, February 19, 1903 par. 1}

Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awake to the thought that we are individually deciding our own destiny for eternal life or eternal ruin, what a change would take place! How differently would this probationary time be occupied and what different characters would fill our world!

In character-building it is of the greatest importance that we dig deep, removing all the rubbish, and building on the immovable, solid Rock, Christ Jesus. The foundation firmly laid, we need wisdom to know how to build. When Moses was about to erect the sanctuary in the wilderness, he was cautioned, "See . . . that thou make all things according to the pattern showed to thee in the mount." In his law God has given us a pattern, and it is after this pattern that we are to build. The law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to his government. Thoroughness is necessary to success in character-building. There must be an earnest desire to carry out the plans of the Master-builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building.

The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in co-operation with the

divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. There must be no idleness. Life is a sacred trust; and every moment should be wisely improved. Its results will be seen in eternity. God requires each one to do all the good possible. We are to make the most of the talents he has intrusted to our keeping. He has placed them in our hands to be used to his name's glory and in the interests of our fellow men. {YI, February 19, 1903 par. 6}

The Lord has a precious reward in this life for those who keep his law. He says, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."

But a better than earthly reward awaits those who, basing their work on the solid rock, have built up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Its streets are paved with gold. It is in the paradise of God, watered by the river of life, which proceeds from the throne. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world. Then every house built upon the sand shall fall, and great shall be the fall of it; for the ruin is for eternity.

Eastern Watcher is the official monthly national newsletter for Binding off Messengers. The ministry is a self-supporting non-profit organisation. The ministry is supported by donations from readers like you to help distribute this publications freely across the world.



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


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THE CAPTIVITY OF GOD'S PEOPLE – PART 3

By By Kioko Joy

We have taken quite a great deal of time in the two previous issues looking into the captivities of God's people. We began by noting that the most prominent theme in the Bible is captivity. The following was identified:

- How or why they enter into captivity
- Their interaction with those who take them captive
- Time specified for the captivity and its elapsing before they are brought out
- How they are brought out of captivity
- The last four captivities have been laying ground for us before we can begin taking a look at the last captivity of God's people. We expect to see God's people going into captivity and entering into gross darkness for a specified period of time, and when that prophetic time comes to an end, they are delivered from darkness into God's marvellous light.

During the captivity/period of darkness of the 1260, God's people underwent a scattering and when that period of time came to an end, God began gathering them beginning with the first, then second and finally the third angels' messages. He quarried them by the mighty cleaver of truth out of the quarry of the world.

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth—the messages of the first, second, and third angels—He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. {CCh 58.4}

During the period spanning from 1798 to 1844, God was raising a people that He would call His own and when he had done that, He entered into a covenant with them and committed to them two tables of stone as tokens of that covenant (the 1843 and 1850 charts). Enshrined in those two tables were the great truths of prophecy for that time, that were to be communicated to the world. But do they stay true to their trust?

The man William Miller had a dream in the year 1847 which goes ahead to be recounted.

Brother Miller's dream

William Miller's dream is one that gives and illustration of the Advent movement: its humble beginnings, the proclamation of truth, the abandonment of the same truths and their glorious

restoration.

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. {EW 81.2}

Most of the figures and symbols that Miller encountered in his dream are clearly unlocked by the spirit of prophecy. The casket that he sees is the Bible (see *CT 421.2*). It has a key attached to it which are the fourteen rules of prophetic interpretation that miller used to unlock the mysteries in the Bible (see *RH November 25, 1884 par. 23-25*). He opens the casket (Bible) and finds in it jewels and treasures. The treasures are the truths contained in the Bible (see *CET 421.2*).

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}

One of the truths he finds clearly taught in the scriptures is that of the literal second coming of Christ. He finds that various chronological periods extend to the second coming of Christ and it is upon this basis that he comes to a conclusion that the second advent will be in about 25 years i.e. from the time he completes his study of the scriptures (the year 1818).

By dimension the casket is 10x6x6 inches that is 360 square inches. The most prominent principle in his understanding of the chronological periods and their use is the day—year principle i.e. 1 day = 1 year (360 days).



*I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and **gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.** {EW 81.3}*

He makes his first presentations of the truths in 1831 and continues to do so by pen and voice.

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}

The increasing of the number to crowds is most perfectly fulfilled in the events of the year 1840. Multitudes join the advent movement including men of learning and understanding, upon the fulfilment of a prediction that had been made by Josiah Litch concerning the fall of the Ottoman Empire. He had used the same principles of prophetic interpretation used by Miller. (see GC88 334)

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room. {EW 82.2}

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprovved and reproached them for it; but the more I reprovved, the more they scattered the spurious jewels and false coin among the genuine. {EW 82.3}

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. {EW 82.4}

The above is a description of what follows: scattering of the jewels (truths); bringing in of spurious jewels and counterfeit coins and covering of the jewels with dirt, shavings, sand and rubbish.

The earliest scattering of the truths was done in the year 1863 when the 2520, a fundamental block in the foundation of Adventism, is rejected. James White rejects the 2520 and terms it as speculative in his article which he writes in 1863 and is released in 1864. He therefore makes sure that he omits it in the 1863 chart that he publishes in a more simplified form.

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists. {January 26, 1864 JWe, ARSH 68.12}

*The 1863 White chart was definitely an improvement over the 1850 Rhodes-Nichols chart, which was cluttered with detail both in the symbols and in the text. White's chart was materially simplified and matured. **There was omission of speculative details marking the earlier transition hour. They had now found their stride in exposition. Problematical items were dropped out, and emphasis was confined to the basic outlined and established fundamentals.** It was so well designed, in fact, that it became standard for decades following. {1954 LEF, PFF4 1080.2}*

1863 marks the beginning of the scattering of the jewels as well as the slipping of Adventism into darkness/captivity. This progressive fall can be illustrated by the number 4 which has been noted to show either a progressive destruction or a progressive restitution.

Joe 1:2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

Joe 1:3 Tell ye (gen.1) your children (gen.2 of it), and let your children tell their children (gen.3), and their children another generation (gen.4).

*Joe 1:4 That which the **palmerworm** hath left hath the **locust** eaten; and that which the locust hath left hath the **cankerworm** eaten; and that which the cankerworm hath left hath the **caterpillar** eaten.*

The above verses speak of a progressive destruction that is done by four destructive insects. This prophecy was an illustration of the progressive destruction that would come upon Judah as a result of their apostasy. Four generations are also identified. Below is an illustration of the four generations of Adventism and how they progressively go into the darkness of error and superstition.



1st generation – palmerworm (1863-1888)

1863 – Rejection of the 2520; 1883 – Uriah Smith expresses his doubt in the prophetic gift of Ellen G. White and contentions arise on degrees of inspiration and whether the Holy Spirit dictated the actual words in the inspired writings of the prophet. He concludes that the visions are inspired but the testimonies are not; 1884 – G. I. Butler writes a 10 part series arguing that the Bible can be classified under five different degrees of inspiration. These notions are strongly discouraged by Sister White; 1888 – The infamous Minneapolis conference during which the spirit of God is rejected and the counsel of Sister White is neglected. She later describes the experience in Minneapolis as one of the saddest chapters in the history of the believers in present truth.

2nd Generation – locust (1888-1919)

1891 – Ellen G. White is sent to Australia (see *1891, 18MR 155* and *July 1896, 1888 1582.2*); 1898 – Sister White refuses to participate in GC sessions. She says the GC is no longer the voice of God (see *17MR 216* and *GCB April 3, 1901 pg.25*); 1898 – L. R. Conradi publishes “new view” of the daily in a book; 1900 – A fanatical teaching termed “The doctrine of Holy flesh” is started in Indiana leading the GC president and others into serious error; 1911 – ‘The Great Controversy’ is revised; 1914-1918 – The first world war and the subsequent schism in Adventism regarding the non-combatant position; 1915 – The death of E. G. White.

3rd Generation – Cankerworm (1919-1957)

1919 - The 1919 Bible Conference during which W. W. Prescott is the main speaker and dealing with the problem of the nature of inspiration. Majority turn against the inspiration of all the Ellen G. White’s writings. A Christocentric approach of Adventist theology is adopted. Later, the book *Doctrine of Christ* is written based on Prescott’s views and it is the first time the “new view” of the daily is published in English; 1920s – debate over the daily; 1926 - This was the year in which the General Conference Executive Committee adopted the ecumenical working policy number (075) which says the church recognizes “every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and... hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.”; 1931 – First Adventist school receives accreditation from the state; 1932 – The GC establishes a theological seminary and the GC votes to have a church manual - something which formerly was recognized as a step to Babylon; 1935-1960 – Historical Critical method established in SDA as a Biblical hermeneutic; 1954 – The GC affirms that the KJV and ARV “shall serve us without

discrimination”

4th Generation – Caterpillar (1957-1989)

1957 – *Questions on Doctrine* published; 1968 - The Northern European Division requests the GC to permit the ordination of women as ministers in Finland; 1973 – A committee at Camp Mohaven votes to recommend the ordination of women elders on a restricted, experimental basis; Mid-1970s - Homosexual Adventists rise their voice; 1980 - GC Dallas, the 27 “Statements of Belief” approved. It was drafted by the theological Seminary teachers of Andrews University.

The above is just but a summarized form of the desolations that occur in Adventism for the designated period of 126 years spanning from 1863 to 1989. This period corresponds to the 1260 years that end in 1798.

*Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. **The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. {PK 714.1}***

The people of God are in the darkness of error and superstition during this period of Papal supremacy. The Papacy receives a deadly wound and vows to return and make war with the **remnant** of the woman’s seed.

Re 12:17 And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Isa 6:11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

Isa 6:12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

Isa 6:13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Isaiah is speaking concerning the seventy years of the captivity of Judah. He identifies that after the



captivity a tenth shall return. This is the remnant of the captivity.

*Re 11:13 And the same hour was there a great earthquake, and **the tenth part of the city fell**, and in the earthquake were slain of men seven thousand: **and the remnant were affrighted**, and gave glory to the God of heaven.*

Based on the testimony of two witnesses, a tenth can be proved to be associated with a remnant. And when the dragon comes again to make war with the remnant of the woman's seed, he does it for a tenth of 1260 years i.e. 126 years. The number 126 can further be studied to show its relationship with the scattering but this is beyond the scope of this article. During this period of scattering, Adventism is clouded with the darkness of error and superstition. Miller saw the jewels beginning to be buried under dirt and rubbish.

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. {CE 86.1}

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

than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one 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}

This is a description of the restoration of the jewels/foundational truths of Adventism that began in 1889 when God began to call His people out of captivity/darkness. Just like before, it is by the mighty cleaver of truth (the message of Daniel 11:40-45) that he quarried for himself a people out of the quarry of the world.

1889 is the time of the end (see Daniel 11:40) and also the fullness of time when again knowledge should increase as a message is brought before the people. God is since then in the business of gathering the truths that have been scattered before and committing them to a people that He is also gathering for Himself. Like in Miller's dream, not even the tiniest – as tiny as the point of a pin – is to be left ungathered. All the rubbish of traditions and the commandments of men is to be swept away by the dirt brush man and the truth is to shine with ten times its former glory. A thorough cleansing is to be done so that we are fully divested from the errors that we have still clung to.

Whether or not we are gathered out of this captivity is based on how well we receive and comprehend the message that God has wrought for that specific work. The messages of Daniel 11:40-45 identify the events connected with the close of probation and the preparation that is to be made for the close of probation. If not correctly understood, then we are not gathered and correct preparation is not made for the event that is to decide the eternal destiny of souls.



THE PARABLE OF THE WITHERED FIG TREE

By Titus Kosgei

Parables are links in the chain of truth that unites man to God (see Col 17). Christ used parables to explain heavenly themes of great importance. All of His parables have great implications to us who are living at the end of the world. We need to diligently study them. The premise of this article will be to study the parable of the fig tree, its implications to the Jewish nation and to the modern Jews living at the end of the world.

With these remarks we proceed to consider the parable of the fig tree. The parable is found in Luke 13:6-9.

[6]He spake also this parable; A **certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

[7]Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

[8]And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

[9]And if it bear fruit, well: and if not, then after that thou shalt cut it down.

CONTEXT OF THE PARABLE

We proceed to unravel the symbols in this parable. The context of this parable will be helpful for our understanding of this parable. In previous verses Christ had been addressing the Jews in reference to what had happened to some Galileans.

Luke 13:4-5

[4]Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

[5]I tell you, Nay: but, **except ye repent, ye shall all likewise perish.**

So the context of the parable has a bearing on the subject of repentance as a safety from the impending Judgement. The phrase "Except ye repent" brings to view the fact that there is patience on the part of God before destruction.

Turning to the multitude, the Saviour said, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish." **These startling calamities were designed to lead them to humble their hearts, and to repent of their sins. The storm of vengeance was gathering, which was soon to burst upon all who had not found a refuge in Christ. COL 213.2**

The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. "Except ye repent," said Jesus, "ye

shall all likewise perish." For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace. COL 213.3

His mission of mercy in its relation to God's justice and judgment is illustrated in the parable of the barren fig tree. COL 212.1

From these passages it is evident that the parable will be an illustration of the probationary time allotted to the Jews before the final judgement. This preliminary understanding will enable us to rightly interpret this parable.

Fig tree- Jewish nation

Trees in the Bible are mostly used as symbols to denote kingdoms or individuals in prophecy. Good trees to represent Gods people and unworthy trees or thorns and briars to represent the heathen. In Isaiah 61:3 we find;

Isaiah 61:3

[3]To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called **trees of righteousness, the planting of the LORD, that he might be glorified.**

In this parable the fig tree is a symbol of Jewish Nation. Isaiah employs the same analogy of the pleasant plant to describe the Jewish nation in the following verse;

Isaiah 5:7

[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 beheld oppression; for righteousness, but beheld a cry.

In the book of Joel, a fig tree is used to denote the nation of Israel being oppressed by Babylonian forces which are represented by the four destructive insects.

Joel 1:6-7

[6]For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

[7]**He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.**

Christ's hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. **The generation to whom the Saviour had come were represented by the fig tree in the**



Lord's vineyard—within the circle of His special care and blessing. COL 214.2

The Husband man is God and the vine dresser is Christ.

The owner and the dresser of the vineyard are one in their interest in the fig tree. So the Father and the Son were one in their love for the chosen people. Christ was saying to His hearers that increased opportunities would be given them. Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world. COL 216.1

God had invested the Jews with all the privileges that would enable them to bring the fruits of righteousness. He denominated the Jewish nation. To them, he made them the depositories of his law. All the promises given to Abraham were to be fulfilled to this nation. All this can be clearly seen in the same parable written by Isaiah the Prophet.

Isaiah 5:4-5

[4]What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

[5]And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

At the time of the harvest, God came seeking the fruit in the person of His son. His expectation was to find a goodly fruit similar to the choicest seed he had planted.

God in His Son had been seeking fruit, and had found none. Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fill. It robbed the world of the blessings that God designed to give. The Israelites had misrepresented God among the nations. **They were not merely useless, but a decided hindrance. To a great degree their religion was misleading, and wrought ruin instead of salvation. COL 215.2**

The phrase "cumbereth the ground"; refers to the act of Jews in forfeiting the privileges accorded them by God.

The three years of seeking fruit by the vine dresser used here refers to the ministry of Christ himself, the sending of the 12 and the 70. This is brought clearly by the ministry of John the Baptist especially his preaching at the river Jordan.

Matthew 3:7-8

[7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

[8]Bring forth therefore fruits meet for

repentance:

The Jews failed in rejecting Christ and the message that would lead them to repentance and consequently to bear fruits.

But God in His mercy had given them probationary time- the one year. The one year added was designed to give them chance to work their salvation. The one year is symbolic and as we shall proceed we will understand that it refers to the power of God during the triumphal entry to Jerusalem. The triumphal entry was divine manifestation granted the Jews to believe the true Messiah-ship of Christ.

The result of the one year added was not mentioned by Christ because He was interrupted. The result of the gardener was not told.

Jesus did not in the parable tell the result of the gardener's work. At that point His story was cut short. Its conclusion rested with the generation that heard His words. To them the solemn warning was given. "If not, then after that thou shalt cut it down." Upon them it depended whether the irrevocable words should be spoken. The day of wrath was near. In the calamities that had already befallen Israel, the owner of the vineyard was mercifully forewarning them of the destruction of the unfruitful tree. COL 216.2

But at the triumphal entry the Sanhedrin and the Pharisees rejected the evidence of His Messiah-ship. The hardhearted Pharisees had sealed their rejection and had made their decision. Thus the extra privilege done them bore no fruits. Sister white in Commenting on the Triumphal entry states:

The last appeal to Jerusalem had been in vain. **The priests and rulers had heard the prophetic voice of the past echoed by the multitude, in answer to the question, "Who is this?" but they did not accept it as the voice of Inspiration.** In anger and amazement they tried to silence the people. There were Roman officers in the throng, and to them His enemies denounced Jesus as the leader of a rebellion. They represented that He was about to take possession of the temple, and reign as king in Jerusalem. DA 580.3

After triumphal entry, Jesus withdrew from Jerusalem with His disciples and illustrated to His disciples the fate of Jerusalem by an acted parable: He met a Fig tree and found none figs in it. He then cursed the fig tree:

Sister White states the Cursing of fig tree had direct connection with this parable:

The parable of the fig tree, spoken before Christ's visit to Jerusalem, had a direct connection with the lesson He taught in cursing the fruitless tree. DA 584.2

Matthew 21:19-20

[19]And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves



only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

[20]And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

This act of Christ in cursing the fig tree was an acted parable:

The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded "nothing but leaves." The Jewish religion, with its magnificent temple, its sacred altars, its mitred priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking. DA 582.4

The result of the previous parable was explicitly shown here: Israel's doom was settled and nothing more could save the impenitent nation. All had been done to rescue Israel: In this act the result of the gardener was foretold.

The parable of the fig tree, spoken before Christ's visit to Jerusalem, had a direct connection with the lesson He taught in cursing the fruitless tree. For the barren tree of the parable the gardener pleaded, **Let it alone this year, until I shall dig about it and dress it; and if it bear fruit, well; but if not, then after that thou shalt cut it down. Increased care was to be given the unfruitful tree. It was to have every advantage. But if it remained fruitless, nothing could save it from destruction.**

In the parable the result of the gardener's work was not foretold. It depended upon that people to whom Christ's words were spoken. They were represented by the fruitless tree, and it rested with them to decide their own destiny. Every advantage that Heaven could bestow was given them, but they did not profit by their increased blessings. **By Christ's act in cursing the barren fig tree, the result was shown. They had determined their own destruction. DA 584.2**

The Jewish nation had made their decision.

The last effort by Heaven to awaken them was in vain. The Jewish nation was to be cut off as God's denominated people and eventually Jerusalem was to be utterly destroyed in 70AD.

APPLICATION TO MODERN ISRAEL

Now all these things happened unto them as ensamples and they are written for our admonition upon whom the ends of the World are come. 1 Corinthians 10:11

Ensamples: G5180- style or resemblance; **specifically a sampler (type) that is a model** (for imitation) or instance (for warning): - en- (ex-) ample fashion figure form manner pattern print.

The events which we have discussed pertaining ancient Israel are types for us who are living at the end of the World.

The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation. DA 587.3

Ancient Israel had been denominated by God to bear fruits and convert the heathen nations around them. They were chosen by God to be His representatives.

Exodus 19:5-6

[5]Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:[6]And **ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.**

Peter in addressing the Christian church employs the same Words:

1 Peter 2:9

[9]But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Thus we see that the privileges of the Jewish church are employed by Peter to illustrate the privileges of Christian church. In a specific and forcible sense, these privileges find their place in seventh day Adventist church. Sister White records:

Do not these words (Exodus 31:12-17), point **us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed upon us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant."** The Sabbath has lost none of its meaning. It is still the



sign between God and His people, and it will be so forever. 9T 18.1

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. 9T 19.1

The fig tree was given three years to bear fruit. Then the gardener pleaded for one more year. Thus we have three years and one year. The usage of 3+1 combination is repeated in God's word to illustrate various subjects and I only want to point out two illustrations:

3 decrees and the Fourth decree.

The 3 decrees are given by the kings of Persia for the restoration and the rebuilding of Jerusalem. They are especially dedicated to the rebuilding of the temple and the restoration of the temple services. However the fourth decree is given to Nehemiah to rebuild the walls and the streets. Thus we have 3 decrees for the temple and 4th decree for walls and streets.

2) 3 Angels message and the Fourth angel.

Three angels and the other angel

Ellen White covers this explicitly in 3SM CHAPTER 12. The three angels messages are found in rev 14:6-11; each angel following another. Another similar angel is seen giving a message in Rev 18. The fourth angel is found in Revelation 18:1-4 and is named the fourth because there are three angels with similar characteristics preceding it. On the fourth Angel sister White states;

A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated. – {Manuscript Releases, vol. 16, pg.270.1}

So we can create a model of 3:1 and pluck in the characteristics in this parable to the model. The additional year added the Jews will line up and correspond with the Fourth Angel.

In the application above we can see that the one year in our present time corresponds to the fourth Angels Message. The three years correspond to the three angels Message.

So as Adventists the three angels message were designed to work genuine repentance and the bearing of fruit. These heavenly privileges were enough to arouse us and to lead us to manifest the character of God to the world. As a church we failed to do the work that God entrusted upon us and God

in His mercy sends the fourth Angels Message, that is designed to work repentance. From the model we can see that these Message is probationary in nature and it ought not to be there. It is given in mercy.

We understand that this angel came down on September 11, 2001 when the twin towers of New York fell and that it is designed to work repentance in God's church (see LS 411.5) The message is the last offer of mercy and it demands attention from any one professing to be an Adventist:

The warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. DA 584.1

The Jews rejected the divine manifestation of triumphal entry. Similarly the Fourth angel Message bears divine manifestation but sadly it meets with rejection:

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—The Review and Herald Extra, December 23, 1890. LDE 209.3

Also we realize in this paragraph that the fourth angels message does not come in the ways men expect. Similarly in triumphal entry Christ did not fulfill men's expectations of the Messiah they expected.

Christ did not fulfill men's expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God's word does not harmonize with men's practices and their natural inclination, and thousands reject its light. Men prompted by Satan cast doubt upon God's word, and choose to exercise their independent judgment. They choose darkness rather than light, but they do it at the peril of their souls. Those who caviled at the words of Christ, found ever-increased cause for cavil, until they turned from the Truth and the Life. So it is now. **God does not propose to remove every objection which the carnal heart may bring against His truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God's word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them.** DA 587.5



MESSAGE AND MESSENGER.

In the triumphal entry the Pharisees and Sadducees not only rejected divine manifestation but were also bent upon His death. They wanted to kill Him but were restrained by divine hand. Similarly this happens during the period of the fourth angel of Revelation 18. In commenting on this parable sister White forcibly states;

In this generation there are many who are treading on the same ground as were the unbelieving Jews. **They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger.** The very means **He uses for their recovery becomes to them a stone of stumbling.** DA 587.4

Connected with the fourth angels Message is Daniel 11:40-45, and its advancing light. This can be proved but its beyond the scope of this study. Light is progressive and ever unfolding. This message is ever increasing in glory. Thus we read from the pen of Inspiration:

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

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.—
The Review and Herald, May 27, 1890. LDE 210.1

Accepting the message is one thing and walking in it's advancing glory is altogether another task.

In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease. DA 587.1

This is true of the present moment. This message is designed to arouse us out of the Laodicean condition and reconcile us to God. It demands our attention. There is no doubt that it will accomplish its work. The injunction "let it alone this year also, ..and if it bear fruit well and if not, then after that thou shalt cut it down", applies to us at the present moment. Our weight on the balances will be dependent on how we will handle present opportunities.

Jesus did not in the parable tell the result of the gardener's work. At that point His story was cut short. Its conclusion rested with the generation that heard His words... Upon them it depended whether the irrevocable words should be spoken. COL 216.2



HISTORY OF 1989.

By Ann Moraa

Daniel 11: 40.

Part A: This identifies the history of France after the revolution which started in 1793 and took 3.5 years.

In 1796 France became republic and camouflaged from direct war against the bible to indirect war by being a communist country. Due to war that had been there between France [K.O.S] and papacy [K.O.N], in 1797 the two enter a treaty that is Brocken in the same year leading to the K.O.S retaliating by taking the pope captive in 1798 who later dies in exile the next year. In 1800, the papal states were restored by election of a new pope.

DANIEL 11: 40 B.

This is a retaliation by king of the north [papacy] and the king of the he wins. We mark this fulfillment in 1989, with the fall of Berlin wall that marked the collapse of the USSR. In order to understand the logistics leading to event in 1989, we need to understand how the USSR came up and its principles.

ORIGIN:

Since the restoration of Papal States, the next country to become communist was Russia. In 1917, the Bolshevik revolution ended with the Bolsheviks overthrowing the Russian czar leading to formation of four socialist republics. In 1922, Russia joined the republics to form Union of Soviet Socialist Republics [USSR] with their first leader being Vladimir Lenin. Russia starts to import communism principles to Eastern Europe countries that belongs to papacy thus he starts taking territory of the K.O.N.

PRINCIPLES OF THE USSR.

1: The main aim of the USSR was to be a society of true democracy. Through this principle, the USSR believed that religion made people slaves of the elite few, thus there was indirect war against religion.

2: The states that subscribed into the USSR were ruled by a single party, the communist party, which demanded the allegiance of every citizen. Both social and political aspect of life was controlled by the party. The state exercised total control over economy, administered all industrial activity and established collective farms.

Through this principles, the USSR turned to be repressive to the citizens of countries that subscribed to it. It was able to succeed through its strong army until 1945 when a cold war arose between USA and USSR. This went on leading to a proxy war that destabilized the USSR, giving victory to king of the north.

COLD WAR FROM 1945:

After 1945, there arises a cold war between the USA and Soviet leaders. In this war, the Soviet union engaged in costly and destructive "arms race" with the USA while exercising military force to suppress anticommunism and extend its hegemony in eastern Europe. This culminates and results in the proxy war between the two states.

AFGHANISTAN WAR.[PROXY WAR].

The contentious situation arose in Afghanistan during the mid-1970s, immediately after Prince Mohammed Daud in 1973 overthrew King Zahir Shah, abolished the monarchy and proclaimed himself president of the republic. Supporters of the deposed king, as well as representatives of leftist forces and Islamic fundamentalists, initiated the struggle against Daud. Afghani-Soviet relations at the time were good. By 1978, there were over two thousand Soviet technical, economic, and military advisers in Afghanistan. Also during this time, the USA loans and nonreturnable grants to Afghanistan reached 470 million dollars

CONFLICT BETWEEN USA AND USSR.

The situation in the country noticeably deteriorated following the military coup in April 1978 carried out by a relatively small group of people with the support of the army and certain lower middle class elements. As a result of this adventurism and voluntarist action, the People's Democratic Party of Afghanistan (PDPA) was proclaimed. **In the USSR such a turn of events was welcomed with satisfaction—even more so since the members of the PDPA proclaimed a policy of establishing socialism in the country.** This, in fact, set the tone for overall aid and support to the new regime from the Soviet leadership.

At first (after the military coup), the US administration did not have a unified approach to the situation in Afghanistan. However, the US national security advisor convinced the administration



that although growing Soviet influence in the Democratic Republic of Afghanistan (DRA) did threaten US national security, the situation also provided a valuable political opportunity for the Americans in their global conflict with the USSR. As stated specifically in a paper submitted to the State Department: “...**the overthrow of the DRA would show the rest of the world, especially the 'Third World,' the fallacy of the Soviet concept of the inevitable socialist course of history.**”

The US, having accused the USSR of exporting revolution, began to exert pressure on the latter, inducing it to abandon support of the DRA and make concessions in a series of other issues. After the situation created in Afghanistan as a result of the military coup had been discussed during the May (1978) session of NATO, and upon consulting with Iran, Pakistan and Turkey, that summer the White House already took concrete steps to destabilize the state of affairs in the DRA.

EFFECT OF THE PROXY WAR.

Due to plea from DRA leadership, the Soviets intervened in Afghanistan in December 1979. Though the Afghanistan war initially was visualized by Soviet leaders as a small-scale intervention, **it grew into a decade-long war involving nearly one million sovits solders, killing and injuring some tens of thousands of them.**

1986 is viewed as the turning point in the Afghanistan war. In this year, the Mujaheddin (Afghan freedom fighters), now well armed with US-supplied surface-to-air missiles, rockets, mortars, and communication equipment, won many confrontations with the Soviet army. To counter this, the ussr pumps a lot of fund to support the war, while ppresing its citizens until its depleted.

As successful ambushes of Soviet convoys became a daily phenomenon, the number of Soviet casualties mounted, the number of disabled soldiers seen in Soviet cities grew substantially. Since many *soldiers* belonged to the non-Russian nationalities, opposition to the war from citizens in non-Russian Soviet republics increased. The effect of the proxy war was felt by the non soviet nationalities and the soviet army. Due to forced drafting of soldiers to war and poor living standards of the solders and citizens in non-Russian nationalities, anti militarism became strong and poor performance of the soldiers.

Since the army was the main glue that

held diverse republics together, rebellion and withdrawal marked the vulnerability of the USSR.

The defeat of army, poor performance and economic crisis due to pumping a lot of funds to the war brought distrust to communist principles and thus the Eastern Europe left the union. Although Russia is affected economically, it does not denounce its principles. The Russian army is less affected and this holds the up Russia as a state.

Revolutions arise in this countries as they seek for freedom and democracy. These were triggered by the papacy who was determined to get back his territory. He acts by campaigning against the sovit union principles, in eastern Balkan countes, starting with Poland where the non- communist trade unionist in the soliderlity movement bargained with the communist for freer elections in which they enjoyed success. This sparked peaceful revolutions across eastern Europe. Finaly the counties separate from the USSR.

Due to internal unrest non Russian communist states and economic problems, in February 8th 1989, the soviet troops retreated from Afghanistan.

NOVEMBER 9th 1989.

In October 3rd 1989, on the western side of Germany that was capitalist, chancellor Helmut Khol convinced people that it was okay for Germany to unite. On the eastern side, protest also started wanting to mingle with the western part due to oppression and economic crisis.

In October 28th, 1989, the Czech citizens demanded democracy and freedom leading to protests in Czechslavakia.

Due to this protests, the berlin wall dividing Germany into two was brought down on November 9th 1989 at midnight. In the same month, the “ velvet revolution” overthrew the countries communist government. This marked the fall of the USSR.

The situation continues as more states declare their independence. Gorbachev, who was president f the ussr during this period tries to use remaining troops to counter the countries but this happens in vain.

In June 8th 1991, yelmen Boris is elected as president and Gorbachev is forced to resign in august 18th 1991.



URIM AND THUMMIM

By Elsam Ojing

Q: Brother R

Are Urim and Thummim in the heavenly sanctuary and what are their significance there?

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation. {PP 351.2}

Hello brother R., thanks for the good question, with hope that the answer to it will be satisfactory.

Answer

To answer your question, both you and I are required to take our focus back to the earthly Sanctuary ministration. This is our primary focus since these elements were of a great import in the sanctuary; they showed the Will of God as far as the sinner's fate in forgiveness or condemnation was concerned, "...**When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.**"

The essence of the earthly sanctuary primarily was to serve as the dwelling place of God among His people, "**And let them make me a sanctuary; that I may dwell among them. {Exodus 25:8}**. This sanctuary was pitched by the hand of man after the pattern of the Heaven's, "**According to all that I show thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]. {Exodus 25:9}**.

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount. {Hebrews 8:5}

So then, we do know that the manner by which all things, that pertained the sanctuary, were as God wanted them, and that they were a **shadow of heavenly things**. And having this thought, we will not be wrong to conclude that the pattern of the sanctuary and the instruments of whatever kind, including the priestly garment, were as to what was in Heaven (see *Exodus 25-30*).

The priestly garment on earth was worn by High Priest, however, not all that it contained were having significance on the daily ministration, such as Urim and Thummim which were significant "...**when questions were brought for decision before the Lord...**" and I'm making an argument out of this that they had a significance when the sin problem was dealt with in the camp-the day of Atonement-when each case of a sinner who brought their sacrifices in the camp was decided, either to remain within the congregation (sacrifice approved) or was to be cast out of the camp (sacrifice disapproved). We do know that the children of Israel were to live a holy life each day because who was dwelling among them was holy and therefore the issue of sin was a question of decision by the Lord especially on the Day of Atonement.

This line of logic is based on the Salvation plan where man is to, ultimately, be saved from sin and the fact that everything in the old testament was a shadow of what was to come.

The Sanctuary is one of the models that the plan of salvation is clearly revealed, and one of the models largely spoken of by the prophets encompassing the True worship and forgiveness of sin majorly. And since we believe that it was a type, that which was erected on earth, then it had to meet the antitype for the fulfilment of the promises therein.

The offerings brought to the sanctuary were to be without spot or blemish. Had one stain of sin rested upon our Redeemer, his sacrifice would not have secured the salvation of man. Christ was under no obligation to become man's sacrifice. He was above law. But he took upon him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that he died not only for Israel, but for all the world. Himself sinless, he was made sin for us, and upon him were laid all our iniquities. But when he came to the nation whom he came to save, they received him not, but crucified him. **Here type met antitype. The ceremonies of the Jewish worship were then no longer needed; for the great Sacrifice to whom all other sacrifices pointed had now been offered. The middle wall of partition between Jew and Gentile was broken down, and all nations, tongues, and people, were invited to partake of the salvation purchased at so great a cost.** {ST, July 15, 1880 par. 12}

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours,



so that their prophesying is in force for us. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Peter 1:12). {3SM 338.1}

Christ the Risen Saviour

I wish to reintroduce you to this common subject to finally bring the point home.

But now is Christ risen from the dead, [and] become the firstfruits of them that slept. {1 Cor 15:20}

Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. {Romans 8:34}

Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more exc

ellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. {Hebrews 8:1-6}

Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary.... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. {Hebrews 9:1,11,12}

- Main points to consider from the above scriptures:
- Christ died and is risen
- He maketh intercession for us

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man

He has somewhat also to offer in His more excellent ministry

A mediator of a better covenant, which was established upon better promises

The first [covenant] had also ordinances of divine service

Christ has become a high priest of good things to come

By his own blood he entered in once into the holy place

We can summarize these eight points into three, with some explanation:

There was an earthly tabernacle (that to say a sanctuary-the type) pitched by man. And now there is the heavenly tabernacle (antitype) pitched by God Himself.

Man-priest ministered in earthly sanctuary. Christ the risen Saviour-High Priest, ministers in the heavenly sanctuary.

Both man-priest and Christ, had/has somewhat to offer in the sanctuary; the petitions of a fallen man for the remission of their sins.

Picking on the third point, for one high priest to approach the throne of God in presenting such petitions, themselves must be first acceptable before God-by mind and external appearance they were to be pure according to God's own order;

Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. **But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection.** {DA 709.1}

So then, antitype at the cross and in the heavenly sanctuary having met all things in the man pitched tabernacle which were types, must be even more excellent than what was just a shadow.

Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he



makes plain the work of the Redeemer as the great high priest of mankind--the One who through the sacrifice of His own life was to make atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary. Paul's hearers were made to understand that the Messiah for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings, and that His ministry in the sanctuary in heaven was the great object that cast its shadow backward and made clear the ministry of the Jewish priesthood. {AA 246.2}

Christ being an High Priest, His ministry requires that He dresses according to the service he offers just as it was during the days of the type.

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads." {EW 38.1}

At the time appointed for the Judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works." {GC88 486.1}

The lives of all who have believed on Jesus pass in solemn review before God. Beginning with those who first lived upon the earth, our Advocate examines the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. **Names are accepted, names rejected.** From age to age, all who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon written against their names in the books of Heaven, and in the closing work of Judgment their sins are blotted out, and they themselves are accounted worthy of eternal life. {4SP 309.1}

Taking you back to the quote from which your question is, ...

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation. {PP 351.2}

...how the question on individuals are dealt with before the Lord, and "**Names are accepted, names rejected**" is decided by approval and disapprobation of God, a sign either from Urim or Thummim on Christ's garment in the Most Holy place during this time of atonement.

To conclude, the entire dealing with this question has not only been to show the importance or the existence of these two stones on Christ's garment, but it has also shown that all the typical sanctuary services and instruments find their exact place in the antitypical services and such instruments, just as they had a work to do then so do they now. I hope it helps with other related questions.



EDITOR'S NOTE

We salute you brethren of like faith! Grace be unto you from God our Father and from our Lord Jesus Christ.

We owe a sincere debt of gratitude to all the contributors/writers of our subsequent Issues, the Editors of the respective columns and all our Readers, a great work has been accomplished through your efforts in the work. This work was done by the sons of the prophets. As we give out this work essentially in our hearts we claim the promise of Isaiah 55 : 9 -12.

We recently started producing Swahili newsletters due to the broad use of the language in the Eastern parts of Africa. We entreat those who are capable of writing articles in either Swahili or English or both languages, to write and submit through the contacts given in the Eastern Watcher column or via the given [Email](#).

Finally brethren we began a journey that will require our time and strength every month. Pray for us. Support this work. Let's heap our treasures in the heavenly stores. The grace of our Lord Jesus Christ be with you. Amen

Let's meet in the next month.