

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

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And for their sakes I sanctify myself, that they also might be sanctified through the truth. John 17:19.

The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith?

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by

feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome.

It [sanctification] is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits but--"a living sacrifice, holy, acceptable unto God." {FLB 116.6}

The Scriptures are the great agency in the transformation of character. . . . If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute.

There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last.

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BOM REGIONAL CONTACTS

Nairobi
+254 721 154 240

Kisii
+254 724 393 241

Kakamega
+254 797 111 844

Mombasa
+254 725 749 831

Eldoret
+254 724 696 987

Kaimosi
+254 798 272 000

Eastern Watcher

Chairperson

Manjit Biant

Publishing Director

Festus Ouma

Ass. Publishing Director

Francis Gati

Chief Editor

Stephen Nyamweya

Other Editors

Joy Kioko

Fred Ombati

Robert Kariuki

William Onono

Cynthia Mokeira

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

16th-22nd Jun

Kisii Town


Convocation

Contacts

BOM-Kenya

 www.bindingoffmessengers.org

 info@bindingoffmessengers.org


 +254 724 393 241

 Binding Off Messengers

 Binding Off Messengers

Eastern Watcher

 admin@bindingoffmessengers.org

 +254 705 326 824

+254 727 567 280



Joy Kioko

The history of spiritual Israel is one long history encompassing a little more than two centuries. It spans from the year 1798 to the second advent of Christ. Understanding the principle of the Alpha and the Omega and that God declares the end from the beginning, it is only expedient to break this history so that we have an end part and a beginning. Then we can lay the alpha history side by side with the omega history and begin drawing lessons that are of importance for our history (which is the Omega), much more, knowing that history repeats.

*The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. **The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger-signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. {RH, April 20, 1897 par. 14}***

This is what I intend to be doing in the course of this article but focusing more on the history of the midnight cry. Much of the space will be spent in looking at the midnight cry in Millerite history, understanding it as much as we can and later on, at the midnight cry of the Priests. Please note that we shall be looking at it from a slightly different perspective and see what we can glean.

The Subject of Time

After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events

*which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. **John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {19MR 320.1}***

The message that they had been proclaiming, was the message in relation to time. The Millerites had with ardent efforts been making a most solemn proclamation: that Christ would come on 19/4/1844. This in earnest began at around the year 1840. But they received quite a disappointment on the same day they had predicted when their prediction failed as Christ did not come. Then, a dark cloud descended upon them. The parable of the ten virgins was used to illustrate their experience and the passing of the time was considered to be the tarrying of the bridegroom.

The disappointment, its purpose, and its aftermath

*"While the bridegroom tarried, they all slumbered and slept." **By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and half-hearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. "They all slumbered and slept;" one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The half-hearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself. {GC88 394.1}***

This was a point of trial for the Millerites eagerly awaiting Christ's return, a test of their faith.

*I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. **It had been God's purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. Satan was leading very many to look far in the future for the great events connected with the judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation. {EW 246.2}***

This is where they were to make a decision for or



against the message. They were to decide whether their message was true or whether they had followed cunningly devised fables. Just like in the parable, they all slumbered and slept.

And when they went to sleep, they slept on the same subject that they had been proclaiming: the subject of time.

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. {December 1850 JWe, ARSH 13.6}

Behold the Bridegroom Cometh!

In the parable, it was the midnight cry that awoke the sleeping virgins.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers. Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. {GC88 400}

It is only obvious that if they had slept on the subject of time, then when they are aroused, they are going to be aroused to continue doing what they had been doing before: and that is to proclaim a message that is in relation to time. The midnight cry message, therefore, had a big aspect of time to it.

An Alarm?

This enthusiastic revival of missionary enterprise was interpreted as the exact fulfillment of the parable of the ten virgins of Mt. 25 and was identified as the True Midnight Cry. According to Storrs, the previously proclaimed Midnight Cry was "but the alarm. NOW THE REAL ONE IS SOUNDING: and Oh, how solemn the hour." He interpreted the ten virgins of the parable not any more as symbolizing mankind in general as Miller had done, but as "the professed believers in the advent in '1843.'" After the first disappointment, he felt that the virgins entered the tarrying time because they all slumbered and slept on the subject of the exact time of the Second Advent, but the True Midnight Cry aroused them

at midnight so that the believers in the imminent return of Christ began searching their Bibles to verify the validity of the new insight into the exact date of the parousia. {1977 PGD, FSDA 96.3}

"...But what shall I say to them? Alas! we have been slumbering and sleeping, both the wise and the foolish; but so our Saviour told us it would be; and 'thus the Scriptures are fulfilled,' and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the true midnight cry; the previous was but the alarm. Now the real one is sounding; and oh, how solemn the hour! The 'virgins' have been asleep or slumbering; yes, all of us. Asleep on the time; that is the point. Some have indeed preached the seventh month, but it was with doubt whether it is this year or some other; and that doubt is now removed from my mind. 'Behold the bridegroom cometh,' this year, 'go ye out to meet him.' We have done with the nominal churches and all the wicked, except so far as this cry may affect them; our work is now to wake up the 'virgins' who 'took their lamps and went forth to meet the bridegroom.' Where are we now? 'If the vision tarry, wait for it.' Is not that our answer since March and April? Yes. What happened while the bridegroom tarried? The virgins all slumbered and slept, did they not? Christ's words have not failed, and 'the Scriptures cannot be broken,' and it is of no use for us to pretend that we have been awake. We have been slumbering; not on the fact of Christ's coming, but on the time. We came into the tarrying time; we did not know 'how long' it would tarry, and on that point we have slumbered. Some of us have said in our sleep, 'Don't fix another time;' so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak thyself, Lord. Oh! that the 'Father' may now 'make known' the time. {1868 JW, LIFIN 171.4}

It is now at their awakening that they make a more decided proclamation on the second advent of Christ, saying that the date is now 22/10/1844. It is also important to notice that they had earlier on recognised their as a 'midnight cry', but now they called it an alarm and said that the true one is the one now sounding.

The Purpose of the Midnight Cry

The quotes above have revealed quite explicitly that the midnight cry was meant to awaken the sleeping virgins. Storrs writes that they were done with the nominal churches and the wicked except as far as the cry could help them- because at the time what the cry was doing, is to awaken the virgins that had been sleeping on the subject of time.

Jesus commissioned other angels to fly quickly to revive and strengthen the drooping faith of



His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angels cried, "Behold, the Bridegroom cometh; go ye out to meet Him." Then I saw these disappointed ones rise and in harmony with the second angel proclaim, "Behold, the Bridegroom cometh; go ye out to meet Him." {EW 248.1}

The midnight cry did three things for them: revive their drooping faith, make them understand the message of the second angel (19/4/1844) and prepare them for the move about to be made in heaven (22/10/1844). In other words, it made them understand their past, their present, and prepare them for the future.

Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place... {EW 260.1}

Furthermore, it is clear that without the midnight cry there was no way they could have known the way into the most holy place, their path being dark. The midnight cry is after all described as a light in Sister White's first vision.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went

out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. {EW 14.1}

The reception or the rejection of the midnight cry message determined one's destiny. That is, whether they would safely arrive at the city or fall to the dark world below.

The Midnight Cry Today

Having considered quite comprehensively (in the limits of an article) the history of the disappointment and the midnight cry, we can now begin to draw parallels.

The message in relation to time, the alarm, disappointment and its aftermath

Dealing with the subject of time setting is beyond the domain of this article but the subject has been dealt with in a former article. We can, however, trace the subject of time in this movement as early as 2012, when a prediction was made that there would be a Sunday law in 2014. In 2014, we were subtly disappointed when the Sunday law we were awaiting 'failed' to appear. At that moment, we were tested and brought to a point of decision and we failed terribly. We went off to sleep on the subject of time. Now, in the story that I am creating from the Millerite history that we have just gone through, 2012 would correspond with what the seventh-month movement believed to be the alarm.

The Midnight Cry and its Purpose

In 2018, the midnight cry arrives and its work is to awaken the priests who are hopelessly sleeping on the subject of time. The sleeping priests awake and make a proclamation of time (that the battle of Raphia will occur on November 9, 2019 at which point probation for the priests will close). But much more decidedly, it arrives to accomplish the three things that the Midnight Cry did in the alpha history: to make them understand their past, their present, and prepare them for the future.

The arrival of the midnight cry opened our understanding and explained 2014, giving us reasons as to why we were disappointed. It has opened our eyes wondrously to our past history, coherently making known what we have missed both internally and externally. It has unquestionably put us on deck in regards to our present, strengthening our faith and building our confidence in regards to the future.

Most importantly, the midnight cry is here to prepare us for our future i.e. the very date we are proclaiming, Raphia. From the previous history, it is clear that whether or not we are saved at Raphia, depends on how well we settle into the message of



the midnight cry. If not well received, we lose sight of the beginning of our confidence and fall into the dark world below. The message is to be settled into both intellectually and spiritually and therefore each and every priest should strain every nerve and muscle to the highest tension in this final but most sensitive part of the race-course. Decided efforts should be made in an attempt to understand the messages connected with the midnight cry because deciding not to is deciding to fail at the greatest test. Finally brethren, all this is to be done while we are redeeming the time for the days are evil.

The danger-signal has been lifted to keep us

off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. {RH, April 20, 1897 par. 14}

God bless.

GODHEAD CHRIST

Robert Kariuki

This is a follow-up study on an introduction to the subject of the Godhead issue in March. In the following series, we will touch on the two main issues surrounding the Godhead: the sonship and divinity of Christ, and the self-existence of the Holy Spirit. The writer acknowledges that there are complexities and mysteries that God in his wisdom has not revealed to us, and therefore will only focus on what is revealed, not allowing space for presumption and speculation on those points that appear to be not clearly revealed in the inspired writings.

The Sonship and Divinity of Christ.

There are proponents of a theory that Christ “was made” at some point far back in eternity, and that his sonship is based on this fact that he was “made”, “begotten” or “brought up” by God the Father, and therefore is a Son by virtue of inheritance as is common with a human father-son relationship. Opponents of this theory object to these points, and argue that Christ is a self-existent divine being who does not in any way owe or borrow his existence from another being, the Father, and that the words used in the Bible as “brought up”, “heir”, “begotten” are but metaphoric expressions of the realities that came about at the institution of the plan of redemption, which in human terms help explain the relationship between the members of the Godhead. People may have different ways of expressing their ideas, but it all melts down to these two main thoughts. We will now begin to test them out.

As was covered in the previous newsletter, the

writer rejects the assumption that the contents of the compiled book *Evangelism*, are not inspired Ellen White statements. He also rejects the assumption that there are some portions of the King James that were added by Jesuits.

“The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant . . . Before men or angels were created, the Word was with God, and was God . . . Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.”—1 Selected Messages, 247 (Review and Herald, April 5, 1906 par 6).

One argument that is used by proponents of the first theory is that eternity is any point in time before the first day of creation. Any point beyond this is to be understood to be eternity since it cannot be dated. With this foundational argument, ground is laid to thereby fail to acknowledge the inspired quotations that tell us Christ existed from eternity. They argue that his being brought up by the father at some point in the distant past, would not injure the force of these quotations, since to them, eternity is any point beyond the first day of creation. The other argument is that the word eternal can be used to mean one that won’t have an end, without necessarily meaning, without a beginning. Both of these arguments are incorrect if applied to the eternity of Christ.

First, Christ was not made by anyone. Concerning his existence,



Jesus declared, 'I am the resurrection and the life.' In Christ is life, **original, unborrowed, underived.** 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of life."—The desire of Ages, 530

The life that Christ has, is original. What is the force of this word original?

ORIGINAL, a. L. originalis.

1. First in order; preceding all others; as the original state of man; the original laws of a country; original rights or powers; the original question in debate.

2. First in a series or copies/versions

Original means preceding all others, or first in order. It can also mean not copied or borrowed from elsewhere. The other words used together with original are a repeat and enlarge, that convey the same thought.

Derive

2. To draw or receive, as from a source or origin.

Borrow

2. To take from another, for one's own use;

To derive means to receive from an original source, while borrow means that you take from someone else. But in Christ's case, His life is original, unborrowed and underived, meaning that Christ he did not obtain it from another person. To assert that he was made somewhere in the past, would be a contradiction of these words because it would mean that he owes his life to the Father, who made him.

Again to assert that he was made by Christ would undo the force of inspired writings, which say he is self-existent. To be self-existent means that he exists by himself. Unlike angels and humanity who exist by the power of a higher being, God, Christ exists on his own and does not depend on an external or higher power to have his life.

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self - existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. DA 469.5

So by all means, Christ being self-existent, having life original, unborrowed and underived, the description of his eternity as dating only back to some point in the distant past when he was "made" by the Father is inconsistent.

The divinity of Christ is on a level with that of the Father, their existence, power, and attributes are at an equal, although each possesses His own

personality. To make one higher than the other is to go against inspiration. And of his eternity, inspiration shows that it spans to "all eternity". So there is not a point in eternity that Christ was not present.

If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father."—5 Bible Commentary, 1126.

Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven . . . The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense."—Desire of Ages, 207-208.

One of the premier passages used to assert that Christ must have been made at some point in the past (they don't use the word create, but made, brought up are all synonyms of the same thing) is a passage found in the book of Proverbs 8.

"And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30. The Father wrought by His Son in the creation of all heavenly beings. 'By Him were all things created.'"—Patriarchs and Prophets, 34

This passage in Patriarchs and Prophets uses Proverbs 8 to prove the fact that Christ was together with the Father in the creation of the universe. It is however used by people to mean that Christ was created by the father, out of a misinterpretation of the words "brought forth" in verse 24. But let's examine the passage

22 The LORD **possessed me** in the beginning of his way, before his works of old. 23 I was set **up from everlasting**, from **the beginning, or ever the earth was.** 24 **When there were no depths, I was brought forth**; when there were no fountains abounding with water.

In the passage, three words are repetitively used to teach the same thing. They are used



to teach that Christ was there with Father from the very beginning of things. These words are; possessed me from the beginning of his way, set up from everlasting, and from the beginning brought forth. This is a repeat and enlarge, that helps us see that the word possessed, set up and brought forth here have the same meaning. The word possessed means to own. So the passage would mean that the Father owned Christ from the beginning of His (Father's) way. This would mean that the communion and fellowship that they have had with the father has been there from the beginning of the father, that is to mean, from the point the Father ever existed. There was not a time when the Father was alone without Christ. The word set up has the meaning of "anoint" in the Hebrew. To anoint means to give a place, appoint a work, or to chose. So Christ took his place or was chosen from everlasting, which in this case is the beginning of the Fathers ways. This again, teaching that they were always together.

The next controversial verse conveys the same idea when it says from the beginning he was brought forth. It would only be consistent for these words to mean that Christ existed from all points with Christ. To get this idea, we look at how the word is used in the same context of Proverbs 8.

***[[Pro 8:30]] KJV Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;**

Similar English words are used in verse 30. In the verse, it says that from everlasting before creation, Christ was by the Father, which means together with him, and then expounds on it by saying that he was by him "as one brought up with him". Christ was brought up together with the Father, that is, existed together with the Father from eternity. This passage does not mean Christ was created some point after the Father, but quite the opposite, he always existed with the Father, there was not a time the Father was not with Christ.

The next controversial verse is Colossians 1:15.

***[[Col 1:15]] KJV* Who is the image of the invisible God, the firstborn of every creature:**

It is claimed by some that this verse says Christ is the firstborn of creatures, which is to mean that he was the first in all the creatures to be created. If this claim was to be upheld, we would be forced to throw out a lot of other inspired passages. But that is not necessary since the meaning of the firstborn of all creatures is explained in the very next verse. After saying that Christ is the firstborn of all creatures, the next verse begins with the word "For". The word for is a synonym of because.

So connected together, Christ is the firstborn of all creatures because... Paul gives us the reason he gives Christ that title of firstborn, and as can be seen, it's not because he was created first, but instead because he created all.

[Col 1:16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

***[[Col 1:17]] KJV* And he is before all things, and by him all things consist.**

Christ is the firstborn of all creatures, not that he was created first, but because he created all, and therefore has preeminence over all of them. The word firstborn is used to mean pre-eminence. This thought is carried to the next verses where Paul shows that in a similar way, Christ is the head of the church, as he is at the head of all creation.

It is quite clear from a plain and consistent reading of inspiration that there is much evidence given to us that Christ is not a created being, that he is fully divine as the Father, not by virtue of being conferred these qualities by the Father, but by his own right. His life is original, underived and unborrowed. Because of having life original, he has the ability to give us life, in a way that no created being could. What gives him the right to save the lives of sinful men is the fact that he is the very essence of life.

The Father-Son relationship is only a human expression of the relationship that exists between them. As in the natural, a son is in submission to the father, so is Christ always in submission to the Father. But not because the Father is superior to him, for we have read passages that have told us that they are equal. Christ submits to the Father because they are one in character, and the Father's will is Christ's will. In this case, the decision, and desire of one is that of the other.

In conclusion, it is clear from the few points, that inspiration is clear and self evident in itself that Christ is fully divine, in the highest sense, and that a view that he was made by the Father and therefore owes his life to the Father would be inconsistent with many passages that inform us that he is equal to the Father, and contains life unborrowed, underived and original as much as the Father does. His full divinity allows Him to die for sin, and impart life where it has been snatched by the consequences of sin.



THE PRINCIPLE OF REPEAT AND ENLARGE

Fred Ombati

There is common proverb which states, "Repetition is the mother of wisdom" – and if you were to ask a teacher what is the most effective teaching tool, the teacher will invariably say, "repetition!" Repetition is a memory's best friend, and it should not surprise us to discover that the Bible has a very effective and sophisticated system of repetition built into it. The Bible tells the same stories over and over again in varied ways, using different methods. Thus, repetition becomes one of the foundational principles in the science of salvation.

By the principle of enlargement through repetition, the divine Teacher increases our knowledge. "For God speaketh once, yea twice, yet man perceiveth it not." Job 33:14. "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God." Gen. 41:32. God also repeated the prophetic dream to Nebuchadnezzar. See Dan 2. "God hath spoken once; twice have I heard this." Ps. 62:11.

God chose the Hebrew nation to proclaim His truth, and they expressed themselves by repetition. Repetition, as used in the scripture, is not "vain". It plays a fundamental role in explaining and enlarging upon what has been already said. The very structure of the Hebrew language is based on repetition. Hebrew poetry is not based on the same principles and rules as other languages. English poetry generally is based on rhyme and rhythm – Hebrew poetry is based on repeat and enlarge – and it is this repeat and enlarge process that dominates most of the Bible.

Each repetition not only contains elements of the original statement (or thought) but it always adds new information. Most often the first thought will be repeated in a different way by the second thought (the repetition) – the second thought offering additional insight into what is being said, and in some instances even explaining [and defining] what the first thought means.

The best way to illustrate this structure is to provide some examples. David crafts his psalms in exactly this manner. The following are verses 7, 10 & 17, from Psalm 51:

- First thought: Purge me with hyssop, and I shall be clean
- Second thought: wash me and I shall be whiter than snow.
- First thought: Create in me a clean heart, O God;
- Second thought: and renew a right spirit within

me.

First thought: The sacrifices of God are a broken spirit:

Second thought: a broken and contrite heart, O God, thou wilt not despise.

Sometimes a whole verse is used as the first thought and the next verse contains the second thought, as with the following example from Solomon, Prov. 2:3, 4:

First thought: Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

Second thought: If thou seekest her as silver, and searchest for her as for hid treasure;

Although extensively used in the Psalms and wisdom literature, it is by no means restricted there. The same structure is used throughout the Scripture. Compare Isa. 1:18:

First thought: Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow;

Second thought: though they be red like crimson, they shall be as wool.

Consider a music symphony - which is generally composed of several themes that are introduced separately, then they are interwoven together, and then the symphony concludes with a dramatic progression in intensity. This is also how the Bible is constructed. For example, what is the theme of the book of Psalms? Answer: praise. But we do not even see the word praise until Psalm chapter 7. However, as we near the end of the book the frequency of the word praise increases – praise is repeated and enlarged upon until there is a crescendo of praise in the last Psalms (especially the very last Psalm).

The Bible's construction can also be compared to the game of dominos. Each link in the chain of dominos is connected to the other. A chain of dominos can be made into a circle – making the end connect to the beginning. The book of Revelation is the end of the beginning – it contains all the themes presented in the Bible. The Book of Revelation is a repeat and enlargement of the entire Bible.

Or yet again, Bible construction can be likened to treasure hunting. The seekers are given cryptic clues, and in order to make correct progress, they have to solve each clue. The interpreting of the clues is governed by principles that even children can understand. As each clue is correctly interpreted, steady progress is made towards the eagerly awaited reward. We too need to understand the principles of interpretation as we hunt for heavenly treasure. Perhaps the desire to do so and the success we



achieve are in direct proportion to how much we desire the reward.

Bible themes are written upon the crescendo plan (increasing intensity). The earlier books lay the foundations for later developments. The details accumulate until, like an artist dipping his brush in different colors, a complete picture is produced. To change the metaphor, the seeds of truth planted in Genesis grow to large plants in later books. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The Bible is written on this growing-brighter plan. Christ's miracles were performed on the accumulative method. He raised three people from the state of death—a child, a youth, and a fully grown man. And progressive conditions are also observed in the details of the Scriptural narratives—the girl was in bed, having just died; the young man had been dead some time and was on the way to the cemetery; while the fully grown man was decomposed in his grave.

The second chapter of Genesis enlarges on the important phases of the story of creation given in the first chapter. Some are confused over what they term the "two creations" brought to view in these two chapters. Some say that in chapter 1 of Genesis a "pre-Adamic" creation is referred to, whereas Gen. 2 presents the creation of Adam. This error occurs as false teachings originate. Namely, by not heeding the Divine laws of interpretation—in this instance, the law of repetition and enlargement. In the Genesis record of creation week, we see how God commenced with the lowest forms of life and worked through to man—the highest. Certainly, there is a gradation of species—the higher forms of life do appear as improvements on the lower forms of life—but the first object of His creation is just as perfect as the last thing He has created. In His creative and redemptive work, God commences from the lower and goes to the higher. He leads us from the material things to the spiritual; from our earthly abode to our heavenly. "The path of the just is as the shining light that shineth more and more unto the perfect day." Prov. 4:18. God's method expressed in creation and revelation is that of working on the "more and more" plan—saving the best wine for the last. John 2:10. In the Scriptures, we see the Gospel of John—the Gospel which especially reveals Christ's divinity—and the Revelation the most intricate and embracing of the prophetic books—kept till the last. The description of the glorious new world—the best of all God's creation—is reserved until the end of the Bible. Rev. 21 and 22.

The best illustration of the principle of repeat and enlarge, used in a prophetic context, is found in the book of Daniel. Daniel had four main visions. Each

one covers the history of the kingdoms of this world and the history of God's kingdom, from Daniel's time to the end of time. The first vision, of the statue, is the foundation for all the others. Each subsequent vision repeats what was previously revealed, and then adds additional information. For example, after Daniel had his third vision, he said it was similar to his first vision (Dan. 8:1). When He was about to have the fourth vision the angel said to him that the purpose was to give Daniel "skill and understanding" (Dan. 9:22), about his third vision (Dan. 9:23).

Although not quite as obvious, the book of Revelation is constructed in a similar way to the book of Daniel. And in addition, it extensively repeats and enlarges on the prophecies found in Daniel and other parts of the Old Testament. The Revelation is the consummation of all preceding books. "In the Revelation all the books of the Bible meet and end." AA. 583-586. It contains 550 references to Old Testament passages. The Revelator repeats the past in prophesying the future—the past is repeated but is enlarged upon. The New Testament contains 1,500 quotations of sentences and phrases from the Old Testament. The New Testament writers go over the history of the past, building on it in relation to the present and the future.

Strange doctrines may find apparent support from isolated passages or texts interpreted without reference to their contexts. But the test of true doctrine is its agreement with the rest of the Scripture. A spirit of unity prevails throughout the Word of God. "The spirits of the prophets are subject to the prophets." 1 Cor. 14:32.

By prophesying, many centuries in advance, future messages or movements in His work of salvation, God safeguards His children from deception. The miracle of prophecy not only guides His people but is a powerful convicting force in the proclamation of their message, as there could not possibly be any collusion between the prophets of long ago and people proclaiming a message in later centuries. As the movement is seen to be in perfect harmony with the prediction, to the honest in the heart, the conviction is irresistible that both the prediction and the fulfillment are God ordained.

A God-inspired movement does not destroy the foundations of the past—it does not destroy, but fulfills. Matt. 5:17-19. The teaching of Sunday sacredness destroys the past: destroys not only the Sabbath, but also teaches the abolition of the law on the cross. The Third Angel's Message is based upon the united testimony of the prophets: it fulfills all the specifications of the prophetic Word: past revelations form its foundations. It does not destroy but fulfills.

The repeat and enlarge principle is one of the



most important principles because it operates like a “spelling checker.” As one makes progress through the prophecies and as one “spells out” what they think each prophecy means – the repeat and enlarge principle ensures that the interpretation of each prophecy must agree with the one that went before it. In this way, it operates as a “prophecy proof checker.” It not only helps us with the correct application, but it also ensures that our application will harmonize with what has been discovered previously. The repeat and enlarge principle ensures, that every domino in the chain remains in its correct place.

When one recognizes and accepts the validity of this principle, the Bible can become almost like a new book. Panoramas and vistas that have not been discerned before are now revealed. The reading of the Bible is no longer just a surface skim through. The descent into the mine for the riches awaiting us there can begin.

FOOD COMBINATIONS; FRUITS AND VEGETABLES.

Cynthia Mokeira

Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system. (The Ministry of Healing 127.1)

Improper food combination is one of the unhealthful conditions which should be corrected. Right preparation and combination of fruits and vegetables should be considered to yield maximum health benefits in our bodies. Poor use loses their nutritive value leading to disease.

The less that condiments and desserts are placed upon our tables, the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach.... (Counsels on Diet and Foods 113.3)

Knowledge in regard to proper food combinations is of great worth, and is to be received as wisdom from God.—(Letter 213, 1902 Counsels on Diet and Foods 109.4)

Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused. (Counsels on Diet and Foods 110.6)

For us to avoid unhealthful conditions of wrong food combination, we should have a knowledge of how they come about and the proper combinations we should adopt. It's the will of God that we should understand the anatomy and physiology of our bodies.

The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive

organs. In vain the stomach protests, and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.—Testimonies for the Church 7:257, 1902 Counsels on Diet and Foods 110.7

Fruit and vegetables taken at one meal produce acidity of the stomach; then impurity of the blood results and the mind is not clear because the digestion is imperfect. You should understand that every organ of the body is to be treated with respect. In the matter of diet, you must reason from cause to effect.

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another. (Counsels on Diet and Foods 112).

Fruits should be eaten in separate meals with vegetables.

What is a vegetable?

A vegetable is plant or part of a plant used as food. It grows directly out of the ground and doesn't have a seed inside itself.

In the study of hygiene, students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain. (Education 204. 3)

Vegetables are full of anti-oxidants, full of dietary fiber; full of many nutrients such as Potassium, Magnesium, Folate, Vitamin A, Vitamin C, Vitamin K, and others; full of Phytochemicals, low in Calories, and low in Fat content.



Vegetables do not contain cholesterol.

Eating vegetables protect against-Cancer, Cataracts, Constipation, Diabetes Types I and II, Diverticulitis, Dry Skin and other skin issues, Heart attacks, Heart disease, High blood pressure, High Cholesterol Levels, Inflammation, Joint problems, Kidney stones, Macular Degeneration, Memory loss, Obesity, Overeating, PMS symptoms, Skin damage from the sun, Sleep problems and Stroke.

Do not eat raw vegetables, they should be cooked until tender. Though many cooks spoil their vegetables by cooking them too long, while quite as many more serve them in an underdone state to preserve their form. Either plan makes them less palatable, and likely to be indigestible.

Tea and coffee, fine-flour bread, pickles, coarse vegetables, candies, condiments, and pastries fail of supplying proper nutriment. Many a student has broken down as the result of using such foods. Many a puny child, incapable of vigorous effort of mind or body, is the victim of an impoverished diet. Grains, fruits, nuts, and vegetables, in proper combination, contain all the elements of nutrition; and when properly prepared, they constitute the diet that best promotes both physical and mental strength. (Education 204.3)

Besides the health benefits, raw vegetables steal iodine from the body and the enzyme is not released for proper mineral absorption.

Lemon juice may be used on vegetables

“...My thistle greens, nicely cooked, and seasoned with sterilized cream and lemon juice, are very appetizing...” {Counsels on Diet and Foods 324.1}

Prepare vegetables without spicing or grease.

*Your appetites are morbid, and because you do not relish a plain, simple diet, composed of unbolting wheat flour, **vegetables and fruits prepared without spices or grease, you are continually transgressing the laws which God has established in your system. While you do this, you must suffer the penalty; for to every transgression is affixed a penalty. Yet you wonder at your continued poor health. Be assured that God will not work a miracle to save you from the result of your own course of action....**—Testimonies for the Church 2:67-70, 1868 Counsels on Diet and Foods 123.4*

Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. (Counsel to the Church 223.1)

The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolting wheat bread. Its common use will not keep the system in the best condition. **Spices at first irritate the tender coating of the stomach, but finally destroy the**

natural sensitiveness of this delicate membrane. *The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The mother should study to set a simple yet nutritious diet before her family. (Christian Temperance and Bible Hygiene 46.3)*

Grease causes difficulties during digestion and spices affect the membrane linings of the stomach.

Vegetables should not be eaten in our third meal.

*If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. **Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread.**—Letter 141, 1899 Counsels on Diet and Foods 178.4*

Vegetables and fruits should not be used if decayed.

Nicely prepared vegetables and fruits in their season will be beneficial, if they are of the best quality, not showing the slightest sign of decay, but are sound and unaffected by any disease or decay. More die by eating decayed fruit and decayed vegetables which ferment in the stomach and result in blood poisoning, than we have any idea of. —Letter 12, 1887 Counsels on Diet and Foods 309.6

What is a Fruit?

A fruit is anything with a seed that grows on a bush, vine, or tree.

KJV Genesis 1

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Fruits were part of the original diet given to us by our Creator.

Most common fruits both sweet and bitter-

Apples, Avocado, Bananas, Bell peppers, Berries, Cherries, Cucumber, Dates, Eggplant Figs, Grapes, Lemons, Limes, Mangoes, Olives, Oranges, Papaya, Pears, Pineapple, Plantains, Pomegranates, Pumpkins, Squash, Strawberries, Tangerines, Tomatoes, Watermelon.

I have vermicelli-tomato soup one meal and greens the next. Counsels on Diet and Foods 324.1

Tomatoes are fruits, they should not be taken with vegetables in the same meal.

When fresh, I use the tomatoes uncooked with bread. This is my principal article of food. 21MR 290.6

Benefits of Eating a Fruit

- Body fluid balance
- Healthy skin
- High in Antioxidants
- High in Electrolytes (Minerals)



- Lowers blood pressure
- More energy for exercising
- Potential for weight control
- Potential to lowering of cholesterol
- Potential to slow Down age process
- Reduced risk of cardiovascular diseases
- Reduced risk of developing cancers
- Reduced risk of developing Type 2 Diabetes

It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin.—Testimonies for the Church 7:134, 1902 Counsels on Diet and Foods 309.3

Eat largely of fruits and vegetables. 2T 63.1

Apples are superior to any fruit for a standby that grows.—Letter 5, 1870 Counsels on Diet and Foods 312.2

Fruits good for the third meal with bread. It is recommended to have a minimum of 3-5 fruit a day....3 for breakfast and 2 for the 3rd meal if it is eaten at all.

It is quite a common custom with people of the world to eat three times a day, beside eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just

before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.—The Review and Herald, July 29, 1884 Counsels on Diet and Foods 181.4

Fruits should not be eaten between meals, they should be eaten with meals and preferably just before taking grains and nuts.

Never have acidic/sub-acidic fruits with sweet fruits

Try not to mix acidic fruits, such as grapefruits and strawberries, or sub-acidic foods such as apples, pomegranates, and peaches, with sweet fruits, such as bananas and raisins for better digestion. However, you can mix acidic with sub-acidic fruits.

It is the will of God for us to stay healthy; free pure blood circulation which will ensure and clear mental status. Mental development will not be enhanced through the study of God's word if we partake of Improper dietary ways which result in disease and strengthening of the animal propensities.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. (Counsels on Diet and Foods 310.2)



COMPLETELY RIGHTEOUS AT JUSTIFICATION ?

Elijah Ngugi

Are we completely righteous when we are justified?

This is a very good question and it requires keenness. I would, therefore, pray that you follow me as a good reader as we diligently, led by the Holy Spirit, dissect this good question that we may have a clear exegesis.

Therefore, let's us first understand what righteousness is.

H6666BDB Definition:

1. justice, righteousness
 - a. righteousness (in government)
 1. of judge, ruler, king
 2. of law
 3. of Davidic king Messiah
 - b. righteousness (of God's attribute)
 - c. righteousness (in a case or cause)
 - d. righteousness, **truthfulness**
 - e. **righteousness (as ethically right)**
 - f. righteousness (as vindicated), justification, salvation
 1. of God
 2. prosperity (of people)
 - g. righteous acts

Righteousness is a principle: it means doing the right thing; It is the aspect of being faithful and just. God is righteous and by seeking him we are called to be as just, righteous and faithful as he is, to be perfect.

Righteousness is a gift of God to the soul that has submitted itself to his divine will. The Holy Ghost moves mysteriously convincing the sinful soul. When illumined by divine beams, the helpless soul should yield to God. The truth, like rays of the sun, penetrates even to the darkest chambers of the sinner's heart, working him towards repentance. The soul, being truly convicted, turns away from sin with a great abhorrence. Sin becomes deadly and hateful. The soul turns to God for help and guidance. What do we call this my good reader? This is repentance.

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. SC 23.2.

After repentance, the soul feels free to confess and denounce sin. This is the account presented to God, who sees the most hidden secrets of the heart. At this point, a new account is opened to the sinner and he is given another chance to prove his worth: the sinner is justified. At justification, there is no sin to be remembered since the sins of the past are

forgiven and forgotten. And as Paul says in 2 Cor 5:17, such a one in Christ is a new creation. The old is gone, behold the new has come.

KJV Romans 3

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of **sins that are past**, through the forbearance of God;

26 To declare, I say, at **this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

However, the justified soul is not fit to be taken to the kingdom of heaven. Why? This is because admittance to heaven is based on the record of our lives. Has the just justified soul really had a chance to have a new record taken? No! He now has to prove that he is worthy. Therefore, one must be given a title and fitness for heaven. These are righteousness. Righteousness is two-fold: imparted and imputed. One is a title to heaven and the other a fitness for heaven. The pardoned sinner is not required to falter since that would prove them unworthy and unfit for heaven. After justification, the sinner is tested to see his fitness for heaven. They get tested to prove that they can be trusted as the depositories of the great truth which they are to possess in order to live in heaven without defiling it.

To have a more clear view, let's consider one or two examples.

Because we well know about Abraham, I would not labour to show a lot of what happened in his life. I would rather we specifically look at his call. Abraham was called by God at a tender age from the Ur of the Chaldeans. Chaldeans are the Babylonians. In Daniel 1, Babylon was the centre of idolatry which had drawn many of the children of God from the divine service to Idol worship. As for Abraham, had God not intervened, he would not have escaped the defilement. Therefore Abraham had to be separated from his nation, society, and family friends that he might be tested. These tests were meant to remove any trace of heathenism in him. A test of faith and sacrifices were demanded. It is how God works.

The message of God came to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord



purposed to give His servant. **Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world.** He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred. PP 126.1

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Hebrews 11:8. Abraham’s unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was “the substance of things hoped for, the evidence of things not seen.” Verse 1. Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead. “By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.” Hebrews 11:9, R.V. PP 126.2

It was by faith and obedience that Abraham was made a depository of Truth. Gen 15:6 **And he believed in the LORD; and he counted it to him for righteousness.**

By obeying the commandments of God, we are to be righteous as our Father is. However, after being justified and counted righteous, Abraham sinned. His faith wavered when he doubted that, being stricken by age and coupled with being barren, Sarah could give birth. Abraham failed the tests several times but God would not leave him. When he failed once he was faced by a more severe and closer test. Abraham proved his victory when he agreed to sacrifice his only son. It was by faith, and like before, it was counted to him for righteousness. You can see at this point, Abraham is still being counted righteous.

He sojourned from Ur of the *Babylonians* to Canaan. This was the beginning of God’s covenant with a denominated people. On the other hand, ours is to a heavenly Canaan and the last of the denominated people. We are not to fail since there is not a second chance. In the line of Abraham, despite, the failures, he was given the son of promise. He entered the land of promise: his is a line of success. He inherited the earthly Canaan and we are to inherit the heavenly Canaan. All this is as a result of righteousness. When we are justified, we are completely righteous and we are not supposed to err therein. The work of daily maintaining this righteousness is sanctification, which will culminate in glorification. Thus, through

righteousness which is given at justification, we are righteous. Righteous indeed. The nature of man becomes like that of Christ at justification.

The justified sinner dies of sin and is resurrected in Christ. At this point, the sinner is clothed with the righteousness of Christ. It requires persevering effort, stern discipline and sore conflict to maintain the white imputed robe of righteousness spotless. True sanctification comes through the working out of the principle of love. It is a goal that is not impossible for us to achieve. The righteousness of God that we get at justification, is a gift. We are therefore to maintain the robe whiter than snow daily. This is to say that, righteousness at justification is only retained through sanctification which leads to glorification. The latter is the reward of a well-lived life in Christ Jesus, sanctification.

The point here is that justification is where righteousness is given to a penitent soul. This is the beginning of his record of life while in Christ. Here, the justified is not fit for heaven since there is no record of a life of victory. The victorious life, a life where sin is subdued every day, a sanctified life, is rewarded with glory. Immortality. A new body fit for heaven. This is the glorification.

Therefore, we are termed righteous when we are justified but this is not enough. This is the beginning. We are to live a sanctified life till glorified. When we are called the righteous, those who have overcome the world.