

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 008 -August 2019



A TRUE KNOWLEDGE OF GOD

Ministry of Healing , Chapter 35

Let us study the words that Christ spoke in the upper chamber on the night before His crucifixion. He was nearing His hour of trial, and He sought to comfort His disciples, who were to be so severely tempted and tried.

"Let not your heart be troubled," He said. "Ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . "Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. . . .

"Lord, show us the Father," said Philip, "and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." John 14:1-10.

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. Christ desired them to have a clearer, more distinct knowledge of God.

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no

more speak unto you in parables, but I shall show you plainly of the Father." John 16:25, margin. {MH 420.3}

When, on the Day of Pentecost, the Holy Spirit was poured out on the disciples, they understood more fully the truths that Christ had spoken in parables. Much of the teaching that had been a mystery to them was made clear. But not even then did the disciples receive the complete fulfillment of Christ's promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?

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Two Streams of Information

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BOM MISSION

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

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

Upcoming Events

30th-7th Oct

Kaimosi


Camp Meeting

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Introduction

In the last two articles in this section, we've been trying to investigate the meaning of Protestantism as a fundamental principle of the US Constitution. It has been proven that Protestantism is a legal doctrine that guarantees to the people the right to religious freedom without interference from the state. It sets clear the relationship that the state should sustain with religious bodies, which is that of non-interference and equal treatment. This is made clear in the first of the ten Bill of Rights as follows:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

This issue will endeavor to investigate a sister principle that is equally fundamental to the US Constitution, Republicanism.

Definition of term

The term republicanism has its root from the English word republic, which in turn is an anglicized form of the latin word “respublica”. This latin word is made of two words, *res* and *publica*. The word *res* means affair while the word *publica* basically means public. The primitive and literal meaning of the word republic is therefore “public affair”. In this case a republican government is one which is a public affair in contrast to one that is the property of private individuals or rulers. The people possess the power of government and are responsible for making and executing laws.

There are however, other dynamics involved in this form of government, but understanding this root meaning of the word republic as a government that is a public affair is important for it carries a most important weight in any discussion on the concept of republicanism.

Republicanism in History

The idea of a republic in human government can be first traced in ancient Rome. Rome was the first nation in history to have truly and formally exhibited the ideas and principles of republicanism. It was a republican government from its beginning and entry to the world stage until the reign of Julius Ceaser who initiated the transformation from a republic to a monarchy. To fully appreciate the concept of Republicanism in the US Constitution, it becomes imperative to try and understand the history of Rome in both its phases as a republic and a monarchy. This is

especially important since the founding fathers who crafted the Constitution were plucked from monarchical Europe (Rome) and sought to establish a government in contrast to that which they had escaped.

In this regard, the writer would like to direct the reader's attention to the following articles by the pioneers of Adventism who have done some great research on Rome and its government.

The following is an article that appeared in the *Signs of the Times* issue of July 10, 1901 under the title ““Ancient History Which Is Also Modern. From Republic to Empire” written by A.T. Jones

“This question is the more forcibly suggested by the fairly startling truth, that the course of the republic of Rome is being followed step by step by the republic of the United States; these steps being followed so closely as to be veritabily identical. The likeness between the two is so manifest that it is difficult to write the course of the republic of Rome, without incurring the charge of “coloring it” from the course of the republic of the United States; tho the standard histories of Rome, long ago written, are a sufficient defense against the justice of any such charge. The likeness is not in the “coloring,” but in the very texture and substance of the fabric.

Rome established herself upon the then entirely new principle, that men are capable of governing themselves by themselves, and need not kings to lord it over them; that, upon principle, men are of themselves free and as capable of governing themselves as kings are capable of governing themselves; and much more capable of governing themselves than kings can be capable of governing them.

Since all the nations were governed by kings, this new principle, from the beginning, made Rome a mark of attention to the world. And Rome was willing to be a mark of attention to the world; for of her attitude she was justly proud. Thus Rome looked upon herself, and was looked upon by other nations, and especially by oppressed peoples, as the example and conservator of liberty for the world.

When by her valuable and native faculty of self-government Rome had filled her proper home territory, and commanded the respect of the mightiest kings, she considered it to be her high prerogative to extend to neighboring peoples



who were struggling against the oppressions of kings, the blessings of liberty. The first of these were the Greek States, who were ever tenacious of liberty, but who, from the example of Rome, were now tenacious of republican liberty. They were struggling persistently [sic.], and even desperately, against Philip V. of Macedon to wreak his kingly power over them.

In her native love of liberty, Rome generously espoused the cause of the struggling States of Greece, that she might extend to them, and that they might know and enjoy, the blessings of republican liberty.

Of her own free will, and wholly at her own expense, Rome sent across the seas her armies and her navies to fight the battles of the Greeks, and to deliver them from the oppression of kingships, and assure to them the great boon of liberty and the blessings of self-government.

In this Rome succeeded wonderfully. In brief campaigns she defeated Philip and the Macedonians, and forced a peace which severed from Philip's power seven of the States of Greece. **And in announcing the peace, Rome made the following glowing proclamation of liberty and self-government to the Greek States:—**

The Senate and people of Rome, and Titus Quintius, their general, having overcome Philip and the Macedonians, do set at liberty from all garrisons, imposts, and taxes, the Corinthians, the Locrians, the Phocians, the Phthiath-Acheans, the Magnesians, the Thessalians, and the Perrhæbians; **declare them free and ordain that they shall be governed by their respective laws and usages.**

All this was wonderfully pleasing to the Greeks. In the excess of their gratitude and joy they went fairly wild. **But just as soon as they began to take steps to use the liberty and self-government thus so generously proclaimed, they found themselves balked by temporizings, reservations, and interpretations on the part of Rome.** Rome entered the plea that since it was to her the Greek States owed their freedom, they were thereby bound to recognize the sovereignty of Rome in all their affairs.

The Greeks pointed to the plain words of the published proclamation. But Rome would not admit the plea; she would not stand by the obvious meaning of her own published words. By her subtle explanations and interpretations

she reduced the proclamation to a mere platitude and a sheer pretense from the beginning. The Grecians appealed to the manifest justice of the case, and to the former acknowledged character of Rome as the example of liberty and justice to the world. But all in vain. They finally appealed to Rome direct: "Put yourself in our place, and decide how you would like it for yourself."

We hear one of the chief magistrates in the republic of the Acheans inveighed strongly, in a public assembly, against this unjust usurpation and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome, by what right the latter pretended to force the Acheans to account for their conduct; whether they would be pleased should the Acheans, in their former officiousness pretend to inquire into their affairs; and whether matters ought not to be on the same footing on both sides.

All these reflections were very reasonable, just, and unanswerable, and the Romans had no advantage in the question but force.

No man can deny that so far, this is a faithful sketch of the course of the republic of Rome; and no man can deny that, even to the closest detail, that course has so far been repeated, item by item, by this republic of the United States.....

WE have seen thru an article last week that with a grand flourish and promise of the extension of the blessings of republican liberty, the republic of Rome sent her armies and navies across the sea to fight the battles of peoples who were struggling for liberty against the oppressions of kingships.

We have seen her shortly and triumphantly deliver these struggling peoples from the oppressive power of kingships, and publish a proclamation promising to these peoples, liberty, self-government, and freedom from taxation—in once word independence.

And we have seen her so evade her published promise as in every sense to disregard it, and compel from those peoples an acknowledgment of the universal and perpetual sovereignty of the republic of Rome.

When the republic of Rome had gone thus far, it became essential that she should decide as to what should be done with these new territories and peoples. **Since she had refused to them the self-government and independence which she**



had publicly promised, she was compelled, by the very necessities of the case, to decide how she herself would govern them. And this forced the question as to whether she would govern them according to the Roman constitution, or according to a new order of procedure adapted to the new circumstances; whether she should govern them with the constitution or without it.

The earlier State law of Rome knew nothing of tributary subjects. The conquered communities [in the home territory if Italy] were either sold into slavery, or merged in the Roman commonwealth, or admitted to an alliance which secured to them at least communal independence and freedom from taxation.”—Mommsen. But since these people “had paid tithe and tribute to their former masters, it was, in the judgment of the shortsighted, the most judicious, and, if Rome was desirous of retaining these possessions at all, undoubtedly the most convenient, course to manage the new territories entirely in accordance with the rules” to which they had been subject under their former masters. Accordingly the Romans did not extend to the new possessions the Roman constitution, but continued there the original systems under Roman governorship. But “it was the shirt of Nessus which they inherited from the enemy.”—Mommsen

This expression “the shirt of Nessus” is a mythological reference; in the myth a shirt of Hercules was secretly tinged with the blood of the dying Nessus, which, when Hercules again put it on, caused his ruin. The thought of the historian is that when Rome would not extend to her new possessions her own constitution and the privileges of her own government, but held them as tributary subjects ruled by foreign laws, in that she took upon herself what corresponds in the myth to “the shirt of Nessus.” And as in the myth that shirt proved the ruin of him who wore it, **so this abandonment of her constitution and the inauguration of this colonial system, proved the ruin of the republic or Rome.**

It is true that “at first the Roman government, in imposing taxes on their subjects, intended not strictly to enrich themselves, but only to cover the cost of administration and defense. . . . The fact, however, that they still maintained moderation in the imposition of burdens was of little consequence as compared with the conversion of their sovereignty into a profitable privilege at all; the FALL WAS THE SAME, whether a SINGLE APPEL WAS TAKEN or the TREE WAS PLUNDERED.”—Mommsen. The historian was writing on the all of the Roman republic, not the fall of her new possessions; and he says that the Roman

empire fell when she refused to extend to her new possessions and peoples her own constitution, and made those peoples tributary subjects, even tho the taxes levied were to be spent upon and within the new possessions themselves. And he declares that when that was done, the fall of the republic of Rome “was the same, whether a single apple was taken or the tree plundered;” whether the tax imposed were a single sesterce or whole talents, a single cent or millions of dollars.

Nor did the abandonment of her constitution by the republic of Rome stop with her refusal to extend it to the new possessions. Those who in that step conducted the government affairs thought to keep the constitution, and the government under it, intact at home, while refusing it to the new peoples abroad. But that step involved yet other issues, which forced the taking of yet other steps in abandonment of the constitution, in which those who were in power in the State “not only usurped in substance the government, but also remodeled the constitution according to their own views,” tho “they changed not the letter but merely the practice of the existing constitution.”—Mommsen.

Such was the course followed by the republic of Rome, and onward to ruin; and all the people of the United States and of the whole world have seen the same course repeated so far, step by step and item by item, in the past three years and up to date, in the course of the republic of the United States.

The above article though written for a different intent than what we are trying to do in this one, helps shed some light into what form of government Rome was. It has been noted that at its rise, Rome stood in contrast to the other great nations of its time. It believed in the people’s right and ability to self-governance. This principle it not only valued within its borders, but endeavored to export to all neighboring nations. In a glorious way we see a formal proclamation of its principles when it rescued the Greek city states from the hands of Philip of Macedon. **“Declare them free and ordain that they shall be governed by their respective laws and usages.”**

Rome in its beginning was a government of the people. The power of government was delegated by the people to a senate, a legislative arm that exercised power on behalf of the populace. The senate would in turn delegate powers for the performance of certain roles that included leading the army and implementing government agenda. This idea was to make sure that the reins of government were in the hands of the people, and that individuals only held power through delegation from the people.

This state of affairs existed up until the time of Julius Caesar. Starting out as a general for the army, he grew in popularity and so arranged matters that he



took the powers of the senate to himself. He became the dictator of Rome and began the long history of Roman government where power was concentrated almost entirely on one man - the emperor, thus forming a monarchy. The emperors exercised arbitrary rule on their subjects. In contrast to the previous form of government, power belonged to the emperor and he delegated authority to the people as he wished. Imperial Rome later progressively disintegrated first into two in 330 AD and then the Western side into ten, between 476 and 490 AD. These divisions, though in a limited manner, continued the concept of monarchical rulership, which succeeded to the 1260 years. In this case, Europe was basically ruled through various monarchies - where power was vested in individuals who ruled.

Conclusion

The basic concept that this article wanted to bring

forth, is that Republicanism as a concept means a government that is a public affair, where the power is with the people. It appreciates the reality that people have the ability to self-government. In the case of the Roman Republic, this power of self-government by the people was exercised indirectly through elected representatives in the senate. The Roman empire was an opposite, power was in the estate of one person, who in turn delegated it to people at his wish and discretion. This was the system of government that continued even after the division of Rome, in the vast regions of Europe. It is within this backdrop that in the next issue we will begin to trace the rise of the USA as a republican government.

WILLIAM MILLER'S HERMENEUTICAL APPROACH. (PART I)

Fred Ombati

William Miller the father of Adventism was led by God to study scriptures and proclaim the warning message. A significant part of his theology was influenced by the specific method that he chose to study - his hermeneutical approach.

Hermeneutics is the theory and methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts. Modern hermeneutics includes both verbal and non-verbal communication as well as semiotics, presuppositions, and pre-understandings. [Wikipedia](#)

An Introduction to the Second Advent Movement

During the late eighteenth and early-nineteenth centuries, the Second Advent movement was a potent religious force in both Europe and North America. Its members focused on a specific date for the literal fulfilment of Christ's Second Advent his return to earth to establish his kingdom.

Growth of democracy and rising prosperity in America brought forth by Jacksonian era provided a good environment that proved fertile for the theories of William Miller, and his followers, the Millerites, who became the largest and most influential early nineteenth-century American premillennial group.

This movement was known as Millerites. Their name came from William Miller, an Adventist preacher from New York State who gained an enormous

following for teaching and preaching sermons, that Christ's return was imminent.

At hundreds of tent meetings around America throughout the summers of the early [1840s](#), Miller and others convinced as many as one million Americans that Christ would be come between the spring of 1843 and the spring of 1844. People came up with precise dates and prepared to meet their end.

As the various dates passed and the end of the world did not occur, the movement began to be ridiculed in the press. In fact, the name "Millerite" was originally bestowed upon the group by detractors before coming into common usage in newspaper reports.

The date of October 22, 1844, was eventually chosen as the day when Christ would return and the faithful would ascend to heaven. But the day came and went. They experienced what is currently known as the great disappointment

The life of William Miller

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



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

William Miller (1782-1849) was a primarily self-educated farmer living in upstate New York who, while raised a Baptist, became a Deist as a young man. Following his participation in the War of 1812, he first questioned and then rejected his Deist beliefs, undergoing a dramatic conversion experience and rejoining the Baptist Church. In order to respond to the questions of his Deist friends regarding the Bible's reliability and their accusations that the Bible contradicted itself, Miller began a systematic reading of the Bible from Genesis to Revelation.

William Miller was born February 15, 1782, in Pittsfield, Massachusetts. He grew up in New York State and received a spotty education, which would have been typical for the time. However, he read books from a local library and essentially educated himself.

He married in 1803 and became a farmer. He served in the [War of 1812](#), rising to the rank of captain. Following the war, he returned to farming and became intensely interested in religion. Over a period of 15 years, he studied scripture and became obsessed with the idea of prophecies.

About 1831 he began to preach the idea that the world would end with the return of Christ close to the year 1843. He had calculated the date by studying Biblical passages and assembling clues which led him to create a complicated calendar.

Over the next decade, he developed into a forceful public speaker, and his preaching became extraordinarily popular.

A publisher of religious works, Joshua Vaughan Himes, became involved with Miller in 1839. He encouraged Miller's work and used a considerable organizational ability to spread Miller's prophecies. Himes arranged to have an enormous tent made, and organized a tour so Miller could preach to hundreds of people at a time. Himes also arranged for Miller's works to be published, in the form of books, handbills, and newsletters.

As Miller's fame spread, many Americans came to take his prophecies seriously. And even after the world did not end in October 1844, some disciples still clung to their beliefs. A common explanation was that Biblical chronology was inaccurate, therefore Miller's calculations produced an unreliable result.

After he was essentially proven wrong, Miller lived for another five years, dying at his home in

Hampton, New York, on December 20, 1849. His most devoted followers branched off and founded other denominations, including the Seventh-day Adventist Church.

Miller's Hermeneutics

William Miller was a careful bible student. He approached the bible in a systematic way. Unlocking passage after passage and coming up with sound doctrines accompanied with diligent applications.

The following hermeneutics were adopted by Miller

Miller's hermeneutics were focused on prophetic interpretation particularly the books of Daniel and Revelation almost to the exclusion of other subjects. It is therefore impossible to discuss his hermeneutics adequately without discussing his interpretation of biblical prophecy.

1. Preterism—a belief that biblical prophecies were already fulfilled.
2. Futurism—a belief that most biblical prophecies had yet to be fulfilled—that their fulfillment will occur at some future time.
3. Historicism—a belief that “the events of Revelation have been fulfilling all through history, with some having been fulfilled, others being fulfilled, and still others yet to be fulfilled in the future.

Historicism

Historicism is a literary **theory** based on the idea that literature should be studied and interpreted within the context of both the history of the author and the history of the critic. ... The New **Historicist** also acknowledges that his examination of literature is «tainted» by his own culture and environment. The core principle of the historicist method is that God actively intervenes in human history and has done so continuously and visibly since the beginning.

The Year/Day Principle

The **day-year principle**, **year-day principle** or **year-for-a-day principle** is a method of interpretation of Bible prophecy in which the word **day** in prophecy is considered to be symbolic of **a year** of actual time. It is used principally by the historicist school of prophetic interpretation. [wikipedia](#)

In broad contrast with the preterist and futurist schools of prophetic interpretation, historicism distinguishes between “classical biblical prophecy” where time periods are stated literally such as the seventy years of captivity foretold for Israel in Jeremiah 29:10: “For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place;” (KJV) and “apocalyptic prophecy” where time-periods are also stated symbolically.¹¹



Two biblical texts provided Millerites interpreters with additional support for the year-day principle: Numbers 14:34 "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." (KJV) and Ezekiel 4: 5-6: "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." (KJV) Miller's exegesis is clearly dependent upon the historicist approach his conclusions are not possible utilizing any other approach.

Sister Ellen G White says this about miller "The prophecy which seemed most clearly to reveal the time of the Second Advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth."--Bliss, page 76. {GC 324.3}"

Symbols & Types

For Miller and his followers, the interpretation of biblical prophecy was all about symbols. Miller noted the centrality of biblical symbols when he said: "Prophetic scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures such as beasts, birds, air or wind, water, fire, candlesticks, lamps, mountains, islands, etc., are used to represent things prophesied of such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. ~ Himes, ed.,

Evidence from Scripture, 3~.

The aspect of types was also a key to miller's unlocking of scriptures.

Typology is where a person or event in the Old Testament foreshadows a greater person or event in the New Testament. The word "typology" comes to us from St. Paul himself, in [Romans 5:14](#), where he referred to Adam as a "type" of Christ. So let's get started on this most interesting study. This understanding allowed miller to see type and antitype. Whereby antitype is something that is symbolized or represented by a type while type is a grouping based on shared characteristics; a class.

In explaining why the Millerites expected Christ to come in autumn of 1844, sister white says this:

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. {GC 399.1}

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC 399.2}

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21. {GC 399.3}

In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement



for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. {GC 399.4}

Synchronizations

Miller's exegesis was to create a harmonious and systematic exposition Miller himself writes, "God in his wisdom had so interwoven several prophecies, that they tell us the same thing". While Miller's use of the 2300 days prophecy of Daniel 8:14 is idly known, in fact he used at least 15 different and parallel calculations to arrive at his 1843/1844 date. An outline of these calculations was published in the January 25, 1843, Signs of the Times.

Miller's fifteen points—and their support texts—are as follows:

1. Seven times (Leviticus 7)
2. Year of release (Deuteronomy 15)
3. Seven years (Ezekiel 34)
4. Sign of the Sabbath (6000 year chronology) (Exodus 31:13-17)
5. The Jubilees
6. Two days (Hosea 6)
7. 2300 evening/mornings (Daniel 8:14)
8. Time of the Little Horn (Daniel 7:25)
9. 1335 days (Daniel 12:12)
10. Two days (Luke 13)
11. Five months (Revelation 9)
12. 1260 days Revelation 11)
13. 1260 days Revelation 12)
14. 42 months (Revelation 13)
15. 666 (Revelation 13)

Miller's calculations were not confined to the book of Daniel but ranged throughout the entire biblical text. In 1841, Miller addressed a "Second Advent Conference" and emphasized the importance of these multiple proofs and synchronization: "How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth" Thus for Miller, the fact that multiple proofs existed—and could be synchronized or harmonized was in fact strong proof itself for the truth of his calculations

and the exegesis they were based upon.

Miller's Systematic Approach—the Fourteen Rules.

Miller's methodical Bible study begun sometime after his 1816 conversion. He does not discuss details of his systematic process; stating only in retrospect: I then devoted myself to prayer and to the reading of the word. I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting and mysticism or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. **Miller, Apology and Defence**

The earliest hint of Miller's interpretive principles is found in a portion of a letter addressed to his sister Emily in 1831

Emily you must be established on the truth, and the "truth will make you free." I will give you a good rule by which you may be established. 1st you must believe the Word of God. 2nd you must find two witnesses (or plain texts) in that Word to make you, or to cause you, to believe the doctrine or principle laid down. You must not draw any inference, until you bring two positive witnesses to the point, and be sure you get one in the Old and one in the New Testament." **William Miller to Joseph Atwood and others, May 31, 1831**

This millers 14 rules have divine endorsement from Ellen G White

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

- "1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you



wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.” “The above is a portion of these rules; and **in our study of the Bible we shall all do well to heed the principles set forth.**” {RH, November 25, 1884}

Miller believed that the application of his rules to any biblical passage would result in its correct understanding. In outlining his own rules of interpretation, Miller wrote to Joshua Himes and the letter was then published in the principal Millerite periodical Signs of the Times. The letter read:

I agreed to furnish you with my rules by which to read and understand the Bible.

1. Every word must have its proper bearing on the subject presented in the Bible.
2. All scripture is necessary, and may be understood by a diligent application & study.
3. Nothing revealed in the scriptures can or will be hid from those who ask in faith, not wavering.
4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error
5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, gives me his wisdom, then his guessing, desire, creed, or wisdom is my rule, not the Bible.
6. God has revealed things to come by visions, in figures and parables, and in this way the same things are often-time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.
7. Visions are always mentioned as such.
8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events, such as mountains meaning governments, beasts meaning kingdoms.
9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and the Bible.
10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time. 1. Indefinite 2. Definite, a day for a year 3. Day for a thousand years. If you put on the right construction it will harmonize with

the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.
12. To learn the true meaning of figures, trace your figurative word through the Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.
13. To know whether we have the true historical event, for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you must look for another event or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.
14. The most important rule of all is, that you must have faith. It must be a faith that requires sacrifice, and if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lays lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in god, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek. These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple plain and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that heart or soul could wish to know or enjoy ~ **Miller's Letters No. 5**

An Easy to understand Approach

a foundational belief for Miller was that the Bible was easy to understand, that its meaning was easily deducible by the common reader. As he states in his second rule: All scripture is necessary, and may be understood by a diligent application & study. He continues the theme with his third rule: Nothing revealed in the scriptures can or will be hid from those who ask in faith, not wavering



A Literal Approach

The best way for Miller and his contemporaries to access the Bible then, was through a literal reading that anyone, without specific education, or special training, could undertake. The Millerites believed in a literal Bible that spelled out precise and realistic details of a fantastic end of the world. For Miller and his followers, any and all stories in the Bible were literally true and that, as part of that literal truth, they referred to actual events in history

The millenarian insistence upon a literal interpretation of the Scripture was perhaps their most effective recruiting argument. They argued, perhaps unfairly but nevertheless effectively, that their literalistic methods of interpretation demonstrated their fidelity to the authority of the Bible while those who, in opposing them, had recourse to allegorical or metaphorical interpretations were not taking the Bible seriously

Scripture Interprets Scripture

Miller's statement in his fifth rule that "Scripture must be its own expositor" is central to his interpretation. "Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, gives me his wisdom, then his guessing, desire, creed, or wisdom is my rule, not the Bible.

This foundational idea is also present in his twelfth rule To learn the true meaning of figures, trace your figurative word through the Bible, and where you

find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

It is also present in his fourth rule: "To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

In his *Memoirs*, Miller reiterates this idea: "Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of Cruden[’s Concordance], I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion ~ **Bliss, Memoirs of William Miller**

A Common-sense Approach

Following his conversion, Miller testified that "The Bible was now to me a new book. It was indeed a feast of reason: all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind, before the clear light that now dawned from its sacred pages."105 Miller's "Rules of Interpretation" reflect this viewpoint; appealing strongly to the interpreter's use of reason. The foundation of his rules was that any interpretation had to make "good sense" to the interpreter. This phraseology is found in Miller's rule ten: "If you put on the right construction, it will harmonize with the Bible and make good sense, otherwise it will not;" in his rule eleven: If it makes good sense as it stands... then it must be understood literally, if not, figuratively;" and in rule twelve: "To learn the true meaning of figures... if it makes good sense you need look no further.

Conclusion.

In the next issue we will address more on how miller approached the scripture.



CONSPIRACY THEORIES – PART I

Our methodology – parables – is multifaceted, encompassing several principles that are key in understanding various subjects in scripture. The rule of first mention is one such principle that demands that one goes to the first place a word or concept is mentioned or where it first occurs and understand how it has been used. This is based upon the premise that the first time a word or idea is introduced, it is used in its most basic sense that will keep recurring every other time the word or subject comes up. Another principle in the realm of parables is the ‘Alpha and Omega’ which states that the beginning is like the end. The beginning can be compared and contrasted with the end.

To understand tests, which is going to be the burden of the article, it is pertinent that we explore the first test ever to be presented: in heaven. What we find out will not only characterise every other test but also the test that God’s people are to face now, at the end of the world.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. {PP 35.1}

This was the situation in heaven until sin originated in the heart of one of the angels. In Ezekiel 28 a parable is given. The king of Tyrus is being compared to Lucifer and in this way that the story of the fall of Satan is used to illustrate the imminent fall of Tyrus.

Ezekiel 28

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee

with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee

Again another parable is given in Isaiah 14, juxtaposing the fall of Lucifer with the fall of Babylon.

Isaiah 14

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.

One of Satan’s sins was in lifting himself up and trying to obtain supremacy that was not apportioned to him. He wanted to rise above all the angels of God, including Christ, who he thought was a fellow angel. The glory and loyalty that was due to God alone, he desired to bring to himself. He had observed that God entered into councils only with Christ and he really wondered why he couldn’t enter into such purposes. He wondered why Christ had to be exalted above the rest of them while he was equal to them. He allowed envy and jealousy to find their way into his heart and he made it his purpose to sow the same discord into the hearts of the angels.

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ’s, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. {PP 36.1}

Foreseeing what was about to result, God intended to make the truth plain before all the angels. Before Satan could begin to sow thorns among them, they had to know what the truth was so that they could be put in a position where they could make a decision either for truth or against truth. Freedom of will had been conferred upon them, being the foundation of



God's government, and they had to exercise that will freely.

*The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. **Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.** Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. {PP 36.2}*

The truth was set clearly before them.

*The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. **Truth, justice, and loyalty were struggling against envy and jealousy.** The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. **But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged.** {PP 36.3}*

*Leaving his place in the immediate presence of the Father, Lucifer went forth to **diffuse the spirit of discontent** among the angels. **He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God.** He began to **insinuate doubts concerning the laws** that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself*

*to err. **The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.** {PP 37.1}*

Satan began to destroy what God had laid and the angels began to be tested. They had to decide whether to listen to what God had told them or whether to listen to what Lucifer was telling them. We here notice two streams of information: God and Lucifer. And the salvation of the angels in heaven was entirely dependent on the source they chose to give heed to.

The analogy of the Ulai and the Hiddekel is seen in heaven. The Ulai is leading them to the sea of glass and the Hiddekel, to the lake of fire. One stream is giving the story of the redeemed and the other giving the story of the lost, respectively. The angels who drank from the stream flowing from God chose life, whilst those who drank from Lucifer's stream chose death.

It is important to identify at which point the test came in. God presented them with His version of information and later, Satan began to propagandize among the angels. It is at that point that they were presented with the test: when they were presented with a different stream of information. Now they had to choose between two. This is crucial: that the test comes when the second stream begins to flow. So the test is actually the false stream. It therefore becomes important to analyse this false stream, where the test lies. An important principle is also brought to view in the heaven story. It is clear that God does not present a test before he brings truth before the group to be tested.

This is a summary of what God told the angelic host:

It was clear to them that the government of God was founded upon love, freedom and liberty.

The law, which was a crucial part of that government, was a law of love and liberty.

He told them that Christ was one with him, an equal and even the creator of the angels.

Satan came up with what he considered to be true. He did not believe that God was honest in His purposes. His sentiments were:

'The angels did not need a law to act as a restraint since they had wisdom to do right'. He viewed the



law as an invasion upon their rights, contrary to the freedom God had promised them.

He did not accept that Christ was an equal with God and the idea of Christ being exalted to that lofty position he viewed as a form of authoritarianism. A form of governance that threatened their liberties.

'If only he could be exalted to his true position, he could secure the freedom and liberty they all desired.' This is to insinuate that the angels did not have any liberty at all. That God was a liar.

It is quite easy to read a conspiracy theory into Lucifer's sentiments. A conspiracy theory is an explanation of a situation that implies that there is an act by a person or people to obtain a particular goal that usually has negative connotations to it. With regards to conspiracy theories, several features can be identified. Conspiracy theories are correlated with paranoia, doubt and mistrust. The conspiracy theorist is always led to believe that the mainstream is having a hidden agenda that he that he desires to accomplish. They present their ideas in such a way that insinuates that they are privy with information that the rest of the world is not aware of: and that makes the rest of the world look stupid. Their mission is to bring whatever information they have to the attention of the masses so that they may stop being deceived. Finally, conspiracy theories thrive upon identification of a 'loophole' in truth, which they explore and capitalise on.

Doubt, Mistrust and discontent

*Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse **the spirit of discontent** among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to **insinuate doubts** concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. {PP 37.1}*

Satan, conspiracy theorist in heaven, doubted God's purpose in putting a law above them. Furthermore, he doubted that Christ was even the Son of God. And his purpose was to sow doubt and mistrust for God among the angels. Doubt and mistrust became his driving force.

Hidden Agenda

*There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. **They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. They rebelled***

against the authority of the Son. {SR 15.1}

They thought that in exalting Christ, God had a hidden agenda, and they hated that they couldn't tell what it was. But they were certain that it was a step towards infringing upon their rights as citizens of heaven and a threat upon their liberty.

Privy with secret information

Satan had made the angels to believe that he knew more than they did. He knew the true intent of the law: to take away their freedom. He knew that their freedom was at risk. Those who turned a deaf ear to his notions, he termed as fools and slaves.

*Rejecting with disdain the arguments and entreaties of the loyal angels, he [Satan] **denounced them as deluded slaves**. . . . He would never again acknowledge the supremacy of Christ. He had determined to claim the honor that should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. . . . {CTr 12.2}*

What we can see Satan bringing before the angels are conspiracy theories. The angels are tested on whether they listen to conspiracy theories or to the facts that had earlier been presented before them by God. And their lives hang upon it.

Having identified conspiracy theories as a test in heaven it behoves us to now carry the same logical idea and expect to see it at the end of the world. This would be based upon the principle of Alpha and Omega. Conspiracy theories are to be a test to those living in the final generation. They are to be brought face to face with them and they are to be made to choose either the sea of glass (facts) or the lake of fire (conspiracy theories).

In conclusion, the story of the fall of Satan not only teaches us that the test in the final generation is conspiracy theories but also educates us on how to identify a conspiracy theory. God was gracious enough to present the angels with the facts so they couldn't be deceived when the conspiracy theory came. To be in a position to identify one, it is mandatory to be educated on the facts. Henceforth, disregarding the truth/facts for conspiracy theories becomes suicidal and totally reckless. Conspiracy theories are not based upon facts.



Mathew chapter 24: part one

By Benjamin Oyugi

With the introduction of the aspect of parable teaching in these monthly newsletters, I'll wish us to consider the story of Mathew 24; just laying the structure and see what truth we can learn from it. Seventh-day Adventists are assumably great experts of this chapter.

Every body talking about the end times will refer you to Mathew 24 and talk about rumours of war, and famine and pestilences. These we know can be spoken by any Christian. I'll make a claim and suggest that this is one of the most misunderstood chapter in God's Word.

Chapter 21 is the triumphal entry of Christ into Jerusalem and after that Christ gives parables in chapter 22. Chapter 23 is a discourse of how the leadership of the Jewish church has openly rejected the messiah and how they're deep in a sickly laodecian condition. The chapter ends with Christ pronouncing doom against the City of Jerusalem and this is what instigates the questions in chapter 24 by the disciples.

Ellen White says....

Christ's words to the priests and rulers, "**Behold, your house is left unto you desolate**"(Matthew 23:38), had struck terror to their hearts. They affected indifference, but the **question kept rising in their minds** as to the import of these words. An unseen danger seemed to threaten them. Could it be that the **magnificent temple, which was the nation's glory, was soon to be a heap of ruins?** The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus. As they passed with Him out of the temple, **they called His attention to its strength and beauty.** The stones of the temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar's army. In its perfect masonry it appeared like one solid stone dug entire from the quarry. How those mighty walls could be overtthrown the **disciples could not comprehend.** DA 627

The disciples asked the questions especially clustering around the destruction of Jerusalem.

Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "**when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?**" Jesus did not answer His disciples by taking up **separately the destruction of Jerusalem and the great day of His coming.** He mingled the description of these **two events.** DA628

The questions of the disciples seemed to cluster on one event; the destruction of Jerusalem. In their asking, it seems they never understood properly the aspect of the second coming of Christ, the way we understand it.

This is true because its evident especially when it gets to the cross, these disciples get shocked by the death of Christ. So at this time (Matthew 24) they don't understand correctly the aspect of Christ second advent. They seemed to have an understanding that the destruction of Jerusalem and the second coming of Jesus will take place at the same time.

Ellen White says that Christ doesn't separate the two events but mingles them so that the studious students of Prophecy(disciples) may study by themselves and discern what is happening.

I'll suggest to break and divide this chapter in three dispensations;

-**The dispensation of the disciples** running from AD31 when Christ gives the prophecy to around AD70 when the city is destroyed. The signs that precede the destruction of Jerusalem Verses 4-20

- The dispensation of the dark ages of the 1260 years which runs from AD538 to AD1798. Verses 21-28.

- The dispensation of the signs preceding the second advent and finally the Advent Verses 29-31.

This chapter is arranged chronologically on how those events were fulfilled. Let's consider how Sr White shows that....

Turning to the disciples, Christ said, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Many false messiahs will appear, claiming to work miracles, and declaring that the **time of the deliverance of the Jewish nation has come.** These will mislead many. **Christ's words were fulfilled.** Between **His death and the siege of Jerusalem many false messiahs appeared.** But this warning was given also to those who live in this age of the world. The same deceptions practiced **prior to the destruction of Jerusalem have been practiced through the ages,** and will be practiced again. DA 628.2

This quote shows that these events were fulfilled before the destruction of Jerusalem.

She continues showing verse by verse, how they were fulfilled.

"And ye shall **hear of wars and rumors of wars:** see that ye be not troubled: for all these things must come to pass, but the **end is not yet.**" **Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered.** Those supposed to be standing next the **throne were slain.** There were **wars and rumors of wars.** "All these things must come to pass," said Christ, "but the end



[of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Christ said, As the **rabbis see these signs**, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these **signs are the token of the advent of the Messiah**. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. **The signs that they represent as tokens of their release from bondage are signs of their destruction.** DA 628.3

The members of the Jewish church fail to interpret the events correctly and misinterpret them to mean something else while they mean that their destruction is drawing nigh.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." **All this the Christians suffered.** Fathers and mothers betrayed their children. Children betrayed their parents. **Friends delivered their friends up to the Sanhedrin.** The persecutors wrought out their purpose by **killing Stephen, James, and other Christians.** DA 629.1

Through His servants, God gave the **Jewish people a last opportunity to repent.** He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the **Jews crucified afresh the Son of God. So it will be again.** The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people. DA 630.1

In verse 14 before the sign of destruction of Jerusalem in verse 15, Christ says that the gospel of the kingdom was to be preached, then the end shall come. It indeed happened. Paul says that in Colossians....

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, **and which was preached to every creature which is under heaven; whereof I Paul am made a minister;** Col1:23

So even verse 14 was fulfilled in that history.

Also verse 15,

Christ gave His disciples **a sign of the ruin to come on Jerusalem**, and He told them how to escape: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." This warning was given to be heeded **forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city.** DA 630.3

Verse 16 to 20 is an effect on the events happening at the destruction that follows the sign in verse 15. From verse 21, it addresses the great tribulation which we early suggested it to be the second dispensation of the dark ages.

From the **destruction of Jerusalem**, Christ passed on rapidly to the greater event, **the last link in the chain** of this earth's history,—the coming of the Son of God in majesty and glory. Between **these two events**, there lay open to Christ's view **long centuries of darkness**, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a **brief mention.** **"Then shall be great tribulation,"** He said, "such as was not since the beginning of the world to this time, no, nor ever shall be. And "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." For **more than a thousand years such persecution as the world had never before known was to come upon Christ's followers.** Millions upon millions of His faithful witnesses were to be **slain.** Had not God's hand been stretched out to **preserve His people**, all would have perished. "But for the elect's sake," He said, "those days shall be **shortened.**" DA 630.5

Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." As one of the signs of Jerusalem's destruction, Christ had said, "Many false prophets shall rise,



and shall deceive many.” False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, “Behold, He is in the desert”? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits is not the call now heard, “Behold, He is in the secret chambers”? This is the very claim that spiritism puts forth. But what says Christ? “Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” DA 631.1

This quotation is a mention of events in verse 21 to 28. Meaning they were fulfilled in the history of the second dispensation of the dark ages. 1260 years.

In the Saviour’s conversation with His disciples upon Olivet, after **describing the long period of trial for the church,—the 1260 years of papal persecution**, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: **“In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.”** Mark 13:24. **The 1260 days, or years, terminated in 1798.** A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. GC 306.1

The signs happened in their order early before the end of the 1260 years. All these signs clustering around the year AD 1798.

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year **1755, the most terrible earthquake** that has ever been recorded. Though commonly known as the **earthquake of Lisbon**, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction. GC 304.2

Twenty-five years later appeared the **next sign mentioned in the prophecy—the darkening of the sun and moon.** What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: “In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.” Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, **the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.** GC 306.1

In the New York Journal of Commerce of **November 14, 1833**, appeared a long article regarding this wonderful phenomenon, containing this statement: “No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true.” GC 334.1

Many who witnessed the **falling of the stars**, looked upon it as a herald of the coming judgment, “an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.”—“The Old Countryman,” in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of **the second advent.** GC 334.3

After witnessing these signs, the next event that was to be anticipated was the great second Advent. After laying out the structure of this chapter, in the next package, we’ll explore more on the chapter to see how Christ’s second advent was supposed to occur but failed. And so how did God deal with that seeming failure of the prophecies.



MATHEW CHAPTER 24: PART ONE

Benjamin Oyugi

With the introduction of the aspect of parable teaching in these monthly newsletters, I'll wish us to consider the story of Mathew 24; just laying the structure and see what truth we can learn from it. Seventh-day Adventists are assumably great experts of this chapter.

Every body talking about the end times will refer you to Mathew 24 and talk about rumours of war, and famine and pestilences. These we know can be spoken by any Christian. I'll make a claim and suggest that this is one of the most misunderstood chapter in God's Word.

Chapter 21 is the triumphal entry of Christ into Jerusalem and after that Christ gives parables in chapter 22. Chapter 23 is a discourse of how the leadership of the Jewish church has openly rejected the messiah and how they're deep in a sickly laodecian condition. The chapter ends with Christ pronouncing doom against the City of Jerusalem and this is what instigates the questions in chapter 24 by the disciples.

Ellen White says....

Christ's words to the priests and rulers, "**Behold, your house is left unto you desolate**" (Matthew 23:38), had struck terror to their hearts. They affected indifference, but the **question kept rising in their minds** as to the import of these words. An unseen danger seemed to threaten them. Could it be that the **magnificent temple, which was the nation's glory, was soon to be a heap of ruins?** The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus. As they passed with Him out of the temple, **they called His attention to its strength and beauty.** The stones of the temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar's army. In its perfect masonry it appeared like one solid stone dug entire from the quarry. How those mighty walls could be overthrown the **disciples could not comprehend.** DA 627

The disciples asked the questions especially clustering around the destruction of Jerusalem.

Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "**when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?**" Jesus did not answer His disciples by taking up **separately the destruction of Jerusalem and the great day of His coming.** He mingled the description of these **two events.** DA628

The questions of the disciples seemed to cluster on one event; the destruction of Jerusalem. In their asking, it seems they never understood properly the aspect of the second coming of Christ, the way we understand it.

This is true because its evident especially when it gets to the cross, these disciples get shocked by the death of Christ. So at this time (Matthew 24) they don't understand correctly the aspect of Christ second advent. They seemed to have an understanding that the destruction of Jerusalem and the second coming of Jesus will take place at the same time.

Ellen White says that Christ doesn't separate the two events but mingles them so that the studious students of Prophecy (disciples) may study by themselves and discern what is happening.

I'll suggest to break and divide this chapter in three dispensations;

- **The dispensation of the disciples** running from AD31 when Christ gives the prophecy to around AD70 when the city is destroyed. The signs that precede the destruction of Jerusalem Verses 4-20

- The dispensation of the dark ages of the 1260 years which runs from AD538 to AD1798. Verses 21-28.

- The dispensation of the signs preceding the second advent and finally the Advent Verses 29-31.

This chapter is arranged chronologically on how those events were fulfilled. Let's consider how Sr White shows that....

Turning to the disciples, Christ said, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Many false messiahs will appear, claiming to work miracles, and declaring that the **time of the deliverance of the Jewish nation has come.** These will mislead many. **Christ's words were fulfilled.** Between **His death and the siege of Jerusalem many false messiahs appeared.** But this warning was given also to those who live in this age of the world. The same deceptions practiced **prior to the destruction of Jerusalem have been practiced through the ages,** and will be practiced again. DA 628.2

This quote shows that these events were fulfilled before the destruction of Jerusalem.

She continues showing verse by verse, how they were fulfilled.

"And ye shall **hear of wars and rumors of wars:** see that ye be not troubled: for all these things must come to pass, but the **end is not yet.**" **Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered.** Those supposed to be standing next the **throne were slain.** There were **wars and rumors of wars.** "All these things must come to pass," said Christ, "but the end [of the Jewish nation as a nation] is not yet. For **nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.** All these are the beginning of sorrows." Christ said, As the rabbis see



these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these **signs are the token of the advent of the Messiah**. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. **The signs that they represent as tokens of their release from bondage are signs of their destruction.** DA 628.3

The members of the Jewish church fail to interpret the events correctly and misinterpret them to mean something else while they mean that their destruction is drawing nigh.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." **All this the Christians suffered.** Fathers and mothers betrayed their children. Children betrayed their parents. **Friends delivered their friends up to the Sanhedrin.** The persecutors wrought out their purpose by **killing Stephen, James, and other Christians.** DA 629.1

Through His servants, God gave the **Jewish people a last opportunity to repent.** He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the **Jews crucified afresh the Son of God. So it will be again.** The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people. DA 630.1

In verse 14 before the sign of destruction of Jerusalem in verse 15, Christ says that the gospel of the kingdom was to be preached, then the end shall come. It indeed happened. Paul says that in Colossians....

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, **and which was preached to every creature which is under heaven; whereof I Paul am made a minister;** Col 1:23

So even verse 14 was fulfilled in that history.

Also verse 15,

Christ gave His disciples **a sign of the ruin to come on Jerusalem**, and He told them how to escape: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." This warning was given to be heeded **forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of**

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TWO STREAMS OF INFORMATION

William Onono

I have repeatedly heard this concept of two streams of information being stated as CNN and Fox news respectively. One being the correct source and the other fake news, where do we get all this from? Can we see CNN and Fox in the Bible?

Dear brother S, your question requires a whiteboard and a maker pen to illustrate this more clearly but I will try to write the much I can on paper. I believe the basic answer to your question is parables. If you grasp parables correctly, then in my view you could easily see the point that is being made the second and the third Angel of our history. By Parables I hope you understand that they come out in different guises, be it juxtaposition or repeat and enlarge, internal external, compare and contrast or the rule of first mention. All the aforementioned concepts are illustrations or forms of parables. For now, I'll like us to use the rule of first mention in an attempt to answer your question in a basic way.

The Law of First Mention may be said to be the principle that requires one to go to that portion of the Scriptures where a **doctrine is mentioned for the first time and to study the first occurrence of the same in order to get the fundamental inherent meaning of that doctrine.** The law (or principle or rule) of first mention is a guideline that some people use for studying Scripture. The law of first mention says that, to understand a particular word or doctrine, we must find the first place in Scripture that word or doctrine is revealed and study that passage. The reasoning is that the Bible's first mention of a concept is the simplest and clearest presentation; doctrines are then more fully developed on that foundation. So, to fully understand an important and complex theological concept, Bible students are advised to start with its "first mention." Here's an example of following the law of first mention: the first-time blood is mentioned in the Bible is Genesis 4:10, when God asks the murderer Cain, "What have you done? Listen! Your brother's blood cries out to me from the ground." Based on this first mention of blood, the student concludes that blood equals human life.

Fundamental- adj) Pertaining to the foundation or basis; serving for the foundation. Hence, essential; important; as a fundamental truth or principle; a fundamental law; a fundamental sound or chord in music. Noun). A leading or primary principle, rule, law or article, which serves as the ground work of a system; essential part; as the fundamentals of the Christian faith.

Inherent- adj. existing in something else, so as to

be inseparable from it. Innate; naturally pertaining to; as the inherent qualities of the magnet; the inherent right of men to life, liberty and protection.

The reason why I want you to understand the first mention it's because it may help us to go to the very first time we see information and we will see how many sources on information were there.

First War in the Universe

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

John takes us to the War that happened in heaven of course the first ever war I can think of. This war therefore qualifies to be the first mention.

How was this war fought?

(See EGW on 2 Corinthians 10:5.) **The Influence of Mind on Mind.** --In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. {7BC 973.3}

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." {7BC 973.4}

Sister white shows us clearly how Satan fought this war, he used information and if you use information to fight we can call that an **information warfare.**

Therefore, the war that's going on is an information warfare, Satan is manipulating the angels' mind so that he can look nice and fulfil his evil agenda. We can call it psychological warfare in a more modern term. This is when somebody jokes with your mind and makes you to behave in a certain way.

Cast out of heaven, Satan set up his kingdom



in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven--the influence of mind on mind. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies (Letter 114, 1903). {7BC 973.5}

Sister white then shows how this war spilled down from heaven to this world. But she maintains the mode of warfare doesn't change. Satan still employed/employs information as his mode of fighting.

Let's see:

No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. *In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven. {PP 52.1}*

Since Satan is not in heaven to continue engaging Christ directly, he changes the tact in the 'new field'.

He still fights Christ but not directly he used a third party who is Man/humanity. This type of war we commonly call it a proxy war, where somebody fights using a representative or a third party.

I want you to see that Man is just a proxy in this war between two main belligerent parties. If you remember well the pen of inspiration told us how Satan did not change his form of fighting, so we still expect to see information warfare to continue.

In Eden we have Adam and Eve being given information or receiving information from Christ and he assigns them roles they're supposed to fulfill.

The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. *While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan. {PP 53.2}*

To be presumptuous the information that Christ had given to the holy pair in Eden is: Don't eat the tree that is in the midst of the garden. Adam and Eve

were required to obey the information that Christ gave them. If they obeyed they could have got eternal life and when they disobeyed they were lost. Their disobedience led to death.

Satan on the other side did not have new information. He just took the information that Christ gave manipulated it so that he can mislead the holy pair. This is disinformation.

Disinformation –false information shared to influence public opinion, deliberately distorted with an intent of misleading people.

You realize that we have two streams of information at Eden.

Christ gives correct information which if obeyed leads to life.

Satan gives fake news and when Adam and Eve listen to it led to death.

From the first mention at Eden Adam and Eve were tested on two streams of information. If you use the rule of first mention or Christ being the Alpha and Omega you realize that at the beginning (Alpha Eden), we have two streams/sources of information and at the end therefore we must have two streams of information, one stream leading to life and another one to death.

And because we are living at the end of the world we must have two not three streams that will determine our destiny.

You can realize that when we speak of two streams of information it's not guess work; it is something that is brought out in the bible more clearly and if we use parables we can show that we have two streams externally and two streams internally.

Conclusion

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). {ISM 254.1}

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became an inhabitant of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, and all His powers were enlisted against it. {ISM 254.2}

I hope this helped my brother. Blessings