



## The Trumpets and The Plagues

David Clayton



*cended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. (Rev 8:1-5)*

This opening of the seventh seal is the last event in the examination of the Kingdom of Christ. This vast assembly described in chapters four and five has looked at the past and present experience of the Church. It has been a very busy scene as John describes it; the four living creatures are saying "holy, holy, holy," night and day, the 24 elders are praising God and His Son, the vast throng of hundreds of thousands of angels are also praising God and His Son. But now, as the seventh seal is opened, everything becomes quiet. There are no more anthems of praise. It has been suggested that this silence signifies that heaven is empty and that Jesus along with all the angels has left heaven and is on the way, returning to earth to gather His children. However, this is not a reasonable conclusion.

In this vision, John is standing in heaven, he has been taken through an open door and he is describing everything which he sees happening in great detail. With the opening of each seal he has told us exactly what happens. Now, he is still standing there in heaven and he does not say that anyone has left heaven, instead he says that there is silence for half an hour. Suddenly all the praising and rejoicing ceases, everyone is quiet. What is the meaning of this silence? This silence appears to be an awed silence, a silence of shocked wonderment at what is about to happen.

The seventh seal introduces the seven trumpets. In other words, the seven trumpets occur under the seventh seal. These trumpets represent an event of such terrible significance that all the rejoicing and praise in heaven ceases for a while as everyone watches in shocked silence. God is about to do what the prophet Isaiah describes as "his strange work."

*For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. (Isa 28:21)*

What is this strange work of God? This is an event which seems contrary to the nature and character of God, something which, it seems, has never happened before and which is therefore described as, "strange." This is the end of the opportunity for salvation, it is the close of human probation, the time when God's grace is no longer available to mankind, it is when God turns His back on the world and leaves men to reap what they have sown, to live by what they have chosen.

*The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part*

**A**s we have seen, the opening of the seven seals represents the examination of the kingdom of Christ, beginning from the inception of the Church. The sealing of the 144,000 represents the examination of the living church with the 144,000 being the final remaining Christians on earth, ready to meet Jesus when He comes again. The sealing of the 144,000 takes us to the end of the sixth seal. Now we move on to the opening of the seventh seal.

*And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, as-*

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*Open Face* is dedicated to the promotion and the restoration of apostolic Christianity. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

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*of trees was burnt up, and all green grass was burnt up. (Revelation 8:7)*

Many have interpreted these seven trumpets as referring to events in the distant past, but I will ask the reader to take a close look at the chart here on this page, where we compare the seven trumpets with the seven last plagues described in Revelation chapter 16. The comparison makes it clear that the seven trumpets occur at the very end and correspond to the seven last plagues.

Notice that every single one of the trumpets affects the same area of the earth as the corresponding plague. It is absolutely impossible that this could be a coincidence. In actual fact, the plagues and the trumpets are the same events, but viewed from two different perspectives. As we stated in an earlier article, Revelation chapters 4-19 represents the judgment of the kingdom of Christ and the judgment of the kingdom of the beast. Chapters 4-11 are dealing with the kingdom of Christ while chapters 12-19 are focused on the kingdom of the beast. Many of the events of both sections are similar and reveal that both judgments are taking place at the same

### THE SEVEN TRUMPETS

1. Hail fire and blood cast on **the earth** (Rev. 8:7)
2. A burning mountain cast into **the sea** (Rev. 8:8)
3. A great star fell on **rivers and fountains** (Rev. 8:10)
4. The fourth part of **the sun**, moon and stars smitten (Rev. 8:12)
5. The **bottomless pit** was opened (Rev. 9:1)
6. The four angels bound in **Euphrates** loosed (Rev. 9:14,15)
7. The kingdoms of this world become the kingdoms of our Lord (Rev. 11:15)

### THE SEVEN PLAGUES

- First vial poured upon **the earth** (Rev. 16:2)
- Second vial poured on **the sea** (Rev. 16:3)
- Third vial poured on the **rivers and fountains** (Rev. 16:4)
- Fourth vial poured upon **the sun** (Rev. 16:8)
- Fifth vial poured upon the **seat of the beast** (Rev. 16:10)
- Sixth vial poured upon the river **Euphrates** (Rev. 16:12)
- Seventh vial poured on the air - it is done (Rev. 16:17)

time.

For example, the 144,000 are the final and fullest revelation of the kingdom of Christ and they have a mark, a name and a number which identify them as God's people. In the same way, those who receive the mark of the beast are the final and fullest revelation of the kingdom of the beast and they also have a mark, a name, and a number which identify them as Satan's followers. The trumpets represent God's wrath from the perspective of Christendom while the plagues represent God's wrath from the perspective of the secular world.

Let us look at one other proof that these trumpets represent future events:

*And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. (Revelation 9:3-4)*

This is a description of the events under the fifth trumpet and it is clear that this refers to events to take place in the future. The only people who are protected from these locust-like creatures are those who have the seal of God in

their foreheads, yet, we see clearly that it is only the 144,000 in the entire book of Revelation who receive the seal of God in their foreheads. These are the only people who are protected against these locust-like creatures and this demonstrates that these trumpets are events which take place at the very end of time, after the 144,000 are sealed.

#### **WHERE DOES IT FIT?**

However, there is a difficulty with putting the trumpets in the future, after the close of probation. Something seemingly happens in the middle of the trumpets which clearly cannot be after the end of probation.

Revelation Chapters 10 and most of chapter 11 are placed right in the middle of the 7 trumpets and they describe a movement arising on earth which results in the final preaching of the gospel to the world in a time of great trial. The description of this movement is given between the sixth and the seventh trumpet and therefore the conclusion is that this final witnessing takes place after the sixth trumpet. If this is so then of course the first six trumpets must take place before the end of time and before the final preaching of the gospel. They must be in the past and all that remains of the trumpets is for the seventh trumpet to sound. This perspective is reflected in the good old Advent

hymn, "Watch Ye Saints." The last two lines of the third verse read,

*Tell O tell of grace abounding,  
whilst the seventh trump is sound-  
ing.*

However, as I stated above, a close comparison between the trumpets and the plagues shows that they are the same events, so how can we fit Revelation 10 and 11 into the picture?

The answer is this; what we see happening in Chapter 10 and the first part of chapter 11 is an insertion where God takes us back to focus on something which happened previously. It is a "flashback" to previous events which do not actually occur between trumpets 6 and 7, but actually, sometime before

the trumpets even begin to sound. But why does God insert these events at this point if they do not belong here chronologically?

When the seventh trumpet sounds, something of tremendous significance will happen. The seventh trumpet marks the finishing of the mystery of God which is one of the great events in the history of the human race. The mighty angel who came down from heaven in chapter 10 told John very clearly:

*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. (Rev 10:7)*

What is this mystery of God? What are the events which lead up to the finishing of this mystery? What is the key to this finishing of the mystery?

At the end of the sixth trumpet, the next event is this ending of the mystery of God, but before this takes place, God stops the action and takes us back to the critical events which involve this finishing of the mystery and He shows us how He raises up a movement and uses it to accomplish the work necessary to finishing the mystery.

It is clear that the events described in chapter 10 and the first part of chapter 11 do not occur at this point in time, they are something which happened earlier.



## The Little Book Movement



In Revelation chapter 10, God shows us the beginning of a movement which is to carry out a special work on the earth in the end-time. This movement arises from the study of the book of Daniel.

*And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he*

*set his right foot upon the sea, and his left foot on the earth . . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever . . . . that there should be time no longer: (Revelation 10:1-6)*

What John saw is almost a carbon copy of what Daniel saw in the final vision described in his book. However, there are a few significant differences. The most obvious ones are that whereas Daniel's vision speaks of things to be fulfilled in the future, John's vision speaks of the time having arrived for those things to be fulfilled. In other words, John's vision shows the fulfillment of what Daniel prophesied.

Let us briefly compare what Daniel saw with what John saw:

### DANIEL SPEAKS AT THE END

*And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever . . . . And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time*

*of the end. (Daniel 12:7-9)*

The comparison chart on the next page shows us beyond a shadow of a doubt that Revelation 10 is the fulfillment of Daniel 12.

This mighty angel who came down to John in Revelation 10 had a little book open in his hand, this is the book of Daniel. Daniel was told to shut up the book until the time of the end, but now we see the book open in the angel's hand. John is told to eat this book and when he eats it, it is as sweet as honey in his mouth, but as soon as he eats it, it becomes bitter in his belly. At this point he is instructed to prophesy again before the people and nations of the entire world.

This represents the truth that at the time of the end God would raise up a movement on the earth which would arise as a result of the study of the little book of Daniel. The eating of the book represents the studying of the book. At first, the eating of the book is as sweet as honey. Those who study the book are overjoyed at what they see there, but later, when the information is properly digested – when they come to a better understanding of what they have studied, their experience is a bitter one. In spite of this, out of this experience they receive a message to take to the entire

<u>DANIEL 12</u>	<u>REVELATION 10</u>
Shut up the words, <b>seal the book</b> ,	A little <b>book open</b>
To the <b>time of the end</b>	There should be <b>time no longer</b>
The man clothed in linen, which was <b>upon the waters of the river</b>	The angel stood <b>upon the sea and upon the earth</b>
Held up <b>his hands to heaven</b>	Lifted up <b>his hand to heaven</b>
<b>Sware by him that liveth for ever</b>	<b>Sware by him that liveth for ever</b>
The words are closed up and sealed till the time of the end.	Prophecy again before many people.

world. This movement and this message are the key to the finishing of the mystery.

There is no movement on earth which fulfills this prophecy as strikingly as the Advent movement. The intense study of the book of Daniel by the William Miller movement of 1833-1844, led hundreds of thousands of sincere Christians to believe that Jesus would return to earth in October of 1844. This experience which arose out of a misinterpretation of Daniel 8:14 was as "sweet as honey" to those believers, but of course when their expectations were disappointed and they discovered how wrong they were, it was "bitter in their bellies." But it was out of this bitter disappointment that a movement arose with a special message to prepare God's people for the finishing of the mystery. Here are the key identification marks of this movement:

1. It began with an intense study of the prophecies of Daniel
2. The initial study of these prophecies brought great joy to those who were studying.
3. This joy changed to bitterness when they were disappointed.
4. Out of this traumatic experience a movement arose with a unique message to be given to the world.

Go back to the previous articles in this series, and we will find what this message is really about. Essentially, it focuses on the great pre-advent judgment described in Daniel 7. It is during this

judgment that the glory of Christ is to be finally seen in His people in all its fullness, it is in this judgment that Christ's government will finally be vindicated and He will receive His everlasting kingdom, it is during this judgment that the gospel will finally be preached to all the world in its beauty and purity and God's work will be finished. Out of that sweet-bitter experience, God raised up a movement that He will use to accomplish this final work.

God illustrates this work of judgment again, very clearly in Revelation 11:1,2.

*And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. (Revelation 11:1-2)*

Here we see that the temple, God's church is measured. This clearly has to do with the judgment. Notice, those in the outer court are not to be measured or judged. This pre-advent judgment is primarily a demonstration of what Christ has accomplished in His people through the gospel, it does not have to do with those who are not Christians. They will be judged at a later time.

Let me be very clear: The Seventh-day Adventist Church is an institution which has arisen out of that movement. To-

day, it is the most visible, the most recognized expression of the movement which arose in 1844. Because of this, many equate the SDA organized church with the movement which God raised up, however, this is a faulty conclusion. God did not raise up a denomination, He raised up a movement, there is a very important difference between both things. A denomination is a human organization with boundaries and limitations which are strictly controlled by men and human governing bodies. In fact, every denomination on earth operates by the permission of the governments of the countries in which they exist. They are systems which are controlled by men and therefore the beliefs and practices of these denominations are corrupted by the worldly ambitions and perspectives of the men who are in control of these systems. The SDA Church is no exception to the rule. The SDA Church was organized and denominated out of the movement which arose from the study of the book of Daniel, but *it is not that movement!*

I would describe the SDA organization as an offshoot from the movement which God started. The goals, the beliefs, the perspectives of that movement have all been perverted in the SDA denomination. I would compare it to how God started the apostolic Church as a movement led by the holy spirit, controlled by God, its ministers and apostles empowered by the holy spirit and sent out by God Himself, yet that church became so corrupted, so diverted from its original principles that it outwardly morphed into the Roman Catholic Church. The Roman Catholic Church is as different from the apostolic church as night is from day, yet it arose from that movement and claims to be the same church because it has organizational connections, even though spiritually, there is no similarity between both entities.

It is the same thing with the SDA Church. This organization is not the same thing as God started in 1844. If we wish to find that original movement we have to go back to the spirit, the principles, which existed at the beginning.



# The Two Witnesses



*And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. (Rev 11:3-6)*

Who are these two witnesses? Some believe that they represent Moses and Elijah and believe that these two prophets will appear on the earth in the last days. Others suggest that these two witnesses represent the two divisions of the Bible, the Old and the New Testament. Careful examination of the facts will lead us to another conclusion.

First of all these witnesses are said to be the two olive trees and the two candlesticks which stand before the God of the earth. This is not the first time that we see these two witnesses mentioned, the prophet Zechariah is the first one who wrote about them

*Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side*

*thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. (Zechariah 4:11-14)*

This makes it clear that the two witnesses cannot be the Old and the New Testament because they already existed hundreds of years before the New Testament was written from the days of Zechariah. These two witnesses were already standing “by the Lord of the whole earth.”

It seems clear that God is directing us to the ministry of Elijah and also Moses. The abilities of these two prophets point in that direction. They have power to shut heaven so that it will not rain and to send fire to destroy their enemies. Only the prophet Elijah ever did these things. They also have power to smite the earth with plagues and this is a clear reference to the ministry of Moses who was used by God to send 10 plagues on Egypt. This is why some insist that these two prophets are Moses and Elijah.

In the last book of the Old Testament there is a prophecy concerning Moses and Elijah. The prophet Malachi wrote:

*Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. (Mal 4:4-5)*

This prophecy has already had a partial fulfillment in the ministry of John the Baptist. Jesus told us that if we would accept it, John was the Elijah who was to come, and the angel who announced his birth declared that he would go in “the spirit and power of Elijah” (Luke 1:17). We see then that it is not the prophets themselves who are to come, but that the spirit which moved these prophets is to be manifested again on

the earth in God’s chosen vessels. So the question is, why two witnesses? Malachi hints at the answer and we find it in several other places.

Moses is predominantly remembered as the prophet of the word of God, the prophet of the law. This is the great mark of Moses’ ministry, in spite of the many mighty miracles which God did through him.

*For the law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17)*

Elijah, on the other hand, is remembered as the prophet of mighty miracles. He shut up heaven for 3 ½ years, He raised the dead to life, He called down fire from heaven on more than one occasion, he mightily vindicated the name of God. He is the prophet of fearless courage accompanied by mighty works.

So these two witnesses represent the work of God on the earth in the end of time through two agencies, the word of God (represented by Moses) and the spirit of God (represented by Elijah). Of course, these agencies will work through God’s people, but still, it will be these two “prophets” who will be doing the work. These are the two anointed ones who stand before the Lord of the earth. It is by His word and His spirit that God has accomplished His mighty works in all ages and it will be no different at the end of time. Jesus Himself testified clearly that the word and the spirit are the two witnesses.

*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39)*

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (John 15:26)*

To testify, means to bear witness to something. Jesus says that the two things which bear witness of Him are the Scriptures (the word) and the spirit, so when everything is taken into account it is evident that these two wit-

nesses are the word of God and the spirit of God.

*And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (Revelation 11:7)*

This verse brings us to the end of human probation. The bottomless pit is mentioned four times in the book of Revelation. It is not a literal place but represents a spiritual condition. When a person falls into a pit without a bottom there is no hope for them, it is forever too late. Each time we see this phrase, “the bottomless pit,” mentioned it indicates that we have reached the place where grace has come to an end for the human race, there is no more hope.

When grace comes to an end there will be a manifestation of the greatest wickedness that this planet has ever seen. At this time the beast will re-emerge, he will return to dominance and power. He is then described as “the beast from the bottomless pit,” or the kingdom which arises from a condition where God has departed. This anti-God power will make war against the word of God and the spirit of God and will bring all Christian witness to an end. God’s people will be in hiding, all efforts to share the gospel with others will no longer be possible. The two witnesses have been “killed” in the sense that they no longer have any effect on the people of planet earth.

*And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Revelation 11:8)*

In this verse God shows us clearly what the conditions will be at this time when human probation closes. God says that they two witnesses will be killed under conditions which spiritually are equal to Sodom, Egypt and Jerusalem at the time of Christ’s death. In other words, if we wish to understand what things will be like on earth at the end, we need to look at the spiritual state of these three powers.

**SODOM:** Brazen immorality, Sexual

licentiousness – In particular, homosexuality

**EGYPT:** Barefaced rejection of God’s authority

**JERUSALEM (at the time of Christ’s death):** A condition where the spirit of God has departed. God’s work is declared to be evil and is destroyed. Grace has ended.

So to sum it up, God’s work on earth will come to an end when the people of earth have embraced brazen, barefaced homosexual behavior, are utterly contemptuous of God and His authority and have rejected the work of God’s spirit among them, labeling it as evil. It is very evident that this is the attitude which already envelops the world. We are very, very near to the end.

It is interesting too to see how these three apostate conditions point to three things which are involved in this last crisis. The conditions of Sodom (barefaced sodomy) suggest what the mark of the beast may be, the conditions of Egypt (blasphemy) suggest what the name of the beast may be and the conditions of Jerusalem at the times of Christ’s crucifixion (the rejection of the work of God), suggest what the number of the beast may be.

#### THE WITNESSES RESURRECTED

*And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. (Revelation 11:11-12)*

When human probation closes the truth has been killed. God’s word and spirit will no longer have any effect in saving the people of the world. For three and a half days there is rejoicing, the planet exults in the fact that the small group which has been a thorn in the flesh of brazen sinners has been silenced. Sentenced to death, God’s people are in hiding. There is no longer any opportunity or need of sharing the gospel.

It is at this time that the plagues begin to be poured out upon the earth. After

three and a half days, the word of God suddenly comes alive again, but this time, not to save men’s souls. As the plagues begin to fall, the people of the earth see the things which have been prophesied by God’s people coming to pass before their eyes in devastating fashion. As they experience the terrible effects of the plagues, they are compelled to recognize that the word which they condemned and rejected is true. As much as they hate it, they cannot deny the evidence that the two witnesses have testified to the truth. In this way, the witnesses come back to life, but of course, it is too late for anyone to be saved, every person has already made his choice and this new conviction is not a conviction which leads to repentance, but only a reluctant admission of the truth, similar to the confessions of Esau and Judas.

*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15)*

The blowing of the seventh trumpet marks the end of the work of salvation. God’s people have passed through the fire, including the 7 last plagues. They have passed through “the great tribulation” and have “washed their robes and made them white in the blood of the Lamb.” Now the image of Christ is perfectly reproduced in them and the mystery of God, the experience of reproducing Christ in His people is finished. In heaven, Christ receives His kingdom and prepares to return to gather His people to Himself.

*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: (Revelation 11:19)*

The ark is the symbol of the covenant. God dwells in His people, they possess His nature. This experience, the very essence of the New Covenant has been perfected in them. Now they are finally fit to live with Him. Jesus is about to return to take them home to Himself. Even so, come, Lord Jesus.



# Campmeeting Report



The restoration Ministries Campmeeting for 2016 was a wonderful experience. We were blessed in every way possible and the only regret at the end was that we had to bring it to a close and to return to our homes.

The campmeeting was held at our own campsite for the second year running, but this year our facilities were much improved over last year. We now have a very nice meeting room which accommodates close to a hundred people although if the Lord tarries we hope to have a bigger room in the future where we can accommodate more. Most of those who attended stayed in tents but the option was there to sleep in the meeting room if anyone did not have a tent. As time progresses we hope to construct two small dormitories to assist with accommodations.

We intend to use this facility to host meetings of different kinds several times per year and among the plans which we have will be the hosting of short seminars where we will have an intensive training program teaching people the key aspects of the gospel especially as applied to the last days.

## FELLOWSHIP

We had about 80-90 people present at the meetings on Sabbath, not as many as we had last year but ultimately, this was a blessing because our meeting

room really could not have accommodated more. What stood out for me was the spirit of brotherhood and fellowship which pervaded the entire atmosphere. There were people from St. James, St. Elizabeth, St. Catherine and Manchester. In addition we had Sisters Cristina and Shernette and brother Andrew, all from Canada, Brothers Ken and Lennie from the USA, Brother Oliver from Germany and Brother Vlad from Romania. In spite of the fact that we came from many different backgrounds we blended together as one family.

## THE WEATHER

Last year our weather was disastrous. It rained often with very strong winds and not only were a couple of tents destroyed by the winds but a lot of people were uncomfortable because of leaking tents. Our makeshift meeting room was constantly being wiped because of the mud being tracked in. This year, God blessed us with near perfect weather to go along with our better facilities. The only glitch was on the first night when we had very strong winds which flattened a few tents, but after that, the wind calmed down, the tents were re-erected and there was not a drop of rain. It was all bright and sunny to match the mood of the campmeeting.

## THE MESSAGES

Different speakers had different em-

phases of course, but our overall theme was, "In spirit and in truth," and several of the messages centered around this subject. The Lord blessed us with deeper insights into Righteousness by faith especially as looked at from a clearer understanding of what "spirit" means and what "truth" means.

As we contemplate on the things which God has emphasized at this camp we are stirred with the realization that the word of God is a resource whose depths cannot be plumbed. There is no end to the supply of truth which keeps emerging from the word of God. It has been close to eleven years since we were given a greater understanding of what it means that Christ is our Righteousness. What a journey it has been in the discovery of truth! Amazing and wonderful things have opened up to our minds and there is no diminishing of flow of truth. Every day God gives clearer vision.

We glorify and thank God for the blessings of our campmeeting this year. Each year we contemplate whether or not there will be another because the signs of the end grow more ominous every moment. Like Paul we can say, "we desire to be absent from the flesh and to be present with the Lord." But if He tarries, we look forward to meeting again next year for an even more blessed campmeeting.



# Camp Images







# Coconut Milk

Lenworth Frankson



Coconut milk could be considered a “miracle liquid” simply because coconut milk’s nutrients offer the ability to build up the body’s immune defenses and prevent disease. Coconut milk along with coconut oil and coconut water are among the world’s healthiest foods.

Coconut milk is not actually milk as we normally think of it but rather the liquid naturally found inside of the mature coconut stored within the white flesh or meat of the coconut. When this white fleshy part, even if it is hard, is blended or grated and then strained, the result is a thick white milky liquid called “coconut milk”. Coconut water on the other hand, is the clear but sometimes cloudy liquid inside the coconut. As a coconut matures, more of the water inside is replaced with coconut meat, so mature coconuts tend to be better producers of coconut milk, while younger coconuts, around five–seven months, are the best producers of coconut water. Coconut water is higher in sugar and certain electrolytes, while coconut milk is higher in healthy saturated fatty acids and calories.

The coconut meat can be used to make virgin coconut oil. Chemicals and high heating are not necessary in refining, since the natural, pure coconut oil is very stable with a shelf life of several years.

## NUTRITION FACTS

Coconut milk contains beneficial fat called *lauric acid*, a medium-chain fatty acid that is easily absorbed and used by the body for energy. Coconuts’ fatty acids are primarily saturated fats, but the cool thing is that it won’t raise your cholesterol levels and cause heart dam-

age. Instead, these fatty acids are known to actually do the opposite; lower cholesterol levels, improve blood pressure, and prevent heart attacks or a stroke. Full-fat coconut milk is high in calories so be careful of the serving size. To be honest, I personally do not count calories from coconut milk but it is always a good thing to do. I use it regularly, moderately, in cooking and baking because of the aroma, flavor and health benefits.

Full-fat coconut milk contains all of its natural fatty acids, while “light” coconut milks are strained to remove some of the fat, which creates thinner, lower-calorie milk. Coconut milk is completely free from dairy, lactose, soy, nuts or grains so it is a good option for anyone allergic to dairy, nuts or grain-based milks. Coconut milk is fully vegan and good for plant-based eaters.

A quarter cup of coconut milk has about:

- 138 calories
- 1.5 grams protein
- 2 grams sugar
- 14 grams fat
- .55 milligrams manganese (27 percent DV)
- .15 milligrams copper (8 percent DV)
- 60 milligrams phosphorus (6 percent DV)
- 22 milligrams magnesium (5.5 percent DV)
- 3.9 milligrams iron (5.5 percent DV)
- 157 milligrams potassium (4.5 percent DV)

## HEALTH BENEFITS

### 1. Heart Health

Coconut milk can help to improve your heart’s health by lowering blood pressure and cholesterol. The fatty acid found in coconuts is high and happens to be one of the best sources of lauric acid. About 50 percent of the fat in coconuts is lauric acid, which has antibacterial and antiviral activities.

One study found that when 60 healthy volunteers were given coconut milk porridge for five days a week for eight

weeks, their low density lipoprotein (*the bad cholesterol*) levels decreased while their “good” high density lipoprotein levels rose significantly. The researchers concluded “coconut fat in the form of coconut milk does not cause a detrimental effect on the lipid profile in the general population, and in fact is beneficial due to the decrease in LDL and rise in HDL cholesterol.”

Because coconuts contain minerals important for circulation and controlling blood flow, coconut milk is also useful for lowering blood pressure and keeping blood vessels flexible, elastic and free from plaque buildup. For example, magnesium may help fight stress and muscle tension while helping in circulation and keeping muscles relaxed. Magnesium is important for healthy heart function and preventing heart attacks.

### 2. Build Muscle and Lose Fat

Studies show that the medium-chain fatty acids in coconut milk can increase energy levels as well as help to enhance physical performance. After a vigorous workout or exercise our muscles need plenty of nutrients, including electrolytes like magnesium and potassium that are found in coconut milk. These elements are necessary to repair broken down tissue enabling them to grow back even stronger. Coconut milk’s healthy fat content also helps fill you up and prevent overeating or snacking throughout the day.

### 3. Prevents Fatigue

Coconut milk can also provide important minerals that are needed to maintain blood volume, regulate heart health, and prevent dehydration or diarrhea. During very hot weather after exercising or after being sick, electrolytes help to prevent exhaustion, heat strokes, heart problems, muscle aches or cramps, and low immunity. Coconut milk contains the types of medium chain fatty acids that are easily used by our brain for energy, without even needing to be processed through our digestive tract with bile acids like some other fats. Co-

conut milk's calories provide a quick and efficient source of healthy calories for the brain, which is actually primarily made up of fat and relies on a steady stream of proper function.

#### 4. Weight Loss

One study done by the School of Dietetics and Human Nutrition at McGill University mentioned that having a diet rich in medium chain fatty acids (*like coconut milk*) could result in a greater loss of body fat. Coconut milk's medium chain fatty acids can be considered an agent that helps in the prevention of obesity as well as encouraging weight loss. The fat contents in coconut milk helps to make you feel full and satisfied while assisting in the prevention of overeating, snacking, food cravings and potentially weight gain. Coconut milk also helps our digestive organs to function properly.

#### 5. Constipation Relief

A well-hydrated digestive tract is important for preventing or treating constipation. Coconut milk nourishes the digestive lining due to its electrolytes and healthy fats and improves gut health, preventing conditions like *irritable bowel syndrome*.

#### 6. Blood Sugar and Diabetes

The fat content of coconut milk can also help slow the rate at which sugar is released into the bloodstream, better controlling insulin levels and preventing a "sugar high" or worse, conditions

like diabetes. This is one reason why coconut milk is especially good to add to sweetened recipes, like desserts. Coconut milk's medium chain fats are also a preferred source of energy for the body rather than sugar.

#### 7. Joint Inflammation and Arthritis

Coconut milk can help to lower inflammation, which is associated with conditions like arthritis and general joint or muscle pains. Replacing refined sugars with coconut milk could be very helpful for people with arthritis because sugar is an inflammatory agent and often linked to low immunity, increase pain and swelling.

#### 8. Ulcers

Researchers found that coconut milk can help reduce the occurrence of ulcers even better than coconut water. Coconut milk can improve the health of the digestive system and promote digestion. It can relieve the symptoms of stomach ulcers and acid reflux disease as well. Coconut milk and coconut water actually have anti-ulcer properties, so drinking a few cups of fresh coconut milk or coconut water daily can be helpful. Coconut milk can give about 22% of the recommended daily allowance of iron. With such a high level of iron, it can help to treat anemia caused by iron deficiency.

Coconut milk is for sure a miracle food. Its benefits include a healthier cardiovascular system, antioxidants, promot-

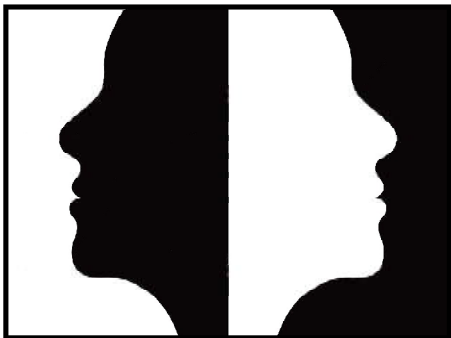
ing and improving digestion, controlling blood sugar and blood pressure levels, relaxing nerves and muscles as well as the reduction of inflammation. Due to its many uses and health benefits it is and has been a popular food source for millions throughout the world. In the past, because of its high fat content coconut milk had a bad rap but over the past few years, health officials have discovered and are promoting the many health benefits of coconut oil, coconut water and coconut milk. Coconut products are not as popular in North America as other countries and sometimes viewed as unhealthy because of the high fat content. However the cool thing is that the fatty acids in coconut milk are much different and healthier than those found in cows and goat milk.

There are many other health benefits that are not listed in this article due to limited space but it would be beneficial to research these and hopefully use them in the future. I grew up in a culture that still uses coconut oil and milk on a regular basis and I still enjoy using them when cooking. I also think they add great flavor to most dishes and pastries. If you haven't started using coconut milk when cooking, it is time to start! Start experiencing the goodness in coconut milk.



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## The Importance of The Two Adams



The doctrine of the Two Adams is the great key to understanding true righteousness by faith. This doctrine reveals the fact that true Christianity is based on "inheritance." So you ask, what do

we inherit? We inherit two things from each Adam. We inherit,

1. STATUS
2. NATURE

From the first Adam, all men inherit a STATUS of separation and alienation from God, as well as a corrupted, carnal, self-centered NATURE. (note, we do not inherit guilt. Guilt is not transferable)

From the second Adam, those who are born again, inherit a STATUS of reconciliation to God, union with Him, and a spiritual NATURE, pure, loving and unselfish.

This is essentially what salvation is about, we receive a new STATUS, a new relationship with God, and we receive a new NATURE, a new life with different impulses, different desires, different attitudes. We receive this new STATUS and this new NATURE when we are born again, and this new birth takes place when we receive the holy spirit which God gives to us when we have received Christ by faith, as Lord and supreme King in our lives.

In the thinking of many Christians, salvation has to do with character development, rather than with inheritance of nature. In fact, they claim that our na-

ture never changes until Christ returns and these bodies are transformed. This is a major misconception and it is based on ignorance of the fact that we possess both a spiritual and a physical nature. It is true that the physical nature will not change until the coming of Christ, but the spiritual nature must change now, or else we cannot be saved.

There is a change of nature, accomplished instantly at the new birth by the holy spirit, but many of these brethren deny this, instead, what they see is that we are given a commission to “develop character.” Nature remains unchanged, but we have to work on our characters and essentially, that character development becomes the basis of our salvation.

So the idea is, Jesus gives us a clean slate by taking away guilt, and then He

commands us to keep it clean and to build on what He has done in forgiving us. If we maintain the clean slate then we will be saved (eventually). Jesus helps us by giving us the aid of the holy spirit, but essentially, salvation is a process, a lifelong struggle to attain the mark. It is not an event which takes place at the beginning, it is a reward at the end, which depends on how we behave on the journey. Naturally, those who embrace this concept rarely, if ever, speak of the new birth. They will constantly emphasize the struggle against sin and are uncertain about whether or not they have salvation now.

Salvation has thus been regarded as simply a “legal status,” rather than a living transformational experience. After the legal status is achieved, then comes the process of working out the actual salvation by the hard work of “character development.”

Of course character development has a place, it is the process by which we grow up into Christ and become more and more like Him, but is character development the basis of salvation, or is it birth which determines our destiny? Is it about effort, or is it about identity?

Many Adventists focus more on character development than upon obtaining the inheritance of nature. Therefore in much of Adventism, the missing emphasis is the new birth. The emphasis is character development. The end result is, legalism, a focus on one’s own works, rather than an obsession with Christ.



### ***Open Face***

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