A Biblical Model Testing Visions And Dreams In Christian Ministry In The Bahamas

Wilfred T. Adderley Sr.
Andrews University

Recommended Citation
https://digitalcommons.andrews.edu/dmin/387

Follow this and additional works at: https://digitalcommons.andrews.edu/dmin

Part of the Practical Theology Commons
Thank you for your interest in the

Andrews University Digital Library
of Dissertations and Theses.

Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author’s express written permission. Thanks for your cooperation.
ABSTRACT

A BIBLICAL MODEL TESTING VISIONS AND DREAMS
IN CHRISTIAN MINISTRY IN THE BAHAMAS

by

Wilfred T. Adderley Sr.

Adviser: Bruce L. Bauer
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: A BIBLICAL MODEL TESTING VISIONS AND DREAMS IN CHRISTIAN MINISTRY IN THE BAHAMAS

Name of researcher: Wilfred T. Adderley Sr.

Name and degree of faculty adviser: Bruce L. Bauer, DMiss

Date completed: August 2011

Problem

A survey conducted in Nassau, Bahamas, between December 2004 and January 2005, showed that of those surveyed, 80 percent believed in visions and dreams. This supports the idea that culturally, the majority of Bahamians accept most visions and dreams as divine in nature. However, many pastors show fear and doubt toward church members who are having such experiences which are viewed as wholly psychosomatic.

Method

The task of this dissertation is to develop and implement a biblical model for testing present-day visions and dreams. The model will be based on Bible principles and
will be evaluated to determine its value among pastors and church members in Christian ministry in the Bahamas primarily, and in other fields of the Christian church.

Results

The results of the field-study indicated that in three different surveys conducted the biblical model was evaluated as: (1) ‘very helpful’ by 86% of the conference workers including, administrators and pastors; (2) ‘helpful’ by 93% of persons from mixed cultures, that is, North America, Africa, Jamaica, and Puerto Rico; and (3) ‘very helpful’ by 40% and ‘helpful’ by 28% of persons who responded in a random survey. Pastors are open to seminars and the use of the model within their churches.

Conclusions

Among the seven church groups surveyed it was unanimous that present-day visions and dreams are to be tested according to the Bible (Deut 13:1-5; 18:15-22; Jer 28:9, 32; Matt 7:15-22; and 1 John 4:1-3) in order to ascertain the true from the false. Testing visionary manifestations will affirm that God continues to speak to humans today by these means of communication in fulfillment of Joel 2:28-32.
A BIBLICAL MODEL TESTING VISIONS AND DREAMS
IN CHRISTIAN MINISTRY IN THE BAHAMAS

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Wilfred T. Adderley Sr.
A BIBLICAL MODEL TESTING VISIONS AND DREAMS
IN CHRISTIAN MINISTRY IN THE BAHAMAS

A project dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
Wilfred T. Adderley Sr.

APPROVAL BY THE COMMITTEE:

__________________________________________
Adviser,  
Bruce I. Bauer

__________________________________________
Director, DMin Program  
Skip Bell

__________________________________________
Martin F. Hanna  
Dean, SDA Theological Seminary
Denis Fortin

__________________________________________
Bruce Moyer  
Date approved
DEDICATION

To the memory of my parents
Pastor Roger G. Adderley and Corlesta E. A. Adderley

To my wife Sheila for her
Total support, love, interest, and encouragement to the end

To my sons Wilfred Jr. and Matthew
To all of my siblings: Maxine, Kenneth,
Richard, Gladstone, Miriam, Anthony, Philip, Hilda
Ruth and Martha (deceased)

To all of my nieces and nephews
Their husbands, wives, and children
Also to all the grandchildren to
the third and fourth generation
Family
Church
Nation
# TABLE OF CONTENTS

LIST OF ABBREVIATIONS .......................................................................................... vii

ACKNOWLEDGMENTS ................................................................................................. viii

Chapter

I. INTRODUCTION ................................................................................................. 1

   Purpose for the Dissertation ................................................................. 1
   Statement of the Task .............................................................................. 2
   Justification for the Dissertation .......................................................... 2
   Definition of Terms .................................................................................. 3
   Limitations of the Dissertation ............................................................... 4
   Methodology ............................................................................................... 5
   Project Outline ......................................................................................... 5

II. A BIBLICAL FOUNDATION FOR VISIONS AND DREAMS ....................... 7

   The Continuity of the Gift of Visions and Dreams ............................. 7
      How God Communicated Before Sin ............................................ 7
      Face-to-Face Communication ....................................................... 8
      Angelic Mediums of Communication ............................................ 9
      How God Communicated After Sin .............................................. 9
      Through the Prophetic office ....................................................... 10
      Through Visions and Dreams ....................................................... 12

   Selected Biblical Narratives of Visions, Dreams, and Angelic
   Appearances .......................................................................................... 14
      Old Testament Narratives .............................................................. 15
         Patriarchs .................................................................................... 16
         Prophet and Prophetess ........................................................... 29
         Kings ......................................................................................... 35
         Common Citizens ....................................................................... 42

   New Testament Models .......................................................................... 48
      During the Time of Christ .............................................................. 49
         Zacharias’s Vision of an Angel (Luke 1:11-20) .......................... 50
         The Dream of the Three Wise Men (Matt 2:12) ................. 53
         Pilate’s Wife’s Dream of Christ (Matt 27:19) ...................... 55
      During the Time After Christ’s Ascension .................................. 58
         Cornelius’ Vision of an Angel (Acts 10:3-7) ....................... 60
### III. HISTORICAL EXAMPLES AND EVALUATIONS OF VISIONS AND DREAMS

- Ananias’ Vision of Christ and Saul (Acts 9:10-17) ........................................ 63
- Additional Biblical Characteristics of True Visions and Dreams .................. 65
  - Personal Messages in Visions and Dreams........................................... 67
  - Mission and Call to Ministry in Visions and Dreams............................... 67
  - Ministry—Roles of Christ in Visions and Dreams.................................... 68
- Characteristics of True and False Visions and Dreams................................ 68
  - Characteristics From the Fall of Humans.............................................. 69
  - Characteristics From King Saul’s Encounter......................................... 70
  - Characteristics From Jeremiah’s Encounter.......................................... 71

### III. HISTORICAL EXAMPLES AND EVALUATIONS OF VISIONS AND DREAMS

- III.1. During the Ante-Nicene Fathers............................................................. 73
  - Replacing the Prophetical Office......................................................... 73
  - Reaffirming the Prophetical Gift......................................................... 74
- III.2. During the Reformation........................................................................ 75
  - Martin Luther’s Vision of God’s Voice in Rome..................................... 75
  - John Wesley’s Account of: A Vision of the Judgment................................ 78
- III.3. During the Advent Awakening ............................................................ 81
  - William Miller’s Vision Encounter....................................................... 82
  - Ellen White’s Vision of the True Sabbath.............................................. 86
  - Conflicting Visionary Experiences Among Early Adventists.................... 89
- III.4. During Early and Pre-Modern Civilizations: Dream Theories .............. 94
  - Dream Theories Historical Survey: 3000 BC–AD 1550............................ 95
  - Freud’s Theory on Visions and Dreams: 1850........................................ 97
  - Fromm’s Theory on Visions and Dreams: 1950....................................... 98
  - Azerinsky’s Theory on Dream Sleep: 1953............................................ 99
  - Dream Theories and Biblical Evaluation............................................... 100
- III.5. During the 20th and 21st Centuries ..................................................... 102
  - Visions and Dreams Among Muslims..................................................... 102
  - Visions, Dreams, and Angelic Appearances From Adventist Publications................. 105
- III.6. Survey Questionnaire #1 ..................................................................... 113
  - Answers to Questionnaire #1................................................................. 114
  - Discussion on Questions From Questionnaire #1................................... 118
- IV. FIELD STUDY OF PRESENT DAY VISIONS, DREAMS, AND ANGELIC APPEARANCES .......................................................... 113
  - Interview Questions Among Bahamians................................................. 122
  - Answers to the Interview Questions...................................................... 123
  - Analysis of the Interview Questions..................................................... 126
  - Interview Questions Among Mixed Cultures.......................................... 127
  - Answers to the Interview Questions...................................................... 127
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AKJV</td>
<td>Authorized King James Version</td>
</tr>
<tr>
<td>BPTT</td>
<td>Biblical Prophetic Testing Tools</td>
</tr>
<tr>
<td>KJV</td>
<td>King James Version</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>NT</td>
<td>New Testament</td>
</tr>
<tr>
<td>MSB</td>
<td>Master Study Bible</td>
</tr>
<tr>
<td>OT</td>
<td>Old Testament</td>
</tr>
<tr>
<td>SDA</td>
<td>Seventh-day Adventist</td>
</tr>
<tr>
<td>SDABC</td>
<td><em>Seventh-day Adventist Bible Commentary</em></td>
</tr>
<tr>
<td>SDABD</td>
<td><em>Seventh-day Adventist Bible Dictionary</em></td>
</tr>
<tr>
<td>SEBTM</td>
<td>Seven Elements Biblical Testing Model</td>
</tr>
</tbody>
</table>
ACKNOWLEDGMENTS

I acknowledge the following individuals for their most valuable time and support. Dr. Bruce and Linda Bauer who greatly assisted me in this venture have shown their love for helping persons like me to succeed. Dr. Martin and Henrietta Hanna gave moral and spiritual support to me during this study. Dr. Delyse Steyn’s interest in this dissertation project gave me inspiration and insights into the presentation of this needed study in the field of human communications. As principal readers of this work their judgments have made it possible for other readers to share in the value and inspiration of the research.

I acknowledge with gratitude the assistance of the James White library staff, especially Mildred, Wanda, Keniesha, Kayla, Steven, Enoch, Olaotse, Kenita, Mestawet, and my friends: Yong Hwan from Korea, and Abelardo from South-America, who with patience allowed me the time to get that last bit of research or a much needed book for my use that night. Their favorite line of communication was “the library is closing in thirty minutes, books must be checked out at the circulation desk, and all computers will be shut down in fifteen minutes so please save your work.” This announcement always presented a challenge that “time is running out.” In this regard I truly appreciate the typing skills of my secretary, Taniesha, and the assistance of Pastor Dwight Nelson and Karen Toms.

I acknowledge the assistance of the Cruise with a mission team led by Jose and all those persons who took the surveys, interviews, and responded to personal questions on the subject of “visions, dreams, and angelic appearances.” Without their testimonies and input this work would not have the practical, present day, and cultural approach that gives the presentation unity and international appeal. All humans are visionary on a daily basis.
I acknowledge and commend persons who provided a support family for me to enjoy “home while away from home” such as: Ken and Lynette, Vivienne and Jean, Leeroy and Lorraine, Margaret and Lisa, Rita and Yvonna, Muta and Christine, Gordon and Kristine, along with the members of the South Bahamas Conference of Seventh-day Adventists who prayed and encouraged me to trust God and stay focused.
# TABLE OF CONTENTS

LIST OF ABBREVIATIONS ........................................................................................................ vii

ACKNOWLEDGMENTS ........................................................................................................... viii

Chapter

I. INTRODUCTION ............................................................................................................. 1

  Purpose for the Dissertation ............................................................................................... 1
  Statement of the Task ......................................................................................................... 2
  Justification for the Dissertation ....................................................................................... 2
  Definition of Terms ........................................................................................................... 3
  Limitations of the Dissertation .......................................................................................... 4
  Methodology ...................................................................................................................... 5
  Project Outline .................................................................................................................. 5

II. A BIBLICAL FOUNDATION FOR VISIONS AND DREAMS ........................................ 7

  The Continuity of the Gift of Visions and Dreams .......................................................... 7
  How God Communicated Before Sin .............................................................................. 7
    Face-to-Face Communication ......................................................................................... 8
    Angelic Mediums of Communication ........................................................................... 9
  How God Communicated After Sin ................................................................................ 9
    Through the Prophetic office ......................................................................................... 10
    Through Visions and Dreams ....................................................................................... 12

  Selected Biblical Narratives of Visions, Dreams, and Angelic Appearances ................. 14
    Old Testament Narratives ............................................................................................. 15
      Patriarchs ...................................................................................................................... 16
      Prophet and Prophetess .............................................................................................. 29
      Kings ............................................................................................................................. 35
      Common Citizens ....................................................................................................... 42

  New Testament Models ..................................................................................................... 48
    During the Time of Christ ............................................................................................. 49
      Zacharias’s Vision of an Angel (Luke 1:11-20) .......................................................... 50
      The Dream of the Three Wise Men (Matt 2:12) ......................................................... 53
      Pilate’s Wife’s Dream of Christ (Matt 27:19) ............................................................... 55
    During the Time After Christ’s Ascension .................................................................... 58
      Cornelius’ Vision of an Angel (Acts 10:3-7) ............................................................... 60
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Analysis of the Interview Questions</td>
<td>131</td>
</tr>
<tr>
<td>Random Survey</td>
<td>132</td>
</tr>
<tr>
<td>Answers to the Random Survey</td>
<td>132</td>
</tr>
<tr>
<td>Analysis of the Random Survey</td>
<td>134</td>
</tr>
<tr>
<td>Case Studies of Present-Day Visions, Dreams, and Angelic Appearances</td>
<td>135</td>
</tr>
<tr>
<td>Present-Day God-Given Visions</td>
<td>135</td>
</tr>
<tr>
<td>Present-Day God-Given Dreams</td>
<td>148</td>
</tr>
<tr>
<td>Present-Day Angelic Appearances</td>
<td>159</td>
</tr>
<tr>
<td>Case Studies of False Dreams, Visions, and Angelic Appearances</td>
<td>164</td>
</tr>
<tr>
<td>Present-Day False Dreams</td>
<td>164</td>
</tr>
<tr>
<td>Present-Day False Visions</td>
<td>167</td>
</tr>
<tr>
<td>Present-Day False Angelic Appearances</td>
<td>168</td>
</tr>
<tr>
<td>Categories of God-Given Visions, Dreams, and Angelic Appearances</td>
<td>169</td>
</tr>
<tr>
<td>Test and Evaluation of the Case Studies</td>
<td>171</td>
</tr>
<tr>
<td>V. SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS</td>
<td>173</td>
</tr>
<tr>
<td>Summary</td>
<td>173</td>
</tr>
<tr>
<td>Recommendations</td>
<td>178</td>
</tr>
<tr>
<td>Conclusion</td>
<td>179</td>
</tr>
<tr>
<td>Appendix</td>
<td></td>
</tr>
<tr>
<td>A. QUESTIONNAIRES AND SURVEYS</td>
<td>182</td>
</tr>
<tr>
<td>B. DREAMS AND OLD SAYINGS IN BAHAMEAN CULTURE</td>
<td>191</td>
</tr>
<tr>
<td>C. CONSENT FORMS</td>
<td>192</td>
</tr>
<tr>
<td>D. LETTERS</td>
<td>194</td>
</tr>
<tr>
<td>E. PASTOR TAYLOR’S EXPERIENCE</td>
<td>195</td>
</tr>
<tr>
<td>REFERENCE LIST</td>
<td>198</td>
</tr>
<tr>
<td>VITA</td>
<td>202</td>
</tr>
</tbody>
</table>
CHAPTER 1

INTRODUCTION

Purpose of the Dissertation

There are differences of opinion among pastors, church officers, and members in Christian churches, especially among Seventh-day Adventists in the Bahamas, regarding visions and dreams. Yet, various “divine revelations” are reportedly being experienced by many church members. A survey conducted in Nassau, Bahamas between December 2004 and January 2005 showed that 80 percent of church members surveyed believed in visions and dreams. This supports the idea that, culturally, most Bahamians accept visions and dreams as divine in nature. However, many pastors show fear and doubt toward persons having such experiences, which are often viewed as wholly psychosomatic.

In Joel 2:28, God has promised in these last days to speak to His people through visions and dreams. Hence, if pastoral leadership rejects present day visions and dreams that are experienced by their members, while ignoring the biblical test for spiritual manifestations (1 John 4:1-3) with true prophets (Deut 18:15-22, Num 11:16, 17, 25-29 and Jer 28:9), they may be rejecting many true messages for present-day situations and events that God is sending to His Church. Joel 2:32 says that God shall call “A Remnant” which is the Remnant of Revelation 12:17. This study will show why the Remnant or the Christians today are experiencing true visions and dreams.
Statement of the Task

The task of this dissertation is to develop and implement a biblical model for testing present day visions and dreams. The model will be evaluated to determine its impact on pastors and church members involved in Christian ministry in the Bahamas.

Justification for the Dissertation

This research is necessary since many church members are experiencing visions and dreams which they believe are God-given because these visionary encounters affect many areas of their lives and many of them are being fulfilled. For example, a pastor’s wife dreamed that a voice said: “Tell your sons to read Patriarchs and Prophets without delay and follow its teachings, or it could be fatal.” Within that week her son suffered from food poisoning but survived, and the doctor told them that if he had delayed getting help he would have died. The son began reading the book and concluded he should become a vegetarian. Another pastor’s wife dreamed she was surrounded by angry dogs but instead of trying to get away, she stood up to them quoting scriptures and they backed off. Within that week she calmly faced a problem at work which normally would have caused pain and distress just like she felt because of her fear of dogs.

Having the experience of seeing many dreams fulfilled, this researcher believes that according to Joel 2:28-30, God is in these times pouring out His Spirit upon His people so that they would give better and wider service in Christian ministry.

This research will encourage many pastors to ask, “What is God saying?” rather than questioning if God is communicating with church members through visions and dreams today. If the Spirit of God is grieved and God stops communicating with humans,
then the church would be disadvantaged at the world’s most crucial hour, the end of time.

B. Bauer (2010) says: “The body of Christ is hindered...by not being more open and accepting of dreams and visions as a means of guidance and encouragement” (p. 1). This research will also show the value of God-given visions and dreams in Christian ministry and provide principles for testing present day visions and dreams to equip believers to distinguish the false from the true.

**Definition of Terms**

All definitions are quoted or paraphrased from *Webster’s Third New International Dictionary* (Gove, 1986), except for dream, prophet/prophetess, and vision which are from the *SDA Bible Dictionary*, 1979 ed.

*Analyze:* to ascertain the components of, or separate into component parts.

*Apply:* to make use of as suitable or relevant; rule: to each situation for a purpose.

*Apparition:* means (i) appearance—a supernatural appearance, the act of becoming visible or (ii) epiphany—an appearance or revelatory manifestation of God or a divine being, e.g., Jesus at the transfiguration.

*Dream/Vision:* The terms “dream and vision” are at times used synonymously but for this dissertation, dream stresses something seen while a person is asleep, whether during the night or any other time. *Vision:* means “appearance or sight” a supernatural means by which God communicates His will to His servants the prophets. A vision may come in waking moments by day or it may come at night (Dan 10:7; Num 12:6).

*Element:* the first part; a component part; an ingredient; essential point.

*Evaluate:* to examine and judge concerning the worth, quality, significance, amount, degree or condition of: Appraise, Rate.
Impression: means ‘the act or process of impressing’, a feeling of influence. For example, the Holy Spirit ‘convicts’ all men and Satan ‘tempts all men’.

Manifestation: means the act or process of display or expression; a divine act by God or Satan made visible to men.

Principle: a foundational truth or law; a moral rule or settled reason of action.

Prophet/Prophetess: a man or woman called of God to fulfill a prophetic office. The gift of prophecy or predicting the future was bestowed on prophets and prophetesses.

Spiritualism: means the workings of Satan and his angels geared to deceive and to over-power or possess.

Test: a process that reveals inherent qualities…designed to negate or confirm.

Tool: an instrument by which something is affected or accomplished.

Trance: is when the mental processes are predisposed to the communications of a supernatural power; when the conscious mind is taken over supernaturally.

Visionary: capable of seeing visions, seeing things before they happen, hearing God’s Voice, or anything existing in the context with a vision or dream.

Limitations of the Dissertation

This dissertation focuses on selected visions and dreams in the Bible, church history, and contemporary sources which are documented as true experiences. A review of a few false visions and dreams in the Bible or other sources will show the contrast and difference in character between the false and the true. This research primarily focuses on the people of the Bahamas and also in Western cultures with a biblical model for testing and using visions and dreams in preaching and Christian ministry. This model is expected to be used by Christian Churches and implemented primarily in the Bahamas. This
dissertation focuses on the study of visions and dreams and not on the study of the prophetic office.

Methodology

A theological foundation for the testing of visions and dreams will be derived from the Old and New Testaments and will form the basis for this research. The literature review will include books and articles from ancient and contemporary Christian sources including Seventh-day Adventist and other denominational authors on the subject of visions and dreams. A survey on the subject of visions and dreams will be conducted among pastors and members selected from seven Christian churches: Seventh-day Adventist (1), Baptist (2), Methodist (1), Anglican (1), Catholic (1), and Pentecostal (1). A bible-based model for the testing of visions and dreams will be developed to assist pastors and members who are experiencing such manifestations. The model will be tested among Christians of various churches and cultures.

Project Outline

This dissertation is comprised of five chapters. Chapter 1 gives an overview of the project by stating the Purpose, Statement of the Task, Justification, Definitions, Limitations, and Methodology which will guide the research.

Chapter 2 discusses how God communicated with humans before and after sin and how He continued that communication throughout the centuries by visions, dreams, and angelic appearances. This discussion is facilitated by using a seven element biblical model of visions and dreams to review and test 15 selected biblical vision and dream
narratives which were canonized from between AD 90 and AD 400 (Buttrick, 1962, p. 514-521).

Chapter 3 looks at the historical background and theories of visions and dreams from early civilizations: the Church age, the Reformation period, the Advent Awakening period, and the 20th century to the present day. The seven element biblical model is utilized to evaluate four visions by Christian leaders: Martin Luther, John Wesley, William Miller, and Ellen White. The dream theories of Sigmund Freud, Erich Fromm, and Eugene Azerinsky is discussed and compared with biblical views.

Chapter 4 presents the results of the field study which surveyed and interviewed 97 persons of various cultures and religious faiths of which more than two-thirds were Bahamians. About 45 of the persons who were interviewed reported 26 visions (18 true and 8 false), 22 dreams (20 true and 2 false); and eight angelic appearances (7 true and one false). The results of the field-study reveal strong support for more serious consideration to be given to the entire subject of visionary encounters.

Chapter 5 gives an overview of the high points discussed in Chapters 1-4 and concludes with six recommendations for churches and conferences to consider and/or implement accordingly.
CHAPTER 2

A BIBLICAL FOUNDATION FOR VISIONS AND DREAMS

Is God still speaking to human beings today through visions and dreams? Has He left all communication of His will for humans today totally in the hands of Scripture, religious leaders, pastors, and the church? This research seeks to show that God continues to communicate His will through vision and dream experiences from the time of creation until today. Despite widespread skepticism today toward visions and dreams, God continues to speak by these supernatural manifestations as He did during the OT and NT periods.

The Continuity of the Gift of Visions and Dreams

In this section the discussion will show how God communicated with human beings before and after sin and that He continues to communicate throughout the OT and NT by making certain adjustments in the process and manner of His communication. The biblical foundation for true and false visions and dreams will be established by referring to and quoting from selected Bible texts and passages which support the continuity of the gift even after the close of the canon of Scripture around AD 200.

How God Communicated Before Sin

Scripture describes God as a communicator by showing that creation is the product of communication. “He spoke and it was done” (Ps 33:9); “all things were made
by him” (John 1:3); “that are in heaven and that are in the earth” (Col 1:16). Also, Gen 1:27 says God created humans in His image after His likeness confirming that humans were created to hold communion with God. Therefore, as the sender of all true visions and dreams, God designed communication with humans to be a natural, everyday experience. Three scripture references found in Genesis chapters 1 and 2 will be reviewed in the forthcoming section to show that God spoke with humans face to face and that this process involves seven elements of the biblical model used in testing visions and dreams.

**Face to Face Communication**

In Gen 1:28-29 the Scripture says that God blessed Adam and Eve and said: “be fruitful and multiply and replenish the earth and subdue it” and “behold, I have given you every herb bearing seed . . . the fruit of every tree . . . to you it shall be for meat.” These texts establish that God spoke directly to humans Himself declaring the purpose for their existence: to reproduce other humans, to care for the creation, and to eat the food He had sanctioned. Genesis 2:16-17 describes God commanding Adam to eat of every tree except the tree of knowledge of good and evil; for He said: “in the day that you eat of it you shall surely die.” This face to face dialogue with Adam is seen as “the visible presence of God in Eden” (see White, 1955, p. 27). Further evidence is seen in Gen 2:18-19 for God said He would create Eve and then He brought the animals to be named by Adam, suggesting a social relationship and communication as an important process between God and His creation. These scriptures show the seven biblical elements: sender, medium, receiver(s), message, time, place, result(s)-fulfillment. God (sender) speaks face to face (medium) to Adam and Eve (receivers) about His love, joy, and instructions (the message) on the sixth day (the time) in the Garden of Eden (the place) so that they would
be fruitful and multiply and exercise dominion over the earth (the *results-fulfillment*).

These seven elements are stated or implied in biblical visions and dreams helping to describe, analyze, evaluate, and test those that are true or false. In addition to God’s face to face contact with humans, did he use any other mediums of communication?

**Angelic Mediums of Communication**

Communication existed between God and the angels before sin which is seen from several Scripture references. At the creation of the earth and humans the heavenly angels already in existence sang heavenly choruses in celebration (Job 38:7). Jesus commented further on the role of the angels as He blessed the children saying that their angels always behold the face of God the Father in heaven (Matt 18:10). Also in Rev 5:9 and 11 is a description of the holy angels in communication with God through singing and proclaiming the greatness of God. It is clear that angels who are symbolized by stars (Rev 1:20) are able to communicate; for at the celebration of the created world, they came into contact with humans. Angels, known as Cherubims, with a flaming sword guarded the tree of life (Gen 3:24) and messenger angels are used as mediums in visions and dreams.

**How God Communicated After Sin**

Immediately following the fall of human beings God came as usual to communicate with them. They heard God’s voice walking in the garden but they hid themselves from His presence among the trees (Gen 3:8). God spoke with them even though they could not face Him on account of their guilt and shame which was the result of their disobedience. It was God who continued the conversation and gave verdicts
according to the extent of their actions (Gen 3:9-19). Even though God expelled them from Eden commanding Angels with a flaming sword to guard the entrance to the tree of life, He did not stop communicating with human beings. In Scripture some of the mediums which God used to continue communicating with humans are: nature (Ps 19); the Urim and Thummim (Num 27:21); a voice from heaven (John 12:28), the Holy Spirit (John 16:13); Christ in person (John 12:44-50); and the prophetic office which includes visions and dreams. These last two mediums are related and will be the focus of this discussion which will give OT and NT scripture texts to show how God continues to send forth visions and dreams

**Through the Prophetic Office**

The veil of sin separated humans from their creator but as noted God still showed His interest in communicating His will to human beings. In Num 12:6, God told Aaron and Miriam that He will speak to prophets in visions and dreams but will speak to Moses mouth-to-mouth (v. 8). While this established the principle for the prophetic office it also underscores that God is still open for face to face communication with humans as will be seen further in this study. Deuteronomy 18:15-20 show that God would raise up a prophet with the prophetic gift and He tells how to distinguish between a true and a false prophet, i.e., false predictions show that the prophet was presumptuous while some fulfilled predictions of a false prophet are God’s test for obedience among His people (Deut 13:1-3). True prophets will prophesy from the visions and dreams which they receive to complete communication and declare God’s message (Jer 1:7; 23:28). At this time the prophetic office was not exclusive to males only for there were also prophetesses (see *SDABC*, 1980, 2:330).
Although God told Moses He would speak to prophets yet Miriam is called a prophetess in Exod 15:20. Herbert Douglas (1998, p. 18) says God is gender blind then names Miriam, Deborah, Huldah, Isaiah’s wife, Anna, and refers to those prophetesses in the early church (Judg 4:4; 2 Kgs 22:14; Isa 8:3; Acts 21:9). He says that the prophet is a one-of-a-kind person whose message should be the focus rather than the messenger. Then, he listed four biblical tests for a true prophet and their visions and dreams: (a) that of fulfilled prediction (Deut 18:18; Jer 28:9); (b) agreement with the Bible (Isa 8:20); (c) the orchard (lifestyle) test (Matt 7:15-20); and (d) unequivocal witness to the divine-human nature of Jesus Christ (pp. 26, 29-32). These testing tools are useful in evaluating the message and fulfillment elements identified by the Seven Elements Biblical Testing Model or SEBTM (p. 180) of all true visionary experiences. The only test that may fail will be the orchard-lifestyle test (as in the cases of Abraham, Jacob, and David who were imperfect human beings).

T. H. Jemison (1955, p. 34) calls a prophet the mouth piece for God and says that God chooses a person according to those best suited for a situation and not by a set pattern, i.e., Joseph was introduced to Pharaoh by the butler a former prisoner. Jemison views the prophets Elijah, James, Barnabas, and Paul as men of like passions (Jas 5:17). Ellen White (1962, p. 405) say that Christ revealed His truth through the prophets who He spoke to face to face and she writes (1941, p. 160) further, that none of the prophets ever claimed to be without sin. However, today, it is very important to apply the four biblical testing tools to all visionary claimants, both males and females.

As was noted earlier, God chooses to give visions and dreams at times to common people who are not prophets for He is not limited or restricted. Such persons may have
the gift of dreams without the prophetic title. For example, Joseph was called a dreamer and God gave him dreams and the skill of dream interpretation (Gen 37:19; 40:5-23).

**Through Visions and Dreams**

The book of Job is a poem of human experience written during the time of Moses’ sojourn in Midian (SDABC, 1980, 3:493, 494). Classified among early wisdom literature, Job presents visions and dreams as facts of human experience. It is recorded in Job that God speaks to humans at night in visions, when deep sleep has come upon them; scaring them with dreams and terrifying in visions; by His Spirit He visits them every morning and test them every moment (Job 4:13; 7:14, 18). Job 33:14-18 says further, that God speaking once or twice in a vision or a dream of the night, when deep sleep falls upon men, they may not perceive this but He seeks to warn them through dreams for these four reasons: (a) to turn man from sin, (b) to keep him from pride, (c) to preserve his soul from the pit, and (d) to protect him from death. This scripture indicates that all humans do dream but they may not recall them (see Chap. 3, p. 102) yet understanding visions and dreams are very important to the spiritual life of humans.

George Buttrick shows that a vision and disclosure of the words of Yahweh are the same, that is, “The words of Amos . . . which he saw . . . the vision of Isaiah . . . which he saw. . . . In prophetism (in both O.T. and N.T.), the mystery of the vision is the mystery of the word” (1962, p. 791). This information is important because in Scripture the words vision or dream may not always be used in relation to them; but the words of the prophet describing God’s message will show that it was given in a vision or dream and not by just hearing God’s voice, that is, Amos, chapters 4 and 5 describe what God says, whereas chapters 7 and 8 record what the prophet saw. To show the value of these
words in Scripture, there are 47 references to dreams and 111 to visions in the *Master Study Bible* (2001, pp. A-98, 99; A-386, 387). This fact shows that the Bible gives strong support to this means of communication and six chosen Bible passages will be reviewed in this section to provide further discussion on visions and dreams as gifts of the Spirit.

In Joel 2:28-29 the prophet predicted that in the last days God would pour out His spirit on all flesh and that this will result in sons and daughters prophesying, old men dreaming dreams, and young men seeing visions. Three things must be noted carefully in this text: (a) the Holy Spirit is clearly identified as the one responsible for issuing the visionary experiences; (b) there are no gender restrictions or age limits; and (c) God’s Spirit being poured out was for the entire nation. This view of the outpouring on all in Israel is supported by Peter in Acts 2:16-21 where he refers to Joel’s prophecy quoting it verbatim. He then adds: “whoever calls on the name of the Lord shall be saved” and “the promise is to you and your children and to all, that are afar, as many as the Lord will call” vv. 21, 39. These texts show that Pentecost or the outpouring of the Holy Spirit will prepare Christians to minister to humans. Also, Joel’s prophecy suggests that visions and dreams will be distributed among *Christians in greater measure* just before Christ returns.

The last four references also highlight the work of the Holy Spirit. Jesus said to his disciples that the Holy Spirit would “show things to come” which involves visions and dreams (John 16:13). This scripture show that the Holy Spirit is given to every true believer upon conversion and that according to 1 Cor 12:11 it is the Spirit’s responsibility to distribute His gifts to every believer as He decides. If the Holy Spirit is in charge of the Church, then the Church must know and accept His operation. In 1 Cor 12:5-10 Scripture
lists nine spiritual gifts and one of them is prophecy which includes visions and dreams. In Eph 4:11 and 1 Cor 12:28 apostles are listed first and prophets second in position in the early Church. This is important for in the 2nd century the priest and the teacher replaced the prophetic office (refer to Chap. 3, p. 73). But these gifts and offices will remain in the church until the return of Christ. Also of note is the Spirit’s decision to distribute the gift of visions and dreams to some believers who do not hold the office of a prophet.

To summarize, this section reviewed the question of God communicating with humans by showing that He and the angels communed with Adam and Eve in Eden face to face. After sin God continued communication with humans and He sustained this by using various mediums such as visions and dreams, which may involve hearing a voice from heaven, angelic appearances, or seeing and hearing from Christ Himself. This study will show further that the Holy Spirit was involved in all true visionary encounters in Church history and is still distributing today the gifts of the Spirit including visions and dreams. It will also show that God called the prophets, directed the writing of Scripture, and gave visions and dreams at times to common men and women according to His will.

The discussion will give some attention to false visions and dreams to make the distinction between the true and to show the need for using biblical prophetical testing tools (BPTT) to test all present day visions and dreams (see p. 11).

**Selected Biblical Narratives of Visions, Dreams, and Angelic Appearances**

In the earlier discussion on “The Continuity of the Gift of Visions and Dreams” it was clear that God still wants to communicate with humans. This present discussion will
review selected biblical narratives of visions, dreams, and angelic appearances as seen in the OT and NT. According to Laurie-Ann Zachar (1998) visions and dreams make up one-third of the Bible, and John Sanford (1978) suggests in almost every part of the Bible from Genesis to Revelation dream experiences are recorded (p. 7). It is also clear that God chooses men and women who are not perfect and sometimes He chooses people who are not serving in the prophetic office by giving to them visions and dreams according to His plan. In this section the study will show that God gave visions and dreams containing prophecy to patriarchs, prophet and prophetess, kings, common citizens, priests, apostles, and women according to who was best suited for the task. Fifteen vision and dream narratives, ten from the OT and five from the NT will be reviewed in this discussion.

Old Testament Narratives

Ten biblical narratives with the words: vision, dream, came, or appear in the text were selected for discussion and placed in four categories: Patriarchs, Prophets and Prophetesses, Kings, and Common Citizens. This approach will show the following: (a) God distributed the gift of visions and dreams to some humans who were not prophets or prophetesses; (b) visions and dreams are biblical and follow an organized pattern; (c) the seven elements biblical testing model-SEBTM illustrated in Gen 1–3 (refer to p. 8; also Appendix A, p. 180) will be applied to the vision and dream narratives reviewed in this section; (d) similarities and differences in these visionary experiences will be noted. The vision narratives are: Gen 15:1; Dan 4:10; Dan 8:1; Acts 10:1; and Acts 9:10. The dream narratives are: Gen 28:12; Gen 37:9; Gen 40:5; Gen 41:1; Matt 2:12; Matt 27:19. The vision appearance narratives are: Gen 18:1; Num 12:6; Judg 6:11; Luke 1:11.

In some of the narratives multiple mediums are used as in the story of the three
travelers (Gen 18:1) and in Dan 8:1, 16. This unique difference is supported by Rev 1:1-4 that show Jesus, an angel, and John as all mediums in the vision process. The basic pattern remains: God the Father as the originator of all visions and Jesus as the initiator for all communication between heaven and fallen humans (White, 1958, p. 366). M. Hanna (July 2008) reports on Rev 1:1 that Jesus’ Angel, John, Ellen White, and Christians are referred to as “God’s delegated messengers” (pp. 1, 2). Therefore, if Christians today see Christ and angels or hear a voice in a vision this is also the use of multiple mediums.

Another difference is that not all of the seven elements in the biblical model may be stated in the text, but may be implied in the context, or the fulfillment of the dream will reveal the missing elements. For example, Joseph’s dreams have three stated elements: medium, receiver, and message (Gen 37:5-9) and the other elements: sender, time, place, and results are seen in the fulfillment. The choice of the term elements instead of principles (see definitions, p. 3) for the model holds to the view that God is flexible in sending a vision or dream with three or seven elements initially then He is faithful and equally true in fulfilling the vision and the dream He sends.

**Patriarchs**

The visions and dreams to be reviewed will show Jesus message of love. The message may contain the promise of protection, guidance, blessing, and encouragement; and it may also contain foretelling, corrections, and instructions that show warnings, sickness, calamities, death, and divine wrath. However, in God’s message of love He is concerned with three things, (a) obedience resulting in blessings, (b) sin and death met by His plan of salvation, and (c) being a witness for God and His coming kingdom. These
concerns as seen in the chosen biblical narratives are guidelines in addition to the seven biblical elements model for testing modern day visions and dreams. The discussion will now consider the first named vision in the Bible which is a vision of God’s covenant.

Abraham’s vision of God’s covenant (Gen 15:1-21)

This vision narrative indicates that Abraham the Father of Israel and God’s friend was chosen as a prophet (Gen 20:7) It will also show Abraham as the progenitor of Christ and the mediator of the covenant (Gen 15:5, 18). The SEBTM (refer to p. 8) will be used to analyze the vision with the message and fulfillment elements as BPTT to test it (p. 14).

The Sender of this vision is the Lord Jesus, the mediator between God and man (1 Tim 3:15; see p. 16 and White, 1958, p. 366).

The Medium was a vision of God’s voice: ‘The Word of the Lord’ came, saying: fear not Abram I am thy shield and thy exceedingly great reward (v. 1). This confirms that Abram heard God’s voice audibly from heaven and saw His glory about 3,000 years ago, and this was called a vision (Acts 7:2; White, 1958, p. 136).

The Receiver is Abram as stated in v. 2 and he answered: “Lord God what will you give me seeing I go childless, and the heir of my house is this Elie’zer of Damascus.” The prayer dialogue in visions today is very important as an example of testing.

This Message element has three characteristics which are biblical testing tools. It is a prophetic message for the Lord asks Abram to look toward heaven and count the stars which predicted Abram’s descendants symbolically as stars (v. 5). The prophetic message also predicted Israel as slaves in Egypt and the boundaries of their land heritage vv. 13-21. The literal message is seen in God asking Abram to prepare a special sacrifice
of a heifer, a female goat, and a ram—all being three years old. A turtle dove and a young pigeon were also to be added to this offering. At night God came in a fire and consumed the sacrifice vv. 9-12, 17. There is also a conditional message as seen in God reminding Abram of his covenant. Showing faith (a spiritual gift 1 Cor 12:9) in God’s promised blessings were accepted by God in declaring Abram as righteous (v. 6; Rom 4:13). The condition is seen in that Abram had a choice whether to accept the terms of the covenant or reject them (White, 1958, p. 138). The three message elements agree with the Bible.

The Purpose for this vision was threefold: to offer encouragement and guidance; to promise an heir and future blessings; and to confirm the covenant and Israel’s land borders (vv. 1, 5-7, 18-21. The fulfilled purposes can also be testing tools for present-day visions. Other details in the message show that God instructed Abram that Israel’s slavery would be severe but with great substance they would return to their own land. God also told Abram of his death at a ripe old age. The characters in this vision are: God, Abram, Elie’zer of Damascus, and 10 pagan nations named (vv. 19-21). As God’s representative and prophet, Abram is an example in faith for Christians (White, 1958, pp. 134, 366).

All four characteristics seen in this vision are helpful as testing tools to validate similar present-day visions. The stars of heaven symbolized Israel and all Christians (v. 5; Gal 3:28 see also Rev 1:20 as angels). Related texts or Bible doctrines are:

1. Gen 12:1 showing that God instructed Abram to move to Canaan. This is a vision in a vision with more details in v. 7. This vision supports the first vision as being true.

2. A sacrificial offering was made to confirm the covenant (v. 9), and this pointed to Christ on the cross and Eden restored (White, 1958, p. 137). Abraham obeyed in faith.
3. Israel and the Church (Acts 7:2-7). References to God are seen in vv. 2-18, and to Satan are implied in the iniquity of the Amorites (v. 16). Some physical manifestations in the vision are a deep sleep and horror of great darkness (v. 12) symbolic of Israel’s suffering in Egypt. The smoking furnace and burning lamp seen in v. 17 are symbols of the divine presence which consumed the sacrifice and promised Abram the land of Canaan and an heir (White, 1958, p. 137).

*The Time* element shows 400 years as slaves, Abram’s old age, and judging the Amorites.

*The Place* for Israel’s slavery is named “a foreign land” and their boundaries are given vv. 13-18.

*The Results* are seen in the response as Abram left Ur and lived in Canaan, his seed was enslaved in Egypt but God delivered them according to His word which was fulfilled accurately. Abram’s response of faith was counted to him as righteousness and in obedience he prepared the animal sacrifices which God consumed. The 400 years of *response in fulfillment* began with Jacob in Canaan and ended when Israel left Egypt (*SDABC*, 1979, 1:314). These fulfillments are tests of time confirming a true vision.

In summary, God’s three concerns in His message of love are clearly seen in this vision: (a) Abram by *obedience was blessed* as God reminded him that He had called him from Ur to inherit Canaan (v. 7); (b) the animal sacrifices symbolized *Christ and the plan of salvation for sin and death*; (c) Israel delivered from Egyptian slavery symbolizes God’s witnesses of His everlasting covenant for earth and heaven.
Abraham’s vision of Christ and angels
(Gen 18:1-33)

This vision is very different and unique from all of the other accounts for while it is among the visionary experiences of sinful human beings yet it is more graphically displayed in actuality. Three divine beings displayed certain human traits and physical actions while on earth during their visit to Abraham and Sarah’s home. This combines in the truest sense of the words “heaven on earth or God physically walking among men.” In this discussion several things will be explored: (a) God’s form in this vision in relation to no description of Him before the fall of man, (b) the three-fold purpose for this vision and their importance, and (c) the lessons which God conveys to man from His special visit. It must be noted that Moses describes a face to face vision with Jesus similar to the transfiguration, for the disciples saw Moses and Elijah as real beings (Luke 9:30).

In applying the model, this vision is best described as ‘an appearance’ by Jesus and His angels on an important divine mission that accomplishes several items on heaven’s agenda for that notable day, a one-of-a-kind event. The SEBTM and BPTT will analyze and test this vision in its purpose and characteristics (refer to pp. 8, 9, 11, 14).

*The Sender* is the Lord Jesus Christ who appeared and later identified Himself in (vv. 1, 14).

*The Medium* is the special appearance and visit by Jesus and two angels in physical form.

*The Receivers* in this experience are Abraham, Sarah, and the servants who were there.

*The Message* in some aspects is literal because of the appearance and visit; it is also prophetic for the three predictions which were given show the three-fold purpose:
Sarah shall have a son next year (v. 10), Abraham shall be a nation for a blessing unto all nations (v. 18), and Sodom and Gomorrah would be judged (vv. 20-22; see testing tools, p. 11). It is Symbolic to the home, the nation, and the world in judgment (vv. 19, 20); and it is Conditional pending an investigation of Sodom and Gomorrah to find if there are ten righteous people who are obeying the commandments of Jehovah (vv. 21-33).

In the other details there is dialogue and instructions from Abraham to Sarah and the servants that a meal is to be prepared for the guests. Jesus and the angels had their feet washed and they comfortably sat under the cool oak trees discussing the important news issues for the day. For example: “Abraham of Mamre Oaks, Canaan testified that he actually touched the Lord God and two of His angels as he fed them baked lamb and garlic bread from his own table. This breaking news describes God in the form of a man in living color. This is important as Jesus appeared in similar form and spoke to Adam in Eden.” Jesus and the two angels in this way honored Abraham, Sarah, and the servants (for further study, see White, 1958, pp. 138-140).

The Characteristics in the Message element show all four components in this division and for clarity they will be listed (in numbers 1-4 testing tools are seen; p. 11):

1. Symbolism is seen in Abraham’s godly example as Father for all the families against idolatry; as guardians of God’s truth, an example for the other nations and an example in judgment for the entire world. In Abraham’s plea for humans is seen Christ interceding for Christians (1958, p 140-144). This is a true witness uplifting Christ.

2. Seven related Bible doctrines in italics are: in v. 19 The Home needs Christian parents (Exod 20:12; Deut 6:6-9); in v. 23 conviction and submission in Worship is seen in the words ‘Abraham drew near’ and in the Hebrew it indicates reaching out of the
mind and heart toward God in contrition and worship (Isa 29:13; Heb 10:22); in v. 10; the *Prophecy* of Isaac’s birth parallels the birth of Christ (Luke 1:30; Gal 4:4); in v. 21

*Divine Judgment* as seen in the words ‘I will go down and see, their deeds as the cry that came to me, I will know (Gen 11:5; Jude 7); in v. 24 *Intercession* as seen in the words ‘suppose there are fifty righteous’ show Abraham’s sublime trait of character; in v. 27 *Repentance* and confession as seen in the words ‘I speak to the Lord but I am but dust and ashes’; in v. 26 *Grace and Mercy* as seen in the words ‘I will spare the places, I will not destroy’ for God accepted Abraham’s proposal not as an act of justice but as an exercise of mercy (see *SDABC*, 1980, 1:329). All of these doctrines agree with Scripture.

3. References to God in vv. 14, 17 are clearly stated by Jesus Himself. Satan as the father of sin is referred to in v. 20 for Sodom’s sin was very terrible and he is implied with the wicked in vv. 23-32. Sodom’s sin to be judged is the upholding of God’s law.

4. The physical manifestations are seen in the way Jesus and the two angels had their feet washed, and how they sat, ate, and drank as men with God’s friend, Abraham.

*The Time* stated in v. 10 as ‘time of life’ refers to nine months; and in v. 21, implies investigation.

*The Place* is stated in v. 17 ‘all nations in the world’ and in v. 20 Sodom will be judged.

*The Results* is seen in the immediate *response* to the visit: Sarah laughs and lies about it; Abraham serves the heavenly guests; he intercedes for sinners; and the angels left on their divine mission as Jesus returned to heaven. The future *response in fulfillment* of Jesus’ words are the birth of Isaac and the nation of Israel, the destruction of Sodom and Gomorrah, and today’s preaching which is converting millions. These monuments of
Christianity attest to the truth of Jesus’ appearance in visiting his friend Abraham.

In summary it is noted that God’s message of love and His three concerns were seen in this vision: (a) In v. 19, God acknowledges Abraham’s obedience and example to his children as reason for His blessing; (b) accepting Abraham’s plea on sparing Sodom God confirms salvation and not death if only ten righteous could be found; and (c) in v. 18, God reconfirms His covenant with Abraham to bless, through his seed which is Christ, all nations with the offer of Eternal life.

Jacob’s dream of the heavenly ladder (Gen 28:12-17)

The experience of the Patriarch Jacob will reveal that through the gift of dreams God gave him instructions relating to the covenant which was established with Abraham renewed with Isaac and now renewed with him. It will also be confirmed that even as a thief and a fugitive God still communicated with him in a dream. This fact will help in the discussion on testing present day visions and dreams. The SEBTM and BPTT (pp. 8, 14) will be used to analyze and test the dream and show God’s love and concern for people.

_TheSender_ of this dream, named in v. 13, is God the Son, Jesus Christ.

_TheMedium_ is a dream involving Jesus and many angels (v. 12), thus totaling three mediums.

_TheReceiver_ is Jacob, a sad, helpless fugitive, who was guilty of stealing but God appears to him choosing him as a prophet to fulfill His covenant.

_TheMessage_ was literal in that while Jacob dreamed the scene was actually taking place for it was truly a vision but was manifested to Jacob in his sleep. In this
vision the plan of redemption was presented to Jacob, not fully but in parts essential to him. Jacob awoke in the deepness of the night for the vision had disappeared. There are prophetic, symbolic, and conditional components in the *Message element* of this dream of the mystical ladder up to heaven with Jesus standing above it (see White, 1958, pp. 184-185, 366).

Also in the *Message* element the three-fold purpose was to assure Jacob of God’s promised protection, to assure him of God’s blessing, and also to renew the covenant that was made with Abraham and Isaac. This shows the matchless Grace of God to a thief and fugitive undeserving of such divine favor. In the other details of the *Message* there are three points which can be used also as BPTT for similar present-day dreams:

1. Jesus in dialogue with Jacob is seen in vv. 13-15 for Jesus identifies Himself and made promises. If a present-day dream has a dialogue with Jesus this should be noted.

2. The promises involved Jacob inheriting the very land on which he slept and the multiplication of his seed into a great nation to extend east, west, north, and south thus blessing all families. The conditional element is seen in these promises and in God’s assurance to be with him in all places, and giving him safe return. These conditions established God’s covenant with Jacob. Today, a dream of God’s promises being fulfilled like Jacob’s dream is a good model for testing other dreams.

3. The action of the angels ascending and descending upon the ladder is an action event manifested in the dream and unites Jesus and His angels to Jacob, the future Israel, and all nations. Angels in dreams may be a true test, but Paul warns of this (2 Cor 11:14).

The characteristics in the *Message* element show all four components listed and
these may also serve as testing tools with Jesus and God’s fulfilled word as truth alone.

1. The symbolic ladder (as Christ) show prophetic insight over some 1,600 years.

2. Four related Bible doctrines (in italics) in Heb 1:14 are the angels as ministering spirits to the heirs of salvation, in 1 Tim 2:5 Christ as mediator between God and man, in 1 John 1:9 confession is expected by all humans desiring God’s forgiveness. Jacob is described by the editors of the Interpreter’s Dictionary of the Bible as a guilty, wanderer, burdened, and remorseful. He did not deserve a vision of God but he needed one. He desired the birthright not for material wealth but in order to be the leader of the family (Buttrick, 1962, 1:689). Jacob’s lifestyle (as in the orchard test) was sinful, yet he was given a true dream (p. 11).

3. There are five direct references to God’s name and five personal pronouns to Him in the dream (v. 13). These testify of Jesus the creator. There are none to Satan.

4. The Physical manifestation is seen in the angels ascending and descending symbolizing heaven’s link with earth. The SDABC (1980, 1:382) describes this as uninterrupted fellowship between God in heaven and His people here on earth for the angels ascend to take our petitions to God the Father. George Buttrick (1962, p. 689) argues that while Jacob had done wrong, the communication between earth and heaven was unbroken for the vision came in beauty and benediction. Sincere prayers honor God.

The Time is implied for God promised to be with Jacob all the way, in going and in returning.

The Place is also implied for God says, “I will bring you back to this land and give it to you.”

The Results based on response showed Jacob saying, “God is in this place and I
did not know it” (v. 16). The fulfillment is based on v. 15, God’s guarantee of protection for Jacob. It is confirmed in vv. 20-22 with Jacob dedicating a rock-pillar with oil and making a vow. The pillar was named ‘Bethel’ meaning the house of God to which Jacob returns after 20 years (Gen 35:1, 15).

In summary, God’s three concerns in His message of love shows (a) Jacob obeying Jesus as seen in his dedication of the pillar and his promise to worship by returning tithes, (b) Jacob’s testimony of God’s holiness shows repentance and his willing acceptance of God’s plan of salvation, and (c) God’s promise to extend Jacob’s descendants worldwide predicted the future witness of Christ and the coming kingdom.

Joseph’s dream of Israel’s future (Gen 37:9-11)

This dream like its twin or counterpart will reveal only three of the seven elements: the medium, the receiver, and the message. The other four elements are in the fulfillment, Gen 42:5, 6; 46:2, 3, 26-30; see also the SEBTM and BPTT (pp. 8, 9, 11, 21).

The Sender is unknown from the report at this time. However the fulfillment will confirm this.

The Medium is stated within the report as a dream for said Joseph, ‘I have dreamed a dream’ (v. 9).

The Receiver is clearly Joseph who relates the dream to his brothers and his father Jacob (v. 10).

The Message is literal and prophetic with symbolic elements which cannot be seen now but must await the dream’s fulfillment (see Gen 42:5, 6; Gen 46:26-30). The purpose for the dream was to foretell the future for the Nation of Israel but also to test the
faith of Jacob and Joseph in their dreams as how they related to God’s Covenant with Abraham. God spoke to Abraham at least five times in visions and dreams and to Jacob about three times in the same manner renewing the conditions for the covenant. Now God is giving Joseph the final dreams concerning the divine promises such as: Israel as a nation and their deliverance from slavery, Joseph’s dreams tied eight dreams together spanning some 200 years, and God’s plan desires genuine faith (see Gen 15:13; 46:2-4, 29; 47:1-7; Exod 1:8-14; 14:13-31).

The other details in the Message element gave no instructions or dialogue just one event which is seen in one action. In v. 9 Joseph reported that “the sun and the moon and the eleven stars made obeisance to him.” In one sentence comprising 13 words Joseph was given a very powerful dream which only the God of heaven could have sent. Some present day visions and dreams have the element of apparent delay; however, God has confirmed through the prophets Habakkuk and Daniel that some visions and dreams may be delayed in their final fulfillment but will one day be fulfilled (see Hab 2:3; Dan 8:26). In vv. 10-11, Jacob and Joseph’s brothers responded in the negative but the record says Jacob pondered the dream which confirms that he believed God was revealing the future. However, out of 13 characters, his parents and eleven brothers, Joseph stood alone in believing his dream. This is a lesson for present-day visionaries who face rejection, for they too need to stand with a conviction and test if the vision or dream was of God (see White, 1958, p. 210).

Four characteristic components are listed.

1. The symbol of the sun, moon, and stars represented people.

2. A related Scripture reference and Bible doctrine in prophetic symbolism is seen
in Rev 12:1, of John’s view of God’s True Church as a woman in white with a crown of 12 stars representing the 12 tribes of Israel. Being clothed in the sun represents the gospel of Jesus and her standing on the moon symbolizes the Law and the prophets of the OT. This would connect the dream of Joseph to the dream of the Apostle John spanning some 1,400 years to the church era. Such symbols if seen in present-day visions and dreams should be carefully noted and reviewed as some of the examples and case studies will reveal.

3. No references to God or Satan are recorded in this narrative. This reveals that God knowing the hatred and envy in the hearts of Joseph’s brothers revealed only partial details. If God had indicated that Joseph would be a Ruler, then Reuben’s plea to spare his life may not have been heeded (Gen 37:21). It was God’s way of protecting them from a family feud. Jesus protected His disciples saying: “I have many things to say . . . you cannot bear them now” (John 16:12). In the fulfillment Joseph said, “You meant evil but God did it for good.”

4. The one physical manifestation in this dream is the action of ‘bowing in honor and respect.’

*The Time* was not stated or implied but will be seen in the fulfillment of the dream.

*The Place* was not stated or implied and will be clear in the fulfillment of the dream.

*The Results* were partially stated and lacked specifics being veiled in symbolism. Some 22 years having passed when the famine in Canaan now dictated that Joseph’s brothers must travel to Egypt to buy food was when both dreams met their fulfillment.
The results seen in the *response* of Jacob and his sons with their sharp rebuke to Joseph indicated that Joseph like Christ would have to walk a lonely road until God’s word was fulfilled. The results as seen in the *fulfillment* took place 20 years later in the land of Egypt when Jacob’s ten sons came to buy corn and bowed before Joseph (Gen 42:5, 6) and in the same year Joseph sent an invitation for Jacob to come. This dream then met its fulfillment for now Jacob was subject to Joseph’s rule as Governor of Egypt (Gen 45:6, 7; 46:2, 3, 26-30; also *SDABC* 1:449); Gen 37:2, Joseph was 17 years; Gen 42, he is 39 years old in Egypt when Jacob was 130 years (Gen 47:9).

In summary, Joseph’s testimony that it was God who had overruled in him being sold into Egypt to save their lives was the confirmation that the sender of these two dreams was indeed the God of heaven and earth. God’s three concerns implied in this message of love are seen when: (a) Joseph brothers ignorant of his identity *obeyed and received blessings*; (b) Joseph identified himself (Gen 45:3), his brothers were terrified but he *forgave them of their sin*, and as they wept in *repentance and confession* they were *reconciled* for now they had hope; (3) Pharaoh invited Jacob and his family to reside in Egypt and Jacob blessed him as they were now *God's witnesses*.

**Prophet and Prophetess**

In our discussion and review of the prophets it will be noted that the selections from among the many in the Bible are closely linked to the focus of this research which is primarily on visions and dreams. The prophets of the Old Testament era also predicted future events accurately, performed signs, wonders, and miracles of healing even raising the dead. They were used to rebuke kings and rulers, give warnings of calamities and destruction, and give correction in doctrine. According to Everette Ferguson (1997),
prophets in touch with the supernatural world, by “vision, trance, or out-of-body experiences” would use introductory formulas like “thus saith the Lord” or “thus saith the Holy Spirit” (p. 952).

These men and women of God also predicted restoration, blessings, and hope for God’s people on their repentance, confession and obedience. This point is important to the discussion on present day visions and dreams considering from this study that more women than men testified of these manifestations within the body of Christ. It will also be noted that not all of the functions of the prophetic gift and office is necessary for God to select a man or a woman as a receiver of a true vision or dream. The prophet and prophetess under review are Daniel and Miriam.

Daniels’s vision of the 2,300 day prophecy (Dan 8:1-27)

This vision was selected because of the eschatological emphasis for our present day. It links the prophetic ministries of the Prophet Daniel, the Apostle John, and Prophetess Ellen White, covering some 2,500 years. True and false worship is emphasized and the relationship between religion and politics is fulfilled in the ministry of the Church at Christ’s return. The SEBTM and BPTT (see pp. 8, 9, 14) will analyze and evaluate this prophetic vision in the shaping of history and in showing God’s three concerns in His message of love as relevant today.

*The Sender* of this vision is Christ who is referred to as ‘the Prince of the host’ (v. 11).

*The Medium* is a vision with the appearance of the angel Gabriel to give explanations (vv. 1, 16).
The Receivers are Daniel primarily and those who may have witnessed it or were told of it (Dan 8:27).

The Message is primarily prophetic and symbolic with certain literal and physical elements involved. These will be discussed under other details. The first concern of the message is the purpose which is threefold: to foretell the future giving guidance; to warn of the little horn power (v. 9); and to provide a link to the time of the end (v. 26; 12:9, 13). The other details seen in this vision and highlighted are instructions, dialogue, and events which help in the evaluation of present day visions and dreams.

Daniel sees the rise and fall of three world kingdoms in two previous visions (2:31-35; 7:1-28). The Prophet is now seeing a little horn power which will rule the world until the end. In verses 1-12 and 21-23 there is predicting and naming of the rise and fall of the following world kingdoms: Media and Persia ruled from 538-331 BC; Greece ruled from 331-168 BC but after the death of Alexander the Great in 323 BC the kingdom was divided into four smaller regions: Macedonia, Syria, Egypt, and Asia Minor. In 168 BC Rome ruled through the Caesars until AD 476, after which political rule was supplanted by religious rule through the Bishops which continued over the nations (SDABC, 1980, 4:840, 841).

The dialogue in verses 13-26 focuses on three issues: True and false worship concerning the sanctuary, earthly and the heavenly of ‘being cast down with interruption of the daily sacrifices taken away’ (vv. 11, 13). This crisis with the sanctuary involved persecution from the Grecian and Roman powers of both Jews and Christians. When Rome fell the little horn power, which was a unity of Religion and Politics ruled through the Bishop of Rome. History records that Antiochus Epiphanes 171-165 BC desecrated
God’s sanctuary in Jerusalem by the sacrifice of pigs instead of lambs and Titus the Roman general in AD 70 destroyed it. The second issue of the 2,300 days prophecy was the answer to a question that Daniel heard a saint in heaven asking: How long shall be the vision of the daily sacrifice, the transgression of desolation for the sanctuary to be trampled upon? The answer ‘until 2, 300 days’ is symbolic and represents 2,300 years (Ezek 4:6; Num 14:34; Dan 9:24-27) which gives the start for this time period along with four historical events to confirm its accuracy: the decree to rebuild Jerusalem, the baptism of Jesus, the death of Jesus, the destruction of the temple and of Jerusalem. This period began in 457 BC and ended in AD 1844 (SDABC, 1980, 4:844). The rule of the little horn power until Christ returns is seen by: Christ, Daniel, the angel Gabriel, and God’s witnesses in heaven. History proves the accuracy of prophetic visions.

The four characteristics of this vision as testing tools which were fulfilled are:

1. Symbols like: the ram with two horns, the he goat with one horn, four little horns from the one horn and the little horn from one of the four. Gabriel said they signify kingdoms which history records as Media-Persia, Greece, Rome and the Papacy.

2. Related Scripture references and Bible doctrines are the Atonement and the cleansing of the Sanctuary which magnifies Jesus (Lev 16; Heb 9:23-28), The Little Horn and the Mark of the Beast (Dan 7:25; 9:21; Rev 13:18), and Jesus’ return in joy (Rev 14).

3. There are about four references alluding to God or Christ: Prince of the host, host of heaven, Prince of Princes, and the angel Gabriel. There are and none to Satan.

4. Physical manifestations in this vision are hearing dialogue, hearing a man’s voice, seeing and hearing Gabriel, a deep sleep, a touch, and becoming ill (vv. 13-27). These feelings may also be in today’s visions.
The Time stated of 2,300 days is symbolic of 2,300 years but the time for the nations is implied.

The Places are Media, Persia, Greece, Rome (implied), heaven, earth, Shushan, Elam, and Ulai.

The Results found in the responses show Gabriel explaining parts of the vision and telling Daniel to seal the vision for the time of the end (vv. 16, 26). This links John’s vision of the little book opened in Rev 10:1-11 and was fulfilled in the judgment hour preaching of the 1830-1840 called The Advent Awakening. E. G. White’s vision (1945, p. 54) of the 2,300 days came about 1850 and links the visions of Daniel and John. The future responses in fulfillment, evaluates this vision from the history of the rise and fall of world kingdoms to Christ’s return as crucial end-time events. The unfulfilled part of the vision is the termination of the Little Horn power which rules the nations through a political and religious system based in Rome. Scholars are divided on the identity of this power but Dan 7:20, 25 predicts the little horn would destroy three of the ten barbarian tribes, change God’s law and tamper with the sanctuary and the true worship of God.

The 2,300 years prophecy shows the antitypical Day of Atonement which was a time of judgment in Israel. This shows Christ as High Priest in the most holy place of heaven’s sanctuary completing a work of investigative judgment (Dan 7:10) as the Church have attacks from without and within. Gabriel warns Daniel about the little horn’s policy and deceit, his destruction by peace as he is magnified against the Prince of Princes, Jesus Christ. However, it is predicted that he shall be broken without hands (vv. 25, 26). The vision’s evaluation seen in the fulfillment helps Christians with eschatology.

In summary, God’s three concerns and love for humans are seen in the vision’s
fulfillment. The sanctuary services called for *obedience to His Law*; confession of sin on the animal sacrifice symbolized *Christ's death for salvation*; and Daniel’s book *will witness of this vision many days until Christ’s return*.

Miriam’s visionary encounter with God
(Num 12:1-8)

This visionary encounter was selected to show three things: (a) the prophetic office engaged males and females, (b) visions, dreams and divine encounters are chosen mediums, and (c) Miriam was the first named prophetess in Israel. The SEBTM (refer to pp. 8, 14) analyzes and tests this visionary encounter and shows God’s three divine acts of His love in this narrative.

*The Sender* of this visionary encounter is the Lord Jesus Christ, heaven’s mediator for human beings (v. 4).

*The Medium* is this phenomenon of hearing God’s audible voice which came from a visible cloud that Miriam saw (v. 5).

*The Receivers* are Moses, Aaron, and Miriam, called by God and witnessed by all Israel (vv. 4, 15).

*The Message* is a literal dialogue between God, Aaron, and Miriam with Moses listening for God was vindicating him (v. 8). Also with ‘Moses’ vindication’ are two additional purposes: (a) the chastisement of Aaron and Miriam, and (b) instructions for establishing the prophetic office (vv. 6, 7). Aaron and Miriam opposed Moses’ marriage, challenged his leadership, and claimed prophetic equality which was the purpose for this encounter to give warning, instructions and discipline. The Cloud symbolized Christ and details of the prophetic office showed prophetic and conditional elements for believers.
Two related scriptures of value show God’s reproof of Moses in Num 20:8-12, and Deborah the prophetess/judge in Judg 4:4. The physical manifestations in this encounter were: Miriam’s leprosy and her miraculous healing after seven days.

*The Time* involved the day God met with them and seven days after Miriam’s healing (v. 15).

*The Place* God appeared was in the cloud at the tabernacle’s door in the land Hazeroth (vv. 5, 16). God, manifesting Himself made this event a visionary encounter.

*The Results* were: Miriam suffered leprosy for seven days and Moses’ prayer assured her healing.

In summary, God’s love and concern is seen in His three acts: God summoned them to report on their obedience; Moses’ vindication, warning to Aaron, and Miriam’s chastisement show God’s love and mercy; God’s discipline and Miriam’s exclusion from the camp for seven days was heaven’s witness to all.

**Kings**

The vision and dream selections for this section will consider two kings, one from the nation of Egypt and the other from Babylon; both of them enslaved Israel the people of God. The discussion will reveal that they were given visions or dreams from God for different reasons even though there were prophets available. It will also show that God’s message though given directly to them were also for the entire nation. The call for obedience to God if obeyed, bring blessings and if rejected destruction results.

Pharaoh’s vision of famine (Gen 41:1-33)

This narrative will show that God chose to use a pagan king to receive two
dreams about a coming catastrophe. It will also show God’s intervention for Joseph the
dreamer who was not a prophet. The SEBTM (refer to p. 8) will be applied to the King’s
dreams and show their symbolic and prophetical value in the BPTT (pp. 11, 14).

*The Sender* of this dream is God who is acknowledged in vv. 16, 25.

*The Mediums* used are two dreams with vision elements given in one night (vv. 4, 8).

*The Receiver* of these dreams is Pharaoh, king of Egypt (v. 39).

*The Message* is literal concerning the event, prophetic with symbols and has an
implied condition. The purpose for these dreams was to foretell the future famine and to
deliver Joseph from prison. In the other details of these dreams are two action events with
no dialogue or instruction given. Scripture records that Pharaoh, king of Egypt received
from God two dreams in one night which disturbed him and perplexed the magicians of
Egypt. Pharaoh’s butler remembered Joseph accurately interpreting his dream two years
earlier. Pharaoh had Joseph released from prison and shared his dreams with him. Joseph
testified that God was responsible for interpreting dreams (vv. 4-16). The first dream
showed seven fat cows which were eaten up by seven lean cows. In the second dream
seven full ears of corn on one stalk were eaten up by seven thin ears of corn as the east
wind blew in their direction. In this century will God give such dreams?

Jones and Breslin (2004, p. 37) says God sometimes speaks through dreams to
save people from perishing, that is, physical death and this could mean premature death
by famine, storm, sickness, war, or crime. This dream of protection from a natural
disaster or violent death is also found in the Muslim Tawrat (Arabic for Torah).
Joseph’s statement that “God has shown Pharaoh what He is about to do” (v. 25) confirms that God do at times bring about situations in nature or otherwise, even today for a testimony of His power, purpose and promise. Joseph interpreted the dream symbols and recommended how the king could address the catastrophe. Pharaoh made Joseph ruler saying: “I will be above you in the throne” (vv. 39, 40). Joseph rose from the prison to the palace and was given great power all in one day, according to God’s purpose. Jones and Breslin (p. 39) gave insight saying that Joseph’s reputation classed him as a master of dream interpretation but Joseph ascribed this to God and not on his talent or wisdom. Joseph became a prophetic voice to Pharaoh and all of Egypt. With Pharaoh’s ring and chariot, Joseph as God’s humble servant testified that God the main character showed Pharaoh a world famine that affected all human characters.

Characteristics seen in these dreams are:

1. Symbols of the cows and corn represents years. In v. 32, Joseph gives another clue to interpreting numbers saying, the dreams are one, being repeated. God has established their immediate fulfillment. Jesus said “in the mouth of two or three witnesses it is established” (Matt 18:16; Acts 10:16). Some present-day visions and dreams will also be repeated two or three times.

2. Scripture references and Bible doctrines are: famine in the time of Agabus when Paul appealed to the gentile Christians for those in Jerusalem (Acts 11:28); and famine in Israel (2 Kgs 7:1-4, 17).

3. There are five clear references made to God by Joseph and none to Satan.

4. Physical feelings included Pharaoh being troubled by the cows and corn eating each other, and the heavy wind blowing.
The Time was implied by the symbol of sevens which was interpreted as seven years.

The Place stated is the river Nile banks. The symbol of waters refers to nations (Rev 17:15).

The Results were stated that the dream was established and would come to pass and it did. The Results by response showed Pharaoh freeing Joseph, approving his interpretation, and making him Governor of Egypt. The result by fulfillment was that the seven years of plenty came and Joseph as Governor of Egypt authorized the storage of the grain which produced in so much abundance that the record says, ‘and all countries came into Egypt to Joseph to buy grain because the famine was so severe in all lands’ (v. 57). The famine caused Jacob (God’s prophet) to come to Egypt and bow before Joseph fulfilling his dreams. These dreams are examples for the testing of present-day visions and dreams.

In summary, it is seen that God used six dreams: Pharaoh’s dreams, his baker, his butler, and Joseph’s dreams all relate in some way to the same event. God’s three concerns in His message of love shown in these dreams are seen from the following events: (a) Pharaoh appointing Joseph as governor called all in Egypt to obey Joseph to believe the dream and obey the command of God which brought blessings; (b) all nations who came to Egypt was directed to Joseph who as Christ’s representative offered hope for surviving the famine; (c) Joseph and his family served the God of heaven becoming God’s witnesses to the entire world.
Nebuchadnezzar’s vision of a great tree
(Dan 4:10-27)

The selection of this narrative is important to this research for the following reasons: (a) A pagan king and world ruler was the recipient of two dreams from God with vision characteristics and there were prophets who could have received these dreams but God chose to give it to him; (b) the future of the world was revealed to him in the first dream and God warned of pride in the second dream; (c) reference is made to the first dream as a reminder that God will follow His plan as revealed; (d) God wanted the King to heed the warning of judgment and to be a witness for Him. The SEBTM will be used to analyze and test the dream showing God’s message of love for all humans.

*The Sender* of this vision is named in v. 24 as ‘the Most High’ a title for the God of heaven.

*The Medium* used is called: a dream and a vision in v. 5; as well as visions of my head in v. 9; and the visions of mine head in v. 10. These three statements are made by the king. Douglas (1998) says: “We do not know why prophets/prophetesses had both public (or open) visions and night visions or dreams. But we do know that the prophet/prophetess made no distinction between them as to their significance and authority” (p. 27). He further indicates in Dan 7:1 that Daniel received divine communication during his sleep. Jones and Breslin (2004) say: “Dreams and visions are very similar. To make a distinction think of a dream as a vision during sleep for it can happen when you are asleep or awake” (p. 13). This was a dream/vision.

*The Receiver* of this dream/vision is King Nebuchadnezzar ruler of Babylon from 605-536 BC.
The Message element of this dream/vision is composed of the following components: which are literal, symbolic, prophetic, and conditional. These components are seen in the following three message divisions: purpose, other details, and characteristics. Each division helps to keep the focus of my research.

The purpose for this dream/vision is to warn the king against the sin of pride but the warning is conditional. It is based on his response to the warning and his lifestyle after understanding this message of warning. A secondary purpose is the commission given to the king “to testify to the world that God is the ruler of heaven and earth” (v. 17).

In the other details of the message there are instructions, dialogue, and several action events. In vv. 10-12 the details of the dream began with

the King seeing a very tall and large tree, in the middle of the earth as if it reached unto heaven. Its branches were spread very wide providing shade for all the beasts of earth and fowls of the air. The leaves and fruits were fair and good. Food was provided for all man and beasts.

In vv. 13-17 the account says,

Then a holy one called a watcher came down from heaven and cried for the tree to be cut down to just leave the stump of its roots in the ground. The stump was given the heart of a beast and was left with the beasts to be wet with the dew of heaven for seven times. This was decreed by the holy ones of heaven, the watchers, so that the living may know that the Most High rules in the kingdom of men, and gives it to whosoever He decides, even to the worst of men.

In the narrative the dialogue is between the holy one who came down from heaven with those who are in heaven. The action events are: “cut down the tree; give it a beast’s heart”; and “leave it to be wet with dew seven times.” The characters in the vision are: God ‘the Most High’, the watcher or holy one (Christ), and heavenly witnesses.

Characteristics of this vision/dream which can be testing tools (p. 14) are seen in:
1. Four symbols of an object and three action events. The great tree symbolizes King Nebuchadnezzar; the action of cutting down the tree symbolizes his fall from the throne; the action of giving a beast’s heart to the tree stump symbolizes the king losing his reason and being banished to eat grass like a wild beast; and the action of the tree stump wet with heaven’s dew for seven times symbolizes the king living as a beast in exile for seven years.

2. Related Scripture references and Bible doctrines to this vision/dream are Jer 25:9-12 that predicts the rise of Babylon’s rule for seventy years; and Dan 2:38, 39 that predicts Babylon’s fall to the Medes and the Persians. These Bible prophecies are supported by other visions in Dan 5:24-30; 7:4, 5 and are testing tools.

3. References to God were made seven times using the following titles: High God (v. 2), Most High (vv. 17, 24, 25, 32, 34); and King of Heaven (v. 37). The watcher and Holy one is referred to by White (1943) “as the representative of Him whose power has been challenged and whose name was blasphemed” (p. 527). There are no direct references to Satan but as the author of sin he is implied in v. 27 that warn of sin.

4. Physical manifestations are seen in the action events explained as symbols, for example, the action of the tree growth was a physical action seen in the vision/dream symbolizing Nebuchadnezzar’s rise to greatness. This vision showed all of the components in the divisions but others lack some of them in the Message element.

   The Time stated as ‘seven times’ in vv. 16, 23, 25; 7:25 is prophetic time a symbol of seven years.

   The Place is stated clearly in vv. 29, 30 as Babylon with reference to Nebuchadnezzar as King.
The Results states in vv. 25-34, that the King, exiled for seven years eats grass. The results were seen in response to the King’s statement about the great Babylon which he built, when a voice from heaven answered him immediately “O Nebuchadnezzar . . . the kingdom is departed from you” (vv. 30, 31). In that same hour he lost his reason and went into exile. The results seen in the fulfillment came after seven years when restored on the throne he testified: “I Nebuchadnezzar at the end of the days lifted up my eyes to heaven my understanding returned, I blessed the Most High, I praised and honored Him who lives forever, His kingdom is from generation to generation” (vv. 34-37). The king accepted the chastisement of the Lord learning that “true greatness consists in true goodness” (see White, 1943, p. 521). People need this lesson of God’s love and grace.

In summary both purposes of the vision/dream were fulfilled in that the king was clearly warned for he was given a condition by which he may have averted the judgment sentence. However, as was predicted, if his judgment came it would last for seven years until He acknowledged that the Most High God rules, which he did. Also, in God’s three concerns in his message of love humans are tested by (a) Daniel’s appeal that the king stop sinning or obey God and His law for divine favor, (b) in the king’s seven year exile for he was given the hope of restoration in testifying for God, and (c) in the king’s decree a witness is given to all kingdoms of the earth that the Most High is the true God.

Common Citizens

The four selections in this section were chosen to show that God’s message of love and the mediums he chose to send forth this message came not by the prophets or the priests but by ordinary people who were citizens: one from Israel and one from the nation of Egypt their oppressors. It will be seen that God through His Holy Spirit and
situations at that time regarded these men as eligible to receive visions or dreams from Him. It will also be seen that God’s message of love in these narratives conveyed: hope and encouragement, deliverance and assurance as well as death. The SEBTM and God’s three concerns in His message of love will be used to analyze and offer some suggestions for testing (with BPTT) present day visions and dreams.

Gideon’s vision of Christ (Judg 6:11-24)

In this narrative God allowed Israel to be plundered by the Midianites and the Amal’ekites because of disobedience. In the discussion it will be noted that though a prophet was sent to Israel, Jesus made a visionary appearance to a brave soldier who was threshing wheat and called him to lead Israel into battle. It will also be shown why Gideon was chosen and the reason God sometimes choosing humble men and women who are not prophets or prophetesses. The SEBTM and BPTT will be used to analyze and test the vision as stated previously.

The Sender of this vision appearance was Christ called ‘the Angel of the Lord’ (v. 12), also known as the ‘Covenant Angel’ or ‘the Angel of God (Jehovah)’ (Exod 3:2-6; 14:19, 24; see White, 1958, pp. 366, 547; SDABC, 1980, 1:567; appendix note 7, p. 761).

The Medium was Christ appearing in person to Gideon under an Oak tree in Oprah his home.

The Receiver of this special visit was Gideon the son of Joash the A’bi-ezrite a man of low-status.

The Message was literal with a conditional component seen in the success of its fulfillment. The purpose for this vision was to call Gideon to the special task of leading
Israel against the Midianites. Other details in this message are a dialogue between Gideon and Christ who veiled His true identity at the beginning. The Lord calls Gideon “a mighty man of valor” which got his attention and he then questions Christ about the protection God had promised Israel when they were delivered from Egypt (v. 13). Christ commanded “go in this thy might and save Israel from Midian for I have sent you” (v. 14). In vv. 22-24 Gideon knew that he had seen ‘the angel of Jehovah’ face to face for he named the place ‘Jehovah Shalom’. This confirms that God does select according to His plans for Gideon was not a ruler, a priest, or a Levite but a man of courage. This is essential for Christians today in spiritual warfare. This insight supports why God would give lay people visions and dreams today (see White, 1958, pp. 546-554).

The Characteristics in this vision are seen:

1. The symbol of the lamb and the unleavened cakes point to Christ’s death (v. 19).

2. A related scripture reference to this vision is the Midianite soldier’s dream in Judg 7:13-15 that foretold Gideon’s victory, encouraging him to motivate the army of Israel to launch a surprise attack on the enemy. A Bible doctrine connected to this vision appearance is the meal offering which all males in Israel had to partake of along with the priest (Lev 6:1, 18-19). These support the vision as genuine in the plan of salvation for man. True visions today will also have references to God and Scripture.

3. There are 16 references to “the Angel of the Lord” or “Lord.” Twelve refer directly to Christ and Gideon uses four in his dialogue. This repetition shows the writer’s certainty concerning the vision. Satan is implied in the references to slaves in Egypt, and now to Midian.
4. Physical manifestations noted are: Gideon preparing the offering and Christ igniting the flame with His staff.

_The Time_ stated in vv. 14, 16 is said ‘go in might thou shall smite the Midianites’. When will it be?

_The Place_ is stated as the people hid in caves and dens. Under the Oak in Ophrah he met Gideon.

_The Results_ were foretold “you shall smite the Midianites; I will be with you thou mighty man of valor.” In _response_, Gideon preparing a sacrifice asked for a sign. Christ disappeared and Gideon said He would die for he knew He had seen God, vv. 22-24. In the _fulfillment_ Gideon won with only 300 men as opposed to 30,000. He built an altar on the rock of the sacrifice calling it Jehovah shalom—the peace of God.

In summary, God’s three concerns were quite visible in the experience:

(a) Gideon’s _obedience_ in testing the soldiers from 30,000 to 300 brought the _blessing of victory_, (b) God’s salvation was symbolized in the _offering_, and (c) Gideon’s victory brought peace making Israel a _witness for God who is in Heaven._

The dream of Pharaoh’s baker (Gen 40:5-8, 16-20)

The baker hearing Joseph’s interpretation of the butler’s dream was anxious to know what his dream meant. From the discussion it will be seen that God’s foreknowledge can accurately reveal the free actions and decisions of men even before they think it or plan it (see Isa 46:10). It will also be noted that God at times reveals to persons their fate about coming death which should make one sober minded in preparation. As noted previously in God’s message of love all visions and dreams carry
direct or implied views about sin death and the hope of salvation. The SEBTM and BPTT will be used to analyze and test the vision.

_The Sender_ of this dream is God as Joseph said in v. 8.

_The Medium_ is stated as a dream (vv. 5, 8, 16).

_The Receiver_ of this dream is Pharaoh’s baker and he told it to Joseph within some six to ten hours.

_The Message_ was literal as dreamt but the time was given in symbols. It was prophetic based on the condition of Pharaoh’s ruling for God who is all-knowing and can declare the end from the beginning showed the decision of Pharaoh three days before it was known publicly. The prophet Jeremiah says that “the Lord search the heart and test the conscience to give every man according to his ways, and according to the fruit of his doings” (Jer 7:9, 10). This fact is to be considered in the testing of present day visions and dreams and is an element of prophetic manifestations which God shows sometimes even to lay persons.

The _purpose_ for this dream was to foretell and show the baker his fate. It also was to confirm that Joseph’s God knows the heart of man even the king and that whatever He reveals will come to pass. Other details given showed no instructions or dialogue but were in the form of action and events such as: the baker was carrying three white baskets on his head; the top basket had all manner of foods for Pharaoh but the birds came and ate up the food while the basket was upon his head (vv. 16, 17). All of these actions are symbolic of the baker’s coming fate except the action of the’ birds eating’ which was literal and the interpretation would confirm this. Characters in this dream are the baker, the birds and an executioner is implied in the interpretation.
Characteristics of this dream such as:

1. Symbols are seen in: the ‘three white baskets’, ‘the action of birds eating’, and ‘all the different kinds of foods’. These symbols are interpreted in the fulfillment.

2. Scripture references and Bible doctrines which could relate to this dream are: Luke 17:36, 37 Jesus spoke of His second coming and Judgment saying “two shall be in the field, one shall be taken and the other one left.” Then He concludes by saying: “wherever the body is there shall the eagles be gathered” (see also Rev 19:17, 18).

3. There is no direct reference to God except the basket being white could be indicating something of hope or purity. There is one reference implied which can refer to Satan which is death by hanging.

4. There are no physical manifestations experienced except the actions which were seen in the dream as it progressed.

*The Time* of three days was symbolized by the three white baskets and was declared by Joseph.

*The Place* of execution was stated ‘on a tree’ and reasonably was somewhere in Egypt, probably on the prison grounds. Therefore place was clearly seen in the interpretation and was not stated in the dream.

*The Result* based on *response* is seen in the baker’s first act of relating the dream to the butler and Joseph. The response of Joseph was to accurately interpret the dream which was seen in Pharaoh’s response of sentencing the baker to death. The result based on *fulfillment* came on the third day when the baker was hung and the birds came and ate his flesh as Joseph had accurately predicted in the interpretation.
In summary, it is known from the discussion that this dream occurred the same night of the butler’s dream and it is very different in its fulfillment. God spoke to both of them during the same period of time through the Holy Spirit which was manifested in dreams. It is also important to note that both dreams had similar characteristics in regards to medium, receiver, time and place but differences regarding the message and its purpose. God showed in the dreams actions which would explain their fate within three days. The accuracy of the dream predictions revealed that God knew the decisions king Pharaoh would make even before Pharaoh himself knew these things. God’s three concerns in His message of love showed in the dream that (a) some law or principle was violated which caused their imprisonment for if they had obeyed freedom was theirs; (b) the baker’s wrongful actions caused his death while Pharaoh’s pardon of the butler restored him; (c) the butler now becomes a living Witness of the dream sent from God in heaven. This narrative is known and is being told all over the world even for a witness till the second coming of Christ.

New Testament Models

History records that between the Old Testament Prophets of which Malachi (5th century BC) was the last prophet and the New Testament of which John the Baptist was the first prophetic voice of this era in Israel, there existed a period of about 400 years when the voice of God was silent in Israel. This period is known by most historians, theologians and seminary students as the Inter-Testament Period. Douglas (p. 19) raised the question: Did God’s communication system shut down for more than four centuries? However, he quickly answers it by noting the following:
1. It seemed that Israel no longer benefitted from national prophets then but at the same time they greatly valued the Scriptures, that is, the prophetic record and this became the focus of worship in the synagogues to the exiles returning from Babylon.

2. The wise men or kings from the east were examples of those in Gentile lands who prophesied the appearance of the Messiah being inspired by the Holy Spirit of the time and place of the Messiah’s birth.

3. God through a dream spoke directly to those earnest men warning them not to return to Herod who had evil intent.

4. As Acts 10:34 is pondered it will confirm that God shows no partiality to one race above the other, and that in every generation men and women, Jew or Gentile were inspired witnesses for God. Their names may not be in the scriptures but their witness exists through visions and dreams, for the flame of truth, has survived. In his research Douglas was influenced by this statement from E. G. White (1940, p. 33) that outside the Jewish nation there were men who foretold the appearance of a divine instructor by the Spirit of Inspiration.

This discussion will present that during the time of Christ at His birth, His death and His resurrection God continued to communicate through visions and dreams, many of them being visionary experiences when the receivers were awake.

During the Time of Christ

All of the narratives selected in this section will show that God used men and women as receivers of His divine messages of love through the mediums of visions and dreams with two involving angels. It will be noted that none of these persons chosen were prophets or prophetesses. Rather they were from various backgrounds and vocations as a
priest, a few peasants and including persons from the Royal and Noble class of the Gentiles. The narratives include: Zacharias’ vision of an angel, the dream of the three wisemen, and Pilate’s wife’s dream of Christ. These narratives will show in summary God’s three concerns in His message of love for humans. The SEBTM and BPTT will be used to analyze and test the narratives.

**Zacharias’ Vision of an Angel**  
*Luke 1:11-20*

This narrative was selected to show that God chose a faithful priest to reveal His special message about the forerunner of the Messiah and this message was delivered by the angel Gabriel. The discussion will focus on three things: (a) Zacharias was not a prophet yet while performing his duties in the temple he was given a prophetic vision from heaven, (b) for his unbelief and fear he was struck dumb until the fulfillment of the prophecy, and (c) the prophetic voice was again recognized and re-established in the nation of Israel through a vision. Also the summary will show how God’s three concerns in His message of love are seen from this visionary experience and how the SEBTM and BPTT (pp. 8, 14) will be used to analyze and test this vision.

*The Sender* of this vision is God the Father who now prepares the way for His son to be born.

*The Medium* is a vision of the Angel Gabriel delivering a special message from the Father (v. 19).

*The Receiver* is Zacharias an aged priest in Israel who had prayed for a son but had lost hope.
The Message element has three of the category components which are: literal, prophetic, and a condition of time. Gabriel’s announcement contains information which will be discussed under the three message divisions: The purpose for this vision was to foretell the birth of John the Baptist in answer to their prayers and to confirm John’s prophetic ministry in Israel. Other details in this vision are dialogue, instructions and one event. The narrative begins in v. 11 with the angel of the Lord appearing on the right side of the altar of incense and this made Zacharias who was busy at his post very troubled with fear. The angel said:

Do not fear, your prayer is heard, your wife shall have a son and you will name him John. Many will rejoice at his birth, he shall be great in God’s sight; he shall drink no wine for he shall be filled with the Holy Spirit from the womb. He shall turn many in Israel to the Lord their God in the spirit and power of Elijah.

In vv. 11-17 it is noted that Zacharias was performing his normal duties when he got the vision. The angel’s instruction of the Holy Spirit’s infilling and John’s diet signaled him as a Nazarite unto God. Likening John to Elijah has significance for Christians today who in similar ways are being called to self-support ministries as the Old Testament prophets. This concept will be discussed further in the presentation.

In v. 18, Zacharias’ question of being old was similar to Mary’s question (v. 34) of ‘how can this be for I know not a man.’ Gabriel assured her saying: ‘with God nothing shall be impossible’ (v. 37). In vv. 19, 20 Gabriel tells Zacharias about his lack of faith by confirming his identity saying: ‘I am Gabriel, you will be dumb until it is fulfilled for you did not believe’. As a leader of God’s people receiving such a rebuke from God for lack of faith is an indictment. This lesson of faith is important for those who receive true visions and dreams today. Zacharias’ dumbness was evidence of the vision and was a
witness to the nation. The dialogue of Gabriel with Zacharias the aged priest, show that God wants communion in vision.

The four characteristics which are seen in this vision are: (a) Gabriel standing on the right side of the altar symbolizes divine favor and the incense is symbolic of prayers; (b) related Scripture references and Bible doctrines are Mic 5:2; Isa 9:6, 7 tells of Christ’s birth and ministry and Gen 18:10 tells of barrenness; (c) there are five direct references to God or Lord and one implied reference to Satan in vv. 17; (d) the physical manifestation and action event in this vision is Zacharias was struck dumb.

The Time of the vision was during the prayer sessions relating to the burning of incense (v. 10).

The Place is implied for Zacharias’ son would be born at home and would minister to the nation.

The Results are clearly stated in relation to response: Zacharias was struck dumb and in excitement the people spread news of the vision. The results in relation to fulfillment are: on Zacharias’ return home Elisabeth became pregnant and hid for five months; Zacharias being dumb, communicated by signs and writing; at the ritual for John’s circumcision Elisabeth named him John and Zacharias despite opposition confirmed the name; this act loosed his tongue and he praised the Lord; he prophesied of God’s mercy, favor, and his son’s mission saying: “he will turn people to the world’s savior he will go before the face of the Lord, for he is the prophet of the Highest” (v. 76). John the Baptist likened to Elijah in power and preaching in a symbolic way stands as an example for Christians and the Church today.
In Summary, God’s three concerns of love are seen in: (a) Gabriel’s announcement of a son motivated them to obey God’s command and blessings followed; (b) in the spirit and power of Elijah the preaching of John did turn sinners to seek God’s salvation through the Messiah; (c) Zacharias and Elisabeth became public witnesses to Israel and the world for the God of Heaven.

The Dream of the Three Wise Men (Matt 2:12)

This dream was especially selected to show that God is no respecter of persons and His Spirit is in touch with all men and women whether they are Jew or Gentile, rich or poor, peasants or kings. This discussion will highlight the fact that, God dealt directly with these gentile kings, with no indication of danger to the Messiah being revealed to any of the Priests, for they were the guardians of God’s truth, the prophetic scriptures. The focus of the discussion will consider the three points found in this one verse dream which are: (a) warning, (b) instructions, and (c) guidance. It will also show in the summary God’s three concerns, His message of love (p. 16, 17) as the SEBTM and BPTT (pp. 8, 11 and 14) will now be used to analyze and test this literal dream.

The Sender of this dream is God for it is clearly stated in the verse of scripture that God sent it.

The Medium used to convey God’s message is a dream.

The Receivers of this dream according to the scripture text were all of the wise-men or Kings. The Greek word magoi refers to wise men of various educated classes. Tradition says that three magi gave three gifts and their names were Gasper, Balthasar,
and Melchoir. The idea of them as kings was deduced from Isa 60:3; Rev 21:24 (see SDABC, 1980, 5:288; White, 1940, pp. 59-64).

*The Message* element is literal having some prophetic and symbolic significance. The three message divisions will give clarity to these components. It shows the emphasis of the dream as seen in its purpose: giving warning of Herod’s evil intent and guidance for the wise men to return home. The words defining the main emphasis of the message are *warning and guidance* being literal in the fulfillment.

In the other details are seen: *instructions and one event* indicating that some prophetic and symbolic elements in the fulfillment resulted from willing obedience. In the scripture review, Matthew describes the presentation of the gifts: gold, frankincense, and myrrh as the wise men worshipped Christ. Further comments from the *SDABC* and White show: (a) the magi as wealthy philosophers of noble birth who studied Num 24:17, Balaam’s prophecy about ‘the star out of Jacob’, and (b) that Herod was suspicious of the magi and in v. 12, Matthew shows that God in a dream warned them not to return to Herod an Edomite who protected his throne by many murders. The warning called for an action event seen in their obedience to God the main character in this dream; for He also gave a warning dream to Joseph.

This example relates to several *characteristics* of this dream as seen in: (a) the act of obedience to God’s warning as a symbol of the obedience of Christians to God averting known attacks from Satan (Rev 12:11, 12); (b) Scripture references and Bible doctrines related to this dream are: the infant massacre of Exod 1:22; Jer 31:15; and persecution Rev 12:17; (c) there is one reference to God and one implied to Satan in the warning about Herod; (d) the physical manifestation is the Magi’s obedience.
The Time was not stated but immediate action was implied based on the warning God gave them.

The Place was stated that ‘they should not return to Herod’ which was the palace in Jerusalem.

The Result was stated that they return to their own country another way. The Magi response as given by White (1940, p. 64, 65), shows that in a dream the magi were given a divine message to hold no further communication with Herod so they avoided Jerusalem taking another route. Joseph was also warned to flee into Egypt and remain until the angel gave instructions. Herod’s death decree fulfilled the prophecy of Jer 31:15-17 of Rachel weeping for her children. But the Lord promised they will return home.

In summary, Joseph’s dream is tied to this dream and these twin-dreams of warning were given to laymen. God’s three concerns are (a) the immediate obedience of the wise men gave protection for Jesus; (b) the children of Ramah though put to death because of their parents sins and the wickedness of Herod, are promised hope and eternal life in the kingdom; (c) the wise men and all Israel are God’s witnesses.

Pilate’s Wife’s Dream About Christ
(Matt 27:19)

This selection was made because of several peculiarities: (a) the medium, the receiver, and time are the only three elements of the model which are clearly stated in the text; (b) the only detail in the message of the dream was that it was a disturbing dream; (c) the expected fulfillment was stated by the receiver with the element of a conditional plea. These three points will be the focus of the discussion, the summary will review
God’s three concerns in His message of love, and the SEBTM and BPTT (pp. 8, 14) will be used to analyze and test this dream.

_The Sender_ of this dream though not stated is God as Jesus was being tried before Pilate.

_The Medium_ used is a dream as the text stated “in a dream.”

_The Receiver_ is Pilate’s wife named by tradition as Claudia Procla (SDABC, 1980, p. 545).

_The Message_ element of this dream is implied for lack of the details of the dream but from the testimony of Claudia, the wife of Pilate, it can be called a literal dream having a conditional plea. These message components can be seen in the purpose of the dream which was to give a warning and guidance to Pilate in his judgment of Christ. This is stated in the first part of the scripture text v. 19, that when he (Pilate) was seated on the judgment seat, his wife sent to him saying: ‘you have nothing to do with that righteous man.’ The SDABC (1980, 5:545) continues comments saying: Pilate was already convinced of the innocence of Jesus, and the warning from his wife provided a supernatural confirmation. The _Message_ with the conditional plea component is seen in the second message division.

However, the other details show instructions from the receiver Pilate’s wife in the form of a plea stated already which called Jesus ‘that righteous man’. This plea could only be heeded or ignored based on the decision of Pilate. The last part of the scripture text says: “for I have suffered many things this day in a dream because of Him.” This statement is confirmed in much detail in the book _Desire of Ages_ (see pp. 726-727) by filling in details which E. G. White received in vision. This proves the continuity of
biblical visions in her day by showing the literal event of this dream about Christ before Pilate and false witnesses.

The third *message* division gives characteristic components in this dream as seen in: (a) the implied symbol of Christ’s trial to the future trial of His followers as He predicted ‘if they persecute me they will persecute you’ (John 15:20); (b) related Scripture references and Bible doctrines seen in Peter and John before the Sanhedrin; Paul’s trial before Felix, Festus, and Agrippa (Acts 4:3; 24: 25; 25:9; 26:1) are narratives related to Christ’s teaching of persecution before councils for His name (Matt 10:17-23); (c) the words ‘that righteous man’ are a reference to God and ‘have nothing to do with Him’ imply conflict from Satan; and (d) physical manifestation is in ‘being troubled’. These points are relevant in testing dreams.

*The Time* is clearly stated as “this day” of the trial as seen in v. 19.

*The Place* is implied for the note or message was sent and received by Pilate in the judgment hall.

*The Results* intended were implied in the plea ‘have nothing to do with that righteous man’ which suggested an immediate release. The result however, as seen in the *response* of Pilate is the opposite. In reviewing Pilate’s questioning of Jesus we see the conditional element based on Pilate’s decision following the trial. From this dialogue it is important to note four direct questions which Pilate asked Jesus:

1. Are you the King of the Jews? Jesus answered, “You have said it” (v. 11). Did Pilate suspect a plot from the Jews?

2. ‘Am I a Jew? Your nation delivered you.’ Did Pilate miss a golden opportunity because of pride?
3. In response to Jesus saying ‘my kingdom is not of this world’ Pilate again asked, “Are you a king, then?” Jesus said to this end, “Was I born?”

4. Pilate then asked: “What is truth?” In saying: ‘I find no fault in this man’ but offering the choice of Christ or Barabbas to suffer death confirmed that Pilate failed in judgment.

In summary, God holds all Jews and gentiles accountable for their deeds. Pilate’s wife was not a prophetess yet her disturbing dream shows end-time prophecy which is yet unfulfilled after some 1,977 years. God’s three concerns in His message of love is seen (a) in Claudia Procla obeying God’s voice in the dream and in warning Pilate to obey God’s warning for divine favor; (b) Jesus mock-trial condemned Him to death for sin which he was innocent of but it offered grace and pardon to Barabbas and all humans; (c) Claudia Procla’s dream is a witness of Christ’s crucifixion and His glorious return.

During the Time After Christ’s Ascension

Earlier in this chapter it was established that God is not tied to form but He gave principles as guiding tools for His revealed will. However, at times He manifests Himself in different ways according to His purpose. In such cases we must remember that God is love and whatever He does is from that perspective (1 John 4:8). Jesus said the word of God is truth and the Spirit of truth will show things to come (John 16:13). Jesus appeared unto many disciples after being raised (Acts 1:3) and gave kings, citizens, gentiles, and peasants who were not in a prophetic office divine messages in visions and dreams. This shows a definite shift from the norm of the prophetic office as being exclusive to visions and dreams.
After Christ’s Ascension, His followers gathered in the upper room for the outpouring of the Holy Spirit. Spiritual gifts were distributed according to His will (refer to pp. 12, 13) to a larger number of Christians. Joel 2:29 includes the servants and the handmaidens for receiving the outpouring of the Spirit. Both Isaiah and Ezekiel are in harmony with Joel predicting the outpouring of the Holy Spirit on the entire Nation of Israel and their seed (Isa 32:15; 44:3; 59:21; Ezek 36:27; 39:28, 29). Due to Israel’s failure and rejection these promises were transferred to spiritual Israel (SDABC, 1980, 4:946). R. Fuller (1969, p. 247) says Joel foresees Moses’ wish that all Israel be prophets for all flesh can mean all humans but here Israel is meant, who are people of all ages in a sacred community. The Interpreter’s Dictionary of the Bible (1962, p. 463) concurs with Joel, Isaiah, Ezekiel, and Fuller saying that Israel will be a people of prophets (dream dreams . . . visions) as there will be a directness and spontaneity with God and humans. As Moses asked this blessing for all of God’s people (Num 11:29) it is seen in the present-day experiences of the field-study.

The two narratives in this section are from the book of Acts of the Apostles which according to James Stone is the primitive Christian church’s record of the supernatural manifestations of Jesus in the lives of His Apostles and servants. Stone’s online Bible studies (www.wayofchrist.org/acts) gives the following statistics from the book of Acts: 36 definite divine interventions, six definite visions, and five others including: Cornelius, Ananias, and Saul; and 14 times the voice of God was heard from heaven. These events show the joy within Christians and similar events in history are still occurring today. The study of these selected visions will show that none of these followers of Christ were
official prophets, for even though one of them possessed the gifts and character of a prophet, he was an Apostle (Eph 4:11).

**Cornelius’ Vision of an Angel**  
**(Acts 10:3-7)**

This vision was selected to show that the Holy Spirit chose to communicate the Father’s will according to a new pattern following the day of Pentecost. The discussion will reveal that Cornelius a Roman centurion favored by God to receive a vision of an angel and not being a prophet indicates a change from the traditional mode of how God now chooses to communicate His will. It will also indicate the shift in the church leadership authority from Priest to Apostle in order to clarify the shift for Cornelius from worship in the temple or synagogue to worship in the homes of the early Christian believers. God’s three concerns for people will be seen in this vision, which is coupled with Peter’s vision, and the SEBTM and BPTT (pp. 8, 14) will be used as in former cases.

*The Sender* of this vision is the Holy Spirit who guides the Church and testifies of Jesus.

*The Medium* used is the vision of an angel as is stated in v. 3.

*The Receiver* of this vision is Cornelius a Roman centurion of the Italian band living in Caesarea.

*The Message* element is literal and has one symbolic component event made known by observation. In the three divisions of the message element the discussion highlights important points as seen in the purpose for this vision which was to give guidance and instructions to Cornelius in answer to his prayers. In the scripture text there
are three components seen in the other details with the first being: First, dialogue with instructions that resulted in an event. In vv. 3-7 the vision begins and ends with its fulfillment just beginning and ending in another vision. It was about the ninth hour (3 p.m.) as Cornelius prayed he saw in vision an angel who called his name ‘Cornelius’. He was afraid but answered, “What is it, Lord?” and the angel said: “Your prayers and alms are before God as a memorial. Now send men to Joppa and ask for Simon Peter who is with Simon the tanner who lives by the seaside. He will instruct you.” The angel left Cornelius who called two servants and a trusted soldier to send them on this urgent mission.

The second component consists of characters as seen in the angel, Cornelius, and two named servants the Apostle Simon Peter and Simon the tanner. In the results the two Simon’s would be highlighted. The SDABC (1980, 6:246-247) describes Cornelius as a Roman officer not completely a heathen but a God fearer who had accepted Judaism. They were also referred to as proselytes or half-proselytes if they kept the Sabbath, refrained from forbidden food in the law, and while following other Jewish practices they remained uncircumcised. Such were also called ‘fearers of heaven’ and worshipped God by sending large gifts to the Temple and they enjoyed certain recognition in the synagogues. The angel commended Cornelius for his prayers and for seeking a better knowledge of God and his alms giving.

The third division involved the characteristics of this vision which are: (a) the symbol of alms giving that became a ‘memorial before God’ as an indication that Cornelius heart was right with God; (b) related Scripture references and Bible doctrines such as: Luke 7:5 on the Faith of a Centurion who built a synagogue and Jesus healed his
servant; Mark 7:26 the Faith of the Syro-Phoenician mother for her daughter’s healing;
(c) there are three direct references to God (vv. 3, 4) and none to Satan; and
(4) Cornelius’ fear on seeing the angel was a physical manifestation experienced during
the vision.

*The Time* is stated as the ninth hour of the day which was mid-afternoon or the
three pm hour of prayer.

*The Place* is clearly stated and named as Joppa and the house of Simon the tanner
was by the sea.

*The Results* as stated is seen in Cornelius’ *response* immediately as the angel left
him. He called two servants and a trusted soldier related the vision to them and sent them
on the journey. This is the element of the literal action event which is seen. In the
*fulfillment* Cornelius’ three servants were inquiring for Peter as he was having a vision of
the beast symbol for the gentiles. The Spirit confirmed three men.

In summary, God accepted Cornelius being uncircumcised as eligible for
salvation and membership among the early Christian believers. He was directed to get
Peter to come and teach them the Christian faith. God was transitioning Cornelius from
temple and synagogue worship to fellowship with other Christians. The Jews still had not
regarded gentiles as eligible for church membership. God’s three concerns in his message
of love is seen when (a) the angel commended Cornelius for his *obedience* in prayer and
almsgiving which *brought blessings* from God; (b) the instructions inviting Peter implied
that *Jesus and his salvation would be preached offering hope* which did occur; and (c)
Peter repeated that the Christians were *witnesses for Christ* who will judge the living and
the dead, when at *His second coming.*
Ananias’ Vision of Christ and Saul
(Acts 9:10-17)

This vision was selected to show the following: (a) the Holy Spirit chose a disciple, a layman rather than a church leader to minister to Saul; (b) the Holy Spirit at this time gave a similar vision to more than one person according to God’s plan; and (c) God’s call which is confirmed by a vision or dream should be taken seriously. Also, this discussion will show God’s three concerns in His message of love for Saul and for all Christians as the SEBTM and BPTT (pp. 8, 14) will be used to analyze and test the vision.

The Sender of this vision is the Holy Spirit who Luke refers to as ‘the Lord’ in v. 10.

The Medium used in this narrative is ‘a vision in which Ananias hears the Lord’s voice’.

The Receiver of this vision is Ananias a devoted disciple of the law of a good report (Acts 22:12).

The Message element is literal, prophetic, and conditional with action events seen in the purpose of this vision, which is Ananias’ giving instruction and guidance to Saul concerning his call to the ministry of Christ. The other details of the narrative also show instructions, dialogue, and events which analyze the dream. God’s call to Ananias, telling him where to find Saul (who was praying) was literal dialogue. Saul’s vision of Ananias coming in and putting his hand on him was also a literal event that was fulfilled. Ananias told the Lord about Saul’s evil plans to bind them all but God’s response was that He had chosen Saul to bear His name before gentiles, kings, and the children of Israel—this was literal, prophetic, and conditional for Saul was free to decline. The dialogue was literal.
and the instructions about Saul’s future ministry was prophetic. The characters in this vision are: the Lord who gives Ananias a vision telling him to go to Saul and Saul, having had a vision, was waiting for his visit. It is unique that two persons at the same time in different places are having the same vision filled with prophecy and conditions which are important to note.

In this division characteristics of the vision show (a) a symbol of spiritual blindness as seen in the scales which fell from Saul’s eyes; (b) related scripture references and Bible doctrines seen in Elymas blindness (13:8-11), Paul’s mission trips (Acts 13-22), Paul’s witness to Felix, Festus, and King Agrippa (Acts 24-26), trials (2 Cor 11:24-30); (c) five direct references to God and two implied to Satan; and (d) physical healing of Saul’s eyesight.

*The Time* implied is immediately after his vision Ananias went to minister to Saul (v. 17).

*The Place* clearly stated is Judas’ house on the street named Straight in Damascus (v. 11).

*The Results* are clearly stated and are seen in the response of Ananias who finding Saul laid hands upon him. Rehearsing the words of the Lord he prayed for him to receive his sight and to be filled with the Holy Ghost (v. 18). This was the first action event and the other two that followed are: Saul being baptized and began preaching immediately. The conditional component is seen in that Saul chose to accept Ananias who also chose to do as the Lord had instructed him. The Lord used these two visions to confirm Saul’s conversion, to connect him to His church, and to reveal Christ’s mission for fallen humanity. E. G. White (1911, p. 122) reports that Ananias represents Christ and Christ’s
ministers on earth who are appointed to act in His stead. Jesus sanctioned the authority of His organized church for Christ is the fountain and the church is the channel of communication. In fulfillment of the prophetic component, Saul’s immediate preaching resulted in persecution in Damascus (vv. 23-25) and in Jerusalem (vv. 28-30) but the wider fulfillment as noted came during his mission trips.

In summary, the discussion proved that Ananias, a disciple, was God’s choice to minister to Saul, the once persecutor but now a convert to the Christian faith, and both of them received visions at the same time preparing them to meet and receive each other. This vision confirmed the call of Saul and outlined a ministry for Paul the Evangelist. He took God’s call seriously for three quarters of the book of Acts contain his preaching and mission trips. God’s three concerns in His message of love is seen in (a) the immediate obedience of Ananias and the blessing of restored sight to Saul, (b) Saul’s baptism confirmed for him the grace of Christ and the hope of salvation, and (c) Saul’s preaching proved Christ was the Messiah and that he was a called witness for Christ.

Additional Biblical Characteristics of True Visions and Dreams

In review of the fifteen biblical visions and dreams discussed in this chapter several characteristics are clearly identified especially in the Message Element. They show that visions and dreams can be literal, prophetic, symbolic, or conditional and are given with a purpose. In the other details the discussion focused on instructions, dialogue, events, and characters in the visionary narratives. In addition to this the division category (c) titled: characteristics of visions and dreams (see Appendix A) dealt with (a) symbols, (b) related scripture references and Bible doctrines, (c) references to God or Satan, and (d) physical manifestations. The first three elements sender, medium, receiver
and the last three elements in the testing model regarding time, place, and results may also reveal characteristics that are related directly to the Message element, that is, Jesus and the angels ‘appearance’ to Abraham (p. 18) contrasts with Joseph seeing no heavenly being in his dream (pp. 15, 25). Are there implications? Abraham’s faith was rewarded in Jesus’ visit but Joseph’s faith was tested for twenty years.

The Medium element shows three heavenly beings making a real visit but for sinful humans it is termed an ‘appearance in vision’. This would mean that there are four mediums, if each was considered separately, Jesus and the two angels are three mediums and their manifestation in ‘an appearance’ is also a medium. However in Joseph’s dream, the dream itself is the medium. This unique characteristic can be termed a mixed multiple-medium of characters and is directly related to division (c) of the Message element termed characteristics of visions and dreams (see the biblical model in Appendix A).

However, the question is, Are there any additional characteristics of visions and dreams? This brief discussion will show that ten additional characteristics are seen in one or two quotes from seven biblical Prophets (five are authors). Their visionary encounters along with prophecy support this view. As was noted earlier in this chapter (pp. 12, 29-30), the prophets’ statements “the Word of the Lord or thus said the Lord” indicate that their messages were received through a visionary means (see Buttrick, p. 791 and Ferguson, p. 952). From the life of Balaam, Elijah, Isaiah, Jeremiah, and the apostles, Peter, Paul, and John, it will be seen that some visions and dreams have personal, ministry-call, and roles of Christ’s characteristics.
Personal Messages in Visions and Dreams

Elijah and Balaam are examples of (a) visions and dreams with personal messages (1 Kgs 17:1-4; Num 22:22-34); (b) similarly their encounter shows that visions and dreams do involve God using nature, even animals, for teaching health values and testing his servant’s faith, or (c) disciplining for sinful choices. These may also be in dreams today.

Mission and Call to Ministry in Visions and Dreams

The call and ministry of Isaiah ( Isa 1:1-7; 6:9-11) describes that (a) visions and dreams will indicate clearly God’s call to persons in ministry to a specific nation, people, or conference; (b) visions and dreams confirmed the prophetic messages of Isaiah 1-6 and his personal ministry during 745-739 B.C. (SDABC, 1980, 4:83); (c) the call of Jer 1:11-19 supports the view that visions and dreams at times do show religious, race, and cultural norms as well as differences—the almond rod; (d) visions and dreams sometimes have known common symbols and universal views—the boiling pot; (e) Peter’s ministry (Acts 10:14, 28, 44-11:4) shows that visions and dreams will sometimes correct church tradition and religious bias; (f) Saul’s call (Acts 9:6-12) shows visions and dreams showing respect for personal privacy. J. Ibojie (2005) agrees that “certain dreams or visions can register God’s call . . . commissioning to a person’s divine destiny in the Lord, i.e., Saul (Paul) was brought out of . . . persecuting . . . and Isaiah’s prophetic call” (p. 31).
Ministry—Roles of Christ in Visions and Dreams

The Apostle John saw Christ in ministry in his vision (Rev 1:13-18; 14:14-16; 19:11-21). This suggests that true visions and dreams may also highlight the role of Christ as High Priest, soon returning Messiah, and eternal judge of the universe.

In summary, today’s visions and dreams having these characteristics (a-j) should be noted and reviewed. The SEBTM and the BPTT should be used to test their genuineness (pp. 8-14).

Characteristics of True and False Visions and Dreams

It is necessary that something be said about false visions and dreams. From the fall of human beings by deception, false visions and dreams have continued throughout the OT and NT periods, Church history, the reformation, and the Advent Awakening to this present day. I want to show that false visions and dreams also have a Sender, Satan, who is the originator and motivator of all such spiritual manifestations. False visions and dreams may be fulfilled but they always produce negative consequences; and false visions and dreams involve human emotional impressions which are used by satanic agencies. J. Ibojie says one third of the Bible deals with visions and dreams but no texts show dreams or visions sent by the devil; however, evil does exist in dreams (Ezek 8:9; Zech 3:1, 2). Quoting Joy Parrott, he shows that while Satan does not directly give us dreams, he can influence us in our hearts (pp. 66, 67). First Samuel 28:13 about the witch at Endor challenges this view which will be discussed. This study will review three narratives from the Bible and five related texts in order to establish a biblical basis for this phenomenon. The SEBTM will be used in two visionary experiences and the BPTT
will tests the message and fulfillment elements to show the truth of these visions.

Characteristics From the Fall of Humans

Jesus gave the foundation for all false and negative phenomena when He said to the Pharisees in John 8:44, that Satan was their father and they do lust or desire like him for as a murderer from the beginning and abiding not in truth he was a liar and the father of it. White (1958, p. 53) describes this visionary encounter in Eden by showing that Satan the sender used the dazzling serpent as a medium to speak to Eve the receiver and in his message, “you shall not surely die,” he cast doubt on God’s Word which was the purpose for this first false visionary scene. The Garden of Eden was the place, the time was a short period after creation, and their knowing sin was the fulfillment (Gen 3:1-7). In the message, doubt in God’s Word was fulfilled with shame. A parallel to this encounter is when the Lord spoke through a donkey before Balaam saw the angel (Num 22:22-28).

Paul writes that Satan himself is transformed into an angel of light (2 Cor 11:14) and John says that he is the dragon, the serpent, called the devil and Satan who was cast out of heaven to the earth (Rev 12:9). Satan has angels known as evil spirits or demons and as the father of lies he inspires them to use fear and doubt to deceive, tempt, and bind people. God cautions that if a prophet or a dreamer makes a prediction that is fulfilled but that encourages idolatry then the person is a false prophet (Deut 13:1-3). Buttrick (1981, p. 418) says that such a dreamer is an unwilling instrument of a divine purpose for God will test His chosen ones. He cites the encounter of Moses with Pharaoh’s magicians (Exod 7:11-12) and showed that false prophets can perform signs but they only lead to apostasy. This example is highlighted due to Moses’ hearing God’s voice to cast his rod before Pharaoh. The magician’s rods becoming snakes was the response to the fulfillment
of Moses vision mandate. The results show Moses as true and the magicians as satanic mediums when Moses’ snake devoured the magician’s snakes and become a rod again. E. G. White (1986, p. 87) says that if the counterfeit closely resembles the genuine then it is essential to be on guard. Therefore, if the genuine is known the false will be detected.

Characteristics From King Saul’s Encounter

The experience of Saul and the witch at Endor in 1 Sam 28:12-20 is an important example of a false vision turned true. It was initiated by a servant of Satan on request of King Saul. The witch was the medium contacting the sender Satan and he manifested himself in the form of an old man looking like Samuel before Saul the receiver. The witch confirmed the source of this visionary appearance by saying: “gods are ascending from the earth” which was the result. In contrast to this, Daniel and his friends prayed for the interpretation to Nebuchadnezzar’s dream and it came to Daniel in a dream (Dan 2). Visions and dreams may be experienced by servants of God or servants of Satan. The vision was false, the time Saul went to Endor, the place but in the message God overruled. The false spirit told King Saul that he would be slain in battle which forecast was true of a future fulfillment. Satan counterfeits everything from God but God has the final word.

Therefore, in conclusion three of the five texts which are related scriptures in the context of acts of sorcery or witchcraft are: (a) Acts 8:9, 10 tell the narrative of Simon Magus bewitching the Samarians and desiring to buy the power of the Holy Spirit; (b) Acts 19:19 shows many people in Ephesus confessing and burning their books of magic on hearing the demoniac testify of Jesus and Paul’s ministry; and (c) Jude 8 identifies fleshly defiled dreamers.
Characteristics From Jeremiah’s Encounter

The encounter of Jeremiah with the false prophets of his day is an important example to this study. It will reveal 18 characteristics of a false prophet which would help in identifying false visions and dreams. Jesus speaking His word to Jeremiah says: “I am against those who prophesy false dreams . . . and cause my people to err by their lies . . . yet I sent them not nor commanded them . . . they shall not profit this people, says the Lord” (23:32). A review of Jer 23:11-32 shows 18 characteristics of false priests and prophets in those days who testified of having visions and dreams. They are listed by verses:

1. they are profane doing wickedness even in the temple (v. 11)
2. shows their slippery or fake ways (v. 12)
3. they encouraged idolatry (v. 13)
4. they commit adultery and tell lies (reject God’s law) (v. 14)
5. they encourage sinners in wrongdoing (v. 14)
6. shows their profane actions which influences the nation (v. 15)
7. shows their vain words and their own false vision (v. 16)
8. they betray God and flatter the people (v. 17)
9. they are indifferent and oppose God’s word (v. 18)
10. their sins call for divine judgment (v. 19)
11. shows their predictions were not from God (v. 21)
12. shows they neglect God’s word and refuse to repent of evil (v. 22)
13. they view God as distant and ignorant of their actions (in vv. 23, 24)
14. they prophesy lies and false dreams (v. 25)
15. shows them as deceivers and false prophets (v. 26)

16. shows their dreams are taught more than faith in God (v. 27)

17. they misinterpret God’s word (v. 30)

18. shows they cause people to stray from the truth (v. 31)

In Jer 27:9 and 29:8, 9 the Lord warns against false prophets, diviners, dreamers, sorcerers, and enchanters which are all doing the same work of deception and opposing Christ.

In summary, Jeremiah was told about the judgments which will come to these false prophets and to the nation of Israel because of their rejection of God and His truth (vv. 12, 15, 19-20). God commanded the true prophets to speak forth their dreams and to prophesy despite the many false prophets, false visions, and false dreams which were numerous in the nation during that time (vv. 28, 29). This is a call for caution, testing, and boldness among present day visionaries and the church, considering the value God places on His Word and on one of heaven’s system of communication through visions and dreams.
CHAPTER 3

HISTORICAL EXAMPLES AND EVALUATIONS
OF VISIONS AND DREAMS

Has there been an ecclesiastical shift away from spiritual gifts as sent by the Spirit of prophecy during this present period in history? Will the Holy Spirit continue speaking to humans through visions and dreams? These questions will be answered and the seven element biblical model seen in Chapter 2 will be used. This chapter will review documents from the Ante Nicene Fathers; will look at the works of Martin Luther and John Wesley, and the Adventist pioneers William Miller and Ellen G. White. Statements from H. Douglas, T. H. Jemison, and dream theories from psychologists Sigmund Freud, Erich Fromm, and Eugene Azerinsky will support the study. Documented visionary experiences from Muslim cultures and the Seventh-day Adventist Church will conclude the study in this chapter and will provide further insights for testing present-day visions and dreams.

During the Ante-Nicene Fathers
Replacing the Prophetic Office

According to Douglas (1998, p. 21) most historians and writers believe that prophetic visions ended soon after the second century AD. Quoting from the NIV Dictionary of the Christian Church, Douglas gives several reasons for this position:
(a) the NT apostles and prophets died without successors leaving only teachers from the original triad of apostles, prophets, and teachers (Eph 4:11); (b) in the 2nd century the Montanist’s claims of new prophetic insights were rejected by the church; (c) during the time of Hippolytus (235) and Origen (250) the prophetic gift was only spasmodically evident, leading to the prophetic office being replaced by teachers. Teachers became catechists and apologists who were charged with teaching the true doctrines of the Scriptures. Douglas reported further that the rise of the priesthood as prime mediators between God and humans was a reason why prophets were replaced (p. 22). However, it is important to remember that it was from human councils that the decision was made to basically close the door to any further possibility for the prophetic office which includes visions and dreams (see Chapter 2, p. 13).

Reaffirming the Prophetical Gift

Philip Schaff (1981) quotes Justin Martyr (ca. 165) who said to the Jew Trypho that the prophetic gifts remained active with Christians at that time. Martyr further stated that as there were true and false prophets in Israel there are many false prophets among Christians, for Jesus did warn them of false teachers saying: “Beware!” (vol. 1, p. 240). Douglas (1998), quoting from Schaff, shows that Christian leaders were endowed with spiritual gifts, including prophecy, as Martyr said, “It is possible to see amongst us women and men who possess gifts of the Spirit of God” (as cited in Douglas, p. 22). Douglas reports that Bishop Eusebius concluded that many in the church with the prophetic gifts spoke in tongues, revealed secret things, and expounded the mysteries of God (p. 22). With this background, while Christian prophets ceased as a distinct class, God continued speaking in visions and dreams during the Reformation period.
During the Reformation

Ellen White (1950, p. 79) reminds her readers that before the reformation few copies of the Bible existed, but God would not allow His word to be forever hidden. God’s Spirit began to move upon various men in the different countries in Europe to push them to search for truth. They were willing to accept biblical light at any cost to themselves. They determined that the Word of God, which had been locked up for ages in languages known only to the educated, needed to be translated into the languages of the common people. Schaff (1950/1981, p. 227) describes how John Wycliffe translated the Bible into English and John Huss was executed for advocating the Bible as the only basis for doctrines as opposed to the traditions of the councils and the church. These men paved the way for Martin Luther of Germany and John Wesley of England. The discussion below will show that both Luther and Wesley treasured the Bible but were also open to God speaking to them in visions and dreams.

Martin Luther’s Vision of God’s Voice in Rome

This section will show that Church leaders received visions during the years of the Reformation (AD 1500-1800). Martin Luther had dreams and visions and God also chose to give Duke Frederick a dream which confirmed the work he had called Martin Luther to perform. Luther’s encounter reveals that even with a very limited amount of detail, a true vision, if believed and obeyed, can change the world.

In 1846, J. H. Merle D’Aubigné’ (1950) signed the author’s preface to the work on Luther’s life as a reformer saying that Reformation history witnessed a great outpouring of Christ’s divine life. D’Aubigné describes Luther’s experience pointing out that while Luther was in Rome seeking a papal indulgence by ascending Pilate’s staircase.
on his knees, he heard a voice like thunder crying from the bottom of his heart, “the just shall live by faith.” These words had twice before struck him as the voice of an angel. But now they resounded unceasingly and powerfully within him so that he arose in amazement, ashamed of the depth of his superstition, and fled from this scene of folly. These words influenced Luther and the reformation for it was as if God had said, “Let there be light and there was light” (1950, p. 54, 55). The seven element biblical model from Chapter 2, pp. 8-9, 11 will be applied to this vision.

The Sender of this vision was the Holy Spirit who had spoken audibly to Luther twice before. The Medium used was a voice from heaven as noted by several authors. The Receiver of this vision was Martin Luther (1483-1546) who heard God’s voice at Bologna and at Wittenberg as recorded by D’Aubigne’ (1950, p. 54). The Message had a specific purpose, for the vision called Luther’s attention to salvation by grace as found in the Bible. Ellen White (1950, p. 125) indicates that his eyes were opened as he learned about God’s grace.

There are four components of the short but powerful message element Luther heard: there was a literal component, for Luther displayed in his writings and daily life faith in Jesus and the grace of God; the message also had a prophetic component by calling attention to this Bible truth; there was a conditional component in that Luther could have ignored the voice but as at the Diet of Worms he refused to back down (White, 1950, p. 162); and finally there was a symbolic component for as D’Aubigne’ points out, the Rom 1:17 text, “the just shall live by faith” (1950, p. 55) was an effectual weapon God used to reform the church and to also place Luther on a new path that gave him the assurance of personal salvation.
Other characteristics of this vision include the voice as a symbol of the convicting power of the Holy Spirit upon the hearts of men; the Scripture reference in Rom 1:17 is to Hab 2:4, which says in reference to a just God that all who live by faith shall find peace and be saved from the Chaldeans; but the soul which is filled with pride will perish, implying that Satan who is unjust will also perish (SDABC, 1980, 4:1053). The physical manifestation of Luther’s flight came in response to the voice sounding like thunder which is similar to the experience of the Greeks who came to meet Jesus and God’s voice like thunder amazed the people (John 12:20-29).

The Time implied from this powerful declaration was “now,” immediately. The Place implied is the world, for those who live by faith in God in all nations will be justified. Whereas, The Results are clearly stated: that those who are considered just before God are those who live by faith in Christ and who do not trust to their works. The results seen in Luther’s response is as D’Aubigne’ writes that Luther as a blameless monk hated the fact that the holy and just God punishes sinners, frightens them with the law, and tortures them by the gospel. When Luther understood the words that the justification of the sinner proceeded from the mercy of God through faith, he felt born again and saw the Holy Scriptures with new eyes (1950, p. 55, 56). The fulfillment of Luther’s obedience to the voice of God, and his unflinching stand against the abuses and false doctrines of the church at that time, are seen globally in all the churches that arose from the Protestant reformation.

D’Aubigne’s work gives the additional information that the Elector Frederick dreamed that he saw a pen transcribing sacred oracles that reached as far as the seven hills of Rome and that shook the tiara of the papacy (1950, p. 110, 437, 523). Ellen White
(1950, p. 126) confirms that Luther’s words: “Scripture is the basis for all doctrine” struck at the very foundation of papal supremacy and contained the vital principle of the reformation. Frederick’s dream and White’s statement, supports Luther’s encounter as a true visionary experience.

In summary, God’s three concerns in his message of love are seen (a) in Luther’s immediate obedience in leaving Rome and returning to Germany, (b) in his many sermons, debates, and writings about God’s free grace and the plan of salvation, and (c) in the impact that his life and work bore in witness for Christ. After Luther’s death, visions and dreams still occurred as is seen in the life of John Wesley.

John Wesley’s Account of a Vision of the Judgment

Wesley is included in this chapter because of the impact Luther had on his spiritual life as a young convert and also because of his view of spiritual manifestations. In Wesley’s journals there are more than 20 accounts of dreams and visionary apparitions. I will review one such account of a vision given to a lay person, not a church leader, and encourage the reader(s) of this research to study the other 19 accounts.

In this selected vision a neighbor told Wesley about her experience. Wesley was able to offer timely advice for he believed that God was speaking to her through visions and dreams. This indicates that dreams and visions did occur during this period and ordinary people in most cases were the recipients.

John Wesley writes in 1798, which describes the scene as follows:

Yet God called her again, in dreams and visions of the night. She thought she was standing in the open air, when one appeared in the clouds exceeding glorious, above the brightness of the sun. She soon after saw a second, and then a third. One had a kind of spear in his hand; the second a besom, wherewith he was going to sweep the earth; the third, an hour glass, as though the time was short. This so deeply affected
her that she began from that time to seek God with her whole heart. (Wesley, 1798, 3:336)

This message again shows God’s three concerns for humans which will be given in the summary. However, the seven element biblical model (Chapter 2) will be applied to this vision. The text shows that The Sender in the context of this vision was God, the Holy Spirit. It indicates that The Medium used was a vision of three beings in the clouds, and that The Receiver was the unconverted wife of Wesley’s neighbor who had a near death experience. It shows further that The Message included

1. The purpose which was to send a warning of God’s coming judgment.

2. The four components of the Message element as being literal, prophetic, symbolic, and conditional. These components will be identified in the Results and God’s three concerns in His message of love.

3. The other details were lacking such as specific instructions or dialogue which gives room for finding support in the Bible.

In Rev 6:1-8 a vision of beings with similar articles in their hands indicates pending divine judgment. Wesley’s statements about visions, dreams, and the mysterious calls for cautionary openness to God’s working in these ways. Robert Ewbank (2009, p. 125) shows this caution in that Wesley appreciated some of the great spiritual truths of the mystics but objected to many of their writings because they had no use for community in the body of Christ, they depreciated grace, and they indulged in unscriptural speculations, while calling those who differed with them carnal and unenlightened men. Ewbank (2009, p. 175) sums up Wesley’s view of mystical experiences: that every experience should be tested by the Scriptures. Parker (1902, p. 51) writes that Wesley gave numerous cautions about visions and dreams but Wesley also
affirmed that with his own ears and eyes he had witnessed people changed from a spirit of fear, horror, and despair to a spirit of love, joy, and peace by dreams. Parker (1902) reports Wesley’s view that visions and dreams were used in positive ways by God and should not be disregarded:

The danger was to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were a hindrance to his work. Whereas the truth is, 1. God suddenly and strongly convinced many that they were lost sinners; . . . 2. To strengthen and encourage them that believed, and to make his work more apparent, . . . 3. In some of these instances, after a time, nature mixed with grace: 4. Satan likewise mimicked this work of God in order to discredit the whole work: and yet it is not wise to give up this part any more than to give up the whole, it was, doubtless, wholly from God . . . and he will enable us to discern how far, in every case, the work is pure, and where it mixes or degenerates. (p. 264)

Wesley’s views highlight three reasons why God continues to send visions and dreams to both Christians and sinners: to show his working in them, to convict humans of sin, and to test ‘the truth’.

The characters in the vision cited above are similar to the three angels John saw in his vision. The neighbor’s wife received this vision just after she had a near death experience when lightening killed her cat that was by her side and burned her hand. The characters of this vision include the angels which represents messengers of God preaching the gospel; the spear is a symbol of death; the besom (broom) shows that God will clean up the church and the earth from sin; the hour glass shows the shortness of time symbolizing that the end for the world is fast approaching (see Rev 8:13-10:14; Rev 14:6-12; Matt 24:44-51).

The Time, the Place, and the Results implied in this vision are similar in nature to John’s visions about the judgment hour messages which refer to the end of time. The
result, as seen in the woman’s response, was conditional based on her decision to seek the Lord, thus giving heed to the warning. The result can indicate that God was sending this woman a prophetic key to the events about to take place on earth to prepare her for the judgment hour.

In summary, God’s three concerns in His message of love is seen in that the vision (a) convicted the woman who began obeying God, (b) the spear was a symbol of death that brought conviction of sin and the need for salvation, (c) the hour glass indicated the shortness of time signaling the need for people to get ready for the Second Coming of Jesus Christ. This discussion showed that during the reformation period, God continued to speak through dreams and visions. Luther’s obedience to God’s voice and his firm stand before the council was reinforced by the Elector Frederick’s dream that Luther’s writing would shake Rome. John Wesley, while cautioning people to test all visionary experiences by the Word of God believed that God continued to speak to people through dreams and visions.

**During the Advent Awakening**

The Advent Awakening helped the people of Europe and America to focus on the prophecies relating to the Second Advent of Christ. It was carried forward by such preachers as: Manuel de Lacunza of Chile (1731-1801); Edward Irving of Scotland (1792-1834); Joseph Wolff of Bavaria (1795-1862); and by Louis Gaussen, a French Swiss evangelical professor who worked with Merle D’Aubigne’ to establish an evangelical society to distribute Bibles and to start the Geneva Evangelical School of Theology (see Jemison, 1955, pp. 166-183). Jemison (p. 184) shows that the Advent awakening in America took place during the same time period as the one in Europe
(between the late 18th and early 19th centuries). The preaching during this period drew attention to the prophetic periods of the 1260 days, the 2,300 days, and the millennium. William Miller and Ellen G. White were just some of the many who were preaching and discussing the messages in their visions to those of Daniel and Revelation.

William Miller’s Vision Encounter

William Miller’s visionary experience was selected for four reasons: (a) to show the absolute authority of God in choosing through whom and how to deliver God’s message to guide the Church (John 16:13-15); (b) because Miller’s submission and obedience brought amazing results, and God gave him a dream to confirm his ministry; (c) to show that Miller’s call paralleled Luther’s call with an audible voice prompting him to open the prophecies of Daniel and the Revelation to the world; and (d) because the themes of Miller’s preaching is today accepted by millions of Christians as the forerunner for the prophetic ministry of E. G. White. This encounter will show God’s three concerns in His message of love for all mankind and will be given in the summary. The seven element biblical model (Chapter 2) will be applied to this vision.

The Sender of this visionary experience was the Holy Spirit and The Medium used is the inner repeated prompting of the Spirit’s voice upon Miller’s mind. The Receiver of this visionary experience is William Miller who was instructed what to do and The Message contains the purpose for this audible voice of the Spirit—to call Miller to warn the world concerning the fulfillment of Dan 8:14. The other details show that instructions and dialogue dominated this experience of real communication with Miller and God.

When William Miller was in his early twenties he held deistic views like many of
his friends, was dissatisfied with the lifestyle of many Christians, and was troubled by the conflicting opinions expressed by ministers. Miller was a sea captain who survived an explosion in the War of 1812. Later, he was invited to give a sermon at the Low Hampton Baptist Church and as he preached on Isaiah 53 he was convicted to accept Christ. From 1816 to 1818 he studied the Bible using Cruden’s Concordance and concluded that based on the prophecies of Dan 2 and Dan 8:14 the 2,300 day prophecy began with the seventy-week period of Dan 9:24 and would end in 1843 (in about 25 years). He also believed the end of this time period would usher in the closing events of this world’s history. Miller held that before Christ’s return the wicked and the righteous would live together on the earth while the horn of the papacy warred against the saints until it was destroyed by the brightness of Christ’s coming (1 Thess 2:8).

Against this background, from 1818-1822 Miller restudied the prophecies to confirm his position unaware that scholars in Europe and America held the same conclusions. For the next nine years he privately shared some of his views with friends, then on August 13, 1831 after breakfast the convicting voice of the Holy Spirit spoke to him. Jemison (1955) records what happened.

As he rose from his desk to go about some task, the conviction filled his mind with greater urgency than ever before: “Go tell it to the world.” It was as though God had spoken audibly. The impression was so vivid that he sat down again and said, “I can’t go, Lord.” The question seemed to come, “Why not? There were all sorts of reasons . . . too old . . . not a preacher . . . no training . . . slow of speech. But the arguments, singly or combined, could do nothing to still the voice of conviction and conscience. His distress became so marked that he then and there promised the Lord that if he would definitely open the way, William Miller would respond and perform his duty. “What do you mean by opening the way?” the voice seemed to ask. “Why, he replied, if I should have an invitation to speak publicly in any place, I will go and tell them what I have found.” With the making of the bargain, relief came to him. He was certain that no invitation would be forthcoming. . . . Miller’s sister Sylvia . . . proposed that Miller . . . tell his convictions [the next Sunday]. “I rebelled at once against the
Lord and determined not to go,” Without a word he left the house and went to the maple grove to pray . . . then . . . [finally said] “Lord, I will go.” (p. 189, 190)

In addition, Irving Guilford from nearby Dresden came to Low Hampton with an invitation for his Uncle William to share his views on the Second Coming with the Dresden Baptist Church since the minister was on leave. The farmer and Bible student were thunderstruck for he had made his covenant to go if an invitation was extended for him to preach publically. With the invitation his conviction deepened that he must “go tell it to the world.” “Will you make a covenant with God and break it so soon?” his conscience wanted to know. Miller preached and the members who had flocked to hear him encouraged him to continue his studies and within days other invitations poured in. If this was not the Holy Spirit’s voice instructing and speaking, then Miller was skillfully formulating thoughts and speaking to himself. History shows that the Holy Spirit called a humble farmer to a great mission, and although Miller was reluctant at first, he relented and stirred the world.

Ellen White (1950, pp. 331-335) confirms that like Elisha was called from his oxen in the field to receive the mantle of consecration to a prophetic office, so was Miller called to leave the plow and open to the people the mysteries of the kingdom of God. She says (1945, p. 230) that as John the Baptist heralded the first advent of Jesus preparing for His coming, so William Miller and those who joined with him proclaimed the Second Advent of the Son of God. A large number of Baptist ministers approved his work in 1833 when they licensed him to preach and even men of learning and means joined in preaching and publishing his views. S. Bliss (1853, pp. 250, 252) shows that as scores, hundreds, and even thousands from all congregations embraced Miller’s views, churches in opposition took disciplinary action against them. Miller then wrote in their defense by
asking, “What have we done to be denounced from the pulpit and the press that gave you cause to exclude us from your church fellowship? If we are wrong show us our error from the Word of God for only this will change our minds. Our conclusions are formed deliberately and prayerfully as we have seen in the scriptures.”

There are three references to God in Miller’s dialogue with the Holy Spirit, “I can’t go, Lord,” “Will you make a covenant with God and break it?” and “Lord, I will go.” The indirect reference to Satan is seen in the phrase, “I rebelled at once against the Lord” and the Spirit’s “powerful conviction impressing Miller with urgency.” This brought about his audible exclamation that he would speak if an invitation came and it did come.

The Time implied in the command “Go tell” is saying “right now” for all excuses are cast away. The Place is clearly stated “. . . tell the world.” White (1950, p. 332) says Miller traveled and preached principally in New England and the Middle States. Liquor shops were used as meeting halls, gambling dens were broken up; various denominations established prayer meetings impacting the world. Bliss (1853, p. 92) says that Miller felt that if he did not “tell the world of their danger and warn the wicked, his blood would be required.” The responsibility of Ezek 33:8, ‘if you don’t warn the wicked’ rang in Miller’s ears.

The Results as seen in his response as recorded by Bliss (p. 138) is that in the invitation of his brethren he heard the call of God and at age 50 he consented to make his views public. His first lecture resulted in a religious awakening in which 13 entire families except two persons were converted. In nearly every place he preached revival resulted with sinners saved, Christians aroused, and deists and infidels accepted Bible
truth. He appealed to a class of men only he could reach. A contemporary of Miller, Ellen White (1950, pp. 317, 339-340), confirmed that an upright, honest-hearted farmer who had doubted the divine authority of the Scriptures, yet desired to know truth was the man God specially chose to lead in proclaiming the Second Coming. Miller, like Luther, shook the world for Christ and His truth on the strength of God’s audible voice in two visionary displays.

In summary, God’s three concerns in His message of love is seen in Miller’s obedience that brought the world prophetic enlightenment, his preaching on the return of Christ, and judgment converted sinners giving them hope, with the result that all advent believers who share the message and prepare for Christ’s return are witnesses unto eternal life.

Ellen White’s Vision of the True Sabbath

Ellen White’s vision of the Sabbath was selected for four reasons: (a) to show that God as Creator had not changed His holy law, (b) to confirm God’s call for obedience, (c) to reveal the ministry of Jesus in the heavenly sanctuary, and (d) to show God’s final warning regarding the beast and the judgment. This discussion will also reveal the global effects of this vision among Christians in relation to prophecies of the end-time. In summary, God’s three concerns (Chapter 2) in His message of love will be highlighted.

*The Sender* of this vision is the Holy Ghost who gave this message during prayer.

*The Medium* used in this vision was an angel who transported Ellen to heaven.

*The Receiver* is Ellen White at a prayer meeting at Topsham, Maine, in 1847.

*The Message* content includes literal, prophetic, symbolic, and conditional elements. *The purpose* shows that this vision confirmed the Sabbath truth as God’s test in
the time of the end. The other details in the narrative include instructions with explanation, a little dialogue, and several action events. Due to the length of the vision only part of it will be included below.

As we prayed the Holy Spirit fell upon us and I was lost to earthly things wrapped in a vision of God’s glory. An angel flew swiftly to me and carried me to the holy city where I saw the temple and I passed through the door to the first veil. . . . Jesus raised the veil and I went into the holy of holies where was the ark of pure gold with a lovely cherub on each end . . . Jesus stood before the ark. . . . In the ark was the table of stone folded like a book. Jesus opened them, and I saw the Ten Commandments. . . . On one table were four that shone brighter than the other table of six. But the fourth the Sabbath commandment, shone above them all; it was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw the Sabbath commandment was not nailed to the cross or neither the other nine or we were at liberty to break them all. I saw God did not change the Sabbath but the pope changed it from the seventh day to the first day of the week; for he was to change times and laws. If God had changed it he would have changed the writing of the commandment but it reads the same as when he gave it to Moses on Sinai. . . . I saw the holy Sabbath will be the separating wall between the true Israel of God and unbelievers; the Sabbath is the great question uniting the hearts of God’s dear, waiting saints. (White, 1945, pp. 32-33)

In this Sabbath vision the narrative indicates that Ellen White, the main character in the vision, saw the pope but also God’s children who did not reject the Sabbath. In the time of trouble when Seventh-day Adventist Christians are filled with the Holy Ghost to proclaim the Sabbath more fully, many will unite against them to persecute them. She saw sword, famine, pestilence, and great confusion in the land which the wicked charged against the Sabbath-keeping Adventists and used as an excuse to massacre them (White, pp. 33, 34).

The characteristics of this vision include: the symbols of the furniture in the temple, such as the shewbread and candlesticks representing Jesus as the bread of life and the light of the world, the incense representing the prayers of the saints; the related Scripture references and Bible doctrines include the Ten Commandments (Exod 20:1-17;
Rev. 22:14), the change of God’s law as predicted in Dan 7:25, the persecution of God’s remnant church (Rev 12:17), and God’s final call (Rev 14:6-12). There are 16 direct references to God and three to Satan’s representatives. There is one physical manifestation as seen in her spiritual travel to heaven or an out of body experience during which time she was unconscious. This manifestation shows the Holy Spirit in total control.

*The Time Element* in this vision refers to when the Sabbath was changed by the council of Laodicea in 464 AD. The vision showed the little horn power changing times and laws (Dan 7:21-28; SDABC, 1980, 4:1080).

*The Places* referred to in the vision included: Sinai, the earth and heaven, past, present, and future.

*The Results* were stated as confirming that the Sabbath was not changed by God, that presently the Sabbath is separating God’s true people from the rest of humanity, and that in the future time of trouble many of God’s people will embrace it. The fulfillment is seen in the testimony Ellen White (1945, p. xxi) related: that, after reading a tract about the Sabbath and keeping it for seven months, that on the first Sabbath in April 1847, God gave her this vision to stress the importance of the Sabbath. Also, in the fulfillment are multiple records of people having present day visions and dreams directing them to embrace the Sabbath. A review of the Seventh-day Adventist membership growth shows that annually there are more than 3,000 people baptized daily who embrace the Sabbath truth throughout the world. This shows that the vision given to Ellen White is being fulfilled and an ever increasing number of people will join in proclaiming the Sabbath truth as part of the fulfillment of Matt 24:14, “And this gospel of the kingdom shall be
preached in all the world” by Christ’s witnesses until he comes.

In summary, God’s three concerns from His message of love include His desire for obedience in Sabbath observance as indicated in the vision showing divine favor and approval for the persecuted believers, Christ being shown in the temple in heaven indicating that He is the sacrificial lamb for the sins of the world, and that every Christian who accepts Christ and His Sabbath are witnesses to the world that Christ is our Creator, Savior, and soon coming King.

Conflicting Visionary Experiences Among Early Adventists

Visions and dreams occurred quite regularly among Christians during the Advent awakening of the 1800s. This section will review the visions of two false prophetesses—Anna Phillips and Anna Garmire, and will share a few statements Ellen White made about other visionaries. In addition Jemison and Douglas will give insights on false visionaries in contrast to the visions and character of Ellen White.

According to Ellen White (1986) God’s people in these last days will see false prophets, and there will be false visions and false dreams. But she says, “Preach the Word, be not drawn away from the voice of God in His Word. . . . The wonderful, the marvelous will be presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged” (p. 49). Commenting further on the subject she says that the Lord had shown her that the claim by the parents of Anna Garmire that communications were coming from God were false and lacked divine credentials. Another spirit was controlling the child and the visions were erroneous and contradicted the Bible. Some of the visions were fulfilled and Anna and her supporters predicted that terrible calamities would fall on E. G. White. However, God sent her many places with
messages for those having the false visions and dreams and though terrible denunciations were hurled against her she states: “but I passed along perfectly conscious of the guardianship of heavenly Angels.” In 45 years she saw many with false visions some were fulfilled; but her calling was to unveil them (1986, pp. 74-76).

There were four people in one family who claimed to have communications from the Lord to reprove wrong; things they predicted came to pass and those which were unfulfilled were held as mysteries. But God revealed that satanic agencies were behind the manifestations which she rebuked and testified against. In another encounter several in one family also claimed messages for different church members who they said were ‘proud, unbelieving and lost’. But God sent her to encourage and comfort those who Satan had deceived with false visions. She gave the warning whether they received it or not (White, 1986, pp. 76, 77). Another false prophetess was Anna Phillips who was supported by Elder R. Ellen White was given a vision about their scheme to get public support for her prophetic claims:

I was shown Elder R before a number of persons reading from the professed revelations of Anna Phillips. A noble, dignified Person was present, and with a grieved expression upon His countenance He removed the written document, placed in Brother R’s hand the Bible, and said, “Take the word of God as your textbook. All scripture is given... 2 Tim. 3:16, 17. (White, 1986, p. 88)

White (1986) also showed that Satan mingled the false with the true in order to disgust people and get them to spurn everything having to do with visions so that all visions would be doubted and viewed as fanaticism. However, the honest person by contrasting the false with the true will distinguish between them (pp. 77, 78). Despite having to write many pages to correct errors and losing sleep at night in agony for people (pp. 86, 87), Ellen White never supported the total rejection of visions, dreams, or visionary
encounters but always said that God’s people were to test these things by the Word of God (pp. 90, 99). There is need for a testing model.

Scriptures such as Isa 8:20, Jer 23:21, Luke 8:18, Mark 4:24, 1 Thess 5:21, Matt 7:15, 24:21-25, John 17:17-20, and 1 John 4:1-3 were given for testing persons, their visions and dreams, their predictions, or any visionary encounter (White, 1986, pp. 74-100). These suggestions for testing are important to this study along with the views of Jemison and Douglas concerning E. G. White and her visions.

T. H. Jemison (1955) writes about an experience with Elder A. T. Jones who in the middle of April 1894 in the Dime Tabernacle presented before about 4,000 people the visions of Anna Phillips and called her testimonies a genuine manifestation of the spirit of prophecy. As a rival prophetess to E. G. White, Anna Phillips had her visions circulated among leading elders and her claims were whispered among the lay members. Jones read some of Anna’s testimonies then he read John 10:4 which said that the sheep know the shepherd’s voice. Then he read some of Ellen White’s testimonies along with John 10:4 and asked the congregation, “Do you hear the true shepherd’s voice, it is the same voice” (White as cited in Jemison, p. 469). For him both Phillips and White were true prophetesses.

In referring to this event, Ellen White (1986, p. 90) denied having endorsed Phillips visions and she called for a testing according to Jer 23:21 which says, “I have not sent them, and yet they ran. Believe them not.” This is further evidence that Ellen White was not opposed to visions or dreams if they were of God. Jemison (1955, pp. 364-371) presents eight reasons for visions from Testimonies for the Church, vol. 5, pages 660-667, in which Ellen White says that the testimonies are a lesser light to lead men and
women to the greater light, which is the Bible. Visions are given to (a) to exalt the Bible, (b) to attract minds to the Bible, (c) to call attention to neglected truths, (d) to impress on people truths already revealed, (e) to awaken minds, (f) to simplify truths, (g) to bring out principles and help people apply them, and (h) to instruct in greater detail than is found in the Bible. In contrast, Anna Phillips and Anna Garmire sought the title of prophetess possibly on selfish grounds whereas E. G. White displayed obedience to the call of the Lord and a genuine love for all people. Their visions fall short of the biblical tests. However, these reasons are important to this study and can be used also for testing present-day visions and dreams in addition to the four biblical tests for a true vision (refer to pp. 8, 9).

H. E. Douglas (1998, p. 12) noted that in the Scriptures the prophetic messages which came by visions and dreams were called by various terms such as counsels, the Lord’s message, prophecy, the Word of God or testimonies (1 Kgs 2:3). In his appendix (p. 546) Douglas states that Ellen White had over 2,000 visions and dreams. It is of note that no other human of that period or in recorded history has experienced that level of visionary activity. In presenting an unbiased view of E. G. White, Douglas’ scriptural references show support for prophetess White’s visions as testimonies for the Church.

Douglas (1998, pp. 156-159) records, that several errors which were widely accepted, were corrected by visions. First, was the beginning of the Sabbath from sunset Friday to sunset Saturday and not beginning at 6:00 p.m. Second, the eating of unclean animals such as pork continued for five years until the health vision of 1863. Third, a conditional dream that said that some Adventists at the 1856 General Conference Session would die while others would live past the plaques that were expected to take place in her
day. Writing on the matter later she said that some of the things of God are conditional. Paul’s statement in Rom 13:11, 12 on Christ’s return being near is similar in nature. It is also accepted that Isa 65 and Jonah’s prophecy of Nineveh’s destruction in 40 days were both conditional prophecies. Fourth, the closing of the Nashville press that was supported by Ellen White was later acknowledged as a wrong course of action because of a vision from God (p. 154). Nathan’s bad counsel to David in (1 Chr 17:2) is similar in nature and helps us realize that prophets are not omniscient, they can err (Douglas, 1998, p. 35). Douglas confirms White’s view of visions: “If I could have my choice and please God as well I would rather die than have a vision for every vision places me under great responsibility” (White, as cited in Douglas, p. 158). These findings are important to this study and to the testing of a visionary’s human nature and character as seen in Mrs. White, for John said, “believe not every spirit but try them.”

Douglas (1998, p. 37) names some other prophets during Ellen White’s day. A review of five such persons suggests that three of them were false prophets and two were true. Prophetess Ann Lee experienced trances and visions and claimed it was revealed to her that sex was the root cause of human depravity and the source of evil. However, her miracles and her claims of being Jesus, who had returned the second time, contradict Matt 24:30 which say that the Son of man will appear in the heaven and He will come in the clouds. Another false prophetess was Katie Fox who introduced spiritualism. Her spiritualistic ties were confirmed to Ellen White in vision. Joseph Smith claimed to have had a vision of God the Father and Jesus the Son who told him not to join any of the churches because they were all corrupt. An angel named Moroni showed him some long-buried golden plates from which he wrote the Book of Mormon. The violation of
Scripture by these persons exposed them and their visions as false.

Two men who had true visions from God similar to one of White’s visions were Hazen Foss and William Foy. They failed to make known the vision of the Adventist people travelling to the New Jerusalem to prepare them for Christ’s return. Because one partially obeyed and the other totally refused God’s commission Ellen White received her call to a prophetic ministry.

After the disappointment of October 22, 1844, the Millerite leaders voted the following: “Resolved that we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary, gifts, revelations, impressions, discerning of Spirits or teachings, etc . . . [that are] not in accordance with the unadulterated Word of God” (Douglas, 1998, pp. 37, 38; *Advent Herald*, May 21, 1845). It seems that false visions and dreams supports skepticism of any such visionary experience. The testing model called for is needed.

In summary, this section revealed that widespread skepticism concerning visions and dreams were prominent and since many were in conflict with the genuine. It further revealed that the characters of the visionaries should be tested and noted. However, strong appeals were made for testing all visionary experiences by the Bible using the principles in the OT and the NT as a testing model. Also, this study confirmed that despite the numerous false visions and dreams, the resolution voted by church leaders, and the opposition of some to E. G. White’s prophetic ministry, God still continues to speak through visions and dreams today.

**During Early and Pre-Modern Civilizations: Dream Theories**

In a study such as this it is relevant to ask, do all humans dream? For God may be
in it. God used king Nebuchadnezzar’s thoughts of the day to give him a dream of the future (Dan 2:29). This study will show that visions and dreams are influenced by the daily activities of human beings as recorded in Scripture. “For a dream comes through the multitude of business, and a fool’s voice is known by the multitude of words. . . . For in the multitude of dreams and many words there are also many vanities; but fear thou God” Eccl 5:3, 7. Pharaoh, the baker and butler may have had dreams of their daily activities.

Solomon’s view is that every act, event, conversation, and material read or seen during the day has an influence on the dreams of all humans, engaging the spirit within them, beginning in Eden and continuing down through the centuries to the present day. This research will classify such dreams as secular dreams and not false dreams.

Dream Theories Historical Survey: 3000 BC to AD 1550

Julia and Derek Parker (1995) from their extensive research on “Dream History” give strong support to the biblical view that all humans do have dreams. Consider the insights from their report:

As far as we know, all animals dream; and humans probably started to dream even before they were sufficiently intelligent to think about the process . . . the earliest prehistoric cave paintings are records of dreams . . . Dreams were originally believed to be messages from the gods, or supernatural communications . . . the Egyptians . . . attempting to interpret their dreams . . . published a book of the conclusions they had reached about dream symbols . . . in ancient Egypt . . . “dream incubation” began: a person . . . emotionally disturbed or wanted . . . the god’s . . . help, would be put to sleep in a temple, and the priest . . . would interpret their dreams . . . the Greeks also believed dreams to be divine messages. They also used them in medicine, sending sick people to particular temples . . . Ailing Greeks would visit these temples . . . after the performance of . . . religious rites, would sleep, and hopefully have a dream that promised their return to health. They would . . . stay at the temples for weeks, or . . . months, until they had the “right” dream. The Greek philosopher Heraclitus (c. 544-483) suggested that a person’s dream world was peculiar to them, and not . . . of the gods . . . Plato (c.428-c.348) realized how radically dreams could affect a personality or a life . . . Aristotle (384-322 BC) finally put an end to the idea of dreams as messages from the gods, and tried to study the dream process in a rational
way. Aristotle suggested that dreams were in fact fragments of recollections of events of the day. . . . A doctor could therefore use a patient’s dream as a means of diagnosing an illness. This idea was supported by Hippocrates (.460-357), the founder of modern medicine, and is prevalent today. Galen of Pergamum (AD 129-99), a Greco-Roman physician . . . recorded that a man dreamed that his left thigh was turned into marble, and . . . lost the use of his left leg as the result of a palsy. (Parker, 1995, pp. 10, 11)

From the data presented much insight is given into the acceptance and treatment of dreams by the rulers and philosophers of Egypt, Babylon, Greece, and Rome from about 2000 BC to AD 100. While reference is made to the recorded biblical dreams given to Pharaoh, Nebuchadnezzar, Joseph, and Daniel, Parkers’ research presents views on dreams from other sources such as the church fathers. They mention that “Chrysostom (347-407) preached that God revealed Himself through dreams. . . . He also made the . . . modern statement that we are not responsible for our dreams, and should not be ashamed of any images that appear in them. . . . Both St. Augustine (354-430) and St. Jerome (c. 342-420) claimed that the directions of their lives were affected by their dreams” (Parker, 1995, p. 12).

Mohammed (c. 570-632) was given much of the Qur’an in a dream and he interpreted his disciples’ dreams. The Inquisition’s view was that dreams were often the work of the devil. Since the Church was the interpreter of God’s Word, therefore revelations that came by personal dreams were diabolical. Martin Luther (1483-1546) saw sin as the confederate and father of foul dreams. The Persian writer Sifat-i-Sirozah devised a time scheme for a dream to be interpreted according to the particular day. Zoroastrians accepted that set of rules to interpret dreams for each day of the month (Parker, 1995, p. 13). Some of these theories show negative uses of dreams, that is, in the occult, horoscopes, and numbers play.
Parkers’ research also covered the mechanics of sleep and why dreams happen as presented by the leading psychologists in this field of study. There is a lot of data on personal interpretations, remembering, dreams recorded in diaries, and analysis of human dreams. Parker offers a good text for the study of personal dreams. However, certain truths about all dreams will be seen in this study by reviewing theoretical statements from three psychologists in this field of research and their findings from clinical studies.

Freud’s Theory on Visions and Dreams: 1850

Sigmund Freud (1999, pp. xii, xiii) in the 1850s extensively studied the dreams of many authors like Aristotle who viewed dreams as physiological and not divine. Cicero and Lucretius said people dreamed about daily things of concern while awake. Freud agreed that dreams were a cultural tradition above a medical treatise. He explained that dreams showed that human daily recollections are worked into a structure of substitution of people, ideas, feeling of guilt, or logic, and as such are manifested in dream wishes, for this is the dream’s purpose. Freud argued that very few of all dreams were wish fulfillments, i.e., a child from desire may dream of forbidden foods but may not have the wish fulfilled. Freud’s study of dreams and human wishes or desires revealed that dreams included: malice, motives, rivalry, repression, anxiety, and inadmissible sexual desire, i.e., sexual dreams help to cleanse the body but was motivated as a wish for sex.

In her study of Freud, L. Gamwell (2000) showed that the followers of psychoanalyst Carl Jung agreed with Freud and believed that a dream is an irrational mental product underlying wishes, fears, and other material (p. 62). These common emotional realities which humans experience in dreams need to be researched to effectively minister to human beings through the Word, counseling, and prayer. Jude vv
7-8 calls the ungodly “filthy dreamers” as Sodomites and Paul asks for new minds (Rom 12:2) for humans today do lack ‘natural affection’ (2 Tim 3:3). This study may encourage the reader(s) to conduct further research on the subject for clarity.

Fromm’s Theory on Visions and Dreams: 1950

Erich Fromm was born in 1900 in Frankfurt Germany. He also did extensive research and has applied the knowledge of contemporary sociology and anthropology to psychoanalysis. Fromm (1951) says that humans have lost the art of being puzzled because the most puzzling phenomena in our lives—our dreams—give little cause for wonder or for raising questions. He emphatically declares: “We all dream but we do not understand our dreams, yet we act as if nothing strange goes on in our sleep minds” (p. 3). When we are awake, he contends that our minds are logical and purposeful for we are rational beings ready to defend ourselves, to act, to observe, and to manipulate the realities we call daytime. In our sleep we awake to another form of existence by inventing stories which never happen and for which there is no precedent in reality. Sometimes humans are the hero, sometimes the villain (p. 4).

In contrast to Freud’s view of dreams being wishes from the irrational self, Fromm says most of our dreams have one characteristic in common—they do not follow the laws of logic governing our waking thoughts, for space and time are neglected. He further suggests that all the exciting, vivid experiences of the night disappear in the morning and we have difficulty remembering them and forget most of them (Fromm, 1951, p. 5). I confirm that this view is true from my personal experience with dreams.

For Erich Fromm when most people say “I had a dream” it is because they remembered something from the night and it is as if a friendly or unfriendly spirit had
visited them and at the break of day had suddenly disappeared” (1951 p. 6). This statement may support any one of the three sources from which dreams originate: God, Satan, or the mind. Thus Fromm supports some insight from the scriptures.

Fromm cited the ways in which humans produced different dreams as puzzling and tied to myths. He pointed to the symbolism in dreams as preserved among the Babylonians, Indians, Egyptians, Hebrews, Greeks, Ashantis, and Trukese. For Fromm symbolic language differs from daytime language for it bears no logic to time and space but is concerned with “intensity and association.” He sees symbolic language as the universal language the human race has developed for all cultures throughout history (1951, p. 7). Fromm gives two approaches to dream interpretation: (a) the non-psychological approach which see dreams as coming from God, for example Pharaoh’s dreams, and (b) the psychological approach which sees dreams as being significant to the dreamer’s mind and therefore their psychological feelings and views hold the answer to interpreting the dream (p. 111). For Fromm, dream interpretation dates back more than 3,000 years (p. 109). While Freud saw dreams as irrational in nature and Jung saw them as revelations of a higher wisdom, Fromm felt that dreams are both irrational from our lower self- of delusion/fantasy and rational from our higher valuable nature-of truth (Fromm, 1951, p. 147).

These findings support the searching of the human mind during sleep that can be directed by the Holy Spirit as it says in 1 Cor 2:10, 11 “the Spirit searches all things” even the human spirit and in dreams He scares, visits, and tries humans (Job 7:12, 18).

Azerinsky’s Theory on Dream Sleep: 1953

Gamwell (2000, p. 64) reports that Dr. Eugene Azerinsky in 1953 discovered
Rapid Eye Movement (REM) in both children and adults at night during sleep. These periods of REM were associated with low-voltage activity in the EEG and if people were awakened during this time they reported having a dream. However, if they were awakened from non-rapid eye movement during sleep they rarely reported a dream. This discovery named REM sleep and non-REM sleep led to a surge of biological research among scientists. The conclusion was that if the biology of REM sleep could be understood then dreaming would be more fully understood. These findings prove Parkers’ views, at the beginning of this chapter that all humans do dream.

Dream Theories and Biblical Evaluation

These findings are very valuable to this research because it confirms that all humans do dream and that the report in Job 33:14-18 has given a true account of the state of humans during sleep. In analyzing these verses some of the mystery of dreams and visions are better understood and explained from the findings of the above doctors. In Job 33:14, Elihu reminds Job that God speaks not once but twice and humans do not perceive that it is God speaking. It is worth repeating that God chooses sleep to reason with humans by His Spirit. Paul, a man of visions and deep spiritual insights, confirms that the Spirit of God does indeed search the hearts of people and even the deep things of God (Rom 8:27; 1 Cor 2:10). In Job 33:15 it says: “In a dream, in a vision of the night, when deep sleep falls upon men, in slumber upon their bed.” REM sleep is the “deep” sleep that everyone experiences. Then in Job 33:16 it says “He opens the ears of men and seals their instruction.” This concept describes the dream phenomena which scientific research supports and which is important for this research. B. Bauer (2010, pp. 1-5) says: “Not all dreams and visions are from God . . . or . . . speak words from God.” Basing his argument
on Job 33:14-18, Bauer listed the four biblical principles for personal dreams from God: (a) turn man from sin—Laban Gen 31:29; (b) turn man from pride—Nebuchadnezzar Dan 4:17; (c) point man to right-doing—Peter Acts 10:1-28 (his thoughts about food were secular); (d) protect man from death—baby Jesus Matt 2:1-18 (chapter 2, p. 12).

Eliphaz, in Job 4:12, 13 also confirms that “in secret a matter was brought to him that his ear received or heard.” How did this come to him? “In thoughts from visions of the night, when deep sleep fall on men.” There are similarities in both dreams and visions, for both occur when a person is in a deep sleep and when they hear and see what is described as REM sleep. Job relates his experience in Job 7:13-18 when he said he looked to his bed for comfort but instead, “Thou-God scared him with dreams and terrified him through visions, so that he chose (wished) death over life.” He may be describing a dream wish which is a phenomenon of dreams when the person makes an irrational decision which may be part of the dream puzzle. Then Job asked God several questions. (a) What is man that you magnify him? (b) That you should set your heart upon him? (c) That you should visit him every morning? (d) That you should test him? I believe questions three and four indicate that God may give a dream or vision for it may be a visit from the Spirit and a test sent from God as noted before on p 100).

Eliphaz saw a spirit which made his hair rise and a voice asked a question, “Shall mortal man be more holy than God? Shall a man be more pure than his Creator” (Job 4:17). Parallel to Job’s statement (7:18) about the Holy Spirit’s visit every morning is Eliphaz’s declaration that humans are destroyed from morning to evening due to them being mortal sinners (Job 4:17, 20). This may suggest that their daytime realities will become unreal at night in their dreams as stated by Fromm.
In summary, it has been established from the findings of Dr. Azerinsky that all humans do experience dreams during deep or REM sleep. It was also shown that Freud’s statement that dreams are motivated by the wishes of humans, has strong support in Scripture (Eccl 5:7). Further it was shown that Fromm’s proposal of dreams being both rational and irrational may be the influence of a spirit outside or inside humans as supported also by Job 4:15. These findings also support the truth that the Holy Spirit, who searches the human mind, can influence dreams or give dreams directly to humans as “He wills” i.e. as was the case with Nebuchadnezzar, Pharaoh, and Abimelech.

**During the 20th and 21st Centuries**

Did God continue to communicate with humans in the 20th century and is He still communicating with humans in this present era through visions and dreams? The discussion of the previous section indicated that all humans dream and in all cultures records exist which date back about 3,000 years. These facts along with the present phenomenon among Muslims provide direction for this section. Second Peter 3:9, 10 say that God desires all humans to be saved and that the world will be destroyed by fire. E. G. White (1962, p. 300) declares that God would take the reins of the work in His hands and use simple means to move it along for all to see as the world nears its end. This explains why many Muslims who are having dreams are becoming Christians. Documented visions and dreams from Muslims and from the Seventh-day Adventist Church will be reviewed and will confirm that God continues to communicate purposefully to humans.

**Visions and Dreams Among Muslims**

The *Interpreter’s Bible Commentary* (1980, p. 868) states that dreams and visions
in the ancient east were considered supernatural with great importance placed on their messages and interpretation. J. Dybdahl (1993, pp. 135, 142) agrees, stating that in Islamic culture and daily life dreams are seen as important and revelatory, leading many Muslims to faith in Jesus. Such stories are increasing. Further support is seen from Jones and Scott (2004, p. 7) who confirm that globally people of various religious and cultural backgrounds are having extraordinary dreams, including Muslims, leading them to faith in Christ.

In their interviews with Muslims, Jones and Scott (2004) report on Muslim women who dreamed about Isa (Jesus). The first account says, “A bright shining person appeared to her and gave her a wedding dress to put on. She tried to fit the dress over the one she was wearing but it did not fit until she took the old one off. Becoming curious she found an Injil (Bible), read about Isa (Jesus), and then she realized what her dream meant” (p. 57). In the other report another woman dreamed God was holding a wonderful gift of light that He wanted to give her. In her dream she refused the gift because she wanted to hold on to what she already had. When she awoke she regretted refusing the gift. Later that week she met a follower of Isa and learned that He is the light of the word. She immediately recalled her dream and knew what the meaning was. The authors concluded that it seemed that God often gives such dreams to people in societies where following Jesus is not socially acceptable.

In the article, “Dreams and Visions of Isa al Masih” by T. Khalidi (2001, pp. 1-3) there are twelve reports of Muslims having dreams about Isa (Jesus). For this study and space limitations five of these reports will be paraphrased.

1. A person reported that he dreamed that Jesus and two angels dressed in white
robes were standing on a mountain. He left the angels and came to where I stood watching. As He approached I knelt before Him and He laid His hands on my head. This invitation of salvation could also imply that Jesus ordained this person for a special work (Mark 3:13, 14).

2. In this dream report, a man was bound and tied to a chair. He recognized Jesus approaching him and when He touched the ropes they fell from the man’s arms. This symbolism suggests Jesus as sin-bearer and deliverer may be pardoning and healing this man (see Luke 4:18, 19).

3. In this dream report Jesus told the person to come to Him and read the Bible for He would show the way to truth and life. This statement is from John 14:6 and it shows Jesus as truth and life.

4. In this dream the person was standing in light that bore the image of a cross for he was at the cross beam holding lots of blank sheets of paper. A small group of people dressed in white were standing at the top of the cross. Their leader with His left hand and standing to the right of the people was leading them through a door in the wall. Beyond the door was glowing light and he could not see what was on the other side of the door. One moment he was by the door then he was seeing it from above. Matthew 16:24 says if any will come after me let him deny himself, take up his cross and follow me. This dream may suggest that the person has a desire to serve Christ and needs to decide.

5. A person was standing behind a group of Christians in line waiting to enter heaven. A very tall being came and blocked their path which made them cry because they knew they were on the wrong side which was horrible in contrast to the right side which showed a very beautiful place. In Matt 6:24, Jesus said “no man can serve two masters;”
therefore, the person must choose God or Satan.

The significance and value of dreams for Muslims is very great (Dybdahl, 1993, p. 142). Many Muslims expect to receive information from God through dreams and visions, and for Muslims dreams are divine communication that they expect to receive on a regular basis. In summary, many authors agreed that Eastern cultures, especially in Muslim majority countries, are open and more dependent on dreams and visions than humans in other cultures. It is ironic that skepticism concerning visions and dreams is higher among Bible believing Christians than among Muslims. Perhaps that is why God is multiplying visions and dreams in Muslim lands for He desires to communicate in ways that makes salvation available to all people.

Visions, Dreams, and Angelic Appearances From Adventist Publications

Despite the many visions and dreams which Adventist Christians attest to especially through the ministry of E. G. White, there is widespread skepticism toward any visionary experiences. The Gift of Prophecy has been with the Seventh-day Adventist Church for 166 years and in the last five years a special ministry has been established at each level of the church. Each local church is to elect a Spirit of Prophecy coordinator to give emphasis to this important ministry (see www.sda.org). This study has revealed that God is the one responsible for the distribution of spiritual gifts which includes visions and dreams. The discussion in this section will show that Adventist publications indicate that true visions and dreams are occurring among Adventist members. Eight documented visionary experiences will be presented briefly from three sources.

The first experience is reported in an article by John McGhee (2005, p. 13). One
day Mrs. Kim a Seventh-day Adventist Christian in South Korea was packing her son’s school bag and a strong inner voice told her to move her Bible from the cupboard and put it in her son’s bag, so she obeyed. The bible was not found by the guards. On another occasion she buried it by her utility pole and within days three men, two guards and a utility worker came to move the pole. A voice told her to invite them in for tea. Then a heavy down pour forced them to leave saying they would return later to move the pole. Before they returned the Bible had been moved to a safe place and Mrs. Kim was spared torture or death.

The second experience is reported in an article by Robert Young (2007, p. 23) telling how a group were spared from death in a severe storm on the River Nile. Robert and many others were passengers aboard a very crowded boat that was caught in a terrible storm. Robert and many of the passengers who were Muslims began praying to Jesus for help. Robert heard a voice above the wind and the cries saying: “Do not be afraid; God is with us.” This gave him peace and he sat quietly thanking God. They made it safely to shore while four other boats each carrying 12 to 13 passengers capsized and six persons drowned.

The third experience was also reported in an article by U. K. Rao (2010, p. 87). An Indian gang member had a problem with drinking but was converted to Christ. His brother Simon, who was a Christian, prayed for him one night asking God to take away his brother’s drinking problem. Simon invited his brother to church. He agreed then changed his mind until one Sabbath a voice told him to go to church. He started to go, met some of his gang members, who he invited to go with him, but they ridiculed him and laughed at him. Then the voice kept reminding him that his brother was praying for
him. Rao responded by giving up alcohol and in six months he was baptized. He is now a Global Mission Pioneer in India.

The fourth experience is an article by Benson Chilumpha (2010, p. 71) a primary school teacher, who for fourteen years desired to attend the Adventist College and complete his bachelor’s degree in education. He took his high school test twice, scoring high each time, but was not accepted. He prayed earnestly for God to intervene and dreamed that he was actually sitting in a class and could see and hear the lecturer asking questions. When his pastor told him he was accepted he was overjoyed. This experience shows that God is concerned about our goals and good desires in this life and will even send dreams to assure us of His loving care for God is a very personal God.

The fifth experience reported by Letty Jampit (2005, p.79), a student missionary in the Philippines, is about datu (chief) Dalangin who made fun of the Seventh-day Adventist church members every Sabbath until he had a very moving dream. In his dream he saw twenty-four churches of different sizes and styles standing in the heavens. All were dark except a small humble one which was brightly lit up by a holy presence. He asked the angel which church this was and why it was the only one lighted. The angel gently told him it was the Adventist church that keeps the Sabbath holy, the day the missionary teachers worshipped on. He was also told that it was the true church and that he should join it now before it was too late because Jesus is coming soon. Datu Dalangin, his wife, and children all accepted baptism.

In the Sabbath School Lesson Quarterly, Svetlana Chikurova (2005, p. 21) reports how a mother from Russia cried to God in prayer for her new born son Vladimir who suffered brain trauma at birth and who as a result had weak muscles and would be a
cripple for life. “God my son needs your healing. My neighbors ask where is my God and what should I tell them? You created him . . . see the doctor’s prescriptions; I will not buy a single pill for I lean on you.” After several weeks and seeing no improvement Svetlana prayed again: “Lord I accept my child will be sick. Give me strength and love to care for him.” While she was still kneeling she saw a vision of how she could massage the baby’s muscles to make them stronger. She began massaging his arms, legs, trunk, and back, and in six months Vladimir could sit up and the doctor was pleased. The doctor concluded that the boy may walk but with a limp; he will not be able to run; one side of his body will be weaker than the other. Svetlana continued massaging especially the weaker side and, when he was three years old, Vladimir could walk without a limp. Today, he loves to play soccer, volleyball and ping pong in which he won second place in his region (Chikurova, 2005, p. 21).

Also in the Sabbath School Quarterly, Juan G. Silva (2005, p. 29) gives the story of a farmer who had a dream/vision that Jesus was coming soon and that he should tell everyone what he had seen. He had little education but he did not hesitate. He visited neighbors who looked at him curiously when he asked them: “Do you know Jesus is coming soon?” Despite their strange reactions he kept visiting and telling everyone in town. He was named the “the Jesus-is-coming man.” One day he visited a home with a new visitor to the town who answered him “Yes, I know Jesus is coming soon.” This was an Adventist who began to study with the farmer who was excited to find someone who shared his convictions out of a city of 5,000 people. John 14:1-3, 1 Thess 4:15-18, and 1 Peter were scriptures which helped to prepare the farmer for baptism. Today, the farmer works with other Adventist layman telling people that Jesus is coming soon. They have
formed many small groups and look forward to the day when these groups will unite into one large congregation—all because of one vision.

An eighth experience was written by Bob Norton (2005, pp.1-5) and dates back to the late 1890s and early 1900s when the first vision came to Chief Auka. He was the ruler of the Indians who lived in parts of Venezuela, Brazil, and Guyana. Their village was located on Mount Roraima. Chief Auka was concerned for his people so he prayed to the Great Spirit for wisdom to lead them, to make things better, and to be a better leader. He was given a vision. He told his people that he saw a person like a bright shining light who told him what things to do which included abstaining from unclean meats, worshipping on the seventh day Sabbath, and praying. Auka or ‘shining light’ taught his people about the God of Heaven and earth and had many visions, even receiving instructions on how to govern them. A special bed was made for him to lie on for receiving the visions. He prayed regularly about many matters and asked the Lord what to do. He was told not to fight or govern by force. He always sought counsel from God and was given the answers to every problem. An angel told him a man with a black book would come and teach them more. The angel also taught them to sing in four-part harmony. Chief Auka died without meeting the man with the black book but his people were ready to receive him when he came.

In 1910, Pastor O. E. Davis, a Seventh-day Adventist missionary in Georgetown Guyana, received a lot of notes from a coal miner who told him that a big man sent these notes for a pastor to visit and teach the Indians. Finally, Pastor Davis’ wife found the notes and encouraged him to go find the Indians. He was well received by them and was kept up for hours teaching them out of the Bible. Francisco, a young Indian boy was
assigned to help Pastor Davis and to learn everything from him. After Francisco father, who was the chief died, Francisco became chief. He loved Jesus and the Bible and preferred traveling as a missionary to spread the Gospel. He also prayed to Jesus to help him govern the Davis Indians.

God honored his prayer by giving him many visions and dreams and showing him how to lead the people. In one vision Francisco saw a mountain with three hills which he eventually found as the place to build the church away from the threat of persecution by the Catholic Church. When he died his granddaughter began to have visions and dreams. She is alive today and is guiding her people.

In review, the first three experiences show that the voice of the Holy Spirit was audibly manifested to three ordinary people, not to give prophecies but to give them instructions about God’s protection and salvation. These are similar to the voice of God that Luther and Miller heard. The fourth and fifth experiences involved dreams which prepared both recipients to become missionaries. The last three experiences involve visions. The first two were given to ordinary people—a mother praying for her baby’s health much like Hagar; and then an uneducated farmer who was called and sent on a mission to prepare people for the second coming of Christ much like John the Baptist. The third vision was given to a specially called Indian Chief who served among his people as God’s prophet for that time and place. Chief Auka, like Ellen G. White, William Miller, Hazen Foss, and William Foy were called to give instructions and guidance to God’s Church in preparation for the return of Christ.

Summary

In the discussion of this chapter it was established that there was an ecclesiastical
shift from spiritual gifts and the gift of prophecy during the time of the Ante-Nicene Fathers. The office of the prophet was replaced by that of the teacher or catechist by a vote of a Church Council. However, the gift of visions and dreams continued among many Christians especially the Montanist movement. It was further established during the reformation period that God continued speaking through visions, dreams, angelic appearances and other visionary encounters. These were evident in the time of Martin Luther and John Wesley who advocated that such manifestations be tested by the Bible. It was clear that God gave Duke Frederick, and many of Wesley’s followers visions and dreams to confirm His working among these reformers and that their ministry was commissioned by Him. During the time of the Advent Awakening Movement that God sent visions, dreams, angelic appearances and other visionary encounters through William Miller and Ellen G. White to guide His Church back to the Bible and the commandments of God. Also at this time, many false visionaries, prophetesses, and dreamers arose among the early Adventists and caused much discord. However, the Lord used Ellen White to expose them and to make strong appeals for biblical testing of these experiences.

The discussion in this chapter also reviewed theories from the research of Julia and Derek Parker. They presented the cultural and religious views of: the Egyptians, Babylonians, Greeks, Romans, Jews, Christians and many nations and tribes of people on visions, dreams and visionary encounters. Parker’s history of visions and dreams supported such among the Muslims and many Eastern nations and tribes of people for they are held as very sacred; many Muslims reported having dreams about Jesus (Isa) to facilitate their conversion into Christianity. Also, from the dream theories of Dr. Freud,
Dr. Fromm, and Dr. Azerinsky comparison and contrasts were made with the dream passages in Job, chapters 4, 7, and 33. Similarities were seen and it was established that all humans do dream whether they remembered their dreams or not. These theories all found support in the scriptural passages named.

Eight stories of visions, dreams, and appearances from several Adventist publications were reviewed in this chapter. These stories testify of the continuity of visions and dreams in these present days. These visionary encounters gave answers for protection, medical and financial issues, provided deliverance from demonic power, and facilitated conversion experiences. These stories confirm that God is still speaking through visions and dreams today despite the many false visions and dreams which are numerous in and outside of the Christian Church. God continues to speak through visions and dreams by calling and using ordinary people to preach truth to humans.

In conclusion, the seven element biblical testing model was used to evaluate the dreams given during the Reformation and the Advent Awakening Movements. This model can be used to analyze present-day visions, dreams, and visionary encounters. Recommendations about this model and the appeal for testing will be presented in chapter 5 but chapter 4 will look at case studies of persons today who are having visions and dreams and field surveys will reveal individual and group response to this subject.
CHAPTER 4

FIELD STUDY OF PRESENT-DAY VISIONS, DREAMS,
AND ANGELIC APPEARANCES

The previous chapter concluded with eight visionary experiences relating to evangelism which were documented by the General Conference of the Seventh-day Adventist Church. Are there additional examples of visions and dreams among Christians which should be considered? The results from three field studies show that many Christians are having visions and dreams. These field reports also show the thinking of these Christians concerning visions and dreams. The first study entitled, “Survey Questionnaire #1,” was completed by seven churches. The second study involved interviews with 28 people in two parts: Part I was conducted among 13 members of the Seventh-day Adventist Church and a Bishop from the Church of God and was titled, “Interview Questions among Bahamians.” Part II involved 14 persons from different Christian churches and cultures under the title, “Interview Questions among Mixed Cultures.” The third study was conducted among 25 persons from different cultures under the title, “Random Survey.”

Survey Questionnaire #1

This survey was conducted over a 14-month period from February 3, 2009 to April 27, 2010. The data was collected from seven church groups: Anglican, two Baptist
groups, Catholic, Church of God, Methodist, and Seventh-day Adventist. Each group was surveyed on the topic, “A Biblical Model Testing Visions and Dreams in Christian Ministry,” in which 41 of 44 chosen human subjects from these churches participated. The survey involved two hours for each church totaling 14 hours of field research. The two part survey included questions 1-15 as multiple choice and short answer questions for part I. Part II selected questions 2, 3, 5, 6, 8, and 10 from the survey for discussion. The results from the survey are listed below (see Appendix A for a copy of the questionnaire).

Answers to Questionnaire #1

1. True dreams and visions originated from God? Numbers 12:6 “I the Lord will make myself known in a vision or in a dream.” (a) strongly agree = 83% (b) agree = 17% (c) disagree = 0% (d) strongly disagree = 0%.

2. Joel 2:28-32 indicates that: God will pour out His spirit upon all flesh, sons and daughters shall prophesy Old men will dream, dreams and Young men shall see visions.” Today God is speaking to some of His people through visions and dreams. (a) strongly agree = 76% (b) agree = 17% (c) disagree = 3% (d) strongly disagree = 3% abstaining = 1%.

3. Jesus gave John the visions of Revelation (chapter 1:1-3), and confirms the vision of Daniel 9:21-27, in Matthew 24:15-18; He says in John 16:13 that the Holy Spirit will . . . show his disciples things to come, this confirms visions and dreams as a gift of the Spirit. (a) strongly agree = 73% (b) agree = 22% (c) disagree = 2.5% (d) strongly disagree = 2.5%.
4. Dreams occur when the person is asleep (Daniel 2:1; 7:1) and most visions take place when the person is awake or semi conscious (Daniel 7:1; 8:1-3, 26, 27; Rev 1:10-17). (a) strongly agree = 59% (b) agree = 34% (c) disagree = 7% (d) strongly disagree = 0%.

5. Jeremiah 23:11-32 speaks of false Prophets, dreams and visions. Is this a good reason for you to be skeptical of all dreams? (a) strongly agree = 5% (b) agree = 19% (c) disagree = 29% (d) strongly disagree = 27% (e) abstaining = 20%.

6. First John 4:1-3 says, “we should try the spirits, to determine the false from the true.” Is this God’s guide for us to be open, patient and to investigate the gifts of the spirit, as well as visions and dreams? (a) strongly agree = 44% (b) agree = 49% (c) disagree = 3.5% (d) strongly disagree = 3.5%.

7. Would you prefer to hear sermons without any reference to a vision or a dream? (a) strongly agree = 5% (b) agree = 10% (c) disagree = 61% (d) strongly disagree = 24%.

8. Seventh-day Adventists believe that according to Revelation 12:17; 19:10, God’s true church keeps all of the ten-commandments and have the gift of prophecy. SDA’s teach that this gift is seen in the life and works of Mrs. E. G. White the prophetess to the Remnant church. (a) strongly agree = 20% (b) agree = 14% (c) disagree = 37% (d) strongly disagree = 7% (e) abstaining = 22%.

9. As a Christian, do you believe that there is a true prophet or there are prophets of God functioning today? (a) strongly agree = 61% (b) agree = 32% (c) disagree = 5% (d) strongly disagree = 0% (e) abstaining = 2%.
10. (A) Name at least one or about four: (a) prophets: Jeremiah = 25%; Daniel = 17%; Isaiah = 17%; Elijah = 15%; Moses = 12%; Elisha = 10%; Abraham = 2%; Jesus = 2% (b) prophetess Hulda = 12%; Deborah = 12%; Anna = 7%; E. G White = 7% (c) contemporary prophets = 53%; prophetess’ = 34%.

(B) What is your basis for accepting one as a prophet or prophetess? (a) The Bible and the Law = 22% (b) The person’s Testimony = 0% (c) The fruit of the person’s life = 25% (d) If their predictions are true = 25% (e) Their confession of Christ = 7% (f) all of the above = 25% *(g) all except: b/c = 12% (h) none of the above = 5%. Several answers were given; the Bible answers are: *(g) all except: b.

11. When you hear someone talk about a dream they had, your first impression is usually (a) skepticism = 5% (b) disbelief = 0% (c) interested = 68% (d) want facts or proof = 20% (e) abstaining = 7%.

12. Based on your answer of question 11, if you were one of Joseph’s brothers and heard his dream of the eleven bundles of wheat bowing to his bundle (Gen 37:5-8) symbolizing you bowing to your brother, write in a word or few words, the answer that would best describe your response: Believe = 12%; Disbelieve = 44%; Question = 27%; Neutral = 15%; Abstaining = 2%.

13. Hearing today’s preacher in their sermons quoting a true Bible dream or vision, makes you (a) skeptical = 7% (b) critical = 0% (c) uneasy = 2% (d) supportive = 42% (e) confident of Bible truth = 75% (f) spiritually satisfied = 46% (g) happy in the Lord = 32%. N.B. Several answers were given.
14. Hearing visions or dreams on the following topics in sermons, usually makes you feel: spiritually strong = circle (ss) or spiritually insecure = circle (si) or neutral = circle (n).

(a) Second Coming of Christ (Daniel 12:1-3; Revelation 22:11-14) makes me feel (ss) = 78% (si) = 10% (n) = 2% Abstaining = 10%

(b) Signs of the end of the world (Revelation 6:12-7) makes me feel (ss) = 66% (si) = 7% (n) = 5% Abstaining = 22%

(c) The mark of the beast and the dragon persecuting the woman/church (Revelation 13:16-18; 12:6) makes me feel (ss) = 66% (si) = 10% (n) = 19% Abstaining = 5%

(d) The destruction of the wicked and hell fire (Isaiah 66:15, Revelation 20:9) makes me feel (ss) = 51% (si) = 17% (n) = 15% Abstaining = 17%

(e) The judgment hour and the last warning message (Revelation 14:6-12) makes me feel (ss) = 66% (si) = 15% (n) = 10% Abstaining = 9%

(f) The Remnant/God’s True Church; and the call to leave Babylon, the false church system (Revelation 12:17; 17:1-5; 18:1-4) makes me feel (ss) = 58% (si) = 7% (n) = 15% Abstaining = 20%

(g) The lukewarm state of God’s Church-Laodicea (Revelation 3:15-16) makes me feel (ss) = 41% (si) = 24% (n) = 24% Abstaining = 11%

(h) The New Earth and the reward of the Saints (Revelation 22:1-14) makes me feel (ss) = 90% (si) = 5% (n) = 3% Abstaining = 2%

15. On the blank side of this questionnaire, kindly write a brief account of a dream or vision which you or someone you know have experienced within the past fifty
years: (a) Which might be a God-given dream = 38 responses: 33 dreams and 5 visions.
(b) Which might not be a God-given dream = 16 responses: 14 dreams and 2 visions.

The findings show that from the Christian churches surveyed visions and dreams are being experienced among church leaders and laypersons. It was especially noted that all persons surveyed agreed in question 1 that God sends true visions and dreams and 93% of them agreed in question 2 that God is still speaking by this method today. In answering question 5, 56% of those surveyed were not skeptical of dreams because of false dreams and in answer to question 7, 85% of them prefer sermons with references to visions and dreams. However, due to many false dreams among Christians today, there is an urgent need for testing these spiritual manifestations to distinguish the true from the false. The discussion of Part II from Survey Questionnaire #1 focused on the tests of a true prophet which are reported below.

The discussion of questions 2, 3, 5, 6, 8, and 10 involved an hour with each church grouping (classified as Groups A-G) that totals seven hours of field research. These church groups are not listed in any special order and the following results reveal very similar views and experiences among them:

Discussion on Questions From Questionnaire #1

Question #2 Because Joel 2:28 says ‘God will pour out His spirit on all flesh—does this mean All Men and Women, Boys and Girls will: (a) Prophesy = No 83%; Yes 2%; abstain 15% (b) have dreams = same (c) see visions = same or (d) What makes one eligible to have a true vision or dream and the ability to prophesy? = Groups A-G were unanimous with the following: (i) Accepting God’s Salvation plan with free choice;
(ii) The pure in heart; (iii) Open to and receiving gifts from the Holy Spirit; (iv) God’s grace and mercy are based on conditions.

Question #3 (a) The visions of Revelation according to Chapter 1:1-4 originated with who? = God; passed on to who? = Jesus; then passed to = the Angel and to John, then to = the seven churches. How many channels are used = 3/4 to get the message to the main receiver, being = the Seven Churches = unanimous results: 61% response in writing; 39% were unwritten. (b) The sender of the vision is = God; the medium/intercessor is = Jesus; and the receiver(s) are = John and the church. The book of Revelation has three letter characteristics which are: (i) the sender = God; (ii) the message = contents of the book; (iii) the receiver = seven churches. (d) Daniel 9:21 and Daniel 10:2, indicates that Jesus is named = Michael (see Rev 12:7), and Jude 7. Also, Daniel 9:26, 27 fulfils Matthew 24:15-18 = Yes, When = AD 70. This new information for some groups was accepted based on historical documentation. (e) John 16:13 “…the Holy Spirit will show things to come” = could mean by visions and dreams. The discussion result was unanimous: with 83% response in writing; 17% were unwritten.

Question #5 Read Jeremiah 23:11-32 and tell briefly how these verses define a false priest or prophet = the groups were unanimous and agreed on eighteen characteristics (see page 40).

Question #6 How can Christians apply 1 John 4:1-3 to prove a true or false vision or dream? Consider 2 Corinthians 11:14, 15 “Satan himself is transformed into an angel of light…and his Ministers also.” = Answers were unanimous: 87% written to 13% unwritten. (i) “Believe not every Spirit” is telling us to be-CAUTIOUS and = to test with discernment. (ii) “Try the spirits and see if they are of God” tells us to TEST by
testimony in the Bible (iii) “Jesus Life: birth, death, resurrection and his second coming. (iv) Matthew 7:15, 16 “Beware of false prophets in sheep clothing . . . by their fruits = lifestyle. (v) Isaiah 8:20 “to the law and the testimony”; Rev. 12:17 “Keep the commandments of God and the testimony of Jesus Christ. (vi) Deuteronomy 18:20-22 “kill the prophet who speaks falsely in God’s name” = means that his predictions must be fulfilled; otherwise he is a false prophet speaking of his own will.

Question #10 Name four who you consider a prophet or prophetess today. Why did you consider them? = 72% named their leaders; 17% named bible prophets; 11% abstained

Matthew 7:20-23. Jesus says a true or false prophet will be known by their fruit. . . . Not all will enter Heaven. Also many will say, Lord, Lord we prophesied, in your Name . . . cast out devils . . . and did many miracles in your name. But Jesus will say: “I never knew you, depart from me ye that work iniquity.” = Groups agreed with this unanimously

Consider 1 John 5:1-3 whoever believes Jesus is the Christ is born of God. When we know that we love God and the children of God, it is because we will keep his commandments, they are not grievous/hard. = Groups agreed unanimously and gave reasons for identifying a true prophet/prophetess as seen in some of their local Christian pastors and leaders:

(1) The fruits of their life and ministry;

(2) The preaching of Truth according to the Bible;

(3) Their predictions are being fulfilled; and

(4) Their honesty, dedication and openness to the Holy Spirit.
Question 8: Do you consider the following dreams of E. G. White as true dreams from the Lord? = Groups varied in their answers, for example, Group’s A response was “Very Interesting.”

(a) The dream of the San Francisco earthquake in 1903/1906 = 68% Yes; 32% abstained

“San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under His judgments.” MS 30, 1903.

“The terrible earthquake that has visited San Francisco will be followed by other manifestations of the power of God. His law has been transgressed. Cities have become polluted with sin. Study the history of Nineveh. God sent a special message by Jonah to that wicked city. . . . Many such messages as His would be given in our age, if the wicked cities would repent as did Nineveh.” MS 1a, June 3, 1906. (see White, 1998, p. 114).

(b) The dream of the twin towers fire in New York seen 1909/2001 = 68% Yes; 32% abstained

“On one occasion in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. . . . The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings and said: ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.” 9T 12, 13 (1909). (1998, p. 113).

These findings confirm that Groups A-G were unanimous in their response to all of the questions except question 8. Also, the percentages of the written and unwritten
responses are important in confirming the views held by the majority of persons surveyed. The unwritten answers were a consensus by those groups who lacked time to write. For example, all seven church groups agree with three reasons given for the answer to question 2 (d) what makes one eligible to have a true vision or dream? Although question 3 was answered unanimously, 61% gave written answers and 39% voted due to time constraints. The answers to question 5 are in chapter two (p. 40) and indentified the characteristics of false prophets. Groups A-G unanimously agreed on question 6 that Satan acts as an angel of light to deceive with 87% writing their answers to 13% not writing. The Bible is seen as the primary instrument for testing all things, especially visions and dreams. Question 8 was on E. G. White’s vision of the San Francisco earthquake and the dream of the twin towers fire in New York. Those who responded positively were: 68% in writing to 32% who abstained. The answers for question 10 confirms that 72% named their pastor/church leader as bearing the fruits of a prophet, 17% named biblical prophets and 11% abstained on this issue.

**Interview Questions Among Bahamians**

From June to August 2010, 13 human subjects from the Bahamas Conference of Seventh-day Adventists were interviewed. The four conference workers included: administrators, former presidents, and pastors whereas the other eight persons were three elders and five female lay-members. The fourteenth subject was a Bishop from the Church of God. Thirteen interviews were held in private each lasting about two hours in length whereas one was held by telephone for the subject had to travel the same day as the scheduled interview. The goal of the interviews was to focus on the seven elements of
the testing model taken from the Bible and to evaluate this model as a testing instrument for present day visions and dreams.

**Answers to the Interview Questions**

Question #3 (a) the visions of Revelation according to Chapter 1:1-4 originated from = the Father-100%; then passed on to = Jesus-100%; then passed on to = the Angel-100% & then to = John-93%. How many mediums are used = 3-93% to get the message to the main receiver, who is the = Church-100%.

#3 (b) The Sender of the Vision is = the Father-86% or Jesus-14%; the medium is = Jesus-29% or Jesus/Angels-50%; the receiver(s) are = John-100% and = the 7 Churches-100%.

#3 (c) The book of Revelation has four letter characteristics which are: (1) The Sender = Father-100% (2) the Medium = Jesus-14%; Jesus and Angel-57%; Angel-7%;(3) the receiver = John-43%; John and the Church-36%;(4) the Message = entire book-86%; endtime-7%; abstain-7%. And three elements of response/reaction to the message received (5) the time-stated = ‘at hand/shortly come to pass’-86% or future = 14%; (6) the place-stated = 7 Churches in Asia-100%; (7) Results based on (i) Response = message of John-7%; Preaching-14%; Church history-43%; heaven-29%; (ii) Fulfillment = to 2nd coming-50% earth and world 50% persecution-14%; history and signs-14%; Government and Church-21% (Rev. 1-3, T. H. Jemison, *A Prophet Among You*, p. 57-61. Fill in the blanks, adjust the format or use another sheet. #3 (d) Daniel 9:21 and Daniel 10:21, indicates that Jesus is named Michael = Yes-100% (see Rev. 12:7) and Jude 9. Also, Daniel 9:26, 27 were fulfilled by Matthew 24:15-18 = Yes 64% abstain-21%; When A. D. = 70-86% abstain-14%; #3 (e) John 16:13, 14 “the Holy Spirit will
show things to come” could mean = visions and dreams-100%; In Joel 2:28-32, Explain (a) All flesh- are all to have visions? = no-71% (b) Spirit on the animals? Gen7:9; Tsunami of 2004 all animals went to higher ground = yes-86% (c) Could the Remnant in Joel 2 refer to the Remnant in Rev 12:17? = 100%.

Seven Elements for Testing a Vision (/) or Dream ( ) as recorded in the OT.

Genesis 15:1-21; see Appendix 11. Kindly comment on this sample of the Biblical Model developed: very helpful (x) = 86%; helpful (x) = 7%; not helpful ( ) neutral (x) = 7%.

1. The Sender – The Lord

2. The Medium – ‘The Word of the Lord came’ in a vision (verse 1)

3. The Receiver(s)- Abraham

4. The Message-Literal ( ) Prophetical/Symbolic ( /) or Conditional ( ) Why?

Future Events & Blessings v.v. 5, 6, 13-21

(a) Purpose for Vision or Dream: To establish the Abrahamic Covenant and National Boundaries for Israel vv. 18-21

(b) Other details such as:

(ii) Instructions/dialogue/events-Request for Heir v. 2-6; slavery/death predicted v. 13-16

(ii) Character(s)-God and Abraham (main v. 1); Elie’zer of Damascus (referenced v. 2); ten pagan Nations (vv. 19-21).

(c) Characteristics: (i) Symbols-the stars of heaven symbolizes- future Israel and all Christians (vv. 5, 6).

(ii) Scripture References or Bible Doctrines - Genesis 12:1 implied in v. 7; animal sacrifices required (vv. 9-11, 17).
(iii) References to God or Satan - the Lord God (vv. 2, 7, 8, 18); Satan is implied in the iniquity of the Amorites (v. 16)

(iv) Physical manifestations - a deep sleep and horror of great darkness v. 12; smoking furnace/burning lamp (v. 17)

5. The Time-stated/implied: 400 years as slaves (stated v. 13); good old age (stated v. 15); fourth generation (v. 16)

6. The Place-stated/implied: strangers in a foreign land (stated v. 13); the river of Egypt to the river Euphrates (v. 18)

7. The Results-stated/implied- Ur of the Chaldees inherit Caanan (stated v. 7); I will judge, I will give (Stated vv. 14, 18).

(i) Response: he believed God-He counted it for righteousness (v. 6); prepare the animal sacrifices (vv. 10-11, 17).

(ii) Fulfillment: In the future some 400 years, will begin with Jacob in Caanan till Israel set free from Egypt (v. 13) see SDA Bible Commentary. Vol. 1, page 314; Exod 12:40; Gal 4:29; Gen 12:1-3; 21:5; 25:26; 47:9.

Question #15 (a) Write a brief account of a true vision or dream which you believe came from God and state why? Give the Month/year = 64% wrote a dream or vision; Use the Seven Elements for Testing the Model, to test the dream you had or another = 57% responded.

(b) Write a brief account of a vision or dream which you believe was not from God and state why? Give the Month/year. Use the seven elements for testing the Model, to test the dream you are reporting = no one in this grouping responded.
Analysis of Interview Questions

The results from the Interview Questions Survey, indicate in question 3 that of the 14 individuals interviewed, 93-100% agreed with Rev 1:1-4 as showing the first four elements of the seven element testing model that God the Father is the sender/originator of the vision, Jesus and His angel is the medium(s), John and the church are the receivers (with a few exceptions); and also that the messages are the contents of the entire book of Revelation. Answers given on question 3 (b) and (c) showed 86% saying the sender as the Father, 100% believed the receiver(s) being John and the church and 14% and 29% believed the medium was Jesus or His angel. This fact clearly indicates that even with biblical dreams and visions there are different views on certain aspects of the spiritual phenomenon but that difference does not mean they are false. The answers for question 3 (c) 4, 5, and 6, confirm that 86-100% agree on the message, time and place elements of this vision. The answers on 3 (c) 7 concerning the result element should be noted for the variation of views on response to message and preaching, church history, and heaven; also the fulfillment element shows a variation of views such as the second coming of Christ—50% in agreement; for the earth and world events—50% agrees; persecution—14%; history and signs—14% and the government and the church—50%. It is also noteworthy that answers on question 3 (d) and (e) indicate clearly that such persons support the Bible as a true source of prophetic fulfillment for 64% and 86% agree that Dan 9:26, 27 is a similar prediction to Matt 24:15-18 which history records as being fulfilled in AD 70 when Jerusalem and the temple was destroyed by the Romans. As a book of true visions 100% agreed that the Bible showed Jesus as ‘Michael’ the dragon slayer and the remnant of Joel 2:32 as God’s true church. The 86% of those who rated the
model as very helpful and the Holy Spirit as affecting the animals agreed with comparing biblical stories to true present-day events.

**Interview Questions Among Mixed Cultures**

The interviews of the 14 human subjects of mixed cultures included: six Bahamians, five Americans, one African, one Jamaican, and one Puerto Rican and were accomplished over three months. The interviewees were asked to review the subject of: (1) testing dreams and (2) the sources for the writing of Genesis.

**Answers to the Interview Questions**

(1) In the book Patriarchs and Prophets, page 251, it is reported that Moses, pondering the oppressed condition of his people in Egypt, recounting the dealings of God with his fathers and the promises that were the heritage of the chosen nation-his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here under the inspiration of the Holy Spirit, he wrote the book of Genesis. Moses was shown things by God in visions about the sanctuary and the furniture (Exod 25:8, 9, 40; Heb 8:5). Therefore, Moses, writing about creation some 2, 500 years before his time (1500 BC) used as his source for Genesis, which of the following:

(a) Visions and Dreams-Num 12:6; Deut 18:15 ( )

(b) Face-to-face communication-Num 12:7, 8; Exod 33:11; 34:1, 5, 10-39. (x) = 7%

(c) Oral Tradition and family history-Gen 15:1, 5-6, 13-16; 17:1-6. ( )
(d) All of the above-a combination of sources (x) = 86% Abstaining 7% (g)

Comment = God spoke face-to-face at times = 7%; Moses used oral traditions = 29%; visions = 14%; opposed to visions = 21%; Abstaining 50%.

(2) (a) In 1 John 4:1-3 we are admonished to ‘try or test the Spirits and see if they are of God’. Is this a clear indication that God expects us to investigate and examine visions and dreams? Yes (x) = 71%; No ( ) not sure (x) = 21%; Abstaining = 7%.

(b) Do you agree with the following bible texts as tests for a True prophet or servant of God? (i) Testimony about Jesus: Birth, life, death, resurrection, ascension, and second coming.

(ii) Believe and accept the Bible as the Word of God; 2 Tim 3:16, 17; Acts 5:29; Luke 6:46

(iii) Obedience to the Law of Ten Commandments-Isa 8:19, 20; 1 John 2:3

(iv) The fruits of their lifestyle - Matt 7:17-21; Acts 5:32.

(v) The vision or dream must be fulfilled or come to pass – Deut 18:15. Yes (x) = 93%; No ( ) not sure (x) = 7%; Comments: testing by scripture = 7%; true prophets accept all the Bible = 14%; Jesus in the flesh = 7%; some texts not clear = 14%;

Abstaining = 57%

(3) For good and successful communication, we need these sensory functions:

(i) Sight and seeing-Gives a point of reference and focus. A voice creates the desire to see a person. What form of God did Adam and Eve see? Before sin: face-to-face = 71%; Voice = 7%; Glory = 14%; Loving = 7%; after sin: spiritual presence/a voice = 57%; face-to-face/form = 7%; Jesus = 14%; as one to be feared = 7%; other forms = 7%
(ii) Hearing-‘He that hath an ear, let him hear’ (Rev 2:7). Did Adam and Eve hear God Speaking? Yes (x) = 100% No ( ) not sure ( )

(iii) Understanding and Reasoning-is concerned with interpretation, decision based on ‘free will’. Did Adam and Eve understand God’s messages of instruction and warning? Yes (x) = 93%; No ( ) maybe ( )

(iv) Response-(a) How is God seen in Eve’s response in Gen 3:5, 6: unfair/doubt = 64%; not knowing = 7%; one to reject = 14%; warning = 7%; questioning = 7%;

(b) How is God seen in Adam’s response in Gen 2:19: a trusting friend = 64%; knowing = 7%; Accommodating = 7%; one to obey = 7%; reliable = 7%; omnipotent = 7% And Gen 3:10: One to be feared = 93%; Abstaining = 7%

(c ) Comments: (i) B. V. Wallace: “Being careful always to make the human family aware of His standards and principles regarding right and wrong as well as rebellion and righteousness, God permitted each of us to choose whether we would love and obey Him or not.”

(ii) Dr. D. Steyn: “I believe that God made it possible for His council to be understood. These councils were questioned—the questions were inferences based on wrong assumptions and couched in sensory terms-and God was disobeyed.”

(4) In St. John 16:13, Jesus said that ‘the Holy Spirit will show things to come…’ Could this be through the medium of: visions/dreams? Yes (x) = 93%; No ( ) Not sure (x) = 7%.

(5) Job 33:14-18 tell us that God visits people in the night by visions and dreams for four reasons (a) (i) to turn man from sin; (ii) to keep from pride; (iii) to protect from
danger; (iv) to deliver from death. Do you accept this scripture as still relevant today?
Yes (x) = 93%; No ( ); Not Sure (x) = 7%

(b) Also, clinical studies prove that: all people do dream. Do you believe this?
Yes (x) = 79% No () Not sure (x) = 14%; Jer 23:9 show false dreams from Satan; Eccl 5:3 show dreams from our thoughts.

(6) On Joel 2:28-32, indicate your acceptance of the following considering question #5 on Job 33:14-18: (a) I will pour out my spirit on all flesh—would all persons have visions or dreams? Yes (x) 50%; No (x) = 36%; Not sure (x) = 7%; other: explain briefly: not everyone will have a vision or a dream = 93% (Seventh-day Adventists are usually taught to treat visions and dreams with doubt but God says to test them. See 1 John 4:1-3; Isaiah 8:20).

(b) Spirit on the animals? Gen 7:9; Num 22:22; 1 Kgs 18:5; Tusnami-2004 all the animals went to higher ground. Do you believe God’s Spirit poured could affect the animals too? Yes (x) = 79%; No (x) = 14%; Not sure (x) = 14%.

(c) Could the Remnant in Joel 2 be the Remnant in Rev 12:17? Yes (x) = 71%; No ( ) Not sure (x) = 21%.

Seven Elements for Testing a Vision ( ) or Dream ( ) as recorded in the OT Gen 15:1-21; see pages 5, 6 and Appendix 11. Kindly comment on this sample of the Biblical Model developed: very helpful (x) = 7% helpful (x) = 93% not helpful ( ) neutral ( ) It must be noted that persons from five different Nations and Cultures rated the model as ‘HELPFUL.’

(8) Do write a brief account of (a) a true dream you had = 50%; (b) a false dream = 0%.
Steyn said: “I have not experienced a dream as a vision. I do not recall my dreams very often. I don’t have dream symbols - what I remember are stories.” But she dreams.

(c) Do you dream? Yes (x) = 100% No ( ) Not sure ( )
(d) How often do you dream? Nightly/often = 14%; weekly = 29%; monthly = 47%, that is, the six Bahamians response were unwritten. (e) List from your culture, dream symbols, that is, black = death, famine, disaster; white = victory, purity, righteousness; missing tooth = death of close relative or friend; green = live, natural, strength, etc.

Answers from the USA: (1) falling = anxiety; (2) car accident = fear, life is falling apart (car symbolic of body); (3) pregnancy = a change is happening; (4) getting shot = fear of attack; (5) not being able to run = feel lost; Answers from Jamaica (6) uphill = success; downhill = failure or disaster; (7) flying = escaping from evil or freedom; (8) losing a tooth/teeth = death of family or close friends (in Puerto Rico); (9) baby = success; from other cultures: (10) darkness = mourning, sickness or disaster; (11) wedding = opposite which is death; (12) white = righteousness or purity.

Analysis of the Interview Questions

The answers given for question 8 (e) confirm that there are various true dream symbols with clear meanings that exist in specified cultures both globally and nationally. The color symbols white = victory and purity, and black = disaster or sickness, and the loss of a tooth = death of a close relative or friend are very common in most countries. The symbols of a car accident = fear or anxiety in life, pregnancy = a change happening, and baby = success, are unique to certain cultures such as America and Jamaica. However, Parker (1995) states the following about dream symbols: the Roman Artemidorus (c. AD 150) argued that dreams were unique to the dreamer for their occupation, health and
social status would all affect the symbols in a dream (p. 11). He states further that a
dream symbol is a dream image that will impress itself on the dreamers mind. Now if
there is lack of recall or a fleeting image or word from a dream written in a notebook that
is prompted by incidents the person may gather other images to recall the dream (p. 27).
Since dreams are personal they should not be interpreted in terms of a dream someone
else had (p. 39). Although people from all cultures may dream with similar symbols,
these can differ in their interpretation (p. 23). The list of dream symbols and old sayings
in the Bahamian culture show there are many symbols which are unique to the Bahamas.
These can be found in Appendix B.

**Random Survey**

For three months from November 2010 to February 15, 2011, 25 human subjects
from seven cultures: American, Dutch, Spanish, African, Australian, Jamaican, and
Bahamian took the following random survey. The results from this exercise will show
clearly that dreams are common to everyone and that the prophecy of Joel 2:28-32 is for
the present time and is relevant to Christ’s Church. The survey also showed that the
testing of visions and dreams according to the Bible is necessary, that some dream
symbols are general and others are cultural, and that the seven element testing model is
rated fairly.

**Answers to the Random Survey**

**QUESTIONS:**

(1) St. John 16:13 says ‘when the Spirit of truth is come . . . He will show things
to come.’ This can mean by visions and dreams. Yes (x) = 84%; No ( ) = 0%; Not sure (x) = 16%.

(2) Job 7:12-18 and 33:14-18 confirm that all human beings dream and that the Holy Spirit searches their hearts and minds giving warning, direction and instruction. Yes (x) = 88%; No (x) = 4%; Not sure (x) = 8%.

(3) Eccl 5:3, 7 confirms that the activities of the day in conversation, work, and business, etc. can and do at times affect a person dreams at night. Yes (x) = 84%; No (x) = 4%; Not Sure (x) = 12%.

(4) Joel 2:28-32 confirms that in the last days (today) the Holy Spirit will be poured out (a) on All Flesh without gender or age restrictions on human beings. Yes (x) = 88%; No (x) = 4%; Not sure (x) = 8%.

(b) The Remnant will have dreams and visions; does this relate to “the Remnant” of Rev 12:17? Yes (x) = 72%; No ( ) = 0%; Not Sure (x) = 24%.

(c) Could the Spirit out pouring affect the animals? e.g., flood-Yes (x) = 48%; No (x) = 20%; Not Sure (x) = 28%; abstain = 4%.

(5) 1 John 4:1 says: ‘try the Spirits . . . if they are from God.’ This calls for testing. Yes (x) = 88%; No (x) = 4%; Not sure (x) = 8%.

(6) Do you have dreams that you remember? Yes = 92%; no = 8%; How often do you dream? Answers: every night/daily = 40%; frequently/regularly = 16%; quite often = 8%; a few times a week = 8%; here and there/not often/once a month = 20%; not sure = 4%; don’t know = 4%; this person noted: “According to science, one may have many dreams in the night, but remembers only the last one. Sleep goes from REM (rapid eye
movement) to Beta stage and deeper and according to science we remember but the last dream before waking up.”

(7) List as many dream symbols you are familiar with, e.g., black = death, disaster; wedding = funeral; white = purity or victory; missing tooth = death of relatives and friends, etc.

Answers: three Americans gave dream symbols of: (1) a wedding or a missing tooth = death; dirty water = trouble, last day events; being naked = persecution; (2) green valley pasture = raising the dead; (3) driving or world ending = death; (4) Korean gave the symbol 4 = death in China; (5) two Jamaicans residents in New York gave symbols: fish = pregnancy, new life and crying = good; (6) three Bahamians gave: rough water = bad, trouble; fire = confusion; flying or airplane = death.

Seven Elements for Testing a Vision (✓) or Dream ( ) as recorded in the OT. Gen 15:1-21; Kindly comment on this sample of the Biblical Model developed: very helpful (x) = 40% helpful (x) = 28%; not helpful ( ) = 0%; neutral (x) = 24%; abstain = 8%. It is important that 68% rated the Seven Elements Biblical Model for testing visions and dreams as ‘very helpful and helpful.’ Therefore, it is concluded by the majority of persons surveyed that this testing model is very helpful in testing whether present-day visions or dreams are true or from God.

Analysis of the Random Survey

The results of questions 1-3 shows that 84-88% of those surveyed agree that the Holy Spirit is actively responsible for giving visions and dreams and that all humans have dreams (see question 6 = 92%) according to the Bible and science. This confirms that God is still personally communicating with humans today. Question 4 shows that 88% of
those surveyed believed that the Holy Spirit is being poured out today on all humans as recorded in Joel 2:28-32. Some 48% agree that this out-pouring of the Spirit also affects the animals in similar ways as seen in the flood story and the natural disaster reports from the Philippines tsunami of 2004 as reported by Maryann Mott’s article (2005) “Did Animals Sense Tsunami Was Coming?” The majority of the animals escaped the disaster by going to safe havens. Haiti’s earthquake on January 12, 2010 and the 2005 hurricane Katrina episodes also show similar results as the majority of the animals left the towns. The Remnant of Revelation 12:17 as God’s true church today was confirmed by 72% as opposed by 24% who indicated that they were not certain about this. The results of question 5 show that 88% agree with the testing of visions and dreams to show them as genuine while 8% were not certain of the effect of this exercise. The seven elements biblical testing model was rated as very helpful by 40% and helpful by 28%. This shows that more than two-thirds of those surveyed believed that the model is an effective tool for testing present-day visions and dreams.

**Case Studies of Present-Day Visions, Dreams, and Angelic Appearances**

**Present-Day God-Given Visions**

Eighteen true vision experiences were reported by fourteen persons interviewed and are categorized as case studies. These are numbered as case studies 1 to 11 with four persons reporting more than one vision which are numbered and designated as case study 1-A, 1-B; 2-A, 2-B, etc. The majority of the persons responding wished to remain anonymous. However, some descriptive details are given to show gender, age, culture
and profession. Remarks on fulfillment and some supportive Scriptures will be given to indicate that these experiences have very strong support for being true visions.

**Case Study: 1-A**

A vision experience reported by a conference worker on June 6, 2010:

Following this encounter I must say I am not sure which category it fits into whether it’s a vision or dream or vision-dream. It all began when I got up to use the bathroom around 2:15 a.m. one night while I lived by myself on Jerome Avenue and Griffin Road. As I cross from the bathroom back toward my bed, on reaching the bed all of a sudden I saw this florescent white light that was moving in the sky. I stared in wonder at the scene. At first it looked like just a bright light, however, as it got closer toward the earth, I realized that it was an angel flying in the heaven. I responded to the scene as it got even closer to the earth by saying “Lord, look how you sent your Son, Jesus to this earth to die for us.” All of a sudden a voice from the heaven said “Tell them I am coming sooner than they think.” As I listen to the urgency of the voice, my vision was directed to a war zone. Airplanes were dropping parachute troops from the sky, bombs where detonating all around, the scene was horrific as people died. The dream covered the war zone and moved across the land as scenes of disaster were shown of earthquakes and famine. Terrible indeed, revealing much suffering, starvation, pain and sickness.

I awoke from this vision/dream lying on my bed, the message of the encounter poignant and disturbing and playing over and over again in my head. . . . “Tell them I am coming sooner than they think.” I got my Bible and read Matthew chapter 24 upon completion of reading the scripture I prayed for the saving of my soul and for Jesus to save His children and continue to protect from harm and danger as was reiterated in the scripture and revealed in the dream/vision. Like my mother who had the gift of seeing visions and experiencing dreams I was giving this gift and the ability to discern people, dreams and events. From studies of the Bible I have learned that God does nothing except He reveals it to His servants the prophets (John 16:13). Days after this encounter I pondered over this dream/vision and prayed about it for the Lord to reveal what was coming upon the world. I kept praying for His mercy and grace to temper whatever it would be.

Not long afterward the Gulf war broke upon the world, codenamed Operation Desert Storm. The surprise attack began on January 17, 1990 at 2:10 a.m. I am convinced that God loves his children so much that no disaster would come upon the world without warning and I believe that like many others I was given a glimpse of this war before it happen. You may say that it happened in Kuwait so far away, I would simply remind you that the effect was felt one way or another worldwide.

(BMEK, June 6, 2010)

Bible texts which suggest that this is a true vision are: Matt 24:42 and 44 which admonishes people to watch at all times, not knowing the hour for the Lord’s return; and
Rev 16:15 (NKJV) that says: “Behold I am coming as a thief. Blessed is he who watches,
and keeps his garments lest he walks naked and they see his shame.”

Case Study: 1-B

Another vision experience reported by the conference worker June 6, 2010:

September 11, 2001 will go down in modern history as one of the most devastating
attack in the life of the United States of America by religious fanatics who used the air
to make their assaults on an unsuspecting nation. Two weeks before these events took
place I saw it in a dream but I did not understand it until it happened and the second
airplane was being driven into the second tower of the world Trade Center in New
York City. In a dream I saw a very large angel wearing a dull beige dress with black
booths on that was facing the earth with its foot in the air and its head toward the earth.
He filled the sky with his presence. Right away in the dream I was puzzled and mused
over the way the angel looked. There was nothing glorious, bright or holy looking
about him. I mused over how dull he looked. Then in the dream the scene switched.
All at once I was taken to our homestead in the East End of Grand Bahama, Bahamas,
. . . As I approach the front door my attention was drawn to the sky almost southeast.
As I looked I saw a giant screen, in it there appear six frames. In about four of the
fames there was a rush of activities, almost of panic hysteria (four places . . . attacked
by Terrorist that day). I immediately remembered to pray as I seems often compel to
do whenever I encounter or become aware of impending doom. Finally this dream
ended with me being invited to go fishing with my father and my mother, who has
been decease since November 1982.

Everyday leading up to September 11, I recall this dream and prayed. But the
sight of the angel and his dullness and posture in the dream kept popping up in my
thoughts. Tuesday, September 11, 2001 was normal as usual in terms of getting the
children to school and trying to maneuver the traffic to get to work on time. After our
usual worship at the office we all reported to our various work stations. I was in my
office busily getting out the days chores carried over from the day before, when my
co-worker rushed in and said “girl Mary the terrorists just fly a plane into the World
Trade Center, in New York,” As I got up and rush toward a television the Holy Spirit
started speaking to me. “Mary, this is what I was showing you.” To my horror as I got
into the office where the television was, the second plane was headed for the second
tower. Words fail me to describe how I felt, overcome with grief and weakness I
returned to my desk to catch myself. As my co-workers continued to watch and other
hijacked planes torpedo its target. I bowed my head and prayed for mercy. Tears fell
for the deceased, innocent children who saw their family member taken so cruelly
from them. Sadness filled my heart for the gullible suicidal young men willing to die
for a promise.

Life and the world since 9/11 has not been the same. Here is another tragedy that
has affected us globally. Travel has become an unpleasant task and suspicion reigns
supreme by Immigration and Border Patrol agencies worldwide that is not
unwarranted.
My life has been riddled with dreams and visions that I am grateful that the Lord counted me to experience and share. They are many; however, the dreams and visions that carry a message have all been phenomenal. There is awe about them, the thoughts are repetitive and when it happens it would seem that the Holy Spirit would tell me clearly. I was shown the coming of Hurricane Katrina and the devastating effect she would have. I was given the privilege to be told that I would have a son and what to name him before he was conceived. I saw in dreams death of friends and loved ones before it happened. I saw angels coming to my bed in the Intensive Care Unit to assure me that I would not die in 1998 when I develop Pulmonary Embolism after giving birth to my son, when that very day six people died in their beds that was . . . across from the foot of my bed. I have had dreams that comforted me, peace would permeate my being and whenever the situation arose I found myself able to ride out my storms. These experiences took away fear and provide strength to endure and the ability to cope in adversities. For the unbeliever of dreams, I could only wish for you the opportunity to experience or encounter a revelation from the Lord. Not all dreams are caused by overeating and going to bed too early as some would scoff. Remember, God will not allow anything except He reveals it to His servants. (MEK, June 6, 2010)

Jesus said in John 16:13, “When He the Spirit of truth is come . . . He will show you things to come.” On the day of the event as reported, the Holy Spirit spoke confirming the things shown by the angel two weeks prior, to the female worker. The message of this experience is filled with end-time warnings.

Case Study: 2-A

A vision by a female Adventist Christian reported June 9, 2010:

It was about 6:30 am in January, the year 2000, just after having my private devotion with God. I went down stairs to prepare breakfast. Just before I began, I stood still and had an open-eye vision. I saw my then boss standing with one foot on the floor and the other foot in a chair and his elbow on his knees and his hand under his chin with a group of his managers sitting around him. His countenance was not pleasant. He was saying something to us, but I could not hear him and what he was telling us was not good news. When I came out of the vision I was puzzled so I prayed and asked God what was the meaning of the vision. Well I did not get an answer from God. But when I got to work I spoke to my assistant and told her the vision. My assistant said doc this is an open eye vision is something that will happen within the day. Well so said, so done. By 2:00 p.m. Mr. G had one of the senior manager’s call us and said he was having a managers meeting at his home immediately and he especially wanted me there. As we arrived at his home in west St. Grove we sat down and just as I saw the vision Mr. G was standing with one foot on the floor and the other in the chair with his hand under his chin. I said to myself that this is just what the Lord showed me, this
morning in my kitchen just before I prepared breakfast. Before I told the vision to him, he said I will call all my managers and prayer warriors especially Dr. W to pray. Afterwards, I will tell all of you why you are here. Mr. G told us Mexico called and told me that I will be off the property that is why I never came. We realized they have fired him, and made his job redundant. We went into prayer and he asked me to lead out.

Joel 2:28, 29 indicates that in the last days the Holy Spirit will be poured out upon God’s people and visions will be among the experiences which He the Spirit of truth will choose to manifest in those whom He selects. The report from the person interviewed is that the manager, after this vision was fulfilled, sought the Lord and is now in full-time ministry.

Case Study: 2-B

An audible voice heard by the same Adventist Christian, reported June 9th, 2010

I was in Miami about April 10, 2002 awaiting surgery which was scheduled for the next day, which was April 11, 2002. About 3:00 a.m. that morning I awoke very painful and sat at dining table in the living room. I prayed and I was led into Psalms 18 and the sixth verse caught my attention, “In my distress I called unto the Lord and cried unto my God He Heard my voice out of His temple as my cry came before Him, even unto His ears.” As I read this I believed God was telling me through this scripture I heard your prayer. Therefore I began to pray, Lord I’m not settled about this surgery, but you said in your word, “If a man waiver, he receives nothing from the Lord. So Lord I come to you this morning and I need to be settled in my mind about this surgery. I ask you to heal me and I will serve you for the rest of my life.” So Lord I will settle in my mind to have the surgery. Lord I told you before and I’ll say it again, the doctors in Nassau says the bone they will replace in me for the one extracted will be a dead man’s bone. I said to the doctor, then “I need a second opinion for no dead man bone is going in this body.” So Lord what I told the doctor I am telling you. If I need to have a dead man bone I need the bone of Elisha that when I die and I go in the grave like Elisha that when they place a dead man in Elisha’s grave he come to life. As I prayed this prayer, saying to God, I’m settled to have the surgery I audibly heard the voice of God say to me, “surgery cancelled.” I went into prayer, praising and thanking God saying that He is God and beside Him there is no other. Then again I heard the voice the second time with a higher pitch saying “surgery cancelled.” So again I went back into prayer giving God praise, adoration and thanksgiving. Then the third time I audible heard the voice of God with a much higher pitch saying again “surgery cancelled.” When I closed my prayer I thanked and praise the Lord then I was led into Isaiah 48:10 & 11 which states, “Behold I have refined thee, chosen thee in the furnace of affliction.” I read this scripture and went into the bedroom to lie down and I shared
with my prayer partner my encounter with the Lord. I told her the Lord said to me the surgery is cancelled giving her the details that the Lord spoke to me three times. Her response to me was you do hear from God and if God says surgery is cancelled it is cancelled.

Isaiah 48:10 and Psalm 18:6 support the idea that God speaks in an audible voice. When the person heard three times “surgery cancelled,” confirmed the healing, and then knew that God indeed had spoken.

Case Study: 2-C

Another dream/vision report from an Adventist Christian on June 9, 2010:

Three (3) days after everyone had left on April 14, 2010, I was asleep and in my sleep, I smelled a foul odor and I felt a strong power holding me down in the bed with so much pressure I could not get up. It was that I was literally fighting with the evil spirit that had overpowered me. In this active vision I heard a voice saying ‘call on Jesus, call Jesus.’ This could have been my prayer partner who testified that she saw me struggling in my sleep and recognized I was in an encounter with the enemy. She said she was praying for me and was telling me to call on Jesus. I recalled calling on Jesus but I could not hear myself. However, I kept calling and struggling until finally with a very loud voice and a strong struggle to free myself from the evil power I heard myself saying “Jesus, Jesus, Jesus”, which shook the bed and I awoke. All of this came one day after my prayer partner told me to testify of what the Lord had done for me.

Acts 4:12 says, “Neither is there salvation in any other . . . there in no other name given under heaven given among men whereby we must be saved.” This scripture along with the voice impressing that the name of Jesus be called on indicates this experience to be a true vision from the Lord.

Case Study: 3-A

A vision of a new church by a Bishop of the Church of God.

In 1999, I had a vision while preaching in East Street Cathedral. The Lord spoke to me and asked me to start a new church. He also stated that He would give me all the necessary support needed, provided I was obedient and stepped out on faith. Two weeks later, He revealed to me the name of the church after I received a letter with a
A seed offering from my sister in Freeport marked “Seed Offering for ‘New Church of God.’”

In November 2009, this church edifice was dedicated to the honor and glory of God, fulfilling the vision.

**Case Study: 3-B**

A vision report of the same Church of God Bishop in answer to prayer:

October 2006 my vehicle was broken into and lots of my personal items were stolen. My pastor was informed and we prayed that night. The next morning he found all of my personal belongings; they were recovered. Pastor told me that the location for all of the stolen items was revealed to him in a night vision. Truly God is concerned about the welfare of His children.

The fulfillment of this vision is a statement that God restored that which the devil inspired someone to steal. Both visions in case study A and B are termed ‘straight visions’ which means that there are no symbols to be interpreted because the visions were fulfilled according to every word (John 16:13).

**Case Study: 3-C**

A vision/dream of an air disaster as reported by a Church of God member:

Ten years ago I had like a vision/dream of me being in an airplane coming home from Boston and all I saw was blood before the plane crashed. Everyone died except me. I knew some of the people who had died in the dream. Well, there was a plane crash in Bimini the week following my dream and everyone died in the crash which brought the dream forcefully back to me. I had told a friend one week before the crash to be careful to fast and pray. This friend lost her mother and sister who died in the plane crash.

Job 33:15, 16 says that in a vision in deep sleep at night God opens the ears of man and seals His instructions. The fulfillment of this vision does indicate that what was seen was ordered to be by heaven’s authority. Paula Price (2008) writes:
Divine communication often comes in the form of symbolism and imagery. Pictures or signs say visually what is spoken audibly. God is able to speak in all His nations’ tongues, but to assure that His word and works are understood in all tongues forever, He uses these two with His agents and workers. (p. 99-100)

Symbolism and pictures are the two forms God uses in visions. In case study A and B there was no symbolism but in case study C “blood” symbolizes death.

Case Study: 4

A vision of healing as reported by a Baptist Bishop:

I have been serving as General Superintendent since 19th of May 1965. I have been a licensed and ordained Minister since 1959, preaching for over 50 years. I have always believed that the bible is the complete revelation of God and visions and dreams must be based on the bible. Peter preaching at Pentecost talked about what Joel said in Acts 2:17-“Your young men shall see visions and your old men shall dream dreams.” I was sick in the Hospital with a heart ailment. I had been attending care unit (ICU) and was now in my private room. I was about 55 years in 1992, in the month of June, in the Princess Margret Hospital, Nassau, Bahamas. I was in need of healing for my body and heart. I prayed to God to heal me. I had a vision: In it I saw the Heaven opened, and the rain was falling down on me, and I was saying: “Thank you Jesus for your healing power.” I felt the healing power of the Lord on my life, and I declared: “I am healed from that day to the Present.” I have never gone back to the Hospital for the same complaint. God still want to use me. The rain of His presence fell on me. As a Minister I used to be discouraged (when) talking about visions and dreams. I believe that God worked in a mysterious way. I thank him for the experience I went through. God is real and His mercy endures forever. God still works through visions and dreams. I believe it; I experienced it, and that settles it. To God be the glory Great things He hath done.

Job 4:13, 14 says that in visions of the night God at times sends disquieting thoughts in deep sleep which brings about a fear and trembling within man. The report confirms that the Minister in the past asked questions about visions and dreams. However from his experience of being sick and praying for healing, he has learned to accept and believe for his vision was fulfilled. James Lewis (1995) reports an interesting view:

Dreams are associated with healing in several ways. . . . Dreams can also play a role in healing bodily ailments, as revealed in customs going back . . . as the practice of
dream incubation in the ancient world. Seekers could be healed directly in their
dreams . . . or receive a diagnosis. (p. 109)

Case Study: 5-A

A vision and a dream of healing as reported by an Adventist pastor:

On September 12th, 2005, while being treated for Prostate Cancer, I prayed to the Lord earnestly “asking if he would pull me thru or let me die.” That night, I dreamt in vision of a black shadow and heard the devil laugh saying: “So you think you will pull thru this eh!! With all of my strength, I answered: “I don’t know about you but I put myself into God’s hands, it is up to him to do with me what He wants to do.”

Immediately I saw a flash of Jesus in a white Robe with hands outstretched, with nail prints. I was kneeling down. I began singing: “He’s alive!” I awoke, sitting-up with hands raised. In prayer, I told the Lord, I’ll tell this wherever he opened doors. I heard a loud voice say “Mark 16:16-18 there’s too much lack of Faith in my Church.” I paused, and the voice said: “who created them.” You Lord, I answered. The voice said: “who redeemed them?” You Lord, I said. He said: “who’s coming back for them?” I said “You Lord.” He said: “Tell them if they will live with me forever, they need this kind of Faith.” I asked: “Do you mean the SDA Church?” The Lord said: “All my Church.” Immediately it came to me as if someone spoke it, “John 10:16, ‘other sheep I have . . .’ and from Early Writings, page, 261 “God has honest children among the nominal Adventists and fallen churches.” As the dialogue ended I wrote out the dream and looked up the reference in Early Writings and it began with what was given before that God has honest children among the other churches. This is the continuation of that quote: “. . . and before the plagues . . . ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. . . . But the light will shine, and all those who are honest will leave the fallen churches, and take their stand with the remnant.”

The scripture quoted in the vision, the sight of Jesus, the instructions given and the fulfillment in the healing received has indicted that this was a true vision from the Lord.

Case Study: 5-B

An audible voice and a dream related to a successful surgery:

The first week in October, 2005, I kept an appointment with Dr. G. who had taken a needle sample of blood and fluid from a lump which was under my chin for more
than a year (some 18 months) and according to his lab report it was cancerous. Let me say that in December, 2004, a Dr. G. in Nassau, Bahamas also ran a cat-scan of this lump and reported that it was an infected salivary gland which if not removed would become cancerous. I requested a second opinion and he was upset; so was Dr. G. in Florida also upset when I asked for another opinion. I attended another ENT specialist which was a partner of Dr. G. in the medical Association of Florida and he sent me back to his medical partner saying he was not wrong in his diagnosis. I was not satisfied with his report so I prayed asking the Lord for guidance. That day I got a call from one of my church members, a strong Prayer Warrior. As I told her about my concern with the lump and the surgery, she said: “Wait a minute, Pastor.” I heard her making a groan and a sigh then she said: “Pastor, the Lord just told me that you should take the third opinion and everything will be alright.” Shortly after that, I dreamt in vision that I was standing in front of a hospital in South Florida and two SDA retired nurses, my friends were talking with me. I shared my concern about the lump and the need for surgery. They assured me that everything was going to be fine and that the Lord was in control, so take the surgery. I then saw the quick flash of a short brown haired man dressed in his white Doctor’s coat. I awoke feeling satisfied.

I called up the nurses telling them of the dream and requesting prayers of them. In two weeks I had the surgery by the hands of the same short brown haired Doctor I had dreamt about before meeting him. On my first visit with him, he looked at the lump under my chin and said: “that doesn’t look like cancer to me, how long has this been there?” When I told him it was there for about a year and a half he said: “Now you should have that taken out.” Within two weeks I had a successful surgery and the lump was benign—it was not cancer at all. I praise the Lord for all the things he has done for me.

The voice of the Spirit of the Lord, the supporting dream, the fulfillment of both in a successful surgery leave a testimony in support of Psalm 103:3 which reports that the Lord forgives all our sins and heals all diseases. All of these things show that this was a true visionary experience. The seven elements biblical model for testing a vision or dream was applied to this vision by the Bishop who analyzed the vision and rated the model as very helpful. Notice his analysis.

The Sender of this vision was God; the Medium used was a vision/dream; the Receiver was the Pastor with the lump; the Message was literal saying that the third doctor would perform the surgery and all would be well for God was in control with: a healing purpose to be witnessed by the nurses who were manifested in the vision. The Time was implied in the prediction of the surgery and the Place was shown as the hospital in association with the one in the vision. The Results were a successful surgery by the same doctor seen in the vision who extracted the benign tumor from the patient.
Case Study: 6

A vision predicting healing, marriage, and a child by a 62 year old Adventist female:

One Saturday night, I remember Sister H and I along with her mission partner spending time with God together. There was a prayer scroll that she had kept for years and we began adding names of persons with whom she had done bible work. I noticed that she began making a rubbing motion with her hands on the prayer scroll, as though she was smoothing out the wrinkles on it. As she continued this, her words to me were, “Daughter (as she often referred to me) get ready, God is about to make a buster move. I see house, I see husband, I see children. Everything is coming one time.” For the sake of brevity, I am trying to keep this to one page. There was a young man along with his mother and twin brother who would visit from time to time; they were in search of a home church. I too had been visiting since 2007 but I joined this fellowship in January, 2008. Being new to Nassau and this fellowship, my usual friendly self began engaging the members of this family in conversation some Sabbaths after service. One of the brothers in particular, had asked me to confirm some information for him regarding the Mass Youth Choir of our Conference. I did as he asked and reported back to him, after which he continued to call; this was in March. Our conversations became longer and more frequent, almost every day. No one knew of our developing friendship. At this time, I was still attending Breakthrough meetings and began developing what was fast becoming a mother daughter relationship with Sister H. She was also a spiritual mentor to me. In June 2008 on Father’s Day Sunday, I paid a visit to Sister H for the church door keys to return a gift basket for one of the fathers who had not turned up for service the day before, Sabbath. As I returned the keys to her, we began a 45-minute conversation. It was just before I left she asked me the name of one of the twins. “The one who is more outgoing and friendly,” she said and I told her. She looked me directly in the face while pointing and prophesied, “That’s the one who is going to take you up the aisle.” I was aghast. My hands covered my mouth and soon after I confessed to her that we had been developing a friendship talking since March but neither of us had that kind of interest in the other. Today, May 26, 2010, this young man and I have been married a little over a year and God has blessed us with our first child, Rachel (the name given to me by God). The gift of the prophetic word is real and very much a part of the remnant church to which I am sure Ellen G. White is proof.

Jesus says in John 15:7 “If you abide in me and my words abide in you, you can ask what you will and I will give you your desire.” Also, in Ps 37:4 the Lord says through David: delight in the Lord and He will give you the desires of your heart. The Scriptures
along with the fulfillment of the vision and the prediction confirm that they were given by the Lord.

Case Study: 7-A

A vision of an audible voice reported by a Baptist pastor:

On November 3, 1981, I awoke that Tuesday and I went back to sleep. I was semi-conscious and heard the voice of the Lord saying: “Follow in the footsteps of your father,” my father was a pastor. When I awoke out of the vision, I said to myself: “that’s a funny dream.” Again, the voice said for the second time when I went back to sleep. Then when I awoke, the third time the voice came to me again and I felt like someone was beating me. I then made excuses and I felt a Divine Presence. This vision was fulfilled within seven years for in 1988 I became the pastor of the church that my father had pastored for 44 years.

The voice which spoke three times indicates that God was confirming a call to the ministry for this young man. Three is often God’s symbolic number for heaven’s approval based on 1 John 5:7 which says: ‘there are three that bear record in heaven: the Father, the word and the Spirit.’ Also, Jesus said: ‘Look on the fields they are white and ready to be harvested’ John 4:35. I know of a man, God called three times one night; he began to preach but in college gave up his call. The call was true; but he still had to make a choice.

Case Study: 7-B

A vision of an audible voice reported by an Adventist member:

About four years ago I was returning back to the USA from a visit home in Jamaica. Having packed carefully, I misplaced my passport with the recently granted visa. For almost an hour I looked for the passport with no success. My ride to the airport arrived and I had not found the passport. I had him packed my suitcases in the car and told him what had happened and that I was trying to find it. For almost a half hour I continued to search but to no avail. Reaching the point of frustration I prayed for the Lord to show me where the passport was. Meanwhile my driver was getting restless so I said to him I’m coming let us go to the airport. I had just heard a very clear audible voice which spoke directly to me saying “Go to the Airport Now.” Overruling
the protests of the driver who said I was taking a risk to leave without making sure I had all of my documents we left for the airport. It was then that I emptied all the contents of my purse out for the third time and observed every item which came out. I did recall putting my Passport in my handbag. This time it’s like I heard the voice said did you look under the bag’s lining? I quickly turned the bag’s lining out and discovered the passport which had gotten under the lining. All the way to the airport I praised and thanked the Lord for speaking audibly to me to get me to the airport on time to catch the flight.

Exercise 1: Supply an appropriate Bible text similar in experience for case studies 7B, 8, 9, 10, 11.

Case Study: 8
A vision of God on His throne reported by a Baptist member:

In 1970 on a Palm Sunday at our church early morning service, I saw in a vision God on His Throne and Satan accusing me before Him. This caused me to repent and to return to church with regular attendance and also for Bible-study. This was a true vision because for forty years I have remained faithful to the service of God in my church.

Case Study: 9
A vision of Christ reported by a Christian Church member:

Some years ago I had a vision of Christ who entered my room as a ball of warm light-filling the result of an answer I was seeking through prayer and fasting. His presence brought a complete turn-about in the situation.

Case Study: 10
A vision/dream of a call to the gospel ministry:

My desire was always to be a minister of the gospel; I had personal encounters with God in that direction. The dream came fast and persisted for the Lord would not leave me alone until I yielded. I had gone through many careers but the dream was constant for an Angel was always beckoning me to a river bank much like Ezekiel. Everything was so calm and serene in a world full of trouble. The dream was fulfilled in 1994 when I was ordained.
Case Study: 11

A vision/dream of showing prophetic signs of the end:

On Thursday June 3rd, 2010, it was a rainy evening and I did not go to Choir practice. I used the time to watch the news on CNN and WMSN. Along with other News of the day, there were some images of the Gulf oil spill. I saw a reporter showing the amount of oil that had come ashore in one place. Then there were images of birds covered in oil, and a few snap shots of small amount of workers cleaning up. At this point I asked the Lord to help them stop the spill. At that moment a thought flashed through my mind as though it was a voice saying to me, “Why should I help them”? I sent them my warning when I allowed Hurricane Katrina to pass through and they refused to repent and change their ways. I went to bed, I lie there thinking about the situation of the People in the Gulf area, their lively-hood cut off and what this voice had said to me. I fell asleep, but it was not a deep sleep. It was as if I was partly awake, the voice came to me again and said, these people will not repent, they have returned to their old ways, they have reopened the Bars and Clubs, Their amusement centers are full. They have not restored the homes of the poor, nor helped those that are in need. I was shown in the distance white foamy billows of waves spreading out as if from the Island of Cuba on my left and South America on my right they appeared only the width of the foaming sea apart. My attention was drawn to the oil on the water in the Gulf and that on the shore, I thought this storm is coming, what a disaster it’s going to cause. The voice said to me, “You haven’t seen nothing yet, watch as the storm approaches.” The sea raised high and carried the oil across the street into the buildings, it was a great disaster. My admonition to the people of the Gulf Coast region is (1) that they repent like Nineveh and seek the Lord. Maybe he will hear from Heaven and spare the Land. (2) Get back to the Bible and follow its guidelines for your lives. (3) Get out there and help clean up the oil and provide protection against the disaster that is coming. (4) Start working together as a unit and stop pointing fingers. Remember the BP CEO and other executives do not live on the Gulf Shore line.

Exercise 2: After selecting appropriate scriptures with similar experiences for questions 7B, 8, 9, 10 and 11, refer to Appendix A for suggested texts; test these dreams using SEBTM (p. 8 and p. 180) as was applied to case studies: 5-B; 27-A and 29.

Present-Day God-Given Dreams

In this section twenty dream experiences reported by seventeen persons with one person relating four of these dreams (see 26-A, B, C, D). Fourteen of these persons are females and the other three are males. Various issues are presented such as instructions
about sickness, forgiveness of sin, answered prayers, call to ministry, Christ’s return to earth, judgment in the church, witness for Jesus, death, and the Word of God.

Case Study: 12

A dream experience as reported by Mrs. C. Evans:

I dreamt this in August 2005 in Miller’s Long Island. We were there about 5 months on Mission for the Lord; speaking the gospel from North to South. We would attend church sometimes in Stevens then in the north to the Millerton S.D.A Church rotating every Sabbath. My husband began to have pain from his prostate cancer, which first showed up in 1999. He was having treatment by the tablets and medications by shots for about six years for the pain which was very severe. Due to the prayers and the faith of the many churches and Christians, he was helped and sustained through this attack. In Long Island he was very active preaching and praying for the sick in large numbers. Many of them received healing and deliverance; one of whom was an agent at the airport and a hotel worker. My husband then experienced his third attack from the Prostate cancer, which was very severe and he was in pain. One night when I went to bed after praying about the matter the Lord spoke to me in a dream saying: “Pack up and take your husband and leave for Nassau that he can attend the doctor provide the special treatment he would need for his sickness.” Then He said further, “He will supply all my need for us to travel home,” because we had no money. In the morning I told my husband what the Lord had said. He accepted this based on the past experiences of how the Lord had worked in our lives, so he supported the move depending on the Lord to come through. We began to pack our belongings and then as the news went around about our return, the Lord touched the hearts of the people who were blessed in the services from our Ministry to contribute money for our passage. Two of the persons who received healing through my husband’s prayers for them donated money especially to him. One an agent for the airport sent him $200.00 by her pastor and the other the hotel worker drove some sixty (60) miles to bring her love offering of $200.00. Other persons gave of their funds from $50 to $100 outside of the collection. We really saw the way God had touched the people to give. Within two weeks we had enough money to pay our passage and flight to move to Nassau and attend the doctor.

Two scriptures which give support to this experience include Matt 28:20, “I am with you always,” and 3 John 2, “I wish above all things that thou may prosper and be in health even as your soul prospers.”
Case Study: 13

A dream experience as reported by Mrs. F. Hanna, June 11, 2010:

Sometime in 2006, summer time, I dreamt I was in a courtroom setting, other people were sitting away from me, when I looked around, I was in the witness box (stand). My back was turned to the people and I was facing the Judge. At first it was very quiet then I saw the Judge dressed in a black robe with a gavel in his hand. He raised the gavel and in a downward stroke he pounded the gavel on the desk he was sitting behind. I heard the loud sound of the gavel pounding the desk and I didn’t know what to do. So I waited to hear what next the Judge would say or do. Then the Judge looked directly at me, saying, “You have been vindicated, you have no charges.” And instead of me being carried out of the courtroom, with the prison authorities, I was made free to exit through an open door, where I saw the sunlight and people moving around freely and oh what a joy came into my heart. Even though I didn’t understand what the word vindicated meant at that time, I still was free in my heart and in my mind. I thought of the Judge as loving and forgiving because I knew I was guilty of many past sins. And for me to be free I now use it as a testimony to express to others no matter what they are going though, they can be free. I awoke in tears of the joy, knowing that I was free from the condemnation of my sins. I understood later what the word vindicated meant which is freedom from charges cast at you. For the bible says: “The wages of sin is death, but the gift of God is eternal life, though Jesus Christ our Lord: Romans: 6:23.”

The Spirit explained the dream to the lady when she awoke and the understanding which came later clearly showed that the Lord was assuring her of His forgiveness.

Case Study: 14

A dream experience as reported by a female Adventist Christian:

About the end of August, 2010, I was throwing away some papers to clear my purse and in the process I dropped a recently purchased phone card. I did not miss this until after Sabbath when I had intended to call home to Jamaica. After searching for some hours unsuccessfully, I decided to pray about it and go to sleep. I dreamt that I went outside to empty the waste basket and something dropped from me. I could not see what it was because it was at night that I went to throw out the trash. When I awoke the next morning I decided to look for the phone card. As I approached the garbage bin outside I saw the card lying on the ground and it was wet because it had rained during the night. I was so overjoyed that I began to praise the Lord for truly even what may seem to be little things are sometimes very important and God is concerned for us in every situation. I needed to call home to address some important matters and funds were low.
The power of prayer emphasized in this experience is seen in Luke 18:1 that people should always pray. James 5:16 speaks of the effectual fervent prayer of those who are righteous. I recall that a pastor’s wife in Jamaica had misplaced her keys for the car and the house while he was in the United States about 6,000 miles away. The pastor prayed to God earnestly and the Lord revealed to him in a dream exactly where his wife had put the keys. She called him the next day crying but was overjoyed when she found the keys in her coat upon his direction. In the dream he saw his wife putting her coat in the closet.

Case Study: 15

A dream experience as reported by a Christian woman:

More than once I’ve dreamt the same thing. This is a place of my childhood were I was going up some long stairs in my dream. I was going up to heaven to meet God, but when I got to the house at the top of the stairs in the sky there was no one, I was alone. I called and called but, no one answered. But the door was not locked because when I turned the knob it opened. This scared me a lot and made me look into where I am at with Christ. I was alone again, there was this flood and I was scared. The sea came over on the road way and there was no path but soon I was able to fly over the sea searching for a safe place to land. I couldn’t find any until the storm ended and I woke up.

Being alone at a closed door, calling with no response, then opening and feeling afraid even on the way to heaven are likely symbols pointing to the need for accepting Jesus as Savior, for He says: “I am the door . . . and behold I stand at the door and knock” (John 10:9; Rev 3:20). The sea flooding the land in a storm may be calamity or strife for that nation (Dan 7:2; Rev 17:15) or personal trials to overcome by Faith in Christ.

Case Study: 16

A dream experience (October 8, 2000, 6:44 a.m.) as reported by an SDA elder:
The sky, it was a very cool grayish color, but it changed to a cool reddish yellow color, then to milky white. There was vibration up in the sky and on the earth. The brightness was a cool glow. It was a terrible scene, but I was afraid. In fact, no one that I saw seemed to be terrified. Pastor . . . had two young ladies to be baptized. He baptized one and asked Bro. W to baptize the other. One of them turned her back to the pool, leaned forward, raised up . . . being exposed . . . to us who were standing in front of the pool looking to the south. After the baptism, we were standing around the pool. Then suddenly, . . . shouted to pastor that Sister . . . called him. I saw Sister . . . beckoned with her hand to him. I am now on the outside, the eastern portico section of the church, looking east across the parking lot and the road. Pastor started to go to her, but as he was moving he said, “There are not many people in church, but plenty on the outside.” As pastor . . . walked from the church across the parking area, I saw a large crowd of church people pacing the grounds. The lot and road were crowded. I was still standing on the steps looking at Pastor as he continued to the street. At this time, the atmosphere began to change into fogginess, and I noticed he had two ladies on his arms, one on the left and one on his right. And as he walked and talked, he made a dance move (a sway). Then in a flash, as the movement was in progress, everything started to change. The sky lit up with a cool bright light. There was a loud sound and buzzing in my head and my body became electrified (I cannot explain it). I raised my hand towards heaven and shouted, and shouted until my voice faded, and we began to go up in slow motion. I saw the profile of my face with my mouth wide open shouting for joy, because Jesus had come to take us home. When I awoke, I thought I had a stroke because of the sensation of the loud sound and electrifying effects that were still in my legs and arms. It was so real, I wish it had continued.

The fulfillment of this dream involved the pastor being moved from one church to pastor two churches. According to Eph 5:25 and Rev 12:1-3, a woman is a symbol of the Church. Another symbol for the Church is a flock of sheep (John 10:1-5, 27). About March 16, 2011, I dreamt that I saw a pastor and his family wondering which road to choose. Then I saw in a flash, Jesus leading a flock of sheep and I heard a voice saying “my sheep hear my voice and they follow me.” I saw the pastor and his family following Jesus. The next week I baptized this pastor and some of his family (see Appendix E).

Case Study: 17

A dream as reported by an Adventist college student:

I dreamt that Jesus came to my house and stayed with me for a few days. When He started to leave I begged Him to take me with Him, but He didn’t. Why?
The meaning is seen in John 14:1-3, “Let not your heart be troubled . . . I go to prepare a place . . . I will come again,” or Matt 24:44, “Be you also ready for in such an hour as you think not the son of man comes,” or Rev 3:20, “Behold I stand at the door and knock if any one hears my voice I will come in and commune/eat with him.” Which scripture gives the best answer for the meaning of this dream? I believe that God is conveying all three scriptural messages to the recipient of this dream.

**Case Study: 18**

A dream experience as reported by an Adventist female member:

I had a dream, like we the ladies of . . . church had a tea party at my house, the tea pot was whistling on the stove very hot, all tea cups had a tea bag in them; The hot water was poured but the tea was lukewarm. Everyone spit the tea out. God told me later the condition of our church. In another dream we were in church at a funeral and the sky burst opened. Jesus came, we started to come out. The church turned transparent glass you could see straight through as people were still inside and couldn’t get out. Sister MT said put your foot down through the glass. I told some of the other worshippers but half the church congregation got out. I woke up trembling and scared.

This was a warning about being lukewarm, and the need to be converted (Rev 3:15-19).

**Case Study: 19-A**

A dream experience as reported by an Adventist Christian woman:

The Conference building was seen on fire after we came out of a meeting from one of the churches. Pastors were seen running out of the conference, about four with their coat tail or coat hem on fire. In six years they are no longer in ministry with the conference. Two of the pastors who walked away I recognized. Due to the smoke it was difficult to put out the flame, even the fire engine did not help. However, I awoke before seeing whether the fire was put out or the building kept burning. By standers were exclaiming, “Oh look how the conference is on fire.” I was frightened when I awoke. This dream was received in 2004.
First Pet 4:17 says judgment will be in the church and Mal 4:1-3 speaks of fire purifying the earth of sin—texts which shows the truth in this dream’s fulfillment.

**Case Study: 19-B**

A dream experience as reported by another SDA member on the same island:

In 2003 I dreamt I was in a house, the roof was opened up and a bright light shone in on me. I was praying for a second job in order to qualify for a home mortgage. After this dream I did get the second job which helped me to get the house within a year in answer to my prayers. When I called to make the down payment it was $6,000.00, I had only $3,000.00 but the lady told me to bring it so I knew I was in God’s favor. The house was #7 on lot #7 and I had my pastor pray for this house before I moved in it.

Prov 12:2 says a good man obtains favor of the Lord and Ps 84:11 says no good thing will He withhold.

**Case Study: 20**

A dream experience reported by an Adventist grandmother

On Sunday morning, July 1, 2007 sister… said, “Pastor when little eight-year-old R… awoke it was obvious that something special had affected her. Why? Because: she began singing, reading her bible, and giving praise to the Lord. What was also surprising was she began saying to all of us: ‘Jesus is coming soon.’ Pastor all day she was saying this to us asking if we are ready for Jesus to come and adding you all better be ready. Then she says Grammy I am not eating today, I am fasting until 12 noon and she’s been acting like this for two whole days.’ Well the Pastor asked to speak with little R… and he asked her why she was doing this and she said: “Saturday night I had a dream and Jesus told me to tell the people that He is coming soon.” Then the Pastor related this to the grandmother of little R…On the same Saturday, he also had a dream and saw Little, R… saying to her mom with a little stammering: He, He, He, is, is Coming Soon which she repeated. The Pastor said I awoke and on reflecting I realize the child was saying Jesus is coming soon.

Matt 24:42-51 describes the state of the church and the world to be warned about the coming of Christ. These dreams given separately the same night to the pastor and a child is a sign of divine manifestation lifting up, Jesus, which Satan hates (1 John 4:3).
Case Study: 21

A dream experience as reported by a Christian woman:

About four years ago I had a very strange dream. I was outside in my yard and when I looked up I saw three faces looking directly down at me. I awoke and began wondering what that dream meant. To this day I still think about it, could it be that God was trying to tell me something?

Second Chronicles 16:9 says God’s eyes run to and fro in the earth searching for persons he could use. Truly, in 1 John 5:7 it says there are three that bear record in heaven: the Father, the word (Jesus) and the Holy Ghost.

Case Study: 22

A dream experience as reported by a female Christian:

I had a dream about the Lord Jesus Christ coming in the clouds of bright shining glory and with all the holy angels and I began shouting and praising the Lord as He called me up. I began to lift and I was flying up through the air to meet the Lord.

Matt 24:30, 31 says that the coming of Christ is an end-time sign and the angels shall gather in people.

Case Study: 23

A dream experience as reported by a female Christian:

Some years ago, I dreamt that I was in a beautiful house with many rooms. When I awoke I was disappointed that it was only a dream. The house I believe was a (symbol) and this was a vision of the hereafter.

John 14:1-3 indicates that Jesus is preparing mansions (rooms) in the kingdom and will return-soon?

Case Study: 24

A dream experience reported by a 74-year-old female Methodist Christian nurse:
For fifteen years I worked as a nurse on night duty. Recently, on one of my off nights I was happy in my spirit as I had my devotions sang and went to bed. I dreamt that I was walking on a very long road with another lady who I did not know but we were having a good conversation as we walked and talked together on this very narrow road. As far as my eyes could see there were no trees or houses in sight. After we had walked a long way, I said to the lady, “We are alone but I’m not afraid.” She said, “I will see if we are alone.” She said, “Hello” three times and after the third time, a man in very long white robe appeared in a bright shining light and I asked, “Who are you?” He said that he was St. Peter cheerfully and had a shining light about him. “Do you all have any problem?” I answered, “no.” Then he said if there were any problems to just call on him. I awoke from sleep.

Second Peter 1:19-21 speaks of the prophecy of God’s word as a light shining in darkness. God’s people are to live holy (2 Pet 3:11) and the Word of God is not private to anyone or a group’s private interpretation. Therefore, the dream is re-assuring that the word of God written by Peter can bring light to confused minds.

**Case Study: 25**

A dream experience as reported by a Christian woman:

I dreamt a few weeks ago that I was attending a funeral on Eleuthera and there were a lot of my immediate family there. I was not dressed for the funeral, but it seems to me like it was only my immediate family. It was strange to me knowing that I was not a part of the funeral. I am trying to put that dream together. I just can’t figure it out. I am guessing that it would work itself out. I was dressed for the funeral, but I was standing on the side line. I recognized all of my family who has gone on before and those who are still alive.

Jesus wants us to witness to our immediate family (Luke 8:39). Even in death He calls us to witness for Him as He said, “let the dead bury the dead, follow me” Matt 8:22. Being dressed for the funeral then not being dressed but in attendance could mean to keep on witnessing to people whether the dead are known or not.

**Case Study: 26-A**

Several dream experiences as reported by F. Sanabria, a 22-year-old student from
Puerto Rico studying for his MA in Religion with a concentration in Archaeology and a minor in OT. His BA in Theology had an emphasis in SDA Formation.

I was in a room, with some friends and relatives, when suddenly I was called to come to the front of the room I was in. There at the front was the sister of one of my best friends, and she proposed to marry me. Though I was confused and unsure of what to do, I accepted her proposal. My mother was sad because I was moving away from her house. There was no actual wedding in the dream, but I did make the arrangements to marry her.

A wedding do symbolize in reverse at times, ‘death’ but woman symbolize the church. This could be a call to active ministry (as if getting married) to the SDA Church (Eph 5:25). As a student passionate about his field of study he desired to know the Bible.

Case Study: 26-B

In this dream, I was placed inside of a coffin, as a way of being transported somewhere else unnoticed. Once we reached a certain area, I came out of my coffin. As I came out, I noticed that there were other people in coffins that were coming out at the same time I was, for the same purpose. Just as I’m finally free, somebody with authority heads my way, so I pretend to be lifeless by laying still on the ground. The man comes towards me, shrugs me and says, “I know you’re alive. You must stay in the coffin a little longer in order to reach your destination. I was placed back in the coffin and partially covered with dirt, though left with some breathing space.” I had these two dreams in one night one after the other in the order presented. Both have a few connections with being close to death, but not actually dead (wedding & coffin).

In Genesis 40:17-19 the birds eating all the bread from the basket on the baker’s head signified death by hanging. In Daniel 4:23, 27 the tree stump in the ground signified death of the King’s rule for seven years. Buried alive can signify death to self and the flesh. In the 1980s, my dad had a warning about death in a vivid dream (Appendix D).

Case Study: 26-C

I was in a room filled with other people, the most of which I could not recognize. Suddenly rocks begin to fall from the sky. In an effort to stay alive, I cover my head with my hands and crouch down. As I look to the sides, many are being struck and
are dying, yet not one touches me. Finally the rocks stop coming down, and I hear a voice that tells me, “Well done my child, you have made it to the end.”

**Case Study: 26-D**

This was not my dream, but a dream a close friend of mine had just a few days before I had my recent two. This is also the same best friend mentioned in the first dream, and I did not have knowledge of her dream until after I had my own dreams. On a Sunday night, she dreamt that she had lost a tooth. The pain that came from the loss of her tooth was terrible and she bled quite a bit from it. (This is all I know of her dream) She woke up in the middle of the night and went to her father, telling him about the dream she had. Her father told her that this means someone close to her was going to die. The next night, they received a phone call from her sister saying that their cousin had been killed in a motorcycle accident. I do not know if there is a connection between our dreams, but many elements are similar, and her dream became a reality by the death of her cousin.

It should be noted that all dreams 26-B, C, and D are all about death but these may be symbolic rather than literal. All of them seem to assure the recipient of salvation which should be his goal in life. God is longsuffering and desires all humans to be saved (2 Pet 3:9). The dreams are God’s revelations of His future plans for this man to have eternal-life based on his faithfulness.

**Case Study: 27-A**

A dream experience as reported by Joseph Moore:

My father, Hezekiah N. Moore Sr. told me how God predicted his future ministry through a dream. As I recall, his mother always took him to the Episcopalian or Anglican Church every Sunday as a child. What caught his attention was . . . that the Ten Commandments were repeated and the congregation would ask God to help them to keep all His laws; but instead of observing the seventh-day, they were observing the first day. Out of curiosity he asked his mother why they were observing Sunday instead of Saturday. His mother in response said that the day was changed and so it was no longer necessary. He then asked the Priest the same question and got the same answer.

This lead to him asking the Seventh-day Adventist leader why they kept the Seventh-day as the Sabbath when it was changed; the Adventist leader responded that he was wrong, his mother was wrong and his Priest was wrong, this was followed by Bible Study and at an early age he was baptized into the Seventh-day Adventist
Church. This decision brought many challenges, but God was on his side. Through divine intervention he became the chauffeur for a Seventh-day Adventist Pastor. Among other duties, he kept the car clean and in proper working condition. Late one evening after working on the car most of the day, he was very weary and decided to lock up the car and take a nap. As he was sleeping he dreamt a white man came to him dressed in a white suit, opened the car door and pressed an open Bible on his chest and said, “That’s your work; that’s your work; that’s your work.” Upon awaking, he found the said car door wide open.

The above dream left him a bit fearful and wondering, but he again closed the door, locked it and was able to go back to sleep because he felt it was now too late to retire in the house. After falling asleep he had the same dream repeated again with the same results.

As time went on he became a Literature Evangelist and had many experiences as he made books available for the Home, Health, and Education. My father said that he had his challenges with standing in front of an audience, but God gave him the victory and he was able to establish several churches and was ordained to the Gospel Ministry. His life’s work was presented to him through a dream that actually became a reality beyond his expectation because that was not his real intention. As he realized that God was in it all, he determined to be faithful to the end.

Joseph Moore applied the seven elements of the biblical model for testing dreams to this experience. *The Sender* was the Lord, *the Medium* was a dream, and *the Receiver* was Hezekiah Moore.

*The Message* was prophetical and conditional with a purpose: a call to choose the ministry. Physical manifestations were the open car door and the Bible put on his chest by the man in white. The Time was implied for the future and the Place implied was wherever God directs.

The Result he responded and became a dedicated pastor for more than fifty years. The model was rated by Joseph Moore as very helpful.

**Present Day Angelic Appearances**

Seven reports of present-day angelic appearances were presented by four persons interviewed and are categorized as case studies 27 to 30. One person reported two experiences (27-B and 27-C) and another person reported three experiences (28-A, 28-B, and 28-C). Case studies 29 and 30 were reported by two other persons in separate interviews. All of the interviews seem to suggest that these angelic appearances are true.
Case Study: 27-B

An angelic appearance experienced by an Adventist pastor as reported by his son:

One day while my Father Hezekiah N. Moore Sr. and another Literature Evangelist were travelling by bicycle they entered an area known to be inhabited by robbers who would violently attack travelers and rob them, even killing them at times. As they were pushing their bicycles along one day they saw the two robbers step out of the bushes up ahead with sharp machetes waiting for them. The other Evangelist was ready to turn back so as to avoid a confrontation with the robbers. My father was determined to go forward because he said that the angel of the Lord would take care of them so they proceeded. As they got up to the robbers, one of them asked the Evangelists “ah whey de oda man?” (in Jamaican dialect) or “where is the other man?” The Evangelist said there was no other man. The first robber turned to the second robber and said, “How many man yah se?” (dialect) or “how many men did you see?” His response was, “It wuz tree ah dem.” (dialect) or “it was three of them.” My father then spoke up and said, “If you saw another man, he was the angel of the Lord because we are his servants and he will take care of us.” At this the robbers told them to “gah lang did yah waze” (dialect) or “go along on your way.” Hezekiah N. Moore and the other evangelist were spared being robbed because they trusted in God. This was more than a dream; it was a real experience in which the angel of the Lord encamped around those who feared Him (Ps 34:7).

Elisha and his servant seeing the manifestation of the angelic hosts surrounding the Syrian army, says something very similar in 2 Kgs 6:17.

Case Study: 27-C

Another angelic appearance experienced by the two literature evangelists:

One day while my Father Hezekiah N. Moore Sr. and another Literature Evangelist were travelling by bicycle in Jamaica they came to a river that they should cross by using the stepping stones; however, the river had slightly overflowed its banks so the stepping stones were covered and it was unsafe to attempt crossing that way. As they stood pondering what they should do, a tall and muscular man appeared dressed in khaki and asked if they wanted to cross the river, to which they responded yes. This big muscular man then rolled up his pants legs and shirt sleeves physically picked up my dad and took him safely across. He returned and did the same for his partner, and then this man went back and picked up their bicycles, took them across as well. As they turned to say thanks to the man he was nowhere to be found. They stared at each other in amazement as they pondered on what had just happened.
Acts 12:10, 11, show Peter being escorted out of prison by an angel who suddenly vanished.

**Case Study: 28-A**

The voice of an angel as reported by a Christian single mother:

In 2003 I had just moved into my apartment without any electricity and being tired I lit a candle in the saucer and went to bed. The candle fell and lit the table cloth. I heard a voice like my father’s calling: “Shirley! Shirley!” I did not pay heed knowing my father was dead so I lay back down. The voice was stern in calling: “Shirley, get up and get up now; go into the front room now.” I got up to see who was calling my name being alone in the apartment. When I got into the front room I saw the fire burning the table cloth and it did not have time to burn anything else. I had gone to bed about 8 pm and it was now about 9:30 pm. If the table cloth had burned and caught the table on fire then I would have been trapped in the bedroom. Therefore, I know God had sent His angel to awaken me in time to put out the fire.

The scripture which supports this experience is found in Heb 1:14 where angels are ministering spirits sent to those who would become heirs of salvation.

**Case Study: 28-B**

Angelic protection as reported by the same mother:

In 2008 I went to church about 10 am and returned home about 2 pm forgetting to turn the stove off from warming up my baby’s bottle. On my arrival I smelt metal and iron burning but the pot though dried out of the water was not smoking or blackened from the heat. I knew again that God had protected my home from being burnt up.

Exod 14:19 says, “The angel of the Lord went before and behind the camp of Israel.” This is most clearly a supernatural event demonstrating the power-to change the natural order, to deliver, to keep, and to protect.

**Case Study: 28-C**

A divine appearance as reported by the same mother called to ministry:
In 2008 when I gave my life to the Lord, the . . . preacher told me that I would have a divine visitation. . . . That night as I was about to go to sleep I saw a white form come into my room and sat on my bed. I was a bit fearful but he touched my leg and I felt power and warmth go through me. I said: “Jesus!” then I felt calm and at peace; I slept.

Deut 31:6 and Heb 13: 5 says: “I will never leave you nor forsake you” giving support to this experience.

Case Study: 29

An angelic appearance as related by a son of an Adventist pastor from Jamaica: About 60 years ago my dad who is originally from Jamaica was out in the town area of Kingston to collect a few items. That day he was thinking seriously about going into the ministry full-time but wondering where he was going to get the money from. As he turned a corner he bumped into a tall white man with a bright countenance. He was surprised because he was in such deep thought he realized he was not paying attention. As he was about to apologize the man laid his hand gently on his head and calling my dad by name he said Lord I lift up . . . to you right now. Then he said to him that the money would be provided for him to go to school and prepare for the ministry, that he would get married and have ten children the first would be a boy and the Lord would be with him. Having said that he left and as my dad looked back he did not see the man anywhere. He went around the corner but did not see any one. Then he began to ponder saying: “Did I just see an Angel?”

Exod 23:20 says, God sends an angel before to keep you in the way and bring you to a place prepared. The seven elements biblical model for evaluating and testing visions and dreams were applied to this experience showing that the sender was held to be God who knew the young man’s thoughts and the medium was the tall white man—an angel. The receiver was the young man and the message was the answer to his prayer concerning ministry along with the promise of finances. The purpose of the appearance was to assure this young man that God calling him for the ministry. The time is implied in the prediction of future events covering 60 years. The place was implied to wherever these predictions came to pass. The results were fulfilled in the young man graduating from college, getting married, raising ten children (the eldest a son) and seeing many
years of pastoral ministry. This appearance was very deliberate, full of purpose and meaning like the angelic visit to my mother in 1937, to outline her future (Appendix. D).

**Case Study: 30**

An angelic appearance as experienced by a Conference worker; a pastor’s wife: One morning worship at work a thought from one of the Ellen G White’s books . . . in which she said that the members of the Lodges should not be placed in leadership positions in our churches. After worship a co-worker and I sat discussing the pros and the cons of the Lodges. My wish was that I knew more of their beliefs—and I told a friend who said that he had a book on the “Free Mason Lodge” that I would like to borrow his book. He said no it was secret and could not allow me to see to see it. The discussion however went on between the co-worker and me with the idea that one day I would be informed because I would do my research. In the process of the discussion a neatly dressed gentleman walked into the office, said good morning and began to scan the bookshelf with a blank look on his face. So, I asked if I would be of assistance. He said no, he was just looking; but continued to search: going straight around the entire area there back to where he began; there he picked up a book entitled “The Cristalime Connection” and returned to the cashier asking what is the book? There was no answer from the cashier upon the (3rd) third question, “What is in this book?” I turned and said, “Sir or Mr. turn the book over and check the information on the book cover, usually it will give a pretty good idea of what’s in it.” The gentleman looked puzzled as though he could not read so I asked him to give me the book as I wanted to help him. Relieved he passed the book to me and as I glanced down, I immediately saw the words lodges and just inside as I flipped I saw ‘New Age’, ‘Free Mason Lodge’. Just then the gentleman turned and walked out of the office. I immediately dashed out behind him calling, “Oh an Angel, an Angel.” The office was situated on the junction of a cross street, but once on the outside I saw no one . . . looking up or down the cross section. I saw no one. My co-worker saw the gentleman and asked if he didn’t want the book anymore. While the cashier was in a daze she wanted to know what all the excitement was about; an Angel. So I asked her about the gentleman who was asking about the book; the cashier did not see the gentleman nor did she hear his questions. What a day this was at the office . . . a day of great witnessing, because God had sent an Angel to give me more enlightenment of the Free Mason Lodge. Imagine . . . I sold all of the books that day as I told the story to all who will listen. In the book I got enough information to know that Satan is very real and works through Lodges . . . priests, New Age Movements, and anyone who uses his medium (O’uigie Boards), spirits, and demons. It also pointed out other books with information to Lodges. I’ve learned that if you are interested enough to know God will send His Angels to aid. Also, that when you are selling books it is always good to know what is in them; and that when God sends His Angels He has someone to testify that the story that you tell is true. My co-worker and I saw the Angel but the Cashier did not. To this day God still speaks to me and to all who would listen.
Support for this experience can be found in Isaiah 65:24 which says, “before you call I will answer, and while you are yet speaking, I will hear.”

**Case Studies of False Dreams, Visions, and Angelic Appearances**

From the survey, not many false dreams, visions or angelic appearances were reported. The majority of persons surveyed did not wish to share those experiences which they felt were not from God. However, eleven such experiences were given: five from church Group–D, four from the church Group–F and two from live interviews. These experiences also show that things which affect the mind will also affect the body as well.

**Present-Day False Dreams**

Of the eight dream experiences reported five were from church group D 1-5 telling of murder, theft, and three of sexual desire; while from church group F 1-3 three tell of: fear, death and Satan’s opposing challenge. Those reporting, these experiences felt the dreams were motivated by Satan.

**Case Studies: Church Group D-1**

“In a nightmare, I watched a family member doing some bloody killing and cutting up.” John 8:44 show that murderers are like their father the devil; and 2 Tim 3:3 calls them ‘fierce or brutal’.

**Church Group D-2**

“I dreamt that someone had stolen my bag and I could not find it with all my monies and my passport.” John 10:10 warns that the thief comes to steal, kill and destroy but Jesus came to give life abundantly.
Church Group D–3

“I had a dream that I was having sexual intercourse with different people.” Some secular dreams (Eccl 5:3), involve nocturnal emissions or natural wet dreams (see *World Book Encyclopedia*, 1992 ed., 17:290). Research confirms that this is normal and frequent in teens from puberty throughout adult-life to cleanse the body (see D–4 and 5).

Church Group D–4

“Sometimes I dream as if I am having an affair with another Christian and when I awaken I know that I have never thought about doing such things.” In Exodus 20:14 God condemns adultery and He also forbids fornication (1 Cor 6:18). Are all sexual dreams evil coming from Satan? Romans 1:19–27 describes many forms of negative sexual acts.

Church Group D–5

“A friend said in her dream when her husband made love, her spouse’s private part looked like a snake. Her body is tattooed with a snake.” Romans 6:16 says whoever a person yields themselves to, they become their servants. The snake tattooed on her body may have been an unconscious invitation to Satan and thus Satan may have sent this dream.

Special notes on sexual dreams: According to Parker (1995) sexual dreams are normal in boys and girls reaching puberty (for body cleansing). Adults troubled by sexual dreams should know that humans in medieval times believed these dreams were of the devil; but they should seek professional help (p. 37). This information helps this researcher to show that some sexual dreams are normal and others may need spiritual Christian counseling.
Case Studies: Church Group F–I

“When you have a dream that would frighten you or cause you to be afraid, it may not be a God-given dream.” First John 4:18 says: ‘... fear is of Satan.’ However, fear in the Bible also refers to those who faithfully obey and worship God (Deut 6:2; Acts 10:2). In vision, fear got Isaiah and Daniel’s attention of God’s holiness (Isa 6:5; Dan 10:8).

Consider four fearful dreams of warning as reported by Bart Druckenmiller (2002):

I saw a secret meeting being held in the basement of a private home. A small group of some who were homosexuals and lesbians wearing masks were at what looked like a Halloween party. In this basement, they were mocking God and righteousness. They all failed to see, while they were laughing, that there was a fire burning directly beneath them nor did they heed the warning to get out. (p. 111)

I also saw a group of former homosexuals who had cuts and bruises all over their bodies, sitting around a table. There was a man sitting with them and counseling them concerning their new found relationship with Christ. (p. 111)

I noticed a group of teenagers on their way to a party that was promoting drugs and alcohol. I watched as the road they were driving on suddenly gave way and collapsed directly below them; their cars subsequently crashed in a valley below. (p. 112)

I also watched as a young lady was practicing witchcraft. With just two blinks of her eyes, she sent demons into another person without his being aware of what happened. I noticed in the dream that she has had candles all around her, and she had some strange type of writing on her eyelids. [Many people think books and movies like Harry Potter are innocent, but God instructs us in Deut 18:9, that even learning about sorcery and witchcraft is a grievous sin with terrible consequences.] ... The Holy Spirit gave me these dreams not to cause fear, but to show different areas of society that He wants changed. Also, we as believers need to make sure our own individual lives and attitudes are in alignment with His Word, that we are walking in integrity, lest we be judged like the ... world. (p. 112)

The first two dreams show pending judgment for homosexuals and lesbians but also hope for some of them by their choice. The last two dreams specifically identify young people with serious issues in need of deliverance for they too need to accept Jesus
as their Lord and Savior. These examples show that the Holy Spirit is sending visions and dreams to help Christians warn all humans to make things right with God.

**Church Group F–2**

“In 1999 I had a friend that dreamed of dead people everywhere and that he was dead. He did die shortly!” This dream may be warning of death by wars or natural disasters in Matt 24:7, 8, 28 even as Jer 4:27; 8:1, 2 are forerunners of Rev 19:21 for they are all death visions.

**Church Group F–3**

“The Pastor in our Church dreamt that Satan accosted him in his dream and showed him the world and told him that he harvested more souls than Christ and that his side was the winning side.” The experience of Jesus in Matt 4:8-10 regarding the second temptation has similarities to this dream.

Present-Day False Visions

There are two reported experiences of false visions: one from the church group F and the other from an interview experience. In both reports, Satan strove to win either by enticement or by force.

**Church Group F–4**

The testimony of a 56 year old male with 28 years of ministry:

In August 2009 in a vision Satan showed me the world and invited me to join his side in the war. He showed me his workers (many) and God’s workers (few) and said his side will win in harvesting the souls of men. I refused his offer and have had many struggles because of choosing to remain with God almost daily. In my struggles God has been with me and has provided me with the strength to triumph.
Jesus said in Matt 7:13, 14, “broad is the way that leads to destruction, and many there are who go in thereby; because straight is the gate and narrow is the way that leads to life everlasting and few there be that find it.” Clearly, the outcome is already determined; therefore, Satan tries very hard to win a leader.

**Interview**

A Christian 56-year-old male in Christian ministry:

In October 2010, within fifteen minutes of falling asleep, I felt a strong power pressing down on me cutting off my breath as if smothering me to death. I began immediately to rebuke Satan and to call on Jesus for deliverance. Three times I said: “Satan! I rebuke you in Jesus’ name.” Then three times I said: “Jesus! Help me!” It was after this that I felt the pressure lifted and when I opened my eyes I saw like in the air lots of little black snakes, spiders, and crawling things. I knew Satan had come to attack me because I was praying for a young man to be delivered from the voices of demons controlling him to do anything that was stressing out his mother and sisters. However, Jesus who is our deliverer quickly drove Satan away.

James 4:7 says: “Submit to God, resist the devil and he will flee from you.” Rev 12:9 describes Satan as the dragon, the devil, and as a serpent along with his angels who were cast out of heaven. First John 4:4 says: “Greater is He that is in you, than he that is in the world.” These scriptures and the experience reported showing a conflict, support this dream as a demonic attack but Jesus delivered him.

**Present-Day False Angelic Appearances**

This report was given by a Christian woman who has the gift of true dreams witnessed within her immediate family by herself and a sister. The interview was held in February 2011.

**Case Study 11**

A Christian woman recounting a false angelic appearance:
About 20 years ago when we were girls my sister went out in our backyard and saw a man dressed in all black with a black cape and he just kept looking at her and smiling. She ran into the house calling our mother to come and see. When we got there he was gone.

Two scriptures which show deliverance from Satan in this experience are 1 Pet 5:8 which says to be sober and be vigilant because the adversary the devil walks about seeking those whom he may devour, and Jas 4:7 says to resist the devil and he will flee. This little girl was sober and quick to seek help.

In summary, the reports presented regarding false dreams, visions, and angelic (demonic) appearances were challenging yet reflective of God’s controlling power to prevent or allow people to be tempted by Satan. As was seen in each case there are scriptures which can be found to address every suggestion or temptation of the devil and in these scriptures are instructions and ways of deliverance from the temptation and the demonic powers. The Word of God is powerful and sharper than any two-edged sword (Heb 4:12) and 1 John 4:4 says that greater is He that is in Christians than he who is in the world. The Bible is the document for testing and proving visions, dreams, and all angelic appearances.

**Categories of God-Given Visions, Dreams, and Angelic Appearances**

The forty-five visionary experiences, which the interviewees presented, involved eighteen visions, twenty dreams, seven angelic appearances are categorized below:
<table>
<thead>
<tr>
<th>CASE STUDIES</th>
<th>PURPOSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-A</td>
<td>Warning of Christ’s return and personal witness</td>
</tr>
<tr>
<td>1-B</td>
<td>Warning of end of the world and personal witness</td>
</tr>
<tr>
<td>2-A</td>
<td>Confirmation of call to the ministry</td>
</tr>
<tr>
<td>2-B</td>
<td>Assurance of healing</td>
</tr>
<tr>
<td>2-C</td>
<td>Warning of Satanic attack</td>
</tr>
<tr>
<td>3-A</td>
<td>Confirmation of call to the ministry</td>
</tr>
<tr>
<td>3-B</td>
<td>Answered prayer: restoring stolen goods</td>
</tr>
<tr>
<td>3-C</td>
<td>Warning of death; to encourage personal witness</td>
</tr>
<tr>
<td>4</td>
<td>Assurance of healing and true witness</td>
</tr>
<tr>
<td>5-A</td>
<td>Assurance of healing; and Call to ministry</td>
</tr>
<tr>
<td>5-B</td>
<td>Assurance of healing</td>
</tr>
<tr>
<td>6</td>
<td>Assurance of healing and personal blessings</td>
</tr>
<tr>
<td>7-A</td>
<td>Confirmation of call to the ministry</td>
</tr>
<tr>
<td>7-B</td>
<td>Assurance of God’s care</td>
</tr>
<tr>
<td>8</td>
<td>Call to ministry</td>
</tr>
<tr>
<td>9</td>
<td>Answered Prayer and Assurance of God’s love</td>
</tr>
<tr>
<td>10</td>
<td>Call to the ministry</td>
</tr>
<tr>
<td>11</td>
<td>Warning of the end and Call to: repent</td>
</tr>
<tr>
<td>12</td>
<td>Assurance of healing and God’s care</td>
</tr>
<tr>
<td>13</td>
<td>Assurance of forgiveness</td>
</tr>
<tr>
<td>14</td>
<td>Assurance of God’s love and care</td>
</tr>
<tr>
<td>15</td>
<td>Encouragement and call to be ready</td>
</tr>
<tr>
<td>16</td>
<td>Encouragement and call to be ready</td>
</tr>
<tr>
<td>17</td>
<td>Assurance of God’s love</td>
</tr>
<tr>
<td>18</td>
<td>Call to Conversion and Warning of Christ’s return</td>
</tr>
<tr>
<td>19-A</td>
<td>Warning of confusion and Call for: revival/reformation</td>
</tr>
<tr>
<td>19-B</td>
<td>Assurance of God’s care and blessings</td>
</tr>
<tr>
<td>20</td>
<td>Warning and Call to be ready</td>
</tr>
<tr>
<td>21</td>
<td>Assurance of God’s protection</td>
</tr>
<tr>
<td>22</td>
<td>Call to be ready for Christ’s return</td>
</tr>
<tr>
<td>23</td>
<td>Call to be ready for Christ’s return</td>
</tr>
<tr>
<td>24</td>
<td>Assurance of God’s protection by His word</td>
</tr>
<tr>
<td>25</td>
<td>Call to witness and to be ready</td>
</tr>
<tr>
<td>26-A</td>
<td>Call to active Christian ministry</td>
</tr>
<tr>
<td>26-B</td>
<td>Call for spiritual revival/reformation</td>
</tr>
<tr>
<td>26-C</td>
<td>Assurance of God’s protection and Christ’s return</td>
</tr>
<tr>
<td>26-D</td>
<td>Warning of death and Call to: be ready</td>
</tr>
<tr>
<td>27-A</td>
<td>Call to active Christian ministry</td>
</tr>
<tr>
<td>27-B</td>
<td>Assurance of God’s protection and deliverance</td>
</tr>
<tr>
<td>27-C</td>
<td>Assurance of God’s protection and care</td>
</tr>
<tr>
<td>28-A</td>
<td>Assurance of God’s protection and deliverance</td>
</tr>
<tr>
<td>28-B</td>
<td>Assurance of God’s protection and deliverance</td>
</tr>
<tr>
<td>28-C</td>
<td>Assurance of God’s protection and care</td>
</tr>
<tr>
<td>29</td>
<td>Confirmation of Call to the ministry</td>
</tr>
<tr>
<td>30</td>
<td>Answered Prayer for more truth</td>
</tr>
</tbody>
</table>
The categorization of the 45 visionary experiences were classified into six groups: (1) assurances of healing, protection, care, and God’s deliverance, (2) answered prayer, (3) confirmation of a call to ministry and active Christian service, (4) call to Christian living, to forgive, to witness, to repentance, and to be ready for Christ’s return, (5) warnings of judgment, the end of the world, Satanic attacks, and (6) encouragement. These experiences are much more personal message than messages for the Church universal. But those messages which called for repentance, reformation, revival, Christian witness, forgiveness, and Christ’s return, are also applicable for all Christians. All of the case studies reveal that God still communicates with humans and is concerned about what they are experiencing on a daily basis. I can remember as a boy I observed my mother at times talking audibly to God with her eyes open, standing, sitting, washing or even cooking. Sometimes she would cry as she prayed. Then, God visited her and dad in many dreams.

Therefore, Paul is right in confirming that the Holy Spirit of God is constantly searching all things within humans and the deep things of God (1 Cor 2:10, 11). This is in harmony with Job 7:18 that states that the Holy Spirit visits humans every morning. How? Through visions and dreams at the time when humans are not distracted by the noise and busyness of everyday. God is still coming in the silence of the morning to commune with humans as He did in Eden. These case studies have revealed much about spiritual intimacy.

Test and Evaluation of the Case Studies

These visionary experiences show that there are many similarities to biblical visions, dreams, and angelic appearances. However, the real test of whether these
present-day experiences are true or not is determined by applying the testing tools of whether the predictions are: (1) fulfilled, (2) whether the content is in agreement with the Bible, (3) whether the content witnesses to the divine nature of Jesus Christ, and (4) by the Christian life-style of the individual. However, predictions need time and life-style as a test is not fool proof since God sends messages to those who may not be following Him (Rom 3:23). If these tests are positive, then, the vision or dream could very well be a God-given message.
CHAPTER 5

SUMMARY, RECOMMENDATIONS, AND CONCLUSION

The purpose of this research was to develop and use the seven elements biblical testing model (SEBTM) to describe, analyze, evaluate, and test present-day visions and dreams. The value of the model for the Christian church was clearly seen in the field tests among church members. Joel 2:28-32 suggests God will continue to communicate to humans through visions and dreams in the last days. However, visions, dreams, and angelic appearances can also be sent by satanic agencies or can be seen in secular dreams which are inspired by the daily experiences of humans according to 1 Cor 11:14; Jer 23:11, 32; and Eccl 5:3, 7. Helping church members distinguish between true and false visions and dreams was another focus of this research. The four Biblical Prophetic Testing Tools (BPTT) confirmed in Scripture were used along with the SEBTM in testing and evaluating visions, dreams, and angelic appearances.

Summary

In Chapter 1, the results of a 2005 survey indicated that about 80 percent of Bahamians believed in visions and dreams as divine in nature. The problem which existed was that many pastors showed skepticism towards Christians who were having vision and dream experiences. Finding support in the Bible for visions and dreams laid the foundation for this research on three principle texts: (1) Num 11:17 and 12:6 which
confirms that in OT times God communicated his will through visions and dreams, (2) Joel 2:32 which predicted that God would continue to speak through visions and dreams in NT times and throughout history until the last days, and (3) 1 John 4:1-3 which called for biblical testing of all visionary experiences.

The statement of the task involved the development of the SEBTM which would help to describe, analyze, evaluate, and test in conjunction with the BPTT. The data from the research, the SEBTM, and the BPTT provide biblical principles to help pastors and Christian believers distinguish between true and false visions and dreams. The research also shows the value of visionary encounters and gives justification for this type of communication.

The dissertation was limited to the study of visions and dreams primarily among Bahamians. The research methodology involved selected visions and dreams from the OT and NT and a literature review of books and articles from contemporary and Christian sources including Seventh-day Adventist and other denominational authors on the subject. A survey was conducted among seven Christian church groups: Seventh-day Adventist, Anglican, Baptist, Methodist, Catholic, and Pentecostal.

Chapter 2 began with the question, Is God still speaking to human beings today through visions and dreams? This question was answered in the affirmative by showing how God communicated before sin through face to face communication and after sin through prophets and prophetesses—often through visions and dreams. In Genesis chapters 1 and 2 the communication process between God and humans included seven elements: sender, medium, receiver, message, time, place, and result/fulfillment. This pattern became the basis for the development of a biblical model (SEBTM) which
provided the framework for assisting in the evaluation and testing of visions and dreams in conjunction with the BPTT which are the four official tests for true prophets and true visions. These include: (1) God’s instruction to Moses in Deut 13:1-5 and 18:20-22 that the predictions of prophets who claimed to speak for Him must be fulfilled; (2) Isa 8:20 which calls for obeying the Law and the Word of God; (3) Matt 7:15-27 which says that persons claiming the prophetic gift of visions and dreams must bear fruits of righteousness; and (4) 1 John 4:1-3 which advocates that all visionary experiences must be tested and bear testimony to Jesus as Lord and Savior.

Chapter 2 also reviewed fifteen vision and dream narratives from the OT and NT by using the SEBTM and BPTT to help describe, analyze, evaluate, and test the narratives. In every vision and dream narrative God’s three concerns in His message of love for humans was clearly seen. The OT narratives were classified under four headings: Patriarchs, Prophets and Prophetesses, Kings, and Common Citizens. Whereas the NT narratives were classified under two broad headings: During the time of Christ and During the Time after Christ’s Ascension.

Chapter 2 further reviewed characteristics of true and false visions and dreams. Additional biblical characteristics of true visions and dreams were presented under three subheadings: (1) personal messages in visions and dreams that were given to Elijah and Balaam confirming that God at times uses nature and acts of discipline to teach humans; (2) calls to mission and ministry as given through visions and dreams that were given to Isaiah, Jeremiah, Peter, and Paul; and (3) the ministry roles of Christ that confirmed Christ as Messiah, high priest, and eternal judge.

The characteristics of false visions and dreams were discussed and showed how
Satan disguised himself in entering or possessing the serpent to communicate with Eve in the first false visionary encounter in Scripture. King Saul’s experience with the witch at Endor also provided insights into the characteristics of false visions and dreams. Chapter 2 concluded with 18 characteristics of false prophets, their visions, and their dreams as described in Jeremiah chapter 23. These characteristics can be used by pastors and Christians today as testing tools.

In Chapter 3 it was confirmed that during the ante-Nicene period there was an ecclesiastical shift away from the prophetic office including visions and dreams. Douglas confirmed that historians and writers believed that prophetic visions ended after the second century because the prophetic office was replaced by priests becoming the mediators between God and humans and also because they took on more of a teaching function (Eph 4:11) as catechists. During the Reformation the Bible was placed in the hands of the common people but God continued to communicate with humans through visions and dreams. Luther’s vision in Rome, Wesley’s account of the judgment, Miller’s vision, and E. G. White’s vision were tested, analyzed, and evaluated by using the SEBTM model and the BPTT testing tools.

Also in Chapter 3 the scientific research of Freud, Fromm, and Azerinsky gave support of the truth that all humans dream but many have difficulty recalling their dreams. A lecturer, who was interviewed, said that from personal experience her memory of her dreams is limited and that most of them involve stories not symbols. The study did a review of Job 33:14-18 which indicated four reasons for God sending dreams and visions: (a) to turn people from sin, (b) to keep them from pride, (c) to preserve their souls from death, and (d) to protect their lives from perishing by the sword. It was noted
that the “deep sleep” spoken of in Job 33:15 is actually REM sleep that Dr. Azerinsky’s research discovered. Further comparison was made of Job’s term “terrified and scared” (Job 7:14) with Fromm’s dream puzzle of humans as victim and villain in dreams.

Chapter 3 also showed that God continues to speak to people in visions and dreams in all cultures. This was supported by the web page of T. Kalid who reported the multiplication of visions and dreams among Muslims as the cause for many Muslims becoming Christians. While this research highlighted visions and dreams in the context of the Bahamas it also considered that people of other cultures are in need of the saving grace and knowledge of Jesus Christ and that they also experience visions and dreams. Christian ministry is global and the commission is to make disciples (Matt 28:18-20).

The discussion of Chapter 3 presented eight documented narratives of vision and dream reports which are recorded in Seventh-day Adventist publications such as the Sabbath School Lesson Quarterly and mission report magazines. These General Conference publications suggest that even at the highest levels of the Adventist Church leaders recognize and accept that God is giving visions and dreams to many people in these last days (Joel 2:28-32; Rev 12:17; 19:10). The conclusion of Chapter 3 pointed out that five ordinary persons were given God-inspired visions to prepare the Adventist Church and the world for the Second Coming of Christ.

The discussion in Chapter 4 presented the results from the field research of 97 persons who were interviewed or who completed surveys. Four surveys were taken: (a) Survey Questionnaire #1 among seven church groups which asked questions on true and false dreams or prophets and sermons with dreams and visions; (b) Interview Questions among Bahamians; (c) Interview Questions of 14 people from mixed cultures;
and (d) a random survey of 25 persons from seven cultures which addressed questions dealing with Job 7:12-18 and all humans having visions and dream, and the Remnant in Joel and Rev 12:17 having visions and dreams. Chapter 4 concluded with 45 case studies of true and false visions, dreams, and angelic appearances which were collected from 35 persons.

With the world population soon to reach seven billion people the Holy Spirit will continue to communicate to people to prepare them for Christ’s return. Therefore, all levels of the Seventh-day Adventist Church need to be more open to the Spirit being poured out for God will speak through dreams, visions, and angelic appearances.

### Recommendations

The field study, which involved the four surveys, drew on the opinions and experiences of 97 persons from the seven church groups and other persons who were interviewed. The findings and results of the field study have led me to offer six recommendations.

1. Local churches should establish a support group for those who have had a vision or a dream so that they could pray together, share their experiences, educate each other, and discover biblical principles to guide members in knowing how to respond to dreams and visions.

2. Sermons on the topic of God-given dreams and visions should be part of the yearly preaching cycle of topics in every church. Question #7 in survey 1 showed that 85 percent of those surveyed desired more sermons on the topic.

3. Local churches should conduct a seminar on visions and dreams to educate members and people of other denominations on the relevance and importance of this
special gift and ministry of the Holy Spirit. During this type of seminar it would be very easy for the Seventh-day Adventist Church to introduce other Christians to the blessing that E. G. White has been to the church and show reasons for her being called a true prophetess for these times.

4. Biblical guidelines for testing visions, dreams, and appearances should be reviewed and published.

5. The biblical model with its seven elements should be promoted throughout the local churches and the conference as a model that can help church members analyze dreams and visions.

6. Adventist church members should be encouraged to write out and even publish their visions, dreams, and angelic appearances to preserve them for future generations and as an encouragement for others to show that God still speaks in these ways.

**Conclusion**

Within the Christian community there has been a deep need for a biblical model that could be used to test dreams, visions, and angelic appearances. God has always communicated with people using dreams, visions, and angelic appearances to give guidance and instruction. The prophet Isaiah says: “Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa 1:18). Every Bible believing Christian has the awesome opportunity to communicate directly, deliberately, and intimately with God the Father and Jesus the King of the universe on a daily basis. For Jesus said in Matt 6:6 that if one prays to God in secret then the Father will reward them openly. Therefore, every human being has the opportunity to submit to a life of prayer.
and daily life-changing experiences in communion with God. God will communicate with them, often through dreams, visions, and angelic appearances.

Consider the seven examples of prayer and dialogue with God while human beings were in vision:

1. In Gen 15:1-6 Abraham, while in vision, prayed to God for an heir and God promised him a son. Then God revealed the future of his descendants.

2. In Exod 3:7-14 God confirms Israel’s ascending prayers and Moses responds to God’s call and mission after experiencing a rod turned to a snake and leprosy healed.

3. In Dan 9:3-23 Daniel prays and confesses his sins and Israel’s sins and Gabriel says he is loved greatly in heaven. Then Gabriel explains the vision of the 2,300 days.

4. In Luke 1:26-34 Mary, while in vision, asks Gabriel how she could have a child since she was a virgin? Gabriel stated that the Holy Ghost would impregnate her.

5. In Acts 9:4-6 Jesus asked Saul why he was persecuting Him and Saul asked what he was to do. Jesus told him to go into the city and he would be given instructions.

6. In Acts 10:4 Cornelius in vision talks with an angel and learned that God had accepted his almsgiving. He was told to send men to Joppa to invite Peter to come.

7. In Acts 10:14 Peter questions God’s command to kill and eat, saying he had never eaten unclean things. The Holy Spirit told Peter “do not doubt, go with the men.”

In the examples above God spoke to each individual need by using visions and dreams to communicate with these human beings. If pastors and Christians would have daily private communion with God then He would fulfill his promise in Matt 28:20 which is to be with them at all times even to the end. In the great controversy Satan is portrayed
as a roaring lion seeking to devour Christians but God will speak and use visions, dreams, and angelic appearances to deliver, strengthen, and guide Christians in His church today.
APPENDIX A

QUESTIONNAIRES AND SURVEYS

FOR LIVE INTERVIEW
“A BIBLICAL MODEL TESTING VISIONS AND DREAMS IN CHRISTIAN MINISTRY IN THE BAHAMAS”

Interviewer: Wilfred T. Adderley, Sr. Guest: ____________

Informed consent: to be quoted in print ( ) to remain Anonymous ( )

Seven Elements for Testing a Vision ( ) or Dream ( ) as seen and recorded in the O.T. Genesis 1-3; face-to-face Communication was in Eden (/) in the O. T. __

Personal Vision/Dream ( ) Month/Year

1. The Sender – God spoke Gen. 1:3 - 28 and 2:16 ____________________________

2. The Medium – face-to-face communication in Gen 1-2 and by ‘a voice’ 3:8-11 after sin___________

3. The Receiver(s) – humans: Adam and Eve ____________________________

4. The Message - is it Literal (/) and Prophetic/Symbolic (/) or Conditional ( ) ‘be fruitful and multiply’ ‘you may eat of every tree…except the tree of the knowledge of good and evil’ Gen 1:28; 2:16, 17. (a) Purpose for vision or (dream): *establish man and woman as God’s stewards on earth: to populate/rule

(b) Other details such as (i) Instructions/dialogue/events- may vary from the context:* “have dominion”

(ii) Character(s) – in this example are: *God the creator, Adam and Eve/angels, and the animals ______

(c) Characteristics of visions and dreams (i) Symbols—sun, moon, stars, trees, animals- as in Dan 4; 7; 12.

(ii) Scripture References and Bible Doctrines – John 1:1-3; Col 1:16;* Psl 8; creation; Gen 2:24 marriage

(iii) References to God or Satan – Gen 1:1- 3:11 refer to *God speaking and 3:1, 4, 5 to Satan speaking

(iv) Physical manifestations – are seen in all of creation: firmament, waters, trees, animals, and * humans

5. The Time-stated/implied: “the first, second, third, *sixth … the seventh day” Gen 1:5, 8, 13, and 2:1 – 3

6. The Place-stated/implied: “God created the heaven and the earth” *(newly created) Gen 1:1 ____________

7. The Results-stated/implied: “heavens and the earth created” Gen 2:1*Established order of earthly affairs

(i) Response: *The role established by God for Adam and Eve was gladly accepted by them___________

(ii) Fulfillment: *The order of Government, Family-life, Authority and Stewardship/and a weekly cycle

Review the following vision or dream from the Bible or Author’s Suggestion and Test the Model:

1. The Bible: O. T. Book __________________________ Title __________________________

2. The Bible: N. T. Book __________________________ Title __________________________

3. Author’s suggestion __________________________ Personal __________________________

*The seven element testing model was evaluated on Genesis 1: 28- 3: 8-11 by several persons including Elder Bursil Wallace a Bahamian Entreprenur and businessman who also rated the model as very helpful.
A SPECIAL SURVEY QUESTIONNAIRE #1
ON THE TOPIC
“A BIBLICAL MODEL TESTING VISIONS AND DREAMS
IN CHRISTIAN MINISTRY”
Prepared by Pastor W. T. Adderley, Sr. B.TH, M. A. in Religion, Dmin
Candidate at Andrews University, Berrien Springs, Michigan, USA.

This survey is in connection with a research project for the purpose of writing a Dissertation for a Doctor of ministry degree. This gives voluntary consent for its use in the research project and in the publication of the Dissertation concluding a successful defense. Instructions: (1) Kindly answer all questions, honestly and to your best knowledge and Judgment. (2) Do not write your name-be Confidential. (3) Fill in all other personal data including the date. (4) Question 13 can have several answers (5) When answering question 14, follow these guidelines: spiritually strong=ss; spiritually insecure=si; Neutral=n. (6) Circle all the answers of your choice.

TODAY’S DATE:_____________ PERSONAL DATA: Age_______  Sex_______ Religion________________ Baptized: Yes/No.  Nationality____________ Country of Residence______________ Profession (Job)_______________ Position in Church________________ eg. Deacon. Years of service and Ministry__________ Church Board Member: Yes () No (). Education: Diploma () B. A. () M. A. () Doctorate ().

QUESTIONS:

16. True dreams and visions originated from God? Num. 12:6 “…I the Lord will make myself known in a vision or in a dream.” (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

17. Joel 2:28-32 shows that: God will pour out His spirit upon all flesh, sons and daughters shall prophesy Old men will dream, dreams and Young men shall see visions.” Today God is speaking to some of His people through visions and dreams. (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

18. Jesus gave John the visions of Revelation (chapter 1:1-3), and confirms the vision of Daniel 9:21-27, in Matthew 24:15-18; He says in John 16:13 that the Holy Spirit will…show his disciples things to come, this confirms visions and dreams as a gift of the Spirit. (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

19. Dreams occur when the person is asleep (Daniel 2:1; 7:1) and most visions take place when the person is awake or semi conscious (Daniel 7:1; 8:1-3, 26, 27. Rev. 1:10-17. (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

20. Jeremiah 23:11-32 speaks of false prophets dreams and visions. Is this good reason for you to be skeptical of all dreams. (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

21. 1 John 4:1-3 says ‘we should try the spirits, to determine the false from the true.’ Is this God’s guide for us to be open, patient and to investigate the gifts of the spirit, as well as visions and dreams? (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

22. Would you prefer to hear sermons without any reference to a vision or a dream? (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

23. Seventh-day Adventists believe that according to Revelation 12:17: 19:10, God’s true church keeps all of the ten commandments and have the gift of prophecy. SDA’s teach that this gift is seen in the life and works of Mrs. E. G. White the prophetess to the Remnant church. (a) strongly agree (b) agree (c) disagree (d) strongly disagree.
24. As a Christian, do you believe that there is a true prophet or there are prophets of God functioning today? (a) strongly agree (b) agree (c) disagree (d) strongly disagree.

25. (A) Name at least one or about four: prophets / and or prophetess.

(a) ______________________ (b) ______________________ (c) ______________________

(B) What is your basis for accepting one as a prophet or prophetess? (a) The Bible and the Law (b) The person’s Testimony (c) The fruit of the person’s life (d) If their predictions are true (e) Their confession of Christ (f) all of the above (g) all except ___ (h) none of the above.

26. When you hear someone talk about a dream they had, your first impression is usually (a) skepticism (b) disbelief (c) interested (d) want facts or proof.

27. Based on your answer of question 11, if you were one of Joseph’s brothers and heard his dream of the eleven bundles of wheat bowing to his bundle (Gen.37:5-8) symbolizing you bowing to your brother, write in a word or few words, the answer that would best describe your response.__________________

28. Hearing today’s preacher in their sermons quoting a true Bible dream or vision, makes you (a) skeptical (b) critical (c) uneasy (d) supportive (e) confident of Bible truth (f) spiritually satisfied (g) happy in the Lord. (you may choose more than one answer)

29. Hearing visions or dreams on the following topics in sermons, usually makes you feel: spiritually strong= circle (ss) or spiritually insecure= circle (si) or neutral= circle (n).

(a) Second Coming of Christ (Daniel 12:1-3; Revelation 22:11-14) makes me feel (ss), (si), or (n).

(b) Signs of the End of the world (Revelation 6:12-7) makes me feel (ss), (si), or (n).

(c) The mark of the beast and the dragon persecuting the woman/church (Revelation 13:16-18; 12:6) makes me feel (ss), (si), or (n).

(d) The destruction of the wicked and hell fire (Isaiah 66:15, Revelation 20:9) makes me feel (ss), (si), or (n).

(e) The judgment hour and the last warning message (Revelation 14:6-12) makes me feel (ss), (si), or (n).

(f) The Remnant/God’s True Church; and the call to leave Babylon, the false church system (Revelation 12:17; 17:1-5; 18:1-4) makes me feel (ss), (si), (n).

(g) The lukewarm state of God’s Church-Laodicea (Revelation 3:15-16) makes me feel (ss), (si), (n).

(h) The New Earth and the reward of the Saints (Revelation 22:1-14) makes me feel (ss), (si), (n).

30. On the blank side of this questionnaire, kindly write a brief account of a dream or vision which you or someone you know have experienced within the past fifty years:

a. Which might be a God-given dream

b. Which might not be a God Given dream.

And

184
QUESTIONS FOR DISCUSSION - PART II
FROM THE SURVEY

Question #2 Because Joel 2:28 says ‘God will pour out His spirit on all flesh—does this mean all Men and Women, Boys and Girls will: (a) Prophesy-_____ (b) have dreams-______ (c) see visions-_____ or (d) What makes one eligible to have a true vision or dream and the ability to prophesy?
(i) 
(ii) 
(iii)

Question #3 (a) The visions of Revelation according to Chapter 1:1-4 originated with who?_______
Passed on to who?_______ then passed to ________ and ________, then to__________. How many channels are used _______ to get the message to the main receiver, who is the _____________.
(b) The sender of the vision is ____; the medium/intercessor is ________; and the receiver(s) are _______ and ________. The book of Revelation has three letter characteristics which are: (i) the sender____ (ii) the message ________ (iii) the receiver_________. (d) Daniel 9:21 and Dan. 10:2, indicates that Jesus is named ________ (see Rev. 12:7), and Jude 7. Also, Dan. 9:26, 27 was fulfilled by Matthew 24:15-18 _____, When, A. D. _______. (e) John 16:13 “…the Holy Spirit will show things to come” could mean _____________.

Question #5 Read Jeremiah 23:11-32 and tell briefly how these verses defines a false prophet:

QUESTION 6 . How can Christians apply 1 John 4:1-3 to prove a true or false vision or dream? Consider 2 Corinthians 11:14, 15 “Satan himself is transformed into an angel of light…and his Ministers…”
(i) “Believe not every Spirit” is telling us to be-CAUTIOUS and-
---------------------------------

(ii) “Try the spirits and see if they are of God” this tells us to TEST by testimony in the-

(iii) “Jesus Life: birth, death, resurrection and

---------------------------------

(iv) Matthew 7:15, 16 “Beware of false prophets in sheep clothing...by their fruits-

---------------------------------

(v) Isaiah 8:20 “to the law and the testimony”; Rev. 12:17 “Keep the commandments of God__ And the testimony of

---------------------------------

(vi) Deuteronomy 18:20-22 “kill the prophet who speaks falsely in God’s name”-__________

Question 10 Name four who you consider a prophet or prophetess today. Why did you consider them?
Matthew 7: 20-23. Jesus says a true or false prophet will be known by their fruit... Not all will enter Heaven. Also many will say, Lord, Lord we prophesied, in your Name...cast out
devils... and did many miracles in your name. But Jesus will say: “I never knew you, depart from me ye that work iniquity.”

Consider 1 John 5:1-3 whoever believes Jesus is the Christ is born of God. When we know that we love God and the children of God, it is because we will keep his commandments, they are not grievous/hard.

(1)____________________________________________________________________________
(2)____________________________________________________________________________
(3)____________________________________________________________________________
(4)____________________________________________________________________________

Question 8: Do you consider the following dreams of E. G. White as true dreams from the Lord?
(a) San Francisco____________________
(b) NewYork_____________________________________________________________________

INTERVIEW QUESTIONS AMONG BAHAMIANS –PART I
FOR DISSERTATION PROJECT
“A BIBLICAL MODEL TESTING VISIONS AND DREAMS
IN CHRISTIAN MINISTRY IN THE BAHAMAS
Interviewer: Wilfred T. Adderley, Sr. Guest_________________________
Agreement Option: to be named and quoted ( ) to remain anonymous ( )

1. Question #3 (a) the visions of Revelation according to Chapter 1:1-4 originated from Who? then passed on to who then passed on to who & then to . How many mediums are used to get the message to the main receiver, who is the .

#3 (b) The Sender of the Vision is ; the medium is ; the receiver(s) are  and

#3 (c ) The book of Revelation has four letter characteristics which are: (1) The Sender (2) the Medium (3) the receiver( ) (4) the Message

And three elements of response/reaction to the message received (5) the time-stated or implied (6) the place-stated or implied (7) Results based on (i) Response

fulfillment (ii) (Rev. 1-3, T.H. Jemison, A Prophet among you, p. 57-61. Fill in the blanks, adjust the format or use another sheet.

#3 (d) Daniel 9:21 and Daniel 10:21, indicates that Jesus is named Michael (see Rev. 12:7) and Jude 9. Also, Daniel 9:26, 27 was fulfilled By Matthew 24:15-18 . When A. D.

#3 (e) John 16:13, 14 "...the Holy Spirit will show things to come" could mean

In Joel 2:28-32, Explain(a) All flesh- are all to have visions?(b) Spirit on the animals?Gen.7:9; Tsunami of 2004 all animals went to higher ground( c) Could the Remnant in Joel 2 refer to the Remnant in Rev. 12:17? (Provide brief Answers on another sheet of paper or if your program can adjust the format then you may do so where possible).

Seven Elements for Testing a Vision ( ) or Dream ( ) as recorded in the O.T. Genesis 15:1-21: Kindly comment on a sample of the Biblical Model developed: very helpful ( ) helpful ( ) not helpful ( ) neutral ( )

1. The Sender-The Lord
2. The Medium- ‘The Word of the Lord came’ in a vision (verse 1)
3. The Receiver(s)-Abraham
4. The Message-Literal ( ) Prophetic/Symbolic ( ) or Conditional ( ) Why? Future Events & Blessings v. 5, 6, 13-21
(a) Purpose for Vision or Dream: To establish the Abrahamic Covenant and National boundaries for Israel v.18-21
(b) Other details such as (i) Instructions/dialogue/events - Request for Heir v. 2-6; slavery/death predicted v. 13-16
(ii) Character(s) - God and Abraham (main v.1); Elie‘zer of Damascus (referenced v.2); ten pagan Nations (v. 19-21)
(iii) Characteristics: (i) Symbols - the stars of heaven symbolizes future Israel and all Christians (v. 5, 6)
(ii) Scripture References or Bible Doctrines - Genesis 12:1 implied in v.7; animal sacrifices required (v. 9-11, 17)
(iv) Physical manifestations - a deep sleep and horror of great darkness v.12; smoking furnace/burning lamp v.17
5. The Time-stated/implied: 400 years as slaves (stated v.13); good old age (stated v.15); fourth generation (v. 16)
6. The Place-stated/implied: strangers in a foreign land (Stated v.13); the river of Egypt to the river Euphrates (v.18)
7. The Results-stated/implied: Ur of the Chaldees inherit Canaan (stated v. 7); I will judge, I will give (Stated v.14, 18
(i) Response: he believed God - He counted it for righteousness (v.6); prepare the animal sacrifices (v.10-11,17)
(ii) Fulfillment: In the future some 400 years, will begin with Jacob in Canaan till Israel set free from Egypt (v. 13)
(see SDA Bible Commentary Vol. 1, page 314; Ex. 12:40; Gal. 4:29; Gen. 12:1-3; 21:5; 25:26; 47:9)

Question # 15 (a) Write a brief account of a true vision or dream which you believe came from God and state why? Give the Month/year. Use the Seven Elements for Testing the Model, to test the dream you are reporting.

(b) Write a brief account of a vision or dream which you believe was not from God and state why? Give the Month/year. Use the Seven Elements for Testing the Model, to test the dream you are reporting.

INTERVIEW QUESTIONS AMONG MIXED CULTURES – PART II
DOCTOR OF MINISTRY DISSERTATION PROJECT
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN, U.S.A.

Interviewer: Wilfred T. Adderley, Sr. Guest: ____________________

Agreement Option: to be named and quoted ( ) to remain anonymous ( )

Date: ____________________ Time: ______________


(1) In the book Patriarchs and Prophets, page 251, it is reported that Moses, pondering the oppressed condition of his people in Egypt, recounting the dealings of God with his fathers and the promises that were the heritage of the chosen nation-his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here under the inspiration of the Holy Spirit, he wrote the book of Genesis. Moses was shown things by God in visions about the sanctuary and the furniture (Exodus 25:8, 9, 40: Hebrews 8:5). Therefore, Moses, writing about creation some 2,500 years before his time (1,500, B.C.) used as his source for Genesis, which of the following:

(a) Visions and Dreams - Num. 12:6; Duet. 18:15 ( )
(b) Face-to-face communication - Num. 12:7,8; Ex. 33:11; 34:1, 5, 10-39. ( )
(c) Oral Tradition and family history - Gen. 15:1, 5-6, 13-16; 17:1-6. ( )
(d) All of the above-a combination of sources ( )
(g) Comment __________________________________________________________________________

187
(2) (a) In 1 John 4:1-3 we are admonished to try or test the Spirits and see if they are of God. Is this a clear indication that God expects us to investigate and examine visions and dreams? Yes ( ) No ( ) not sure ( )

(b) Do you agree with the following bible texts as tests for a True prophet or servant of God.
   (i) Testimony about Jesus: Birth, life, death, resurrection, ascension and second coming.
   (ii) Belief and acceptance of the Bible as the Word of God 2 Tim. 3:16, 17; Acts 5:29; Luke 6:46
   (iii) Obedience to the Law of Ten Commandments-Isaiah 8:19, 20; 1 John 2:3
   (iv) The fruits of their lifestyle-Matthew 7:17-21; Acts 5:32.
   (v) The vision or dream must be fulfilled or come to pass-Deut.18:15
   Yes ( ) No ( ) not sure ( ) or

Comment________________________________________________________________

(3) For good and successful communication, we need these sensory functions:
   (i) Sight and seeing-Gives a point of reference and focus. A voice creates the desire to see a person.
      What form of God did Adam and Eve see? Before sin____________________
      After sin___________________________________________________________
   (ii) Hearing-‘He that hath an ear, let him hear’ (Rev.2:7). Did Adam and Eve hear God speaking?
      Yes ( ) No ( ) not sure ( )
   (iii) Understanding and Reasoning-is concerned with interpretation, decision based on ‘free will’.
      Did Adam and Eve understand God’s messages of instruction and warning. Yes ( ) No ( ) maybe ( )
   (iv) Response-(a) How is God seen in Eve’s response in Gen. 3:5, 6________________
      (b) How is God seen in Adam’s response in Gen. 2:19________________________
      And Gen.3:10________________________
   ( ) Comment________________________________________________________________

(4) In St. John 16:13, 14 Jesus said: "the Holy Spirit will show things to come…” could this be through the medium of: Visions/Dreams? Yes ( ) No ( ) Not sure ( )

(5) Job 33:14-18 tell us that God visits People in the night by visions and dreams for four reasons

(a) (i) to turn man from sin; (ii) to keep from pride; (iii) to protect from danger; (iv) to deliver from death. Do you accept this scripture as still relevant today? Yes ( ) No ( ) Not Sure ( )

(b) Also, clinical studies prove that: all people do dream. Do you believe this? Yes ( ) No ( ) Not Sure ( )

Jeremiah 23:9 false visions from Satan Ecclesiastes 5:3-dreams from the multitude of thoughts.

(6) In Joel 2:28-32, indicate your acceptance of the following considering question #5 on Job 33:14-18:

(a) ‘I will pour out my Spirit on ‘All flesh’-would all persons have a vision or a dream? Yes ( ) No ( ) Not Sure ( ) Other: explain in a few words ______________________________________________________

(b) Spirit on the animals? Gen.7:9; Num. 22:22; 1 kings 17:4; Tsunami of 2004 all animals went to higher ground Do you believe God’s Spirit…poured out could affect the animals too? Yes ( ) No ( ) Not Sure ( )

(c) Could the Remnant in Joel 2 refer to the Remnant in Rev. 12:17? Yes ( ) No ( ) Not sure ( )

(7) Seven Elements for Testing a Vision (/) or Dream ( ) as recorded in the O.T. Genesis 15:1-21. Kindly comment on a sample of the Biblical Model developed: very helpful ( ) helpful ( ) not helpful ( ) neutral ( )

1. The Sender-The Lord
2. The Medium-‘The Word of the Lord came’ in a vision (verse 1)
3. The Receiver(s)-Abraham
(a) Purpose for Vision or Dream: To establish the Abrahamic Covenant and National boundaries for Israel v.18-21
(b) Other details such as (i) Instructions/dialogue/events- Request for Heir v. 2-6; slavery/death predicted v. 13-16
(ii) Character(s)- God and Abraham (main v.1); Elie’zer of Damascus (referenced v.2); ten pagan Nations (v. 19-21)
(c ) Characteristics: (i) Symbols- the stars of heaven symbolizes- future Israel and all Christians (v. 5, 6)
(ii) Scripture References or Bible Doctrines - Genesis 12:1 implied in v.7; animal sacrifices required (v. 9-11, 17)
(iii) References to God or Satan - the Lord God (v. 2, 7, 8, 18); Satan is implied in the iniquity of the Amorites v. 16
(iv) Physical manifestations - a deep sleep and horror of great darkness v.12; smoking furnace/burning lamp v.17
5. The Time-stated/implied: 400 years as slaves (stated v.13); good old age (stated v.15); fourth generation (v. 16)
6. The Place-stated/implied: strangers in a foreign land (Stated v.13); the river of Egypt to the river Euphrates (v.18)
7. The Results-stated/implied: Ur of the Chaldees inherit Canaan (stated v. 7); I will judge, I will give (Statedv.14, 18
(i) Response: he believed God-He counted it for righteousness (v.6); prepare the animal sacrifices (v.10-11,17)
(ii) Fulfillment: In the future some 400 years, will begin with Jacob in Caanan till Israel set free from Egypt (v. 13)
(see SDA Bible Commentary Vol. 1, page 314; Ex. 12:40; Gal. 4:29; Gen. 12:1-3; 21:5; 25:26; 47:9)

(8) Do write a brief account of (a) a true dream you had or (b) a false dream you had (below or on the reverse).
(c) How often do you dream?
________________________________________________________________

(d) List as many dream symbols which you are familiar with in (i) your culture; (ii) in other cultures;
darkness= mourning, sickness or disaster; wedding=opposite which death; white=righteousness, purity.

Signed_________________________________ Witnessed by:______________
Date:__________________________________ Date:___________________

DOCTOR OF MINISTRY DISSERTATION
PROJECT: RANDOM SURVEY
ON THE TOPIC:
“A BIBLICAL MODEL TESTING VISIONS AND DREAMS IN CHRISTIAN MINISTRY”
Presented by: Pastor Wilfred T. Adderley, Sr.
November-December, 2010
Participants Information: Anonymous ( ) Male 18 years + ( ) Female 18 years + ( ) Age 18-30 ( ) Age: 31-35 ( ) 36-40 ( ) 41-55 ( ) 56-65 ( ) 66-75 ( ) 75-85 ( ) 85 over ( )
Date:____________ Church affiliation____________ Church Officer-yes ( ) No ( )
Office:____________
Year of Baptism:______ Nationality______________ Resident of:____________
QUESTIONS:
(1) St John 16:13 says ‘…when the Spirit of truth is come …He will show things to come.’ This can mean
by visions and dreams. Yes ( ) No ( ) Not sure ( ).
(2) Job 7:12-18 and 33:14-18 confirm that all human beings dream and that the Holy Spirit searches
their hearts and minds giving warning, direction and instruction. Yes ( ) No ( ) Not sure ( ).
(3) Ecclesiastes 5:3, 7 confirms that the activities of the day in conversation, work and business etc. can and do at times affect a person dreams at night. Yes ( ) No ( ) Not Sure ( ).

(4) Joel 2:28-32 confirms that in the last days (today) the Holy Spirit will be poured out (a) on All Flesh without gender or age restrictions on human beings. Yes ( ) No ( ) Not sure ( ).

(b) The Remnant will have dream and visions; does this relate to “the Remnant” of Rev. 12:17? Yes ( ) No ( ) Not Sure ( ).

(c) Could the Spirit out pouring affect the animals? eg flood Yes ( ) No ( ) Not sure ( )

(5) 1 John 4:1 says: ‘try the Spirits… if they are from God.’ This calls for testing. Yes ( ) No ( ) Not sure ( ).

(6) Do You have dreams that you remember?_______ How often do you dream?________________

(7) List as many dream symbols you are familiar with e.g. black=death, disaster; wedding=funeral; white=purity or victory; missing tooth=death of relatives and friends etc.

Seven Elements for Testing a Vision ( /) or Dream ( ) as recorded in the O.T. Genesis 15:1-21, Kindly comment on a sample of the Biblical Model developed: very helpful ( ) helpful ( ) not helpful ( ) neutral ( )

1. The Sender-The Lord
2. The Medium-‘The Word of the Lord came’ in a vision (verse 1)
3. The Receiver(s)-Abraham
   (a) Purpose for Vision or Dream: To establish the Abrahamic Covenant and National boundaries for Israel v.18-21
   (b) Other details such as (i) Instructions/dialogue/events-Request for Heir v. 2-6; slavery/death predicted v. 13-16
   (ii) Character(s)-God and Abraham (main v.1); Elie’zer of Damascus (referenced v.2); ten pagan Nations (v. 19-21)
   (c ) Characteristics: (i) Symbols-the stars of heaven symbolizes- future Israel and all Christians (v. 5, 6)
   (ii) Scripture References or Bible Doctrines - Genesis 12:1 implied in v.7; animal sacrifices required (v. 9-11, 17)
   (iii) References to God or Satan - the Lord God (v. 2, 7, 8, 18); Satan is implied in the iniquity of the Amorites v. 16
   (iv) Physical manifestations - a deep sleep and horror of great darkness v.12; smoking furnace/burning lamp v.17
5. The Time-stated/implied: 400 years as slaves (stated v.13); good old age (stated v.15); fourth generation (v. 16)
6. The Place-stated/implied: strangers in a foreign land (Stated v.13); the river of Egypt to the river Euphrates (v.18)
7. The Results-stated/implied-Ur of the Chaldees inherit Caanan (stated v. 7); I will judge, I will give (Statedv.14, 18
   (i) Response: he believed God-He counted it for righteousness (v.6); prepare the animal sacrifices (v.10-11,17)
   (ii) Fulfillment: In the future some 400 years, will begin with Jacob in Caanan till Israel set free from Egypt (v. 13)
      (see SDA Bible Commentary Vol. 1, page 314; Ex. 12:40; Gal. 4:29; Gen. 12:1-3; 21:5; 25:26; 47:9)

Exercises I and II

Suggested scriptures for Case Studies:

CS 7-B=Acts 10: 19, 20; CS 8=Zechariah 3:1, 2; CS 9=St. John 20:19; CS 10=Ezekiel 1:1; 11-Acts 10:10

190
APPENDIX B

DREAMS AND OLD SAYINGS IN BAHAMIAN CULTURE

By: Mrs. Florence Rahming
Compiled: October, 2010

DREAMS

In most of these experiences the dream symbols and interpretation given are fulfilled accordingly. There are few exceptions e.g. sometimes dreaming of a wedding or a funeral may fulfill literally as a ‘straight dream’.

1. When you dream about snakes, you have some enemies watching you.
2. When you dream about a funeral, some member of your family or a friend is getting married.
3. When you dream about a wedding, someone in your family or close friend is going to die.
4. When you dream about a tooth dropping out from the front of your gums, it’s the death of a close relative.
5. A back tooth dropping out is the death of a distant relative or friend.
6. When you dream about a fish, someone in your family is pregnant (female).
7. When you dream about fire, that’s a feud in your family.
8. When you dream about horses, it’s a sign of high wind or hurricane.
9. When you dream about someone you know died, that’s a sign of long life for that person.
10. When you dream of flying or walking on air that’s a promotion or success.

Old Sayings

Most of these sayings are common to other cultures in the Caribbean Region

1. Don’t burn the ship, that land you safe; don’t burn the bridge you cross over; you will need it to return.
2. A bird in the hand is worth more than two in the bush.
3. The new broom sweep clean but the old broom, know where the dirt lay.
4. You know what you have but you don’t know what you will get.
5. Where you catch your cold you blow your nose.
6. If you lie down with dogs you wake up with flees.
7. Pot calling Kettle Black.
8. When you have glass windows, don’t throw stones.
9. When you spit in the wind it comes back in your face harder.
10. You never miss the water until the well go dry.

Speaking about fish, one night I dreamt I saw this big fish in the sea by the bay. I don’t remember who was along with me, but I hollered to the person to catch it for me, but the fish went down in a hole and the person nor me caught it. When I awoke, I wondered who was pregnant. Later I found out it was my daughter. That was her first child. She lost the child before the full time. Because I didn’t catch the fish, that was the sign of her losing the baby.
APPENDIX C

CONSENT FORMS

ANDREWS UNIVERSITY
Seventh-day Adventist Theological Seminary
Doctor of Ministry department
Informed Consent Form

Title: A Biblical Model For Testing Visions and Dreams
In Christian Ministry In The Bahamas

Purpose of study: I understand that the purpose of this study is to develop and test a biblical model for testing present day visions and dreams and to use this model in Christian Ministry, especially, within the Seventh-day Adventist Church.

Inclusion Criteria: In order to participate, I recognize that I must be an adult between the ages of 18 and older and of sound mind, as a present active member of a Christian church, including the Seventh-day Adventist church.

Procedure: I agree to give 1-1 ½ hours of my time for the interview and at the end of this exercise I will return the completed question sheet directly to the researcher, who will secure it in an 8 ½” x 11” envelope in my presence. I also agree to signing the informed consent form in duplicate just before the interview upon choosing the option to be named in the Dissertation or remain anonymous, and that I will surrender one copy to the researcher and keep a copy for my files.

Risks and Discomforts: I have been informed that there are no physical or emotional risks to my involvement in this study.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher, the Seventh-day Adventist church and other Christian churches arrive at a better understanding of, how biblical models can help to test present day visions and dreams, and also be used in Christian Ministry.

Voluntary Participation: I understand that my involvement in this interview is voluntary and that I may withdraw my participation at any time without pressure, embarrassment, or negative impact on me. I also understand that my written or expressed views are based upon my option of being named ( ) or remaining anonymous ( ) as shown by the box checked. Choosing the option of being named and published in the dissertation, I agree to vet the transcript and retain a copy of the interview. The researcher and I hereby agree to these terms regarding my participation.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact the researcher, Wilfred T. Adderley, Sr. at wtadderley@hotmail.com (tel: (242) 3246939), or his advisor, Dr. Bruce Bauer, Professor of Missiology at bbauer@andrews.edu (tel: (269) 471-6373. I have been given a copy of this form for my own records.

__________________________________                             ___________________________
Signature of subject                                                   Date

__________________________________                             ___________________________
Signature of witness                                                  Date

Signed at ________________________________________________________________________

______________________________                             ___________________________
Signature of subject                                                   Date

______________________________                             ___________________________
Signature of witness                                                  Date

Signed at ________________________________________________________________________

192
January 25\textsuperscript{th}, 2011

Pastor Israel Leito  
President: Inter-American Division  
of Seventh-day Adventist  
8100 SW 117 Avenue  
Miami, Fl 33183-4827  
USA

Dear Pastor Leito:

Re: Interview for Dissertation field study on the topic,  
“A Biblical Model Testing Visions and Dreams in Christian Ministry in the Bahamas”

With reference to the above subject and your consent to participate in an interview to assist me in my studies, I hereby enclosed the following:

(1) Two questions related to the subject under Review;

(2) A sample of the model developed for testing vision and dreams; and

(3) Refer to notes on communication in Eden/Heaven-see: Patriarchs…, p. 50; Early Writings, p. 125, 126

These will assist you for the interview questions which can be done on line and returned by February 15\textsuperscript{th} 2011. Due to the nature of my research, it is necessary that the information which you are receiving are not photocopied or disclosed to any other person orally or in written form for at least ninety (90) days following the interview. This is within the author’s rights for legal copyright claims. It will also protect the views you express during the interview, especially if you choose the option to be named, quoted and published.

Kindly acknowledge your agreement to these terms and conditions by undersigning and dating this letter of which a copy may be obtained for your files.

Sincerely,

Pastor Wilfred T. Adderley, Sr.  
Doctor of Ministry Candidate  
Andrews University, Berrien Springs  
Michigan, U. S. A.  Ph. (269) 471-8764

President: Inter-American Division  
Dated at: ______________
APPENDIX D

LETTERS

LETTERS OF APPROVAL FOR RESEARCH

2. West Indies Union Conference of Seventh-day Adventist, Mandeville, Jamaica E-mail dated October 7, 2009.

LETTERS OF APPROVAL FOR INTERVIEW SURVEYS


TRUE VISIONARY TESTIMONIES

A Tribute to: Corlesta E. A. Adderley (1917-2010). In 1937 my mother had an Angelic visit. I recall her saying that my dad had gone to church and she was at home alone. She fell asleep about 9 pm and had a vision of a man in white who called her by name saying: “Corlesta, God has heard your cry and you shall be a mother of children. Your first child shall be a man-child.” Then she was holding a little baby with severe burns on its body (signifying trials). He then showed her a river of water and some papers (3 or 4) with foreign words which she couldn’t read. She was taken downtown and saw the streets were flooded with water and many people going in and out of the courts. In another visit the angel told her ‘remember my covenant I made with Jacob.’ In fulfillment three years later, she had her first child a son as predicted, then nine other children five boys and four girls. She was called barren but God heard her prayer. Four of her children accepted the Sabbath truth and were baptized into the SDA Church. Mother saw 93 years.

A Tribute to: Rev. Roger G. Adderley (1909-1992). In the 1980’s dad dreamt one night that a man dressed in all black drove a black carriage drawn by six black horses up to our house and called my mom’s name saying: “Corlesta it’s time to go.” However, dad refused to open the door. The man called her name two more times but again dad did not open the door. After a long wait (an hour) he whipped the horses and galloped away. Dad had gotten his bible and was reading Psl. 46 ‘The Lord is my refuge.’ The doctor found a lump in her left breast. It was not cancer but he removed a large portion of the soft tissue from around the lump. Dad died at 82 years and mom out lived him by 18 years.
APPENDIX E

PASTOR TAYLOR’S EXPERIENCE

FROM AME ZION TO SDA CHURCH
THE EXPERIENCE OF:
PASTOR DENNIS TAYLOR AND FAMILY
Report of April 3rd, 2011, By:
Pastor W. T. Adderley and Deacon Matthew Adderley
Phone Contact: (242)324-6939 or (269) 216-9331.

The Early History of this Experience: began five (5) years ago at the College of the Bahamas in August, 2006 with Matthew meeting Pastor Taylor’s daughter Densandria in the library one Sunday afternoon, while she served in her capacity as librarian. Going in different directions in 2008, they casually kept in touch for the next two years.

The first invitation to preach at: Holy Trinity AME Zion church was given to Matthew Adderley on September 26th, 2010 by Densandria. The occasion was a youth day Sunday service. Matthew, under strong conviction and divine aid of The Holy Spirit, preached the sermon entitled “The Call of God, A Call to the Nation.” The sermon was so convincing and convicting that Pastor Taylor said “What a Word, Matthew preached the Prophetic Word. Anytime you want to speak young man, you surely can, just let me know.” After church Matthew and Pastor Taylor spoke for about another two hours from one topic to the next. Then on October 24th, 2010, a month later Pastor Taylor gave Matthew a second invitation to preach at his church. It was children’s day and Matthew was asked to preach on the subject “What Can I Do for Christ?” Again, through the strong conviction and divine aid of The Holy Spirit, Matthew was able to speak to the children as to what they can do for Christ through obedience and their life-living, and also the parents, reminding them of the importance in training their children to live for Jesus as they also strive to do the same as parents. Again it was convincing and convicting, not because of Matthew, but because of the power of God through the Holy Spirit. In all of this, Matthew has credited the power to the Holy Spirit that God laid upon His heart and has given the glory to God for enabling him to proclaim His Word.

The first visit of Pastor Wilfred Adderley to Holy Trinity AME Zion Church was Sunday, February 13th, 2011. Pastor Taylor invited him to bring greetings which was warmly received by the members. The next week Pastor Adderley gave Pastor Taylor an invitation to the “Revealing His Grace Gospel Experience” held at the Bahamas Academy Gym on Wulff Rd. Nassau, Bahamas. Pastor and Sister Taylor and some of their children came to the meeting. Further in the week some of them visited again and on Saturday, February 26th Pastor Adderley re-invited Pastor Taylor and his wife again to the meeting and they came; he had two dreams about Pastor Taylor (22nd, 27th).

The Second visit of Pastor Adderley to Holy Trinity AME Zion Church was Sunday, March 6th, 2011 and Pastor Taylor invited Pastor Adderley to join him in Holy Communion. After the sermon Pastor Adderley was invited to make an Altar Call which was also followed by the opportunity to bring greetings. Then, Pastor Taylor extended the invitation to Pastor Adderley to preach for his Missionary Day Service the next Sunday. Talking about the communion service to Pastor Taylor alone Pastor Adderley pointed out that the unleavened bread and foot washing are biblical doctrines and Pastor Taylor agreed. During the week Densandria and a few of her students visited the crusade after Pastor Adderley visited her school and spoke to some of her Bible-class students. Four of them made decisions to recommit to Jesus. March 9th, Pastor had a dream about teacher and students in decision.

The Third visit of Pastor Adderley to Holy Trinity AME Zion church was Sunday, March 13th, 2011 and he preached on the topic: “God’s Special Jewels In Earth’s Rescue Mission” taken from Exodus 19:1-6 and also 1 Peter 2:9. The entire congregation answered the Altar Call and made recommitments to Jesus. Pastor Taylor then announced to the entire congregation that they would attend the crusade that night. At the crusade Evangelist Albury spoke on the topic: “The Mark of the Beast and the Seal of God.” It was at the Sunday morning service that Pastor Adderley in his sermon referred to the Mark of the Beast as one of four victories which every Christian need to win according to Revelation 15:2. He suggested that Pastor Taylor
invite him back to expound further on that subject. However, the Lord knew they would hear it clearly at
the crusade within seven hours by Evangelist K. Anson Albury. After the service, Pastor and Sister Taylor
met the Evangelist and said to Pastor Adderley that the Holy Spirit had the same subject: the Mark of the
Beast which he referred to in his sermon was now preached by Evangelist Albury. Two of the daughters
Densandria and Ernischa going home also spoke saying: what are we going to do? March 14th, Pastor
dreamt in confirmation that conviction had the Taylors seriously making decisions.

The first meeting with the President of the South Bahamas Conference Pastor Paul Scavella took
place at Holy Trinity AME Zion on Thursday, March 17th, 2011 with Pastor Taylor. He said he had decided
to become a member of the Seventh-Day Adventist Church and to turn his Church over to the Adventists.
He also offered the church building for sale if the Conference wished to purchase it. Prayers were said.
March 16th, Pastor dreamt that Pastor Taylor should take a stand for the Sabbath; a voice also said he
should lead his flock to the Sabbath Truth.

The Holy Trinity AME Zion Church: Voted to become a Seventh-day Adventist Church on Sunday,
March 20th, 2011 at about 1pm following the sermon “Don’t sell your integrity” by Marcia Taylor-Brown.
Some twenty persons were in attendance along with six SDA members who witnessed this historic event.
They are: Pastor Wilfred T. Adderley, Sr., Sister Sheila Adderley, Matthew Adderley, Evangelist K. Anson
Albury, Elder Vernal C. Rolle, and Sis. Kaylene Miller. March 19th, 2011 Densandria, Dwaynell and
Floydeisha were baptized as members of the SDA Church which paved the way for further baptisms from
among this group of former AME Zion members.
The Conference Administration: met with Pastor Taylor on Tuesday, March 22nd, 2011 and he agreed to
be baptized in the sea along with his wife and a daughter Tiffany. Pastor Adderley dreamt on March 16th
about the Taylors and their baptism. In the dream, the Taylors were trying to decide on the right road to
take and Jesus was leading His sheep saying: “my sheep hear my voice and follow they follow me.” Then
in the dream Pastor Taylor began following Jesus along with his family. Pastor Adderley had some 13
dreams about Pastor Taylor and his family leading up to their baptism.

This Baptism took place Wednesday, March 23rd, 2011 at 10 am at the Montague Beach Eastern region
in Nassau Bahamas. Pastor Al Powell, Personal Ministries and Sabbath School and also Youth Director for
the Atlantic Caribbean Union Mission comprised: of the Bahamas, Cayman and Turks and Caicos Islands
examined the candidates. Pastor Wilfred Adderley baptized the candidates while Evangelist Albury, Pastors
H. A. Roach, Danhugh Gordon, Peter Joseph, Lynden Williams, and Daniel Major; Vernal Rolle, Matthew
Adderley, Karlene Miller along with two daughters: Marcia, Ernischa and four grandchildren observed. On
Thursday, March 24th, 2011 Marcia, Tamara, Tanria, and Judy were baptized at the Western Esplanade
Beach, Arawak Cay and Fort Charlotte.

DREAM
WEDNESDAY MARCH 16TH, 2011
“PASTOR TAYLOR MUST TAKE A STAND FOR THE SABBATH TRUTH”
Lots of details are gone, faint, sketchy, withheld on purpose.

(1.) After settling in bed and saying prayer of thanksgiving, I fell asleep and maybe
within an hour went into REM sleep. I know I had a graphic dream but I recall
just the last portion of it on being awakened by Timmy’s rap (knock) on the door.
In the first part of the dream, there’s something about me relating to different
people regarding decisions and Baptisms, but I can’t recall specifics like faces &
names.

(2.) In these ending flashes I was talking with Pastor Taylor about the decision of his
church Holy Trinity AME Zion becoming SDA and he was in agreement. As I
was about to say to him “Now Pastor Taylor, you must take a stand for the

196
Sabbath Truth and call your members to stand with you, “he looked happy and relieved like a burden was lifted from him, got up and smiling, he made like a happy dance move as if leaping and jumping and he began to walk away. His wife and children: Densandria, Ernishka, Marcia, Tiffany, Tomico, and some of the grandchildren who were sitting on the floor (a replay…) all looked after him, each one as if in amazement and wonder as to ask “So why Pastor walking away, what’s going to happen to us? We need to know what to do?? Then it’s like a voice said: Pastor Taylor must take a ‘STAND’ for the Sabbath Truth and lead his flock to God as a Shepherd, leading them even unto living waters or by living waters.” I then saw like in a square inset a picture of Jesus leading a flock of sheep by a crystal clear river. Then the rap on the door jolted me out of my sleep and the song: “I will celebrate, sing unto the Lord, sing to the Lord a new song”, began playing over and over in my head.

Following the dream I meditated for about an hour:

Also these thoughts from the Bible came quickly to my mind as if someone spoke them: (1.) Matthew 7:21: Jesus said, Many will say in that day, Lord we have prophesied in thy name and in thy name cast out many devils & done many wonderful works, then will I profess unto them: “I NEVER knew You.” (2.) I Corinthians 10:31: Paul says, “God is not the author of CONFUSION, Let EVERYTHING be done DECENTLY & in ORDER.” Before any of them is pushed for Baptism – Pastor Taylor must take a stand for the Sabbath and meet with them and let them know as their Shepherd and Leader what he know the Lord wants them to do – join the SDA fully? Or for them to begin keeping/observing the Sabbath, follow the health teachings, and study more on the last days events and prophecies – so that they will be clear as to the identity and Mission of the SDA Church as God’s Remnant church according to Revelation 12:1-17. (3.) “Don’t be like the blind, leading the blind” as some of the Jewish leaders in the time of Christ were. (4.) Since Pastor Taylor, his wife and his children all decided to remain together as a family in their church, give them time to discuss the turn-over, the transition and even get more in depth Study into the Bible Truth doctrines for these times and the prophecies.

I began to pray for Recall: of details of the first dream flashes but nothing would come.
REFERENCE LIST


VITA

Wilfred T. Adderley

Date of Birth: August 6, 1954
Place of Birth: Nassau, Bahamas
Married: October 24, 1976 to Sheila A. M. Rahming

Education

1978-1982 B.A. in Theology/Applied Theology/Business Admin. NCU (formerly West Indies College), Jamaica, Summa Cum Laude
1992-1996 M.A. in Religion, Andrews University, Berrien Springs, MI
2004-2011 Doctor of Ministry in Preaching, Andrews University, Berrien Springs, MI
1993 Ordination, Bahamas Conference of SDA

Experience

2011- Sabbath School and Personal Ministries Director: South Bahamas Conference of SDA; Pastor: the Peardale SDA Church in transit to the Redemption SDA Church District
2007-2010 Asst. Sabbath School and Personal Ministries Director: Bahamas Conference of SDA, Pastor: the Maranatha/Peardale SDA Church District
2003-2007 Pastor: Adelaide/Good News/Johnson Rd./Inagua/Real Harvest SDA Church District
1995-2003 Pastor: the Philadelphia/Berea, Cat Island and Crooked Island SDA Church District, Chaplain: Her Majesty’s Prison
1984-1993 Bible Instructor and Inturn Pastor for Eleuthera and Ephesus SDA Church District
1972-1984 Bank Officer/Auditor/Management Training and Life Insurance Agent