

# The Midnight Cry

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“Sanctify them through thy truth: thy word is truth.” John 17:17

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## God’s Technique and our Dispensation

“The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure.

“A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been intrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not.” *Christ’s Object Lessons*, 104

“Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.

“As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: ‘We dare not tamper with God’s word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?’” *Great Controversy*, 609, 610

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**The Midnight Cry** is a magazine by Seventh-Day-Adventists for Seventh-Day-Adventists. It is the editors' intention to bring the foundations underlying the faith of the Millerites and the Advent Pioneers back to light and to examine current prophetic topics. This includes information regarding practical country life as well as health matters. All our articles published to date are available for download on our website. Please visit: [www.pip-ministry.com](http://www.pip-ministry.com).

## About our Ministry

**PIP** is a ministry active in the German speaking countries and run by Seventh-Day-Adventists. We have set ourselves the task of promulating the last warning message in Revelation 14 as it is found in the Bible and the Spirit of Prophecy. The biblical statements regarding the times of the end are being fulfilled today before our very eyes. The historic and prophetic understanding of the Seventh-Day-Adventists has become the present truth. We are the last generation. Our focus is the Prophetic Word but also each and every council God gives us through His Word. Wanting to know what the future holds is of no use to us unless we are already making experiences and being steadfast in these serious times. Through obedience towards the Word of God and through faith in God's promises we will be given this experience.

Together with the prophetic message, PIP puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. PIP proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

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## Abbreviations

AA	The Acts of the Apostles	EW	Early Writings
BTS	Bible Training School	GC	The Great Controversy
CE	Christian Education	PP	Patriarchs and Prophets
COL	Christ's Object Lessons	RH	The Review and Herald
CW	Counsels on Writers and Editors	SAT	Sermons and Talks, Vol. 1-2
DA	The Desire of Ages	SM	Selected Messages, Vol. 1-3
ED	Education	ST	The Signs of the Times

## We need your Help in the Lord's Final Work!



**PIP** launched its first English newsletter called Advent News. The purpose and desire of this newsletter is to publish the Midnight Cry message in a written format. Many videos exist and proclaim the Midnight Cry message, yet PIP has recognized the need of compiling the information, (given in many presentations and at different locations) into a formalized written message. Therefore, we need your help to spread the Midnight Cry message. If you are interested in writing articles on the Midnight Cry message or you have proof-reading and grammar skills, please contact: [www.pip-ministry.com](http://www.pip-ministry.com)



### Studies & Testimonials

Share your studies and special testimonies with us! We would love to hear them.



### True Education

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



### Worldwide News

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



### Country Living

The Lord calls His people to separate from the city life and move to the country – often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



### Events

Have an event coming up? – Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



### Gardening

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



### Advent Pioneers

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



### Health & Natural remedies

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.



# Bible Study

## God's Technique and our Dispensation

### Introduction

The work of God has taken various forms from age to age. His requirements for each generation have differed, much to the consternation of His people. These apparent changes have been responsible for polarization among God's people over what His character is like as they have debated whether or not those changes are in agreement with that character. This polarization would decide their eternal destiny, resulting in two classes of worshippers. This can be explained through the concept of dispensationalism. It is the purpose of this article to highlight the fundamental reason of God employing dispensations to accomplish His work, and that this concept originated with Him, not the Jesuits.

### Dispensationalism Defined

*dispensationalism* | ,dɪspən'seɪʃ(ə)n(ə)lɪz(ə)m |  
noun [mass noun] Christian Theology

*belief in a system of historical progression, as revealed in the Bible, consisting of a series of stages in God's self-revelation and plan of salvation.* Apple Dictionary

In theology, dispensationalism is defined as a "system of historical progression" consisting of different stages or phases through which God reveals Himself in accordance with the plan of salvation. Ellen White speaks to the same concept using the histories of Christ and the Millerite movement:

"But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ

in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf." GC, 429.2

"The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation." GC, 430.2

The Jews had had access to God through “the ministration of types and shadows” before the first Advent of Christ. But following the death of the Messiah, that door of revealing God’s character was forever closed, dispensations had changed. Similarly, the Millerite message brought to view a change in ministration from the holy to the most holy place of the heavenly sanctuary. These two examples demonstrate different “stages in God’s self-revelation and plan of salvation.” They are a manifestation of dispensationalism which is requisite to explaining and upholding the foundation and central pillar of Adventism, Daniel 8:14 and October 22, 1844. Another important definition for the purposes of this study is the word dispensation:

*dispensation* | dɪspɛnˈseɪʃ(ə)n |

noun

- 1 [mass noun] exemption from a rule or usual requirement: although she was too young, she was given special dispensation to play before her birthday.
  - permission to be exempted from the laws or observances of the Church: he received papal dispensation to hold a number of benefices | [count noun]: the Pope granted Henry a dispensation to marry Elizabeth of York.
- 2 a political, religious, or social system prevailing at a particular time: scholarship is conveyed to a wider audience than under the old dispensation.
  - (in Christian theology) a divinely ordained system prevailing at a particular period of history: the Mosaic dispensation.
  - archaic an act of divine providence: the laws to which the creator in all his dispensations conforms. Apple Dictionary

A dispensation can be defined as a “political, religious, or social system prevailing at a particular time.” This definition segues into explaining why God changes dispensations in the manner that He does. We will consider this from the

perspective of God’s eternal purpose in creating mankind.

### God’s Eternal Purpose

Sister White identifies God’s eternal purpose – His purpose in creating – as follows:

*“The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the divine will. But the defection of man, with all its consequences, was not hidden from the Omnipotent, and yet it did not deter him from carrying out his eternal purpose; for the Lord would establish his throne in righteousness. God knows the end from the beginning; ‘known unto God are all his works from the beginning of the world.’ Therefore redemption was not an afterthought – a plan formulated after the fall of Adam – but an eternal purpose to be wrought out for the blessing not only of this atom of a world but for the good of all the worlds which God has created.”* ST, April 25, 1892.1

God’s purpose was to create man with the “power to do the divine will,” in order to “establish His throne in righteousness.” When He created man, He gave them full dominion over the earth (see Genesis 1:28), yet the earth is the Lord’s and the fullness thereof as its Creator (see Psalm 24:1). It follows that the throne God intended to establish on this earth was to be a shared one, with mankind. But in order for the human race to maintain a share in this throne, they were to receive power to execute God’s will which is righteousness. Sadly, humanity chose to deviate from God’s original plan and lost their share in the new kingdom. Notwithstanding this, God determined to still accomplish His purpose; only now, it was to be through the plan of redemption. Man was still to gain the ability to act upon right principles and then be restored to their original position. The question that begs to be answered at this point is: how was man to receive this power?

“The creation of the worlds, the mystery of the gospel, are for one purpose, to make manifest to all created intelligences, through nature and through Christ, the glories of the divine character. By the marvelous display of his love in giving ‘his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life’, the glory of God is revealed to lost humanity and to the intelligences of other worlds. The Lord of heaven and earth revealed his glory to Moses, when he offered his prayer to Jehovah in behalf of idolatrous Israel, and pleaded, ‘Show me thy glory’.” *5T*, April 25, 1892.2

Creation and redemption, nature and the gospel, were instituted for the same purpose – the revelation of “the glories of the divine character.” It is through God manifesting the goodness of His character to the satisfaction of man’s intellect that they were to be endowed with power to do the divine will. In other words, man was to be convinced by God through substantial evidence to follow His example, and thus be fit to co-rule with Deity. Nature was ordained to provide this evidence, but this original plan having failed, (that is to say, man having misunderstood and rejected the lessons of nature) the gospel was to take its place. Hence, we rightfully see Paul identifying the gospel as the power of God unto salvation, exhibiting His righteousness (see Romans 1:16, 17). But how does the gospel convince man to follow the way of righteousness? When we consider how nature was to accomplish this purpose, we are furnished with an answer. Natural elements with which man was familiar were to be used as a medium to communicate spiritual lessons about the divine character.

“The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God’s name was written. With both the animate and the inanimate creation – with leaf and flower and tree, and with every living creature, from the levia-

than of the waters to the mote in the sunbeam – the dwellers in Eden held converse, gathering from each the secrets of its life. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancings of the clouds” (Job 37:16), the mysteries of light and sound, of day and night – all were objects of study by the pupils of earth’s first school.” *Ed*, 21.3

God’s name is His character (see Education chapter. 2; Exodus 33:18, 19; 34:6, 7), and “the book of nature” was to give witness to that character. But this would only be apparent if man would choose to study the evidence. This was also the underlying premise of Christ’s parable teaching when communicating the truths of the gospel while on earth.

“In Christ’s parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ’s teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. The Scripture says, ‘All these things spake Jesus unto the multitude in parables; ... that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.’ Matthew 13:34, 35. Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ’s parables are links in the chain of truth that unites man with God, and earth with heaven.” *COL*, 17.2

The same method of teaching man in Eden through creation was to be used in teaching

man through the gospel. The things with which man was most familiar (*the “natural” or the known*) were to be the means of explaining the truths of God’s word (the “spiritual” or the unknown). This is parable teaching, and it has been God’s ordained means of educating man from the beginning. That is consistent with the fact that God does not change (see Malachi 3:6; James 1:17). And it is through parable teaching that man is to be given power to carry out the divine will and be restored to their original position. As Deity borrowed from nature examples to teach divine truth in a perfect world, Deity has also exemplified that truth in the gospel through the political, religious and social systems that have prevailed throughout human history. Each age has had the great truth of God’s character communicated through that which those who lived at any particular time were most familiar. These systems have determined the dispensations of sacred history; and this understanding is corroborated by Ellen White.

*“Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back.”* 2T, 693.1

We will now consider a few other reasons that elaborate on God’s dealing with man through dispensations.

### **The Primary Target of the Gospel**

It is the contention of this article that the primary target of the gospel message has always been the world. Before sin, when man was still to learn from nature in its perfection, God had intended to fill the earth with human beings that bear His image, thus filling the earth with a knowledge of His glory.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and

over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (*Genesis 1:26-28*)

After the fall, God has determined to accomplish this through the light of the gospel. And this has been His purpose throughout all generations, including the final generation that hears the warning of Revelation 18:

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (*Isaiah 11:9*)

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (*Habakkuk 2:14*)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (*Matthew 24:14*)

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (*Matthew 28:18, 19*)

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (*Revelation 14:6*)

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. (*Revelation 18:1*)

The scope and target of the gospel has always been “all nations,” “them that dwell on the earth,” or “the world,” thus consistent with

God's original intent to have the entire earth filled with a knowledge of His character. This would necessitate the special truths of each age be adapted to the conditions of the entire world in a particular generation. Another reason to note for dispensationalism at this juncture is an aspect of God's character that is central to Satan's charges against Him in the great controversy – the aspect of free will.

### Freedom of Choice

When God created intelligent beings from the loftiest angel to the lowliest human child, He endowed them all with free will or freedom of choice. It is this gift that Lucifer abused when he rebelled against the Almighty. He went further and accused God of denying intelligent beings of this freedom, representing Him as a relentless tyrant bent on controlling their minds against their will.

“God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.” *PP*, 49.1

It is this argument that has been at the heart of the great controversy, and it is this charge that the work of the gospel seeks to refute. Accordingly, it would be contrary to God's character to arbitrarily introduce a dispensational test. His eternal principles of truth would have to be relayed to the world using the things that absorb

its attention – that interests it the most – at any given time; for only then could God hope to solicit a free will response from humanity and convince them, in a manner they would understand, of the goodness of His character. They would have to be ready and able to see the goodness of His character themselves, of their own volition. Consider the following:

“When the fullness of the time was come, God sent forth His Son.” Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming. At this time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking for light, and who were filled with perplexity and sorrow. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the grave.” *DA*, 32.2, 3

This passage addresses an essential principle at the point when God was about to transition from Jewish to the Christian dispensation. Providence patiently waited “until the world was ripe for the coming of the Deliverer” – the world was ready and able to comprehend the character of the true God themselves. This raises the point that Christ's mission was to the world, not merely to the church (*to be addressed later*).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. For God sent not his Son **into the world** to condemn the world; but that **the world** through him might be saved. (*John 3:16, 17*)

That the world was ripe for the coming of Christ according to Desire of Ages means “the systems of heathenism were losing their hold upon people”, “they longed for a religion that could satisfy the heart.” The world had been pagan for millennia, and many had reached a point where they were disillusioned by pagan rites and rituals. They still desired to worship, but no longer through orthodoxy. It is noteworthy that the Levitical system mirrored the pagan system of worship in many respects. Altars were erected for sacrifices in both, a priesthood-led worship in both, animals were used to symbolize Deity in both and images were erected in both pagan and Hebrew temples. It is noteworthy that in the Hebrew language, a common word is often used to represent both pagan and Hebrew temples, the word “miqdash”.

#### H4720

מִקְדָּשׁ      מִקְדָּשׁ

miqdâsh    miqqedâsh

*mik-dawsh', mik-ked-awsh'*

From [H6942](#); a *consecrated* thing or place, especially a *palace, sanctuary (whether of Jehovah or of idols)* or *asylum*: – chapel, hallowed part, holy place, sanctuary.

God had designed the Hebrew worship system and heathenism had largely copied that system. God wanted to correct the misconceptions about Him. Now that the world was “weary of pageant and fable,” God, of necessity had to substitute Judaism with Christianity in order to effectively reach the Gentiles. This change struck a chord in the hearts of the Gentiles and explains their influx into the Christian church when that change was complete. The central pillar of the Christian church is the cross (see 1 Corinthians 2:1, 2); but when we consider the cross

more closely, it can be seen that the cross was an instrument of cruelty commonly used by the Roman world to punish those considered the worst of criminals.

“The cross was associated with the power of Rome. It was the instrument of the most cruel and humiliating form of death. The lowest criminals were required to bear the cross to the place of execution; and often as it was about to be laid upon their shoulders, they resisted with desperate violence, until they were overpowered, and the instrument of torture was bound upon them.” *DA*, 416.3

This form of death had the ability of generating widespread interest in the One being prosecuted in that generation. Hence, God could employ this well-known secular symbol (making the crucifixion of Christ a secular event accomplished by the Roman state) in fulfilling the prophecy of the true sin Offering and thus draw the attention of the world to Himself. This would demonstrate the authenticity of the existence of the God of heaven, and of His love to the heathen world. The results were apparent; the forces of the Gentiles, of their own free will, responded to the message of God’s love – the message of the cross – and the principles of God’s character and government were vindicated. Another question that would have to be answered is: if God’s target is the world, why does He test the church?

#### The Place of the Church

It is an established principle in the Scriptures that God begins by testing and purifying His church before He reaches out to the world to bring them into His fold (see 1 Peter 4:17). But this understanding seems to be in tension with the idea that God’s premier focus is the world. How are these two thoughts reconciled? Consider the place of the church in God’s plan for humanity:

“The church is God’s appointed agency for the salvation of men. It was organized for service,

and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. *Ephesians 3:10.*" AA, 9.1

The principal function of the church, the very purpose of its existence, is to be the "appointed agency for the salvation of men," to "carry the gospel to the world", and to make manifest "the final and full display of the love of God." Seeing that this is the very work God purposed to fulfill from the foundation of the world, it follows that church is called to be His representative on the earth. Accordingly, the gospel would essentially not be for them. However, reality reveals a sad record of continual apostasy on the part of God's church – for it also consists of free moral agents whom God cannot force – leaving the work undone. This has often left "the members of the church" themselves in "darkness," in a similar condition of ignorance as the world.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God. (*Romans 3:21-23*)

And since the work of God on the earth is accomplished by human instrumentalities (see *ST*, August 19, 1903.1), He has had to always set His church straight – taking them out of ignorance – before attempting to reach the world through her. For this reason, God's church is confronted with the test of the gospel; for it is impossible for them to reach the world when they are un-

aware of the issues absorbing the world in that generation. And in accordance with His manner of working, God would confront His church with things that they understand, that they are most familiar with; but these would still be in line with the overarching issues gripping humanity the most at that particular time:

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. (*Romans 2:12-14*)

In the time of Paul, the Gentiles came to understand truth using the external surroundings that they were familiar with (nature). They were thus prepared without a sophisticated internal message, without the effort of the Jewish church, to embrace the truth of the gospel and join the Christian church at the appropriate time. They were confronted with a different form of test than that which confronted the Jews and they willingly and intelligently joined the Christian movement. The Jews on the contrary were "judged by the law" because they were familiar with the law. But this test revealed that many of them misinterpreted that law which they claimed familiarity with. They failed to identify the Lamb of God, the merciful High Priest and the change of ministration from the earthly to the heavenly sanctuary. They could not see beyond the things which were abolished (see *2 Corinthians 3*). Those who chose to see and accept God's self-revelation became the partners of God in taking a true knowledge of His character to the world, its primary target. One more question this article will seek to address is the apparent overlap between moral and acclaimed prophetic issues.

## Moral vs Prophetic

It has been always understood in this movement that the everlasting gospel is a prophetic testing message. Having discussed dispensationalism and the reason for God working in this way, it is apparent at this point that the so-called prophetic issues consist largely of issues of everyday occurrence, i.e., human or moral issues. Moral issues are defined as follows:

*moral* | 'mɒr(ə)l |

*adjective*

- 1 concerned with the principles of right and wrong behaviour: the moral dimensions of medical intervention | a moral judgement.
  - concerned with or derived from the code of behaviour that is considered right or acceptable in a particular society: they have a moral obligation to pay the money back.
  - [attributive] examining the nature of ethics and the foundations of good and bad character and conduct: moral philosophers.
- 2 holding or manifesting high principles for proper conduct: he prides himself on being a highly moral and ethical person | he is a caring, moral man.

Morality is concerned with behaviour or conduct, whether right or wrong, in relation to other people or things. This is exactly what constitutes prophetic issues whether they be political (such as the rise of Babylon and its invasion of Judaea), social (such as the days of Noah and Lot), or religious (such as the debate over which day to worship on in the 19th Century). It should not take anyone by surprise because the events that have always been identified in prophecy are human events. So, what makes an issue/subject prophetic? Let us look at a basic definition of prophecy:

*prophecy* | 'prɒfəsi |

*noun (plural prophecies)*

*a prediction of what will happen in the future: a bleak prophecy of war and ruin.* Apple Dictionary

Prophecy is commonly understood as a prediction of future events, but these events are events involving human beings and human issues be they political, religious or social. "Prediction" and "future" introduce the aspect of time – this is a key attribute of prophetic themes. The first angel's message corroborates this in the words "the hour of His judgment is come." An hour denotes time, and it is time that determines prophecy. Humanity has, from the beginning of its existence, been bound and governed by time. It has allowed for order and productivity, measuring out a period of time for each task and duty. God has thus used time to mark out in an orderly fashion, the manner of His self-revelation. Consider the following example:

"The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. 'Seventy weeks,' said the angel, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.' Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks,' sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend to the au-

turn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. 'The time is fulfilled.'" DA, 233.1

The 490-year prophecy was to serve as a guide in identifying the Messiah and His manner of working in that history. His engagement with human beings and his perspective on people's conduct in relation to the political, religious and social issues of His day would thus become prophetic because of their timing – they existed in the time of the Messiah. People had to accept and reflect His worldview concerning the rights and wrongs of the most contested issues because the time had determined that those issues would be used in the revelation of God's character and the plan of salvation. It could have been God's view on civil duty, His view on the Sabbath or His view on marriage as revealed by the Messiah. Rejecting the Messiah's worldview equated to the failure of the prophetic test because of the element of time, notwithstanding that the issues were moral. Even the crucifixion of Christ was a moral issue, concerned with the principles of right and wrong behaviour and what was acceptable in that society. It was a civil prosecution of One that the Romans were led to view as a political offender and a demonstration of the injustice of the Roman government. But this same event, because of its timing, was also a fulfilment of the 490-year prophecy, particularly the cutting off of the Messiah and the end of the ministration of types and shadows. It served as a contrast of the principles of the kingdoms of this world and those of the kingdom of God, showing the goodness of the latter.

"At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan [through the Roman government] manifest-

ed the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown. By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself." DA, 57.2, 3

Like the 490 years, each phase of work has a logical beginning (a starting point) and a logical end (an ending point); and these periods of time which prophecy marks out are in agreement with the definition of dispensations. Each period of salvation history has been characterized by the political, social and religious systems prevailing or dominating within that **timeframe**. Therefore, not just the time, but the political, religious and social climate of that time determines what is prophetic. And the associated issues reveal the thoughts of men and on which side of these issues they stand; thus giving men an opportunity to judge for themselves whether or not they agree that God's view on those issues is good. This is why affairs of human life-experience are bound up with the prophetic word. An example more relevant to Seventh-day Adventism is as follows:

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. **The question of enforcing Sunday observance has**

become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?" 57, 711.3

Sister White penned this testimony in 1889 when the Protestant churches of the United States, through the National Reform Movement were urging Congress to enforce Sunday observance. She highlights an important point: that Sunday at that time had become a question of "national interest and importance." The Sunday/Sabbath issue gripped the nation and defined the climate of the era. However, her own testimony and history confirms that the underlying issue was not Sunday, but rather the restriction of liberty of conscience. The Protestants had long been seeking to make America a Christian nation by influencing policy and law, thus stripping basic civil rights from all who did not willingly adhere to Protestant orthodoxy. They believed this to be the solution to the socio-political problems that plagued the nation, the most recent being the American Civil War. And the symbol of their attempt to reform America and take the nation "back to God" in that history was Sunday observance, a moral issue. Accordingly, God could thus use this issue on the day of worship at that time to take the gospel to the world since it had generated widespread interest already. The time, the

dispensation determined the prophetic test. The special truths of the third angel were thus adapted to the conditions of the generation that then existed. Is this the case today?

### Modern day Relevance

It is beyond the scope of this article to explain the timeframes that have brought about the existence of the work of God in this generation. It will thus state them as a matter of fact. 1989 marked a major turning point in the history of the modern world and was a fulfilment of the time of the end for this history when the Soviet Union began its final collapse in fulfilment of Daniel 11:40. It goes without saying that we would have to understand the climate of this era to determine what the fulfilment of prophecy would look like. The events of 1989-1991 ushered in a new era characterized by unilateral American dominance. This premier nation of the West began to promote the idea of the indispensability of American leadership. Consider the following excerpt from George H.W. Bush's 1990 speech in response to the Persian Gulf crisis:

"Recent events have surely proven that there is no substitute for American leadership. In the face of tyranny, let no one doubt American credibility and reliability. Let no one doubt our staying power." <sup>1)</sup>

1) <https://www.dallasnews.com/opinion/commentary/2017/09/08/the-other-9-11-george-h-w-bush-s-1990-new-world-order-speech/>

2) <https://www.vox.com/policy-and-politics/2019/11/22/20952353/trump-nationalism-america-first-rich-lowry;>  
<https://www.foreignaffairs.com/reviews/review-essay/2019-11-07/americas-original-identity-politics>

3) [https://www.washingtonpost.com/opinions/global-opinions/the-politics-of-the-1930s-are-still-playing-out-in-eastern-europe/2019/11/10/42dbd666-0171-11ea-9518-1e76abc088b6\\_story.html](https://www.washingtonpost.com/opinions/global-opinions/the-politics-of-the-1930s-are-still-playing-out-in-eastern-europe/2019/11/10/42dbd666-0171-11ea-9518-1e76abc088b6_story.html)

4) <https://www.vox.com/policy-and-politics/2017/1/31/14439908/steve-bannon-worldview-visa-ban>

5) [https://research.hks.harvard.edu/publications/getFile.aspx?id=1401;](https://research.hks.harvard.edu/publications/getFile.aspx?id=1401) <https://www.worldpoliticsreview.com/trend-lines/20427/donald-trump-and-the-global-rise-of-populism>

6) <https://www.rollingstone.com/politics/politics-features/christian-right-worships-donald-trump-915381/>

7) <https://www.brookings.edu/research/the-populist-challenge-to-liberal-democracy/>

8) <https://edition.cnn.com/2018/11/11/politics/donald-trump-armistice-day-paris/index.html>

9) [https://www.un.org/en/sections/issues-depth/gender-equality/;](https://www.un.org/en/sections/issues-depth/gender-equality/) <https://www.vox.com/2018/11/5/18037688/womens-day-gender-equality-poverty-human-rights>

10) <https://qz.com/quartz/1597688/a-brief-history-of-women-in-pants/>

This idea revealed America's sense of national destiny, exalted its nation above the rest of the world. This planted the seeds for the nationalism that is characterizing its leadership in the Trump era. 2)

It is worthy of notice that the fall of the Soviet Union directly led to the resurrection of nationalism in Eastern Europe. 3)

2014 marked a surge in its growth as an emerging American populist movement began to utilize modern day information technology to steer radical nationalism into the White House and begin to manipulate American policy. 4)

Ever since, we have witnessed this ideology resonate more loudly in other nations of various continents. 5)

The American populist movement has had a religious underpinning, addressing the very issues that absorb the Protestant world at present. This has seen the churches of the USA rally around the Republican party to renew their push to reform the nation. For this reason, they have been unfailing in their support of the embattled Donald Trump.

"Over the next hour, the message was that theirs was a power Trump would heed – and heed more than any other president. He would end the contraception mandate of Obamacare ("We're getting rid of Obamacare anyway"); he would select only anti-choice judges ("And this president could choose, I mean, it could be five"); he would do away with the Johnson Amendment, which prohibits tax-exempt entities from endorsing politicians ("Wouldn't it be nice if you could actually go and say, 'I want Donald Trump?')"; he would support prayer in school ("I saw the other day a coach was giving a prayer before a football game, and they want to fire the coach now!"); he would oppose any bill that pulled funding from Christian schools that were charged with discrimination ("I can only tell you that if I'm president, it will be vetoed, OK?"); he would keep transgender people from using the "wrong" bathrooms and locker rooms ("We'll get it straightened out"); and he would protect Is-

rael, following the biblical pronouncement that nations that do so would be blessed ("[Obama's] been the worst thing that's happened to Israel; I was with Bibi Netanyahu the other day, and he said he can't even believe it"). In other words, when it came to religious liberty as the attendees defined it, he would make sure that America was on the right side of God." 6)

Their side of the question when taken to its logical conclusion is a threat to liberal democracy and constitutional republicanism. 7)

It would result in the restriction of liberty of conscience and the stripping of the rights of all who do not agree with their ideology in a manner akin to the Sunday issue of 1888. It would also result in the bolstering of similar nationalistic regimes across the globe that have no regard for human rights or international law. These are the issues that define our generation; they are absorbing mankind's attention the most. This is self-evident in our modern world. It would thus go without saying that the three angels' messages would of necessity have to be adapted to this time in which we live. This explains the nature of our message today. The world understands these issues and this is more than apparent. But because the members of the church have been in darkness, God has had to confront His church with the very issues absorbing the world as a prophetic test. The Gentiles that are to join God's church already understand that no race, no nation is superior to any other and that a contrary understanding has given rise to the bloodiest wars of human history. 8)

They also understand that all are created equal and are to have equal rights and privileges regardless of their gender or sexual orientation. A contrary course has resulted in the vilest crimes known to man. They have come to these conclusions based on the political, religious and social discussions of our day. 9)

But the church has had to be educated through the "law" (the word of God). Sadly, God's people have largely been demonstrating that they do

not understand that “law” like the Jews. Misreading and misinterpreting the Scriptures has been characteristic of Seventh-day Adventists since its earlier years:

“In this our day [1897], as in Christ’s day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ’s first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture.” *1SAT*, 289.2

Fellow Seventh-day Adventists are doing today what our forefathers were doing in the 1880’s and 90’s; taking the truths of one dispensation and applying them, without due consideration, to another. They misplaced the truths of the three angels; projecting their primary fulfillment into the future. The Jews made a similar mistake, taking the dispensational truths of the Second Advent to Christ’s First Advent. Thus, they failed of recognizing not only the time but the manner of His coming, i.e., what His first coming looked like. This led them to crucify Christ and fulfill prophecy on the wrong side. Today, we see an insistence on the part of former brethren that the Sunday laws of Constantine, Clovis and Senator Blair will be fulfilled again in our history. This is a misreading and misinterpretation of the Scriptures. And it has led to the rejection of the legitimacy of the movement that God is leading and its new leadership. Christ has again been crucified in the

person of His saints. God has taken the issues in today’s world and has moulded a test calculated to reveal the thoughts of the members of His church. They have been confronted with the test of American vs non-American (multi-national) leadership to demonstrate whether people believe that America is to be exalted as the glorious land above other nations or they believe that God treats people of all races and nationalities with equality. Consider Christ’s view in the following words:

“The Saviour longed to unfold to His disciples the truth regarding the breaking down of the ‘middle wall of partition’ between Israel and the other nations – the truth that ‘the Gentiles should be fellow heirs’ with the Jews and ‘partakers of His promise in Christ by the gospel.’ *Ephesians 2:14; 3:6* ... Thus Christ sought to teach the disciples the truth that in God’s kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour’s love. But not until later did they realize in all its fullness that God ‘hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.’ *Acts 17:26, 27.*” *AA*, 20.1

He has also confronted them with the test on women leadership, particularly that on women ordination, thus generating the discussion on whether the law really said a woman can never be ordained. The female trousers have been used to reinforce the test on gender equality in the church – a perfect tool to galvanize God’s people and bring them to a point of decision. As an article of clothing, it is known in the secular world for epitomizing women’s equality with men. This has also generated discussion on whether God said women could never wear trousers. Secular testimony has this to say on the history and modern relevance of the female trousers:

“The reasons that Western societies (that is, the men in them) have devised for barring women from covering each leg individually have often fallen back on these sorts of appeals to tradition and values. Gayle Fischer, an associate professor of history at Salem State University and author of *Pantaloon and Power: A Nineteenth-Century Dress Reform in the United States*, explained on NPR in 2017 that authorities have frequently pointed to the values dictated by the Bible as their justification for reinforcing skirt-wearing. Deuteronomy 22:5 states that women should not wear men’s clothes and men should not wear women’s.

You’ll notice it doesn’t actually say anything about pants though. Over time, it’s just become culturally accepted that pants are something men wear. “It becomes part of the culture in the West that pants are a male garment, and by the time we get to the 18<sup>th</sup> and 19<sup>th</sup> century, men have been wearing pants for centuries,” Fischer said on NPR. “And so everyone knows that men have always worn pants – even though of course that’s not true.”

Pants first appeared – and persisted – because they’re practical: They protect the legs and keep the wearer covered up, while still allowing for easy movement. But to women in places such as Europe and the US, they also came to represent power, equality, and freedom from the restrictions – physical, social, and moral foisted on them. In the garment’s early history, though, women were there wearing pants right alongside men. It was only later that they had to start fighting for the right”. 10) – See page 14

Deriving a religious test from secular elements has not been foreign from God’s manner of working in the past, consider the examples of the pagan and Hebrew worship systems, as well as the cross already laid out in this article. The current test reveals that God did not intend by Deuteronomy 22:5 to forbid women from wearing trousers and the world can see this. The history of this verse and of the original intent of

trousers also debunks that understanding. The misreading and misinterpreting of the Scriptures by God’s people have hindered His work and caused damage to many people, a damage akin to that brought about in the political arena by the United States since 1989. The world has been longing for truth and hope, for sanity and stability. They have been attempting in vain to obtain this by political means. The only thing that can offer this to them is the principles of the third angel’s message, promising a change of mindset and better life at the Second Advent. They are God’s primary target, and truth must be adapted to what they are familiar with. The equality in God’s character will resonate with them when they see God’s people exemplify it in a form they can recognize. Multinational leadership, female leadership and the female trousers become perfect symbols for them. God’s people are the hope of glory/salvation for the Gentiles (see Colossians 1:26, 27; BTS, Dec. 1, 1903.6); and as such, they must adapt to the conditions existing in this time. This was the principle behind Christ’s incarnation:

“Christ was about to visit our world, and to become incarnate. He says, ‘A body hast Thou prepared Me.’ Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity, – the invisible glory in the visible human form.” DA, 23.1

He is our example in all things. Should the glories of the divine character, the truths of equality, have been taught by things not understood by human beings today, we would not have been able to understand them. But that the world which God loves so dearly may behold them and be drawn to Him and to His people, the manifestation of His glory has been shrouded. The invisible glory (His character) has been veiled in the visible human form—in multinational leaders, women elders and the

sanctioning of female trousers. This is a result of dispensationalism, not compromise/worldliness. A wrong understanding of what constitutes worldliness has led to the latter belief. Worldliness is made manifest in a disregard of the principles of God's law (see *CE*, 118.1), to be true to your conscience and to love your neighbour as yourself, i.e., to respect their rights. And without a proper understanding of these things we risk being left behind as the glorious work of the third angel's message progresses.

### Closing Remarks

"The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds

you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice." *RH*, May 27, 1890.6

The warning has been given, let us take heed in these times of doubt and infidelity. – PIP



# Lest we Forget



The section “Lest we Forget” is a republishing of a series of articles printed in the 1990s by the SDA church. Since these articles give much historical background about the past history of our church, we thought it to be beneficial to republish the articles in our Newsletter. However, we alert the reader to keep in mind that these articles are simply published to learn historical background without any comment of present truth. The publisher of this Newsletter does not agree with every single statement in the articles. (Example: we do not consider W.W. Prescott to be a Pioneer)

## Seekers of His Glory

We saw God’s plan to make known His manifold wisdom to principalities and powers in heavenly places by the church (*Ephesians 3:9,12*). The church that is to fulfill this role is identified in *Revelation 10:5-9*.

This Scripture was fulfilled in the worldwide advent movement as well as the church that came out of that movement in the early 1800’s. Those advent watchers experienced the bitter disappointment when Christ did not return as expected on Oct. 22, 1844. Now we continue with another prophecy, this one found in Joel that is repeated in Acts which helps us identify the Pioneers of that remnant church:

*Joel 2:28 And it shall come to pass afterward, [that] I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

*Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

William Foy was given two visions which he shared publicly in 1842. He received another

vision in 1844 which he did not understand and so did not share it.

Hazen Foss was given visions in 1844 but refused to relate them to others. God then called on a frail, 17 year-old girl, and gave her the privilege of being His messenger to the last church. Her name was Ellen Harmon. She later married James White and became Ellen G. White. With the inspired writings of Ellen G. White, a certainty is given: the identification of the Pioneers who searched for the God-given agenda for the remnant church.

Our criteria for recognizing the Pioneers of the remnant church are thus:

1. They would live in the early 1800s and be involved in the fulfillment of the ‘bitter-sweet’ experience of Revelation 10.
2. Their message would have the aim to finish the mystery of God in fulfillment of Scripture.
3. They would be known to and would work in harmony with God’s remnant church messenger, Ellen White, in the rediscovery and belief in the fundamental doctrines embodied in the everlasting gospel of the three angels’ messages that are essential to finish the mystery of God.

**Pioneers Ellen White identified:**

**William Miller, Josiah Litch, Joshua Himes,  
Charles Fitch, Joseph Bates:**

“The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough’s book should receive attention. Our leading men should see what can be done for the circulation of this book.” *CW*, 145

“God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.” *EW*, 231

“In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to

be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11<sup>th</sup> of August, 1840.’” *GC*, 334

**James White, Stephen Pierce, Hiram Edson**

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce<sup>1</sup>, Elder {Hiram} Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.” *ISM*, 206

<sup>1</sup> „Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days. Compilers of the Ellen White Estate materials.

## Mrs. Bates - A Prudent Wife

As a childhood friend of Joseph Bates in the town of Fairhaven, Massachusetts, Prudence Nye very much looked forward to his returning from his trips at sea. One year younger than Joseph, she had lost her father when she was three years of age, and her mother had raised her and her sister, Sylvia. On his return from a sea voyage in January, 1818, Joseph proposed to her. Loving him and having waited for him, she was concerned about family life and what the future would bring. She asked him, “Do you expect to spend all of your life on the sea?” He too had thought about this, and assured her that he would seek some other line of employ-

ment when he had made his fortune on the sea and would be able to keep the family from poverty’ the rest of their lives. But Prudence was true to her name and pursued the conversation further, asking him, “Just how much do you expect to get before you call it a fortune?” He had thought this through also, and answered her, “I would like to have around \$10,000.” This satisfied her, and they were married February 15, 1818. Six weeks later, he was back at sea.

*(He retired from the sea ten years later, having achieved what he had purposed).*

Prudy, as her husband and friends called her, was a very patient and faithful wife, and a godly influence on her family. When Joseph left on another voyage in 1824, without his knowledge she placed a pocket New Testament on the top of the novels and romance books he had planned to read. On opening his trunk to find an interesting book, he took up this Testament and found a poem in the opening page which arrested his attention, and his novel and romance reading ceased from that hour. Bible reading and religion then became of special interest to him.

Prudy's widowed mother lived with Joseph and Prudy for some time, easing the long, lonely periods when Joseph was away at sea. Prudy gave birth to their first child, Anson Augustus, November 15, 1819, who died before he was two years of age. Helen, their second child, was born in 1822, and she was 16 months old before Joseph even saw her. Joseph and Prudy had 3 other children, Eliza, Joseph, and Mary. Their only surviving son, Joseph, became a whaler and was lost at sea at the age of 35. Mary and her son Willie lived with Joseph and Prudy during the last few years of their lives.

Prudence with her husband looked forward to the second coming of Christ in 1844. With

the others, they were disappointed. But when Joseph accepted the Sabbath truth in March, 1845, she thought it would be against her Christianity to observe the "Jewish Sabbath."

It was over 5 years before she saw the importance of the Sabbath; but when she became fully convinced in her own mind that it was important for God's people, she fully accepted it and joined Joseph in the third angel's message. Some time later she wrote to the Review and Herald:

"I feel an increasing desire to be filled with all the fullness of God. ... I love the Holy Sabbath better and better, and pray that it may be sanctified to all the dear children who are trying to keep it. I want to be sanctified by obedience to the truth, to be more holy, have a pure heart and clean hands." (*RH*, Dec. 23, 1851, 72; Written Dec. 12, 1851)

After 52 years of marriage on August 27, 1870, two years before her husband's death, Prudy passed to her rest to await her Lifegiver.

#### Sources:

Cabin Boy to Advent Crusader by Virgil Robinson. 1960  
 Outrider of the Apocalypse by Godfrey T. Anderson, 1972  
 Experience and Labors, Autobiography by Joseph Bates, edited by James White, 1878

## Reflections on the Sabbath and Temperance

### Two Foundation Practices Discovered and Shared by Captain Joseph Bates

"The uncompromising advocate for present truth, which feeds and nourishes the little flock in whatever country or place, is the restorer of all things; one man like John the Baptist, cannot discharge this duty to every kindred, nation, tongue and people, and still remain in one place. The truth is what we want." (Joseph Bates, Preface to Sabbath Booklets.)

This "love of the truth" (2 Thes. 2: 10) enabled the Lord to use "the little flock" in assisting Him

in the end-time "restitution of all things" (Acts 3:21). What needs restoring? The core question of sin concerns the character of God. On earth this issue centers on the image of God in man.

This image is the cornerstone of the Genesis 1 + 2 foundations of the human race. That same character, the image of God, in which man was created, needs to be completely restored. Restoration also involves all the other creation realities of God's original intent for the race.

As with these other creation truths, the Sabbath shines brightly if but briefly in the Genesis account, but is developed at length elsewhere in Scripture. The picture painted is that of the Creator pausing on the seventh day to enjoy His completed creation. He then embodies in that time an unending sign of Who He is and what He had done. In His wisdom He requests the creatures made in His image to take this firstfruit of their time, their first full day, and give it back to Him as their acknowledgment of Him. Thus “the Sabbath was made for man” (Mark 2:27).

After sin, He kept the Sabbath as His sign, now not only of His Creatorship, but also of His Redeemership. He both made and saved man. In the time since the close of the sacred canon, the church generally lost this sign. Revelation describes the recovery of this truth in the end time, when the mark of the creaturebeast will be arrayed against the seal of the Creator-God, with all the world identified by one sign of worship or the other (Rev. 7:3; 13:16; cf. Rom. 1:25).

Joseph Bates discovered the foundation of the Sabbath rest and expounded it at length, as evidenced by the booklets he wrote (*The 7<sup>th</sup>-day Sabbath, a Perpetual Sign*, 1846 and 1847; *A Vindication*

of the Seventh Day Sabbath and the Commandments of God, 1848) His commitment to sharing this truth was instrumental in assisting the advent remnant to restore this missing pillar to mankind.

Another foundation concept rediscovered by Captain Bates, and built step by step into his personal and business life, was temperance. This truth also finds its first description in the provisions made by the Creator for His new order of beings. The avoidance of health damaging practices, such as the use of “ardent spirits,” and of wine, tobacco, tea, and coffee, which Joseph Bates outlined in his autobiography, was a part of his growing experience.

And this is the experience of all who are committed to what God gave mankind in Eden. The simplicity of what was described in Bates’ autobiography shows the uncomplicated way in which health can be understood and realized.

With sin came all the imbalance and inappropriateness of action that comprise intemperance, and that further destroy the image of God in man. These roots of sin God also planned to remove in these last days. “The little flock” gradually rediscovered and adopted the biblical concepts of health. Captain Bates was their health forerunner.

## New Testament Seventh Day Sabbath

by Joseph Bates

*Second Advent Review, and Sabbath Herald, Vol. 1, No.4, January 1851, Paris, ME.*

Those who are keeping the seventh day Sabbath, in the third angel’s message, are opposed by a certain class of believers that were recently their teachers and fellow laborers while passing through the first and second angel’s messages, as recorded in Revelation 14:6-8.

The main points of their objections are these.

1. That Jesus never taught, neither did he ever enforce the Sabbath. Many say that he “RELAXED” it.

2. That it was nailed to the cross, and never taught by the apostles: hence, we are not bound to keep it since the crucifixion of Jesus. It was all right, say they, for the Jews, to whom it was given under the Old Testament law; but not for the Gentiles under the New. We dissent from this, and will now attempt to show,

1. That Jesus did teach, and keep the 7<sup>th</sup>-day Sabbath.

2. That it was not nailed to the cross, and that all four of the evangelists speak of it in

the same light after, as they did before the crucifixion. That the disciples kept it after their Lord was nailed to the cross, hence it is as binding on the Gentiles, as on the Jews, and never was abolished by being nailed to the cross.

Our opponents say that Jesus never taught us in the New Testament that we should keep the Sabbath. I answer, neither did he ever show us that it ought not to be kept. The seventh day Sabbath is brought to view more than fifty times in the New Testament; seventeen times by Jesus himself, and twelve times, after his crucifixion by his disciples. The Sabbath is taught eleven times also, by and through the commandments, six times certainly after the crucifixion of the Saviour, and thrice in the Revelation: in all nearly seventy. A great portion of these our opponents say there is no Sabbath, yet they call the first day of the week the Sabbath, and profess to rest on that day. See their appointments for preaching on that day in the "Advent Herald," and the "Advent Harbinger."

Jesus taught that he was the Lord of the Sabbath. In the Old Testament? No, he taught it in the New. Did he keep it under the gospel, in the New Testament? Yes he did. See John 15:10. "I have kept my Father's commandments." Is it possible for a living man to prove that he did in any way relax, or break the fourth commandment of the ten? The Sabbath that he was Lord of? Certainly not. He is no Saviour to those who doubt his plain simple words.

Mark says that "when the Sabbath day was come, he began to teach in the synagogue." John 6:2. (see also Luke 4:31, and 16). It was his custom to read and teach on that day. All Christendom, as it were, do the same; but not on the Lord's Sabbath day. A part of his reply to his disciples respecting his coming and the end of the world was, "Pray ye that your flight be not in the winter, neither on the Sabbath day." There was but two points of time for this flight referred to: first, the destruction of Jerusalem,

then 39 years in the future, and second, "the great and terrible day of the Lord," the "time of trouble such as never was." I ask if THE Sabbath, the one Jesus was the Lord of, was not clearly recognized 39, if not 1820 years beyond his crucifixion. Call it the Jewish Sabbath, or any other name that suits you best; and then prove why they were not to flee on the Sabbath, and then you have not disproved the perpetuity of THE SEVENTH DAY SABBATH, of which Jesus is Lord. It is clear also that this title, given him by his Father, was not nailed to the cross, nor can it be abolished while he has a follower to keep *the Sabbath*. For "the Sabbath was made for man."

By showing the commandments of God to be the foundation of all the law, and the prophets, and the keeping of them the road to eternal life, and being highly esteemed in the reign of heaven, (Matt. 22:35-40, Luke 10:25-28, Matt. 5:19) he proves, that the Sabbath is perpetual, and was not nailed to the cross; because the whole ten were included in the above teaching. If the reader objects because the Sabbath is not separately quoted by Jesus, then by the same rule he may object to the first, second and tenth commandments; for Jesus has not quoted them, only as in the above, in the New Testament. Who for a moment supposes that we may with impunity, have other gods, or bow down to graven images, or covet our neighbor's wife, house, or lands, because he did not quote them separately?—No one. If these three commandments are binding here, it is clear that the Sabbath is also binding.

If the Sabbath was to be perpetuated, says one, why did not Jesus teach it clearly and distinctly. He has done it by enforcing all ten of the commandments. It was not necessary for him to re-enact a law that even his enemies were so tenacious in observing. They even threatened him with his life there several times for breaking the Sabbath law, as they said, when all that they could prove against him was that he had allowed some of his disciples to eat some raw

wheat to satisfy hunger, and healed three men of their infirmities. He also said, "The Sabbath was made for man." What sort of men? Paul will answer. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom.3:29. "It is appointed unto men once to die, but after death the judgment." The Jews? Yes, the Gentiles also. It would be strange teaching indeed, for Jesus to say the Sabbath was made for man, and yet men were to live and multiply for more than 1800 years after that law was blotted out. If the Sabbath was made for the Jews only, then as Jesus has said, "for man," the Sabbath must be perpetuated while the Jews as men exist. There is proof enough that they are not dead yet.

### **The 7<sup>th</sup>-Day Sabbath Not Nailed to the Cross.**

Our opponents say that the Sabbath was nailed to the cross, when Jesus was crucified. They quote Co1.2:14,16, for proof. "Blotting out the hand writing of ordinances, ... nailing it to his

cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days." The version here is incorrect. It should be "sabbaths." Days are supplied. See Whiting and Macknight. Verse 17<sup>th</sup> shows that the new moons, meats, drinks, and sabbaths, as were required to be observed yearly, are shadows. But the weekly Sabbath, that never was given for a feast day as the above were, is not a shadow, neither can it be unless all of God's commandments are shadows. If they are shadows, then of course they are blotted out, and there can be no sin. "For sin is the transgression of the law." "Where no law is, there is no transgression." This settles the question forever.

For Co1.2:16,17, is the only scripture in the New Testament, that they can find to fix on the time for the abolition of the Sabbath. This fails them, for Paul says that they are shadows.

See original Review and Herald article in vol.1, No.4. January 18.51 for continuation (1 page more).

## **Joseph Bates**

### **Health Reforming Sea Captain Becames Sabbath Reforming Adventist**

Three hundred years after Columbus gained fame sailing the oceans of the world, another sea captain was born. His name was Joseph Bates. He was destined to give up sailing finding greater riches in spiritual truths and in eternal life in Christ.

Joseph was born July 8,1792, in Rochester, Plymouth County, into a respected family that had lived in Massachusetts for many generations. His father, also named Joseph Bates, wanted his son to be a businessman. Young Joseph wanted to be a sailor. In an effort to dissuade the boy, his father arranged for him to accompany his uncle on a voyage from New Bedford to Boston, a passage known to be stormy and dangerous. Instead of curing Joseph of his love for the sea, the voyage only strengthened it. His parents then conceded

defeat and Joseph, age 15, set sail as a cabin boy, on a vessel bound for Europe in June 1807.

Under the influence of the Holy Spirit, Joseph, during his 21 years on the high seas, progressively gave up liquor, tobacco, tea and coffee. His clean and temperate life style was in sharp contrast to the kind of life that was common for sailors in the 1800's. His stand against the dissolute customs of his day, took much courage and showed a strength of character that was preparing him to endure the 1844 disappointment. When Bates had accumulated the agreed fortune, he kept the promise of love made to his bride-to-be (see front page story) and retired from his life as a sea-captain.

Bates became a farmer and a home missionary. He worked the family farm inherited from

his parents. He cofounded the “Seaman’s Friend Society”, edited a pamphlet called *The Missionary Herald*, and was actively involved with temperance reforms and the abolition of slavery. In 1832, Bates and four others, built their church building.

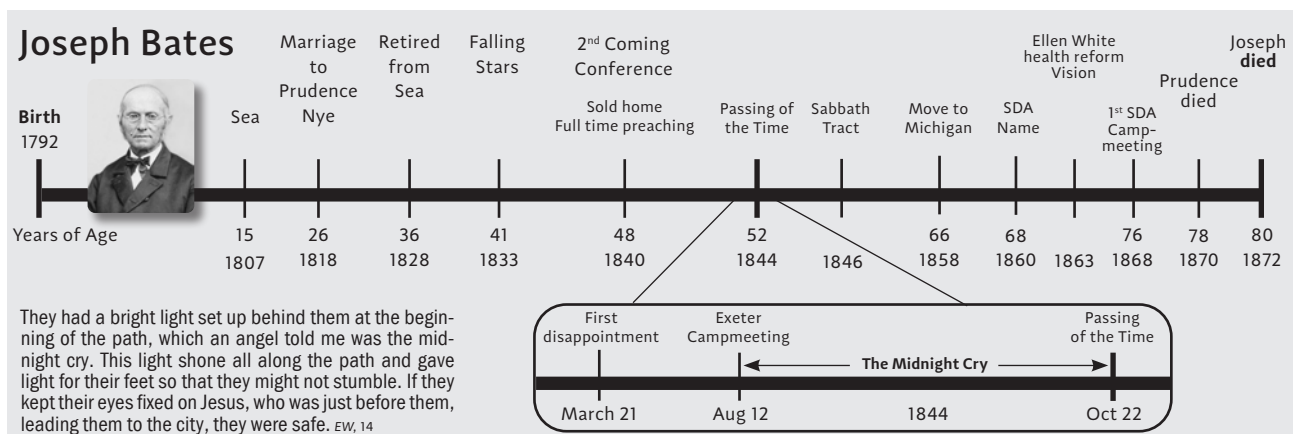
The falling of the stars, November 13, 1833, had a profound effect on Joseph. Later, he heard the advent message and studied William Miller’s lectures on the second coming of Jesus. Bates was impressed with what he read and determined to meet Miller. In Boston, Bates found a preacher named Joshua Himes who knew Miller. Pastor Himes told him about the paper he edited called *The Signs of the Times*. Bates subscribed to the paper and gave generously to its support. From that time forward, Bates put all he had into the work of spreading the news of the soon return of Jesus.

The first General Conference on the coming of Jesus Christ held in Boston, October 14, 1840, was attended by Bates. Prudence was not sure that the world would end in three years as Joseph believed, but she knew that Joseph was a good man, and would provide for his family. Joseph, now known as “Elder Bates” travelled to neighboring towns and villages, speaking to all who would listen to the “blessed hope,” the news of the soon coming of Jesus Christ. These meetings were held in schoolhouses, and churches, but mostly in farmhouses, with a few families gathered together to hear about the second coming of Jesus in three years. Bates sold his home, settled his accounts, and joined

the army of preachers proclaiming the soon coming of Jesus. But they were disappointed when March 21, 1844, passed and Christ had not come. Soon after this disappointment the arguments for the date of October 22, 1844, were published in the paper, *The Midnight Cry*, which reported the consensus from the meeting in Exeter, August 12, 1844. Thus began a movement of intense preaching of the second coming between August and October, 1844. This became known as the “midnight cry” or the “seventh month movement.”

This movement was attended by the marked movings of the Holy Spirit. All who were involved knew that the Holy Spirit was leading the movement. Ellen Harmon was told that this movement was the bright light that was to lighten the path to the City of God (see box). The “eating the book” of Daniel was sweet to Joseph. The bitterness of the disappointment when the time passed was very hard indeed. Joseph was one of those who did not give up his faith in God. He was strengthened by this bitter test and advanced in the knowledge and love of the truth going from strength to strength. In 1845 Bates first became aware of the 7<sup>th</sup>-day Sabbath from reading a tract written by T.M. Preble. For 28 years Bates continued to search out and visit Adventists and all who would listen, preaching the 7<sup>th</sup>-day Sabbath, the sanctuary message, and witnessing to the benefits of living without liquor, tobacco, tea or coffee.

From Life of Bates, an autobiography edited by J. White



## RECIPE

### Whipped Topping

- 1 C Water
- 1 TBSP rounded Agar Flakes
- ½ C Cashews
- ⅓ C Honey
- 1 tsp Vanilla
- ½ tsp salt
- ½ tsp Coconut Extract
- 1 Can Coconut Milk (13.5oz)

Stir together the Agar and Water in a pot, and bring to a boil, stirring constantly. Reduce heat and then simmer for 1-2 minutes.

Pour mixture into blender and add the rest of the ingredients. Blend on high until smooth, adding water until mixture totals 3 ½ cups. Pour into container and chill for several hours, or overnight. For quicker chilling, use a larger shallow container.

### Crumble Nut Pie Crust

- ½ C Shredded Coconut
- ½ C Almond Nuts
- ¾ C Quick Oats
- ½ tsp Salt
- 2 TBSP Honey

Place Coconut, Nuts, & Salt in food processor & process for about 30 seconds. Then add Honey, process for about 15 seconds. If mix seems dry, add a little more honey. Mix should stick together when pressed. Press into oiled pan and bake at 375\* F for 8-10 minutes.

Before using, place chilled mixture into blender and blend until creamy. It should be the consistency of coolwhip. You might have to push mixture down in blender to get it all to blend nicely.

This Total recipe needs a few hours. The whipped topping should be made first so that it can be thoroughly chilled before use. Then the Pie Crust, and then the filling.



### Key Lime Pie

- 3 Avocados
- ⅔ C Soy Milk Powder
- ½ C Honey
- ¼ C Coconut Oil
- 2 TBSP Honey

Avocado's very in size, therefore you may have to adjust seasonings to bring filling to its desired taste.

Process in food processor until very smooth. Pour into Crumble Nut Pie Crust. Refrigerate until cold. Top with Whipped Topping.