

The Midnight Cry

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

The Two Ships

“It was on the fourteenth night of tossing on the black, heaving billows, that ‘about midnight’ the sailors, hearing the sound of breakers, ‘deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing’, Luke writes, ‘lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day’.” AA, 443.3

“At break of day the outlines of the stormy coast were dimly visible, but no familiar landmarks could be seen. So gloomy was the outlook that the heathen sailors, losing all courage, ‘were about to flee out of the ship,’ and feigning to make preparations for casting ‘anchors out of the foreship’, they had already let down the lifeboat, when Paul, perceiving their base design, said to the centurion and the soldiers, ‘Except these abide in the ship, ye cannot be saved.’ The soldiers immediately ‘cut off the ropes of the boat, and let her fall off’ into the sea.” AA, 443.4

“The most critical hour was still before them. Again the apostle spoke words of encouragement, and entreated all, both sailors and passengers, to take some food, saying, ‘This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you’.” AA, 444.1

“When he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.’ Then that worn and discouraged company of two hundred and seventy-five souls, who but for Paul would have become desperate, joined with the apostle in partaking of food. ‘And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea’.” AA, 444.2



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.

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

Ellen G. White

AA	Early Writings
COL	Christ’s Object Lessons
EW	Early Writings
GC	The Great Controversy
LP	Scetches from the Life of Paul (1883)
LS	Life Sketches
ML	My Life Today
MR	Manuscript Releases, Vol. 1-21
PP	Patriarchs and Prophets
SM	Selected Messages, Vol. 1-3
SP	The Spirit of Prophecy, Vol. 1-4
T	Testimonies for the Church, Vol. 1-9

Others

JWe, ARSH	James White, The Advent Review and Sabbath Herald
SpT	Special Testimonies for Ministers and Workers, no. 7
RH	The Review and Herald

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



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

Acts 27, Declaring the End from the Beginning

Introduction

In this study we will look into the 27th chapter of the book of Acts, Paul's journey to Rome. You could say that this journey marks the Time of the End for Paul's ministry, as this journey will bring him to Rome, to his final trial and ultimately to his death. We will see that this chapter, in a prophetic sense, also marks the Time of the End and extends to the Close of Probation for Gods people and the Glorious Land.

This chapter, as all the others in the Bible, should be treated as a parable, or prophecy. *Christ Object Lessons* says: "No more effective method of instruction could He have employed. ... Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables." COL, 20.3-21

Parables speak about the known to explain the unknown, they present things difficult to understand, and present truths which people may be unprepared to accept. This is what the parable of Acts 27 does for us at the end of the world as well.

The two ships in this chapter represent the rise of the Glorious Land and the SDA-Church at the Time of the End and their downfall at the Sunday Law (SL). This chapter also opens up the concept that the line which has been in consideration by our movement for almost 30 years is not a line of God's people nor any other group of people, but rather the line of institutions. We hope this article will help to clarify that.

Deu 31:29 "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in **the latter days**; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands."

Deu 4:29-31 "29 But if from thence thou shalt seek **the LORD thy God**, thou shalt find him, if thou seek him **with all thy heart and with all thy soul**. 30 When thou art in tribulation, and

all these things are come upon thee, even in **the latter days**, if thou turn to the LORD thy God, and shalt be obedient unto his voice;" 31 For the LORD thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

Daniel 11:35 "And some of them of understanding shall fall, to try them, and to **purge**, and to **make them white**, even to the **time of the end**: because it is yet for a time appointed."

The First Ship: Acts 27:1-5

Caesarea - 1989

The name Caesarea is derived from the name or title Caesar meaning “severed”. Caesarea is marked in the Bible in reference to two different locations. First is the city and place called Caesarea Philippi where a stone quarry was located. Stones were cut out, hence the name, Caesarea. It was in this city that Jesus spoke these famous words “I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Mat 16:18. Caesarea is therefore connected to the building of God’s church, the Church Triumphant, as the gates of hell shall not prevail against it.

In this line, Caesarea is connected to the waymark of 1989. At this point is where God starts to build his Church Triumphant and where He begins to cut out the stone of Daniel 2. The meaning of Caesarea perfectly fits the waymark; the beginning of God’s final movement on earth. We will see that more symbols will fit this waymark as we go forward.

We mark the second Caesarea in Acts 23 – 26 and the beginning of chapter 27. A harbor city at the Mediterranean Sea, North-West of Jerusalem. While in Caesarea, Paul is sent before the governor of Caesarea, Felix, who wants to hear him “concerning the faith of Jesus.” “As Paul reasoned of **righteousness, temperance, and judgment** to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.” Acts 24:24-25. Here, we mark the three-step testing message of the everlasting gospel.

“Felix had never before listened to the truth, and as the Spirit of God sent conviction to his soul, he became deeply agitated. Conscience, now aroused, made her voice heard, and Felix felt that Paul’s words were true. ... Never before had his soul been so **filled with terror**.” AA, 425.3
The result of Paul’s message is a feeling of ter-

ror or fear. Felix trembled by hearing this message. This experience is exactly what the first angel’s message is calling for, that is, to “fear God”. Felix received the first angel’s message from Paul, a three-step testing message, a message of “fear God”, “give glory”, and of “judgment”. The first angel’s message corresponds to 1989.

Another witness for 1989 is the change of leadership that takes place while Paul is in Caesarea (Acts 24:27). Felix is succeeded by Festus. Felix and Festus become a symbol for Reagan and Bush in 1989, a change in leadership that has been marked in prophecy before, like Darius and Cyrus, or Seleucus Cernus and Antiochus the Great.

A third leader is discussed in Acts 25 and 26, King Agrippa. Being both a Jew and King of Judea, he had authority over the city of Jerusalem and the temple. It was his responsibility to appoint the high priest every year. We see that he is also tested by the messages of Paul. Paul challenges him on his knowledge and familiarity regarding the Jewish economy and faith. “*I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently*” Paul says. “King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.” Acts 26:3,27-28. Agrippa becomes a symbol of spiritual leadership rejecting the first angel’s message at 1989, the SDA-Church.

Agrippa becomes a symbol of the 4th generation as well as he is the fourth-generation ruler in his family. All of them failed to stand on the side of God. All of them fought against God’s messengers.

“Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against Him whom Paul was preaching? Did he think of his **great-grandfather** Herod, and the massacre of the innocent children of Bethlehem? of his **great-uncle**

Antipas, and the murder of John the Baptist? of **his own father, Agrippa I.**, and the martyrdom of the apostle James? Did he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against his servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts." *LP*, 255.2

Every reform line begins with a period of darkness while the Time of the End marks the arrival of light. Ezekiel 37 marks the period of darkness as a valley of dead dry bones, and 1989 as the arrival of a prophetic message. The rejection of the first angel's message creates a group of people that decides to remain in that darkness, or death. This brings us to our last symbol for 1989; the ship of Adramyttium. Adramyttium means "I shall abide in death", a perfect theme for this line. This ship represents a system or institution that, in 1989, rejects the warning message of judgment and decides to stay in darkness. It represents the USA or Glorious Land and the SDA-Church, God's people.

The symbol of 1989 is firmly established now. We have marked a period of darkness, the beginning of the Church Triumphant, the arrival of the first angel's message, and its rejection, a change in leadership and the fourth generation.

Sidon – 9/11

"And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Acts 27:3

The name Sidon is derived from a root word meaning "to *lie* alongside (that is, in wait); by implication to catch an animal" *Strong*. The word refers to a method of hunting that implies waiting, lying down, or "tarry".

The waymark 911 is what is called the beginning of the tarrying time as it is a parallel waymark with April 19, 1844 which accounts for the arrival of the second angel. It is at this point on April 19, 1844 that the Millerites waited for the Bridegroom who was to tarry until October 22, 1844.

While in Sidon Paul is allowed to visit his friends "to refresh himself." Sister White comments:

"His brief stay in Sidon was like an oasis in his barren and dreary path, and proved a comfort and encouragement to him during the anxious, storm-tossed weeks upon the sea." *LP*, 263.1

When we consider the agricultural model of the 144,000, we recognize the falling of rain at 911.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus [Acts 3:19, 20]." *GC*, 88 611.1

In the model of 'the steps of salvation'¹ water is marked at 911 as well in the symbol of Baptism.

"Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ,

¹ See the Seven steps of Salvation Chart - https://shop.fin1844.info/index.php?id_product=80&rewrite=seven-steps-of-salvation&controller=product

that we may be fitted for the time of **refreshing** from the presence of the Lord – fitted for the **baptism** of the Holy Spirit. – *RH*, March 22, 1892.” *ISM*, 190.3

The first mention of the word Sidon in the Bible is found in Genesis 10:15 in the genealogy of Noah. When tracing Sidon back to Noah, you will find that Sidon is the fourth generation from Noah. Again, the symbol of the fourth generation is recognized.

Cyprus: The Midnight Cry

“And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.” Acts 27:4

Another word for Cyprus in the Bible is Kittim. When we trace this word back to its first mention, we find it in Genesis 10:4. Kittim is a fourth-generation son of Noah as well.

The word Cyprus means love, blossom or fair, and fairness. “Thou art all fair, my love; there is no spot in thee.” Song of Solomon 4:7. To be fair, according to the above text from Solomon means to be without spot from within. This is an element and experience that we trace back to the Midnight Cry message in Millerite History.

“In every part of the land, light was given upon the second angel’s message, and **the cry melted the hearts of thousands**. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had **the living testimony** left these fallen churches. A mighty work was accomplished by the midnight cry. **The message was heart-searching, leading the believers to seek a living experience for themselves**. They knew that they could not lean upon one another.” *EW*, 238.3

“...because the winds were contrary.” Acts 27:4

The contrary winds are represented by two false messages that come from Cyprus and

counter work the work of the gospel.

Cyprus is known for two false prophets; the first is described in Acts 8, Simon Magus, the other we find in Acts 13, Elymas (Barjesus).

“Through **the deceptive arts of Simon Magus, a Cyprian sorcerer**, Felix had induced this princess to leave her husband and to become his wife.” *LP*, 235.2

“So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. ... And when they had gone through the isle unto Paphos, they found a **certain sorcerer, a false prophet, a Jew, whose name was Barjesus**” Acts 13:4 & 6

Simon Magus

Simon Magus was part of the first Christian church in Samaria, but it was found that his heart was not right with the Lord, and was stuck in the bond of iniquity (*3SP*, 302.2).

“Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ... And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, ... For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” Acts 8:13,18,23.

In reference to Dr. Kellogg, sister White talks about the “gall of bitterness” as pride and hatred against people in leadership positions.

“He (Dr. Kellogg) has felt bitterness of soul **against the Lord’s appointed agencies** who have occupied the position of president of the General Conference. He has hated them. Has he surrendered that **gall of bitterness**? The Lord will not accept anything that he affirms which is false.” *SpTB07*, 60.3

When we look at the Midnight Cry Message as a repeating waymark in every dispensation, also

known as the formalization of the message, we understand that there is a leadership test at all of these waymarks. In Exeter, it was required to set aside William Millers understanding of time and follow the message of Samuel Snow. Eventually, many fail to recognize Samuel Snow as the messenger and consequently, many fail to see William Miller has turned into a false prophet. In 1996, it was required of Seventh-day Adventists to accept the message from the Time of the End magazine and to expect no further light to come from the SDA-Church. However, many fail to see that the SDA-Church is passed by.

In 2012 it was required of the priests to accept the message on time from Parminder Biant, and leadership position of Elder Jeff simultaneously. All ministries and leaders in the movement fail the first test, but it is 'Path of the Just' (POTJ) and other ministries that fail the leadership test which makes them false prophets for that dispensation. In 2018 and 2019, it was required for priests to recognize the leadership positions of Elder Parminder and Elder Tess. *Future for America* (FFA) and its associates failed this test miserably, and become the Simon Magus' of this dispensation. The message they proclaim along with the methodology they use have nothing to do with the message and methodology of God's people. Simon Magus, as member of the Christian Church, becomes the symbol of an internal leadership struggle demonstrated at these waymarks.

Sister White makes a solemn application to the work of Simon Magus. She compares the work of Simon Magus with the work of Satan personating Christ, at the end of the world during the Sunday Law crisis. It's this deception that FFA and their followers have fallen for; the sorceries of numerology and their false time prediction connected to it.

"As the crowning act in the great drama of deception, **Satan himself will personate Christ.** The church has long professed to look to the

Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. ... **This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus,** the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10." GC, 624.2

"But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out." GC, 625.1

Elymas (Barjesus)

"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. ... And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus" Acts 13:4 & 6

The second false messenger coming from Cyprus is Elymas, or Barjesus. "Bar" meaning "son of", makes that Barjesus means "Son of Jesus". This person was an external influence in the time of Paul. He was not a member of the Christian Church at Cyprus, but tried to influence the deputy of the country seeking to turn away the deputy from the faith. (Acts 13:8).

Elymas therefore becomes the symbol of a false external stream of information during the time period of the Midnight Cry. It represents not a false gospel message from within the church, but a false message from the secular world hindering gentiles to accept the gospel message. We understand these to be conspiracy theories.

Cilicia and Pamphylia:

Cilicia

The name Cilicia means “which rolls” or “overturns”.

Pamphylia means “a nation made up of every tribe”. When you bring these two definitions together it says “overturn of a nation made up out of every tribe”.

In regards to the concept of “overturning”, we will do well to consider the prophet Ezekiel.

“Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” Ez 21:27-28

The overturning in this verse has been applied to the kingdoms that have taken the “diadem” and “crown” of Israel. Followed the overthrowing of Israel, they have subsequently been overturned till the coming of Christ to set up His kingdom during His first advent. First, Babylon was overturned by Medo-Persia, then the latter was subsequently overturned by Greece which was overturned by Pagan Rome.

“Overturn” points us to a kingdom that is going to be overthrown. The other definition shows us what kingdom is going to be overthrown: “a nation made up of every tribe”. What nation is this?

From other studies we know that from Panium to the SL the 6th kingdom of Bible Prophecy will be overturned by the 7th kingdom. The USA, the lamb-like beast, as the 6th kingdom will be taken over by the USA as a dragon, the 7th kingdom. To understand what this dragon symbolizes, we have to go back to 1989 and 1991. In this time period we see the true nature of the dragon come to life. As the USSR falls, the USA remains as the only super power in the world, and instead of joining itself into line with the other nations of the world, it takes a position

as the world’s policeman, a position above the other nations. This nature is most clearly manifested in the behavior of both President Bush I and President Bush II when starting wars in Iraq in 1990 and 2003 in disregard of other nations within NATO or the UN. Because of the falling away of the USSR from 1989 to 1991, the USA became a unilateral power, a power that was able to act and decide alone without being restrained by other nations.

Although the overturning of the USA is the the main focus of this parable, it will be fulfilled at the SL in a progressive manner. “But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.” GC, 605.3

The USA-lamb receives a deadly wound at Panium and dies at the SL, to be succeeded, or overturned by the USA-dragon.

Pamphylia

Pampylia means “a nation made up out of every tribe.” What nation out of many tribes do we see marked in prophecy at Panium? We could mark the USA, as it is made up out of many states, or Europe. But we could also mark the UN or the EU.

Caesarea	Sidon	Cyprus	Myra/Lycia
TOE - 1989	911	MC	SL
		Cilicia and Pamohilia	

When we consider the combination of Pamphylia with Cilicia and the meaning of their names, we see the following: “overturning a nation made up out of every tribe.” From Panium to the SL we expect the overturning of a nation. As the USA is already marked in this chapter as the ship, coming to its end as a lamb-like beast, but also rising into dictatorship at the SL, we mark another nation to be overturned at the same time. This nation’s primary characteristic

is the many tribes it consists of. We suggest it to be the UN. This kingdom will progressively loose it's power, while the USA progressively, after it turned into a dictatorship internally since 2016, will start acting as an external unilateral superpower.

Myra and Lycia: SL

“And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.” Acts 27:5

Myra lines up with the SL because the word Myra is derived from the word Myrrh which means² “bitterness”. It is the SL, lining up with October 22, 1884, where we mark the symbol of bitterness and disappointment.

“The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a **bitter disappointment.**” GC, 374.1

Lycia means:³

- wolfish
- metaphorically of cruel, greedy, rapacious, destructive men
- **from the whitish hair**
- **light, bright, brilliant; brilliant from whiteness, dazzling white;**
- **of the garments of angels, and of those exalted to the splendour of the heavenly state**
- brilliant from whiteness, (dazzling) white
- **of the whitening color of ripening grain**

Lycia symbolizes the ripening of the harvest, but also the lightning of the Revelation 18 angel that “lightens the earth with his glory” at the SL.

² Thayer's Lexicon of the word G3460

³ Thayer's Lexicon of the word G3022

The second ship: Acts 27:6 – 28:10

Alexandria: 1798

Verse 6 starts the next phase of Paul's journey to Rome. He boards another ship of Alexandria, traveling to Italy. We therefore mark the beginning of this ship's journey at Alexandria, , the first waymark on a new line.

Alexandria is derived from the name Alexander meaning⁴ “Protector or Defender of the People”. In the time of Paul, North-Africa was considered to be the breadbasket of the Roman Empire. They shipped the wheat to the mainland of Europe over the Mediterranean Sea. This ship was very likely to be one of those wheat ships providing the empire with wheat.

“And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.” Acts 27:38

1798 marks the beginning of both the USA and the SDA-Church in the prophetic narrative. Both of these bodies are raised by God as a blessing to the people. The SDA-Church with the three angel's messages to feed the world with bread from heaven while the USA as a shining light rising out of the 1260 as the New World, or the Promised Land flowing of milk and honey.

“What nation of the New World was in **1798 rising into power**, giving promise of **strength and greatness**, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the **United States of America**. ... “And he had two horns like a lamb.” The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to estab-

⁴ Wikipedia: Alexander

lish a government upon the broad foundation of civil and religious liberty.” GC, 440,441

The USA became a place of refuge for those who desired freedom of conscience, both religious and civil. Away from the repression of popes, priests and kings. The USA became the defender and protector of the people.

Next to raising up a nation, God also raises up a church and we mark the arrival of the first angel’s message in 1798.

“A Great religious awakening under the proclamation of Christ’s soon coming, is foretold in the prophecy of the first angel’s message of Revelation 14. ... “The message itself sheds light as to the time when this movement is to take place. ... Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” [Daniel 12:4.]

“The apostle Paul warned the church not to look for the coming of Christ in his day. ... Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.” GC, 355,356

“To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment.” GC, 368.1

The message of Christ’s coming could only be proclaimed after 1798, not before. It was only at the Time of the End that the unsealing of the book of Daniel could take place. God has been raising up his church since 1798 with the arrival of the first, second and third angel’s messages.

Both the USA and God’s church are created by God for His people to flee from oppression. A country and a church, and both born at the Time of the End.

Myra and Lycia: 1844

Myra and Lycia marked the last waymark of the first ship, but it’s also a waymark for the second ship. For the first ship we noticed that Myra and Lycia were connected to disappointment and harvest. We would like to know how this waymark is connected to the second ship.

The year 1844 is a very important year for God’s people. “The Great Disappointment” of that year would shape the entire course of God’s church in future years. It also marks the introduction to the third angel’s message, a message of harvest.

Furthermore, this same year also turns out to be a turning point for the nation. The presidential election of 1844 was one of the two or three most momentous elections in American history. Had Henry Clay won instead of James K. Polk, the USA would have been a very different country today. Polk’s victory cemented the westward expansion that brought Texas, California, and Oregon into the union. Polk’s election opened the way for the USA to become the continental nation it is today.⁵

The main subject in regard to the presidential election of 1844 was the discussion whether the USA should expand westward, or not. Whether it should become another colonial empire as the one they just escaped, or stay a nation of 26 states without any further expansion. The election of 1844 was decisive in this regard.

The name Lycia means “wolfish”.⁶ We argue that the USA as we know it today would have not been the same if it decided differently in 1844. In 1844 the USA started to turn from a nation of people that fled the tyranny of colonial empires into a colonial empire itself. We suggest that since 1844 the USA started to turn from a lamb into a wolfish beast. You could ar-

⁵ America 1844: Religious Fervor, Westward Expansion, and the Presidential Election That Transformed the Nation; by John Bicknell (Author)

⁶ Thayer’s Dictionary on G3073.

gue that 1844 marks the beginning of the USA turning into the unilateral power.

The name Myra means “myrrh”, or “Myrtle juice” which are both known for their bitterness. We suggest that in 1844 the Glorious Land started to change from a land flowing with milk and honey to a nation of bitter waters.⁷

Cnidus: 1863

“And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;” Acts 27:7

At Cnidus, Paul’s ship goes off track, sailing under Crete in the direction of Salmone. Compared to all his former mission trips, we mark a change of course here. Instead of continuing to follow the coast line of Asia, they have to change their course southward and sail under Crete.

In 1863, we mark a turning point for both the SDA-Church and the USA. In 1863, the SDA-Church rejects their prophetic foundation or the first angel’s message by the rejection of the 2520 prophecy in an official publication by James White.

“The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, “seven times,” in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers... Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position.” January 26, 1864 JWe, ARSH, 68

⁷ “And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.” Exo 15:23

The year 1863 marks the end of Millerite History. The Millerites officially failed their job of proclaiming the third angel’s message.

For the USA, 1863 is a turning point as well. It was midway between 1861, the beginning of the Civil War and 1865, the end of the Civil War. From July 1-3 1863, the famous Battle of Gettysburg was fought and was considered to be the turning point of the war.

1863 also marks the beginning of the National Reform Movement in the USA and therefore the beginning of the combination of Church and State. It’s in the same year that the phrase “In God we Trust” was introduced by the Treasury Secretary and was printed on the first 2ct coins a year later.

1863 marks a turning point in history for both the SDA-Church as the USA. A point where both entities begin to avert their course from the calling they received in 1798 which was to be a protector and defender of the people and of the truth.

Crete: 1863 – 1989

The meaning of the word Crete according to several lexicon’s⁸ is “fleshly” or “carnal”, representing the carnal state both the USA and SDA entered into after 1863.



“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Romans 8:7

⁸ According to the lexicon’s of Thayer and of Hitchcock the word “Crete” means “fleshly” or “carnal”

The USA and SDA have rejected their foundations, respectively the American Constitution and the first angel's message. They represent a people that is not subject to the law of God, or that is "*carnal, sold under sin.*" Romans 7:14. The carnal mind represents an unconverted heart or worldliness, and therefore you could call them Laodicean, both Adventism and America.

Salmone means "wave", "role", "the tossing and swelling of the sea", or "salt". Salmone was known as a dangerous point and that's why it says in verse 8: "and *hardly passing it*". A place where the waves break (or roll over) on the rocks. It's similar to a description of the King of the North that "overflows and passes over". From 1863 to 1989, we see that both the SDA and USA take in the wine of Babylon, that is, introducing Babylonian concepts into their policies and doctrines.

Fair Havens & Lasea: 1989

Fair Havens, still known by the same name, was a port on the south-eastern part of Crete near Lasea. Its meaning is clearly "*Good Harbors*". Lasea means⁹ "wise".

At 1989, we mark the beginning of the parable of the ten virgins going out to meet the bridegroom. Five of them are wise, and five foolish. This is also the point at which the good news was heard, the everlasting gospel of the first angel, which was unfortunately rejected by the SDA leadership. While being at Fair Haven, Paul brings a message to the leaders of the ship, the first angel's message, "Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul" Acts 27:11. Paul's message is rejected, as it was in Caesarea. However, Lasea tells us that there is hope; "the wise shall understand" (Daniel 12:10).

Paul's message was based on Jewish science that "sailing was now dangerous, because the

⁹ According to Hitchcock's Lexicon the word "Lasea" means "thick" or "wise".

fast was now already past" (vs. 9). It is generally accepted that the fast mentioned here was that of the great day of atonement which was always celebrated on the tenth day of the seventh month; that is, September or October of our calendar. To sail after this feast was proverbially dangerous among the ancient Jews.¹⁰

When we consider Paul in verses 9-11, we notice he brings the first angel's message based on a Laodicean principle. It's Jewish wisdom that lays the foundation of his message. His message in verse 10: "I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives" will in the end be partially true. Paul needs to correct himself later during his journey. We will discuss this further down this study.

Euroclydon: 9/11

"And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon." Acts 27:13-14

Before the storm Euroclydon (meaning: "East wind") hits, a soft south wind blows:

"They had not proceeded far, when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury." LP, 264.2

As the south wind was a sign for a soon coming merciless east wind, so was the activity of the King of the South before 911 a sign for the activity of Islam at 911.

Paul Stands up: Midnight

"After long abstinence Paul stood forth in the midst of them" and reminded them that they should have listened to him from the beginning. Paul represented the first angel's message at Lasea but this time, he represents the second angel's message also, at Midnight.

¹⁰ Adam Clark's commentary on Acts 27:9

An interesting observation in regard to the first and second angel's messages is the fact that Paul is not completely correct in his first message. In verse 10 he says: we will lose the lading of the ship, the ship itself and our lives. The second message is different. In verse 22 he says: the ship will be destroyed, but nobody will die. The first 'messenger' had the correct message for his time, but was not correct on the nature of the events. Moses, John the Baptist, or William Miller had an incorrect picture of the future kingdom they proclaimed however they still brought the message of the hour. Paul's first message needed correction in his second message, just like Jesus, or Samuel Snow needed to correct their predecessors.

At the same waymark, we see also a change of leadership taking place. Where the centurion and captain of the ship were in control at first, it is Paul that takes over control afterwards.

"When in most discouraging circumstances, which would have had a depressing influence upon halfway Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, *"Rejoice in the Lord alway, and again I say, Rejoice."* The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow men from a watery grave. ..." *ML, 334.4*

Time: Midnight Cry

Up to this point, Paul's second message was a message of warning and encouragement. He told the people that the end was near, but he was not able to tell them when. The element of time was still missing. Verse 27 and 28 add time to his prediction and cause Paul's message

at midnight to swell into a cry. Verse 27 tells us that at Midnight, the shipman noticed that they were approaching an island, and they immediately started measuring the depth of the water in order to calculate the time remaining until they would hit the island. The answer is 20 and later 15 fathoms which, converted to inches, both adds up to 2520 inches. As the 2520 has become the key symbol for time in the number 126, we have another witness for time at this waymark.

273: Between the MC and Shipwreck

In preparation for their shipwreck, Paul took charge of the ship. He breaks the bread and admonishes everybody to eat from it, "for this is for your health: for there shall not a hair fall from the head of any of you". He believed the ship would be destroyed, and nobody would lose their life. "When he had broken it, he began to eat, then were they all of good cheer, and they also took some meat". In this period of preparation the following verse appears:

"And we were in all in the ship two hundred threescore and sixteen souls." Acts 27:37

After all those verses in this chapter it's only here where the number of people at the ship is mentioned. There are 276 people onboard in total. First of all, this number gives us an idea of the size of the ship, it must have been huge, also considering the fact that it was a wheat ship. Secondly and more importantly, there must be a significance to this number and the fact that it is mentioned only here in the chapter.

When we analyze the number of people on the ship, we can categorize them by two groups. First, Paul and those that traveled with him then the rest of the people on board of the ship.

Group 1:

When we consider Paul as one of the 276 people, we should note also that Paul was not alone. First of all we know that Luke, the writer of the book of Acts, traveled with Paul. From

Alexandria	Myra/Lycia	Cnidus	Fair Havens & Lasea	Euroclydon	Paul stands up	Time	Shipwreck
TOE - 1798	1844	1863	1989	911	MN	MC	COP

verse 1 onward he always talks about “we” or “us” when he talks about Paul and his journey.

“And entering into a ship of Adramyttium, we **launched**, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being **with us**.” Acts 27:3

The “we” and “us” shows that Luke was part of this journey, together with Aristarchus from verse 3, “a fellow prisoner” and “fellow labourer of Paul (Col 4:10, Phm 1:24).

“He [Paul] was permitted to enjoy the companionship of his brethren, Luke and Aristarchus. In his letter to the Colossians, he speaks of the latter as his “fellow-prisoner.” But it was as an act of choice, because of his affection for Paul, that Aristarchus shared his bondage, and ministered to him in his afflictions.” *LP*, 262.1

Paul, as the spokesman bringing the message, becomes a symbol of the Priests; those that bring the first angel’s message at 1989 in Caesarea or the MC before shipwreck. He is also supported by two men. Aristarchus, meaning “chief prince”, who becomes a symbol of Christ, the chief Prince of Dan. 10:13 and Luke, known for not mentioning himself in his writings but only pointing to Paul, as symbol for the Holy Spirit.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. **He shall glorify me**: for he shall receive of mine, and shall shew it unto you. John 16:13

Group 2:

If Paul and his companions represent the Priests and their ministry, the 273 other people on board of the same ship would represent

the Levites. Priests and Levites are both Seventh-day Adventists. Where the message of Paul at the Time of the End was primarily mentioned for the leadership of the church, the message at the MC is for all on board.

The No. 273 has become a symbol for the Levites. Acts 27:37 forms the first witness in this study and a profound 2nd witness is found in Numbers 3. This chapter primarily describes the work of the Levites for the time period of Moses and Aaron. But it also addresses the redemption of God’s people through the Levites. The Levites were set aside for a special work, but also as a redemption for the firstborn of Israel.

“And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;” Num 3:12

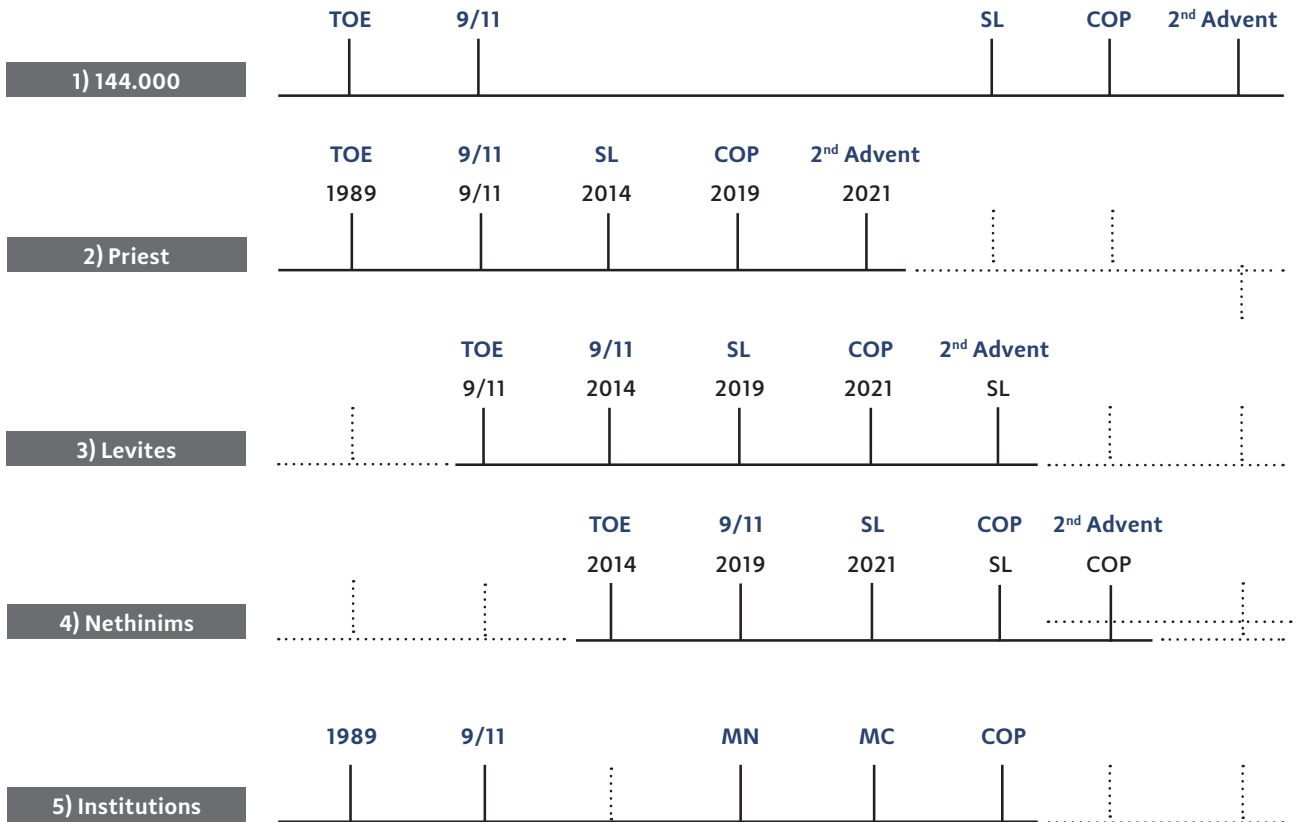
And God told Moses to count the number of Levites among the people: 22,000.

“All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were **twenty and two thousand**.” Num 3:39

Then the Lord commanded them to number the firstborn among the children of Israel: 22,273.

“And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were **twenty and two thousand two hundred and threescore and thirteen**.” Num 3:43

The 273 Levites that are short will be added prophetically, at the end of the world when the Levites will join Gods people, symbolized by the 273 people in Acts 27. Joining the priest between Panium and the SL.



Shipwreck: SL

The destruction of the ship at the SL shows the destruction of the institutions they represent. For these institutions, the SL-waymark is in fact a COP, as Revelation 22:11 implies: “he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still”. After its shipwreck, this ship was never to be used in that capacity.

Group 3:

The ship, as symbol of the institutions of the USA and the SDA-Church, has come to its end but the Priests and Levites make it through and arrive at the Island of Melita. There they come in contact with a third group of people, the people of the island Melita. This third group represents the Nethinims, a group outside of the ship coming in contact with God’s people and their message.

“During the three months that the ship’s company remained at Melita, Paul and his fellow la-

borers improved many opportunities to preach the gospel. In a remarkable manner the Lord wrought through them. For Paul’s sake the entire shipwrecked company were treated with great kindness; all their wants were supplied, and upon leaving Melita they were liberally provided with everything needful for their voyage. The chief incidents of their stay are thus briefly related by Luke:

“In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary.” AA, 446

Five Lines

For more than twenty years, this movement taught that the COP for Adventism is at the SL. It created a reform line starting at 1989, followed by 911, MN, MC and the SL. This very line has come under attack since the agriculture model was introduced. A model that followed inspiration more accurately, but differed from our original line in that it did not mark a COP at the SL for any of the four groups (Priests, Levites, Nethinims, 144,000. For some time there was uncertainty about the intricacies of this phenomena.

The primary importance of Acts 27 is the opening up of more light about the fifth line, the line of the institutions, which originally was the first line of our movement. God declares the End from the beginning.




The line of the 144,000, the lines of the Priests, Levites and Nethinims have the same pattern.


They consist of five waymarks and four dispensations in between the waymarks. Starting at the Time of the End, then 911, SL, COP, and the 2nd Advent. All these lines are a depiction of how the Everlasting Gospel works for four different groups of people; how they are prepared, how they grow and how they come to their final test. All histories of success.

The fifth line is different from the other lines. It does not represent a group of people in preparation for the 2nd Advent. Rather, it is a representation of how the institutions of God's Church and The Glorious Land at the end of the world are tested and come to their final destruction. Histories of failure.

In other words, in the context of Daniel 2, the fifth line represents the mountain and the statue, the other four lines represent the stone and the wheat. – AH

ACTS 27 – THE TWO SHIPS

<p>ADRAMYTTIUM¹</p>  <p>I Shall Abide in Death</p> <p>The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. RH October 12, 1995, pg. 22</p> <p>Ship Goes Off Course Acts 27:7</p>	<p>Caesarea Time of the End 1989</p> <p>Message Given to the Leadership and Rejected Acts 24-26</p> <p>Life and Death Message (1AM)</p> <p>Change of Leadership (Felix → Festus)</p> <p>Felix/Festus = USA Acts 24:24-27; 25:1-2; AA 425.3; 427.2</p> <p>Agrippa = SDA Acts 25:13-15, 22-23; 26:1-3; 22:29; AA 436.5 Dan 5:22; LP 260.1 RH November 16, 1911 pg. 11;</p> <p>4th Generation LP 255.2</p>	<p>Sidon² 9/11</p>  <p>Refreshing LP, 263.1</p> <p>Tarrying Acts 27:3</p> <p>Sidon = Zidon Gen 10:15; 1Chr 1:13</p> <p>Conglomerate of Powers: Beast - Dragon - False Prophet (Sidon) Isa 23:1-2; Jer 25:22; Joel 3:4; Eze 28:20-26</p> <p>4th Generation from Noah 1Chr 1:1-13</p>	<p>Cyprus³ MC (Panium)</p> <p>Sea of Cilicia⁴ and Pamphylia⁵ Acts 27:5</p> <p>Contrary Winds Acts 27:4</p> <p>Fair = Living Testimony Son 4:7; CET 189.2; EW 238</p> <p>Two False Prophets From Cyprus: <ul style="list-style-type: none"> EXTERNAL: Elymas Acts 13 INTERNAL: Simon Magus Acts 8; COL 72.3; 3SP 436.2 </p> <p>Gall of Bitterness SpTB07 61.1.4</p> <p>4th Generation from Noah, Gen 10:4</p> <p>Institution (USA/SDA) Overturned LHM 54.2</p> <p>7th Kingdom Rises Paul is Master of the Ship - RH Sept 8, 1885.5</p>	<p>Myra⁶/Lycia⁷ SL</p> <p>Acts 27:5</p> <p>Myrrh = Bitter</p> <p>Wolf → Felix RH November 2, 1911 pg. 18</p> <p>Harvest → 11th Hour Workers</p> <p>USA More Power Than Before Church Triumphant</p> <p>USA as a Lamb SDA</p>			
<p>ALEXANDRIA⁸</p>  <p>Protector of the People</p> <p>Wheat Loaded on Board</p> <p>Bitterness Rev 10:10; 17MR 9.3</p> <p>Beginning of the Institution of: <ul style="list-style-type: none"> USA GC 440.2 SDA GC 355-357 </p>	<p>Myra⁶/Lycia⁷ Oct 22, 1844</p> <p>Acts 27:6</p> <p>Bitterness Rev 10:10; 17MR 9.3</p> <p>White Harvest</p>	<p>Cnidus⁹ 1863</p> <p>Acts 27:7</p> <p>Contrary Winds</p> <p>Sailed Under Crete¹⁰ Over Against Salomone¹¹ Acts 27:7</p> <p>126 Spiritual Captivity</p> <p>1861</p> <p>1865</p> <p>CIVIL WAR</p>	<p>Lasea¹² 1989</p> <p>South Wind</p> <p>Acts 27:8-13</p> <p>Paul Gives a Message to the Leadership Which is Rejected</p> <p>Warning not to Proceed the Journey</p>	<p>Eurocydon¹³ 9/11</p> <p>East Wind</p> <p>Acts 27:14-20</p> <p>Undergird the Ship</p> <p>Lighten the Ship</p> <p>14 DAYS</p>	<p>MN (Raphia)</p> <p>Acts 27:21-26;</p> <p>Angel Comes to Paul</p> <p>Be of Good Cheer</p> <p>Stay With the Ship</p> <p>Message About Shipwreck AA 442-443</p>	<p>Adria¹⁴ MC (Panium)</p> <p>Acts 27:27</p> <p>14th Day → Exeter Camp Meeting</p> <p>Spot Land AA 443.3</p> <p>Distance (Time) Calculated Acts 27:28</p> <p>Paul Breaks Bread for the Ship Acts 27:33, 35; AA 444.2</p>	<p>Shipwreck SL</p> <p>Acts 27: 39-44</p> <p>Passengers Divided Into Two Groups</p> <p>Paul Gives Message to the Island People (11th Hour Workers)</p>



- 1 Paul sets sail for Rome in custody of the Roman centurion Julius (Acts 27:1)
- 2 Paul allowed to visit friends at Sidon (Acts 27:3)
- 3 At Myra the prisoners board another ship, bound for Italy (Acts 27:5-6)
- 4 Contrary winds force them south of Crete (Acts 27:7-8)
- 5 The ships proceed's despite Paul's warning of injury and loss (Acts 27:9-18)
- 6 Precautions are taken to avoid being driven aground on the sandbanks of the Syrtes (Acts 27:17-19)
- 7 Storm batters the ship 14 days (Acts 27:19-27)
- 8 Ships is wrecked on Malta; Paul heals the sick party remains 3 months (Acts 27:28 to 28:11)
- 9 Ships stops at Syracuse 3 days (Acts 28:12)
- 10 Prisoners land at Puteoli and proceed to Rome via the Applan way

1 Adramyttium	I shall abide in Death, The Court of Death (Hayes)
2 Sidon	H6721 in the sense of catching fish, fishery; from H6779 to lie alongside (that is, in wait)
3 Cyprus	Cyprus comes from the original word "Kittim", also translated as "Chittim" in Dan 11:30. Hitchocks: Fair, fairness
4 Cilicia	Overturn; "That which overturns"
5 Pamphylia	A nation made up of every tribe
6 Myra	'Myrrh' or = H4753 → (as distilling in drops, and also as bitter) 'Myrtle Juice' = H4843 → A primitive root; properly to trickle (see H4752); but used only as a denominative from H4751; to be (casually) make bitter (literally or figuratively)
7 Lycia	G3073 wolfish - Thayer: a wolf metaphorically of cruel, greedy, rapacious, destructive man G3022 'light'; white = Thayer: light, bright, brilliant from whiteness, (down the bottom) of the whitening colour of ripening grain
8 Alexandria	"Defender of the people" or "Protector of men"
9 Cnidus	Netting
10 Crete	Fleshy
11 Salomone	"From the surge on the shore" to billow (Ocean language, but similar to the concept of overflowing)
12 Lasea	Hitchocks: "Wise; Thick"
13 Eurocydon	G2148 "Euros" → The East wind and G2830 → to billow or dash over; a surge of the sea
14 Adria	The Adriatic sea; a place near its shore; dark

Please note, that due to the principle of increasing light this chart may be updated or changed. For Context Read The Acts of the Apostles Chapters 39-42 THE PERSONAL IS POLITICAL - THE PERSONAL IS PROPHETICAL Version 01.2019 - www.pp-ministry.com

Pants or Skirts?

In society today, pants have become an acceptable article of women's clothing, designed and sold in most countries around the world. This is in stark contrast to less than a century ago when pants were considered only men's clothing and women could be arrested for wearing them in public. The initial spark that kindled the push for a change in society's thinking regarding women wearing pants has its root in the dress reform movement of the mid-19th century. Women of that time had many valid reasons for wanting a change. The fashions of the day were oppressive, to say the least, but especially in the area of women's clothing. Corsets, hoop skirts, multiple layers of under skirts and a dress length that dragged the street and hampered movement are just some of the negative aspects of the 1800's woman's wardrobe. Yet, despite all of these strikes against them, was it right for them to turn to pants or was this stepping too far?

Women's reasons for wanting to wear pants varied. Some wanted the freedom to wear pants simply for practical reasons while to others it was a tie to the women's rights movement, a radical and controversial crusade at the time. Whichever reason they held, these dress reformers met the same response, total opposition.

Although much has changed since the 1800's and now most women wear pants, yet an underlying belief that it is wrong still prevails with some. This is especially true among conservative Christians who believe that it is a sin for women to wear pants. This belief is based on several reasons, the main ones being:

1. **It is biblically wrong**
2. **It is immodest**

The focus of this study is to look in-depth into the validity of these reasons and come to a conclusion using the Bible and history.

Let's begin by looking at the Bible and the arguments brought forward on this subject.

The teaching that it is biblically wrong for women to wear pants is primarily based on one verse; Deuteronomy 22:5 "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."

This verse is widely understood to say that men are to wear pants and women skirts. Although the verse doesn't use those exact words, it does make the point that there is to be a distinction in clothing of men and women; but before we dig deeper into this passage let's go back to the beginning and see what kind of clothing God gave to mankind.

Did Adam and Eve Wear Clothes in Eden?

Genesis 2:25: "And they were both naked, the man and his wife, and were not ashamed."

This verse leaves us with the impression that before sin Adam and Eve didn't wear any type of clothing, but we know that that was not the case; because, first of all after they sinned Adam and Eve realized that they had both lost something which they before possessed. Secondly, in the new earth or Eden restored we will not be naked; the book of Revelation tells us that the redeemed will wear white robes. Revelation 7:9, 13, 14.

Using the principle that God declares the end from the beginning, we have a reason to believe that Adam and Eve wore some kind of robes or coverings in Eden, just like we will when we are restored.

"... The sinless pair wore no artificial garments; they were clothed with a covering of light and

glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them". *PP*, 45.3

It is important to note these first God-given garments and their characteristics, specifically the fact that both Adam and Eve received one. God clothed them equally, not one more than another. This parable becomes even more beautiful when we think of the robes of light as symbolizing Christ righteousness and the fact that they were evenly covered.

When Adam and Eve lost their robes of light, God again provided them clothing, this time with coats of skin. Genesis 3:21

We do not know what these garments looked like, yet we see that both Adam and Eve wore the same type of clothing whether it was robes of light or coats of skin. After sin, robes were the main type of clothing and they continued to be worn by both men and women until well past the time of Christ. It was not until nomadic horse-riding tribes developed pants out of necessity that they began to be worn. In the garment's early history, women were there wearing pants right alongside men. It was only later on that they became designated as men's clothing.

History of Pants

Trousers or pants first appeared and persisted because they were practical. They protected the legs and kept the wearer covered up, while still allowing for easy movement.

Extensive studies of the Greeks and their attitude toward the Scythians, a term the Greeks used to describe what were really numerous nomadic, horse-riding tribes that spread across Eurasia and likely the inventors of pants, reveal that the Scythians appear to have devised them out of necessity for a life spent on horseback. Evidence indicates that both women and men may have donned them. Greek writings refer to Scythian women wearing pants, as do numerous paintings on vases.

The Greeks thought pants were bizarre, and they derided them as "multi-colored bags" or "sacks" for the legs. The Greeks wore a wrapped garment, the chiton, and viewed the wearing of trousers as something done by foreigners and females.

The Greeks never adopted trousers themselves but the Persians did, and by the 5th and 6th centuries, despite their initial resistance, the Romans had as well.

In the Roman world, the toga was the typical wrap garment for men on formal occasions. Casual wear consisted of a tunic. Earlier members of the military didn't wear trousers, seeing them as effeminate like their Greek predecessors, however, the combination of being defeated by the trouser wearing Teutons, continued northern exploration, and increased usage of cavalry led to their usage. The spread of the Romans also helped in spreading trousers throughout much of the areas where they conquered.

After pants were accepted by the Romans, they became a more standard mode of dress across the Western world. As centuries went on it became those who did not wear pants who stood out, such as the Scottish soldiers who wore kilts into battle into the 20th century. Even as in previous civilizations pants had served as a designator of completing a specific task; for the upper class of later Western civilization they served to show modernity and how the wearer fits the mold of masculinity by being prepared to carry out physical activities and not be constrained by tight clothing or billowing robes.

Pants gradually came to be seen as men's clothing and were off limits to women. Up till 1940 women could still be arrested for wearing pants in public. The notion that pants are masculine and skirts are feminine is much newer than most of us think. The demarcation between trousers for men and skirts for women wasn't actually completely set in stone until around the 19th century.

Where did this thinking come from? What makes pants men's clothes and skirts women's clothes? This conclusion has been formed by society and enforced through a misreading of inspiration, specifically Deuteronomy 22:5.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."

This verse is said to mean that men are to wear pants and women are to wear skirts but the time and context of when this verse was written is failed to be taken into account. When Moses wrote the book of Deuteronomy men and women were both wearing robes; they wore the same type of clothing.

The other argument against women wearing pants is that they are not modest. In that case pants are not modest for men either because God did not clothe Adam and Eve differently based on their shape. Before sin Adam and Eve both wore robes of light; after sin God gave them coats of skin. He clothed them the same-modestly. Pants can be worn modestly or immodestly, just like skirts.

What we do understand from Deuteronomy 22:5 is that though men and women are wearing the same thing yet there is to be a distinction between them. In that time there were robes for men and women, today there are pants for men and pants for women.

Pants verses skirts has become an issue of inequality today, the fact that women are held to a type of clothing that men have long since laid aside is not right, but for men to go back to wearing robes today would be too radical a step for the (western) society in which we live. Ellen White speaks against drawing attention to ourselves as gazing stocks. This would only hinder the work of the gospel. As Christians today we can demonstrate our belief in equality by letting go of our misunderstanding on this subject and giving women the freedom to wear pants especially since there is nothing prohibiting them from doing so.

What does Ellen White say about Pants?

In the 1800's women's clothing was restricting and very unhealthful. Women were slaves of fashion and very limited in their usefulness. The lord gave Ellen White a dress pattern that would improve the health and mobility of the wearer in her time.

"The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. **The result was that the objectionable features, the pants were left off.** The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things that made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. **We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over the subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, *appropriate for this age*, and let not the dress question fill the mind...."** 5MR, 404.4

The Reform dress was made up of a shorter skirt with pants underneath. Some may try to use this as proof that pants by themselves are not modest and that Ellen White's instruction is that women should wear skirts over their pants, but the problem was society not the pants, it is clear to see by the women's reaction to the reform dress that if the teaching that women could wear pants was introduced in her day it

would have been utterly rejected. For women to just wear pants in EW's day it would not have been appropriate for that age. For that society, any type of pants worn by a woman was seen as an under garment. They were already having a hard enough time wearing the reform dress with just a little bit of the pants showing.

In the following quote Ellen White defends the modesty of pant:

"We advocate that the limbs of women should not be exposed, but sensibly, neatly, and comfortably, clad. Is this immodest? **Many say they have no objections to the length of the dress, but they could never put on the pants.**

"They do not blush to witness the exposure of the almost naked limbs. **But the limbs thoroughly dressed with warm pants shock their modesty. Such opposition to the pants, which are positively modest, and which protect the limbs from exposure and chilliness, should be supported by sensible reason.** Many say, Oh! the pants look so singular! Everybody stares, and women nudge one another, and look so comical, and some laugh outright. Weighty reasons, these! It is not among the possibilities to get up anything so deforming and uncomfortable as the hump fashion places on the backs of women. This, and the looped, puffed, and ruffled overskirts are devoid of taste and beauty. But these things are tolerated because they are fashionable. How could these slaves of such

hideous fashions reasonably laugh at any manner of dress they should behold? Our work shall be, by the grace of God, to preserve simplicity of dress, and stand with moral independence in defiance of fashions that have no regard for natural beauty or physical law." *RH* May 1, 1872 par. 3,4

Today, for a woman to wear modest pants is not a sin but instead another important step in the progression of equality. One of the biggest things people have against pants is that they are not modest because for the most part all they see is pants being worn immodestly. One thing we need to remember is that even though the instruction given for each dispensation is based on the circumstances at that time, the principles are for all dispensations. Therefore, the principle of modesty remains.

What are the Biblical principles of modesty? We can determine that by observing God's original clothing for mankind= robes. The main characteristics of robes is that they are loose fitting and do not reveal the form. This understanding, along with the additional principles laid out in the spirit of prophecy should guide us when considering the question, what are modest pants? All the principles in inspiration can be summed up with three words; **Modesty, health, and practicality.** If we apply these principles to all our clothing, whether we wear skirts or pants we will be in harmony with the Lord's design for us. – RC



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)

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *LS*, 196

Looking at the Whole Truth

Stephen Pierce, as early as 1857, dealt with the topic of what law Paul meant in Galatians (e.g., Gal. 3:19). His position on this subject (which occupied apparently quite a bit of his writing and travel) foreshadowed one of the issues that came to a head at Minneapolis in 1888. He also pointed the fledgling church in a helpful direction that we still desperately need to pursue in dealing with “either-or” issues.

Extracts of his comments in the October 3, 1857 issue of the *Review and Herald* (Vol. x. No. 23) will help to introduce some reflections of a general nature that speak to us today. In reference to Galatians 3, he says,

“Some will here ask, if in verse 19 the Moral Law is not referred to; and others if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation as a

whole, it was added.” And after quoting Gal. 5:3, he notes, “The phrase, whole law, is proof in itself what law is referred to. Whole law, means all law that had ever been given.”

While his handling of other aspects of Paul’s message had not yet reached the more mature understandings that the church was confronted with corporately in the 1888 experience (and confirmed by the testimony of Jesus), his pointed comments above reflect on the need we have to see how truth deals with the whole picture and not just separate, disjointed parts. Scripture has multiple, explicit cases of the wholeness of what God has made. If we are willing to let our understanding of reality be molded by the Word, we will see how God has put things together. There are often two parts to what He has created. Each must be understood in its proper role, but never divorced from the other. For examples, consider:

1. Body (dust of the ground) and spirit (breath of life) (Gen. 2:7; James 2:26)
2. Man and woman (Gen. 2:24; Matt. 19:5, 6)

3. Faith and works (James 2:17, 26; Gal. 5:6)
4. Justice and mercy (Ps. 89:14)
5. Love to God and love to man (Luke 10:27; 1 John 4:20)
6. Jew and Gentile, rich and poor, free and bond (and any other parts into which our human walls of partition may have divided God's whole) (Prov. 22:2; Gal. 3:28)

Our dualistic tendencies (to split things up into two) lead us to emphasize one or the other of these dimensions of reality, even to the total exclusion of one. We deeply need the holistic view of Scripture, with the beautiful and symmetrical picture it paints of the whole with its God-created parts functioning in their God-ordained ways.

But just as truly as there is a need to keep together what God has joined, so we must understand the need to keep separate what God never intended together. In our desire for the wholeness of what He has made, we must not run to the extreme of thinking that everything fits together. The devil is just as interested in joining together what God says must stay apart as he is in separating what God has united. Some examples of these are:

1. Good and evil (Gen. 2:17)
2. Believers and unbelievers, righteousness and unrighteousness, light and darkness, Christ and Belial, temple of God and idol (2Cor. 6:14-16)
3. Truth and error (1 John 4:6) (cf. 5T, 389)
4. God's people and the "strange woman" (Prov. 5:20; 6:24; 7:5) (Let us realize that this illicit union or fornication is primarily the spiritual adultery that describes sin from its beginning to the end; cf. Rev. 14:8; 17:4)
5. All "abominations" in Scripture describe things that don't fit; they were never intended to be, and their end is to make desolate what God has created for good.

May we accept the grace God has freely given to discern and experience more and more the wholeness of what He has put together, purified of the pollution which is the distortion of the devil, until that day when He Himself will dwell with us and all that has to do with sin will be forever separated from us. (Rev. 21:3,4)

Stephen Pierce mentioned in the Spirit of Prophecy

Ellen White's testimony to his life in 1864 was, "Brethren in Vermont have overlooked the moral worth of men like the Brethren Bourdeau, Pierce, and Stone, who have a depth of experience and whose influence has been such as to gain the confidence of the community.

Their industrious and consistent lives have made them daily, living preachers, and their labors have removed a great amount of prejudice and have gathered and built up. Yet brethren

have not appreciated the labor of these men, while they have been pleased with that of some who will not bear to be tested and proved, and who can show but little fruit of their labor." 1T, 449

Then, in 1871 she wrote, "The prosperity of the cause of God in Minnesota is due more to the labors of Brother Pierce than to your own efforts. His labors have been a special blessing to that state. He is a man of tender conscience. The fear of God is before him. Infirmities have

weighed heavily upon him, and this has led him to question whether he was in the way of his duty and to fear that God was not favoring his efforts. God loves Brother Pierce. He has but little self-esteem, and he fears and doubts and dreads labor; for the thought is constantly upon his mind that he is not worthy or capable to help others. If he would overcome timidity and possess more confidence that God would be with him and strengthen him he would be much more happy and a greater blessing to others. In the life of Brother Pierce there has been a failure to read character. He believed others to be as honest as himself, and in some cases has been deceived. He has not the discernment that some have....

In his age and feebleness Brother Pierce may be imposed upon, yet all should esteem him highly for his work's sake. He commands the

love and tenderest sympathy of his brethren, for he is a conscientious, God-fearing man.

“God loves Sister Pierce. She is one of the timid, fearing ones, conscientious in the performance of her duty; and she will receive a reward when Jesus comes if she is faithful to the end. She has not made a display of her virtues, she has been retiring, one of the more silent ones; yet her life has been useful; she has blessed many by her influence. Sister Pierce has not much self-esteem and self-confidence. She has many fears, yet does not come under the head of the fearful and unbelieving, who will find no place in the kingdom of God.... Those who possess the qualifications here enumerated {in the Sermon on the Mount} will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality in His kingdom.” 2T, 629-631

God is Love (1 John 4:16)

by Elder Stephen Pierce 1804-1883

Perhaps there is no plain, simple expression of Scripture more difficult to understand than this. If God is infinite in each of his attributes, why does not Inspiration say, God is goodness; God is justice; or God is mercy, as well as, God is love. But no such expressions are found. Therefore, we conclude that love is the source from which all other divine characteristics originate, or the foundation of them all, although there are other attributes not necessarily connected with it; as wisdom, knowledge, power, etc. From a variety of scriptures it is evident that all goodness in finite beings proceeds from love. “Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.” Rom. 13:10. Therefore love must be the source of all goodness.

If further evidence is required, we refer the reader to the two great commandments enjoining upon us the duty of loving God with all

the heart and our neighbor as ourselves, upon which hang all the law and the prophets (Matt. 22:37-40); also to the saying of the wise man, “Fear God, and keep his commandments; for this is the whole duty of man.” Eccl. 12:13. No further evidence is necessary to show that all good acts of created beings proceed from love. How, then, can it be otherwise with the acts of the Creator? The execution of justice upon the sinner may not originate directly in love to the offender upon whom it is to be executed; but it proceeds from a universal love of all, or more especially a love of right or impartiality. From it originates also pity or compassion. It is that from which springs the attribute of mercy, so necessary in the salvation of lost men.

Then if all other excellent moral principles originate from love, it is far greater than any other which human beings can possess (1 Cor. 13), it

being perfection itself, – “the bond of perfectness.” Col. 3:14. Hence we clearly see the force of the expression, “God is love,” in its infinite magnitude; for love is the leading characteristic of an infinite being.

The love of God extends to all his creatures. We learn from his word that his parental love, or guardian care, is over all that have life. Even the fishes of the sea are the beneficiaries of divine Providence. (Psalm 104:25-28 quoted)...

He loves and cares for a lost world of human intelligences. “God so loved the world [a race of rebel sinners], that he gave his only begotten Son [the darling object of his affections], that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. “For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5:7,8. “Greater love hath no man than this, that a man lay down his life for his friends;” but Jesus died for his enemies, to rescue them from eternal destruction. Not for a part merely; he tasted death for every man. Heb. 2:9. The invitation is universal. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. 45:22. The gospel of Christ, which is the richest production of this excellent characteristic, is called “the mystery of God.” 1 Tim. 3:16; Rev. 10:7. The gospel will soon be finished, but that love which devised and achieved it will ever remain a mystery to angels and men. Here is a miracle of love which caused all unfallen created beings to marvel, which even the angels desire to look into. 1 Pet. 1:12.

We understand by the language of John 3:16 that Christ’s love for sinners is inexpressible; but his love for his people is inconceivable. It “passeth knowledge.” Eph. 3:19.

It is so deep and boundless that the wisdom of all created beings can never fathom or comprehend it.

God is Love

His love for his people is also everlasting. I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jer. 31:3. Jesus says, “No man can come to me, except the Father which hath sent me draw him.” And this is the way they are drawn: The Holy Spirit shows the sinner something of his lost condition, and something of what God is willing to do for him; and thus wins him back to his allegiance to God.

God loves backsliders, though they are in a worse condition than that of the sinner who never was converted. But when an individual, a church, or a nation refuses mercy, though the Lord sends to them by his messengers, rising up betimes and sending, because he has compassion on his people (2 Chron. 36:15), when all has been done that infinite wisdom and goodness can devise, and the sinner will not turn from his evil ways, there is no remedy, and justice must take its course. But even then the loving heart of our Heavenly Father yearns over the lost one. Listen to the words of Inspiration: “How shall I give thee up, Ephraim? How shall I deliver thee, Israel? [i.e., to the tormentors.] How shall I make thee as Admah? How shall I set thee as Zeboim? [Admah and Zeboim were destroyed with Sodom and Gomorrah. Deut. 29:23.] Mine heart is turned within me, my repentings are kindled together.” Hosea 11:8

The tender mercy and loving-kindness of the great heart of Love are further expressed in the following pathetic lament over his backslidden people: “I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.” Jer. 12:7. Such compassion might a tender parent manifest toward a reckless son, who, guilty of capital crime, has been sentenced to punishment. Read the words of Jesus, as he wept over Jerusalem: “O Jerusalem,, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as

a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.... Why will they resist the pleadings of the Spirit of God till even infinite resources are exhausted, and the Great Vinedresser exclaims, "What could have been done more to my vineyard, than I have not done in it?"

Though infinite justice is found in the embodiment of the divine perfections, the execution of it upon the wicked, is to the Lord, a strange work. "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Job 31:3. "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21. Then this act is so inconsonant with the divine predilections, that it is called "his strange work," "his strange act." "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Eze. 33:11. [RH, May 6, 1880, p. 293. (Concluded the following week, excerpts of which are below.)]

...It has been stated that God's love extends to all created beings. Many may consider this an erroneous assertion, supposing that there is no divine commiseration or pity exercised toward the fallen angels.... But let us see if we cannot find something in the Bible quite different from this. The prophet says (Eze. 28:12), "Son of man, take up a lamentation upon the king of Tyrus."... Now the description given of him, and also his residence, which was "in Eden the garden of God," where every precious

stone was his covering, and he was the anointed cherub, could not possibly apply to any human being. We are therefore forced to the conclusion that reference is here made to Satan, the prince of devils. But why called the king of Tyrus, rather than the king of any other place? Because Tyrus means strength. Dr. Clarke says, "Every proper name in the Bible has a signification." Hence king of strength would signify that he was the strongest created being.

Mark the language. It is not, Son of man, take up a railing, a reproach, or even the mildest censure, upon the one who is the instigator of sin, who led angels and men to ruin, and who is the cause of all the misery and death that ever has existed or ever will exist.... Take up a lamentation, and mourn that one so high should fall so low; that one so noble should become so infamous; that one so wise should become supremely foolish; that one so perfect in character should become inexpressibly vile.... Weep over him with emotions of commiseration and grief.... Here is a manifestation of such loving pity...[,] such perfection of character as human imagination has never been able to reach.... We here come back to the great fountain from which flow streams of exhaustless blessings to everything that has life.

What shall we withhold from a God, who, though terrible in judgment, is infinite in love and compassion? How shall we make suitable returns for all his beneficence to us? Let us ardently aspire after the highest attainment in the heavenly characteristic – love.

[written from Mt. Pleasant, Iowa. RH, May 13, 1880, p. 309.]

Hesitant Helpful

Stephen Pierce

Born in Cavendish, Vermont, in 1804, Stephen Pierce was led by God step by step to have a part as one of the leading pioneers in the early years of the Seventh-day Adventist Church. Growing up in Vermont, he became acquainted with Almira Tarbell, daughter of Oliver Tarbell, Esq., who was also born in Cavendish, November 22, 1806. She joined the Baptist Church in 1831, and after their marriage, they continued members of the Baptist Church. He believed the Millerite view of Christ's literal second coming, and took part with James and Ellen White and Joseph Bates in the Sabbath Conferences of 1848-1850 in trying to come to an understanding of truth.

In 1851, Ellen White wrote a letter to „Dear Brother Pierce“ with some counsel of encouragement and that he should not follow his feelings or be too exclusive.

“I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now, if it had not been for this, Brother Pierce might have been more useful than he has been. All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [thinking] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying and plow your way through the darkness. Look away to Jesus; depend in Him entirely. You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You

have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls. Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new.... Brother Pierce, you have been silent too much; too much shut up with yourself... your gift is needed.” *MR*, No. 1339

Early in 1852 Stephen and Almira Pierce took their stand on present truth. He stated, “We were then members of the Baptist Church, in a backslidden state, into which we had fallen, for the reason, that we did not receive our portion of meat in due season, and could find no truth applicable to the time, except 2 Tim. 3:1-5, hence, you will see, we were not in the second angel's message. Still, for these seven years, to us there has not been a more palpable truth, than that the churches had fallen. But what that gloomy condition of things did portend, we found no means to know, except the scripture above quoted: or by what means to extricate ourselves we could not tell, till mercy came by the present truth. I was led to investigate, and I feel somewhat happy in the reflection that my mind was thus led to see whether these things were so.” *RH*, Vol.3, Jan. 20, 1853, p. 143. He went on to express his gratitude for what the Lord had done for him and his family in sending them this last message of mercy to their doubting and despondent minds.

Almira had for many years had occasional seasons of hopeless despair, and a climax of darkness had settled on her after they had embraced the Sabbath. In 1852, when the Whites made an Eastern tour, including Vermont, Ellen became acquainted with Sister Pierce at Wolcott. “My heart was drawn out in sympathy

and love for her, for I had been in a similar state of mind.” Again, Brother and Sister Pierce were present at Panton, Vermont, where the Lord revealed Himself to Sister White in vision, and a comforting message was given her for Sister Pierce. *2SP*, pp 169-171 gives their statements of her condition and the help Sister White was to her after the Lord had “perfectly instructed her what to do”, and from that time she was in a great measure happily changed. She was able to sleep undisturbed, and did not hesitate from attending meetings, but was able to do her work. Her husband stated, “I believe this favorable change in her condition at that time to be exclusively the effect of the visions given.... Truly I have since believed there was occasion for gratitude that this gift is in the church.” In his letter in the *Review and Herald* given above, his heart is overflowing: “I am scarcely able to express my thanks for what the Lord has done of late for my dear companion, who for many years has waded in darkness, and recently for some months in despondency or despair, but now is restored in a good measure to that peace, which a love for God’s law imparts, and that hope which the faith of Jesus inspires. Hallelujah to God!”

From 1863 to 1865 Stephen Pierce was president of the Vermont Conference, and in the late summer of 1865, he moved to Minnesota. Recommended by the General Conference Committee to the churches there as being faithful and efficient, he served as president of the Minnesota Conference from 1865 to 1870. He was also a corresponding editor of the *Review and Herald*, listed as such on its front page from December 4, 1855, to May 28, 1861.

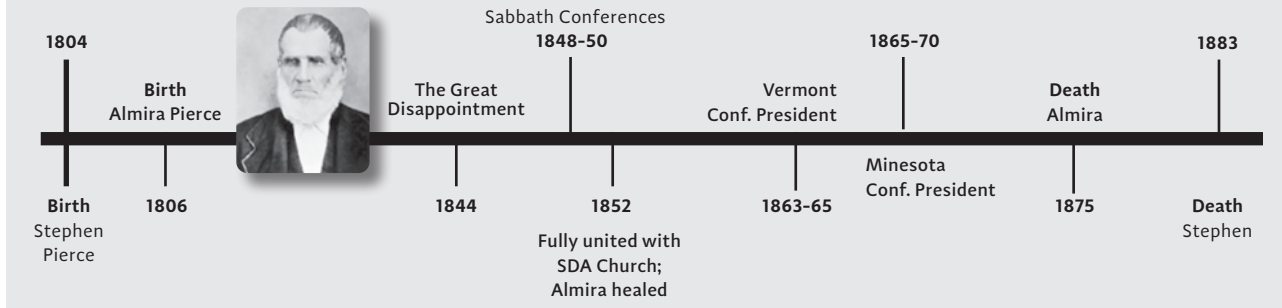
He later moved to Iowa, where Almira died September 26, 1875 of “congestive chill fever”, at 68 years of age. Her obituary by George Butler read, “Sister Pierce was an excellent woman, a lover of truth and righteousness, one who would not do a wrong knowingly for anything. She feared God greatly through her whole Christian life, and we cannot doubt but that like Mr. Fearing, in Bunyan’s *Pilgrim’s Progress*, she will triumphantly enter through the gates into the city. ‘Blessed are the poor in spirit; for theirs is the kingdom of Heaven.’” *RH*, Jan. 13, 1876, p. 15.

After moving to South Dakota, Stephen Pierce died 8 years later of typho-malarial fever at the age of 79. His obituary in the *RH*, October 9, 1883, stated:

“He was a man of deep and genuine piety, possessing at the same time much of the precious grace of humility. The Bible was his study and delight, and he was an able expositor of its truths, seeming to have a clear understanding of many of its parts ‘which are hard to be understood.’

“Bro. Pierce was ever a friend of the poor and suffering; and while he made few claims for himself, he was thoughtful of the comfort and convenience of others. His last sickness was borne with much patience, and he earnestly desired to have death come that he might be at rest. God has spoken by His Spirit that Bro. Pierce was a man of fine conscience, and the fear of the Lord has been before him. Yet at times he doubted, and feared he was not accepted of God. We have good reason to believe he will come forth at the first resurrection and share in the triumph of God’s people.”

Stephen Pierce Time Line



Worldly and Heavenly Interests Contrasted

Stephen Pierce

Worldly men may tell us of the friendship of great men: but we will tell them of the friendship of One that sticketh closer than a brother.

They may tell us of the love of dignified associates: we will tell them of the matchless depths of a Saviour's love.

They may tell us of the wealth of splendid cities here: we will tell them of a city, the streets of which, are pure gold, like unto transparent glass. And if they have a taste for costly gems and pearls, we will show them that the walls of that city are built of jasper and its foundation garnished with all manner of precious stones, and the twelve stupendous gates each of one solid pearl.

They may tell us of the honors of men; we will tell them of the honor which comes from God only. Jesus says "If any man will serve me, him will my Father honor." Who, oh! who, can estimate or describe that honor?

They may tell us even of crowns, scepters and thrones, without any certainty of being secure for a day: we will tell them of One on whose

head are many crowns, whose scepter sways the universe, and whose throne has rainbow beauties all about it, in sight like unto an emerald. And those who are nearest that throne, are they who are redeemed by the blood of the Lamb; while all the holy angels stand back in the rear ranks; and if they aspire after these crowns, scepters, and thrones, we will inform them what course to pursue in this life in order to become kings and priests to God and reign on the earth, not for days nor months nor years; but for a long eternity, when the righteous shall shine forth as the sun in the kingdom of our Father, and shall die no more.

They may tell us of realms more genial on account of the more efficient rays of nature's sun: we will tell them of a realm that has no need of the sun nor of the moon; for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. Oh! who would not have such possessions as these? *RH*, Sept. 26, 1871, p. 117

Father Pierce at the Sabbath Conferences

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, 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. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with

power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, and I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” *ISM*, 206

Elder Pierce on Wisdom

Excerpts from *Review and Herald*, Oct. 13, 1868, pp 201-3.

...“Wisdom is the principal thing, therefore get wisdom.” If it were anything of an earthly nature, inspiration would not call it the principal thing; nor would the Spirit of the Lord enjoin upon us so imperatively to get it. Hence we conclude rather that it is the pearl of great price, which when a man has found, he goes and sells all that he has, and buys it. Many have done this, and even given their lives in addition to all else, to obtain the inestimable treasure.

And here we will try to present some of its winning attractions and excellent qualities.

1. The pleasantness of her paths... Prov. 3:17 ...
2. Her protection... Prov. 4:6 ...
3. The near relation she sustains to those who choose her ways... Prov. 7:4 ...
4. The righteousness of her principles... Prov. 8:6-8 ...
5. Her affectionate call to the children of men... Prov. 8:1- 5 ...
6. What she does for those who love and seek her... Prov. 8:17 ...
7. Her bestowments... Prov. 8:34,35 ...
8. How shall this heavenly wisdom be obtained?...Prov. 2:1-6 ... By seeking for it [,] we should cherish a love for it, and seek without delay in order to obtain it [;] purchase it...[,] obtained by prayer. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. Oh! that we poor Laodiceans may lay all these to heart, and move forward with such a commendable zeal that we shall obtain the blessing. Amen.

RECIPE

Golden Flax Bread

- 3 cups water
- 2 1/2 teaspoons yeast
- 1 Tablespoon maple syrup
- 1 Tablespoon oil
- 1 Tablespoon salt
- 1/2 cup ground flaxseed
- 6-7 cups flour

Mix together water, yeast and maple syrup. Let sit 5 minutes. Add the remaining ingredients and knead until mixed but still a little sticky.

Let dough rise in oiled bowl for 1 hour.

Punch down and let rise again for 30 minutes.

Form into 2 loaves.

Bake 400° C – 20 minutes

Lower temperature to 350° and bake for another 25 min.



Annie R. Smith - Poem

Annie Smith (1828-1855) was a Seventh-day Adventist pioneer, and the sister of Uriah Smith



Love Not the World

Love not the world, trust not its joys ; uncertain is their stay ;
 Its treasures I've so highly prized, on wings have flown away.
 Its riches I would not recall, their loss would not deplore ;
 Content I'll be if but my Lord salvation's joys restore.
 Nature inclines us all to seek, a rich and grand career;
 Undue attachment will but make our losses more severe.
 Hardly we know how much we love our friends and things below,
 Till called to see them one by one from our possession go.
 How often then the stricken heart deplores no comfort left,
 Forgetting we have blessings still, of which we're not bereft.
 Let houses, lands and splendor go, surroundings all upset,
 If home is where we've friends to love, and friends to love us yet.
 With such a home, no matter where, how unadorned the place,
 If but my Lord's, he'll visit there, and with his presence grace.
 Thus consecrated to the Lord, his glory will be there.
 How blest the place where oft is heard the voice of praise and prayer.
 Be I but meet for such a place, where angels camp around,
 Where truth and duty are proclaimed, and works of love abound.
 The poor and friendless there resort and find their wants supplied,
 No lack whose trust is in the Lord ; for such he will provide.
 There all of every name and race, in need of friendly aid,
 Find equal welcome to the board where no distinction's
 made Thus treasures are laid up above, where endless life is given ;
 They who are rich in works of love, may hope for rest in Heaven.