

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. - Matthew 24.14

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True Counterfeit

Christian Character

{Review & Herald, December 8, 1891}

Without Christ they can do nothing! Those who do not gather with him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed.

Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God. A conscientious discharge of duty, Christ-like sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power. You must respect your own faith in order successfully to introduce it to others. By example as well as precept, you

must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God.

Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world.

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BOM MISSION

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

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

Upcoming Events

2nd-10th Aug

Kakuma

Camp Meeting

30th-7th Oct

Kaimosi

Camp Meeting

Aug

Kisii

Camp Meeting

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THE US CONSTITUTION – PROTESTANTISM
(PART TWO)

Main Article

Robert Kariuki

The Establishment of Rhode Island.

In our last article, we tried to look at the foundation of the principle of Protestantism. This took us to the history of the Protest of the Princes in 1529, where a group of German princes (governors) protested against the involvement of the state in religious matters, and asserted that “in matters of conscience, the majority have no power”. This Protest became the foundation of Protestantism as we know it – establishing its most fundamental principle. The aim of the article was to show that Protestantism, as it relates to the principle that inspiration declares to be the foundation upon which the constitution is established, does not relate to the “Protestant churches” and their various belief systems, but to a legal principle.

In this article, an effort will be put to further elaborate that Protestantism as a founding constitutional principle relates to a civil rather than a religious doctrine.

The Pilgrim Fathers.

After the reformation of the 16th century, many communities and nations in Europe embraced various forms of Protestantism. One important country that came to be the foremost champion of Protestantism was England. England through the labors of various men including John Wycliffe, Tyndale, had had the precious opportunity to acquaint itself with the principles of Protestantism – both religious and political. It would be the first country to renounce papal authority in both political (political issues were the primary dispute) and religious matters in Europe in the reign of King Henry VIII in 1527. This would lead to the establishment of the Church of England – which rejected the authority of the pope and in his place recognized the King as its leader.

But the church of England still possessed within its theology and rites many things that were borrowed and closely resembled those of the Catholic church. The interaction between church and state was no different from that practiced under papal territory. While renouncing papalism by words, their actions were a complete match. This, therefore, led to the rise of a movement within the church of England that advocated for the complete separation from Rome, in practice

and doctrine. This group came to be known as the Puritans. They desired to purify their church from anything that bridged the gap between them and the Roman Church.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs “tended to bridge over the chasm between Rome and the Reformation” (Martyn, volume 5, page 22), was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered and to which they had no disposition to return. They reasoned that God has in His word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined. {GC 289.2}

The involvement of the civil authorities in enforcing religion was another papal error they abhorred. To this, they stood in opposition

Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English Church as monuments of idolatry, and they could not in conscience unite in her worship. But the church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law, and unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death. {GC 290.1}

Their zeal in this endeavor led them to be marked and persecuted by the conservative within the church of England, and at length, they were banished by a royal decree. This banishment from England marked the beginning of their pilgrimage in such for a land that would afford them both religious and civil liberties. Their first settlement was in the Netherlands (Holland).

At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans “conform, or . . . harrÿ them out of the



land, or else worse.”--George Bancroft, *History of the United States of America*, pt. 1, ch. 12, par. 6. Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, “England was ceasing forever to be a habitable place.”--J. G. Palfrey, *History of New England*, ch. 3, par. 43. Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic. {GC 290.2}

Through the leadings and providence of God, however, their eyes were directed beyond the seas and oceans, to a new world where they had the real prospect of establishing a government that would guarantee to them and their descendants a heritage of civil and religious liberties. Thus the Puritans again turned their pilgrimage towards the shores of America.

In the midst of exile and hardship their love and faith waxed strong. They trusted the Lord’s promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. And when God’s hand seemed pointing them across the sea, to a land where they might found for themselves a state, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of providence. {GC 291.1}

They sailed to America with a desire to have a place where they could practice their religious beliefs – as God would open and convict them, without fear of persecution and censure. They sought a place where they could follow the advancing light that God would graciously grant them, something which conservative Europe – both Catholic and Protestant, had denied them. The words of their pastor as they left the shores of Holland are a testament to this fact.

“For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though

*they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.”--D. Neal, *History of the Puritans*, vol. 1, p. 269. {GC 292.1}*

“Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once.”--Martyn, vol. 5, pp. 70, 71. {GC 292.2}

Desire to have the liberty of conscience, both in religious and civil matters inspired the pilgrim fathers to brace the perils of their sail to America. By a solemn covenant they had bound themselves to protect this right.

Intolerance in America.

With the strong convictions that inspired the pilgrim fathers as they set sail for America, the record of the intolerance they unleashed against those who did not hold similar religious convictions is but sad. The states and colonies that they established along the East Coast were demographically composed of people who were of the Puritan faith. To create a moral society, the majority made laws that only allowed Puritans only to participate in civil matters. **Membership and attendance to the church were made a test on your eligibility to hold a civil office.** This was quite monumental since the state did not only require religious affiliation, but also sought to regulate and enforce devotion to the religious bodies by spying on your attendance and contribution in church.

*It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God’s blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious liberty. **The freedom which they sacrificed so***



much to secure for themselves, they were not equally ready to grant to others. “Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith.”--*Ibid.*, vol. 5, p. 297. **The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors.** While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: “It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics.”--*Ibid.*, vol. 5, p. 335. **The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result --persecution.** {GC 292.3}

These actions of the pilgrim fathers left a rather sad imprint on the history of America. At the very beginning, church and state were united and persecution to those who did not comply was unleashed. Not only was religion a requirement for participation in civil matters, but religion was enforced through state machinery. People were unwillingly made to attend church services.

Attendance at the services of the established church was required under a penalty of fine or imprisonment. {GC 294.1}

Rodger Williams.

The wrong cause taken by America was soon to be checked. By Gods providence, a man was raised, who upon arrival in America, sought to awaken the newly forming nation to a consciousness of their actions. He sought to show the contradiction between their earlier professions and current actions. He held them accountable to the beliefs that they held, challenged their opinions and led them to see that their actions were no different from those of

their former persecutors. His lifework and career were to lay that great foundation upon which modern America lays on.

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw --what so few in his time had yet seen--**that this freedom was the inalienable right of all, whatever might be their creed.** He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God’s word had yet been received. **Williams “was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law.”**--Bancroft, pt. 1, ch. 15, par. 16. **He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience.** “The public or the magistrates may decide,” he said, “what is due from man to man; but when they attempt to prescribe a man’s duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion.”--*Martyn*, vol. 5, p. 340. {GC 293.1}

It was Rodger Williams who gave true meaning to the principles that had been voiced first voiced in the Protest of the Princes two centuries before, and which had inspired the pilgrim fathers to leave Europe for America. He not only defined the liberty of conscience as a right but gave more meaning to it by showing that this “freedom was inalienable”. Inalienable to mean that man is inherently endowed with it by his creator, and it is not the office of man to grant but to respect. He taught that it was the office of the civil powers to deal with crime, not the moral conscience. Because of his noble beliefs, he became a target of the conservative class that was bent on upholding the union of church and state.

Rodger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would “subvert the fundamental state



*and government of the country.”--Ibid., pt. 1, ch. 15, par. 10. **He was sentenced to banishment from the colonies, and, finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest.** {GC 294.2}*

Establishment of the Island of Rhode and the Plantations of Providence.

Upon his banishment from the inhabited colonies, Williams wandered through America until he came to a place where he established a state that was guided by his beliefs. The headquarters of this state he called Providence, because of Gods providential leadings in his quest to serve Him in truth. This state is what is today known as Rhode Island and the Plantations of Providence, or simply Rhode Island. Unlike the other colonial states in America, Rhode Island offered the promise to all who seek its shores of respect and dignity for every man regardless of his opinions and equal treatment of men before the law without discrimination of whatever kind. Here all could flock to pursue their religious views in the best ways they knew and wished.

*Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams’s colony was “that every man should have liberty to worship God according to the light of his own conscience.”--Ibid., vol. 5, p. 354. **His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles--civil and religious liberty--became the cornerstones of the American Republic.** {GC 295.1}*

As a beacon of light and a city set on a hill, Rhode Island illuminated the darkness that filled the other colonies of America. Its influence was spread and all the states of America bought his ideals as the guiding principles in their colonies. These ideals would be the motivation upon which the thirteen states would offer their protest to King of England in 1773 and later declare their independence from Britain in 1776. Thomas Jefferson on behalf of the thirteen colonies that united to form the United States of America immortalized this principle in that celebrated document – the Declaration of Independence. The declaration of independence became the

guiding principle when the constitution would later be put together in 1789.

In that grand old document which our forefathers set forth as their bill of rights--the Declaration of Independence--they declared: “We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.” And the Constitution guarantees, in the most explicit terms, the inviolability of conscience: “No religious test shall ever be required as a qualification to any office or public trust under the United States.” “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” {GC 295.2}

“The framers of the Constitution recognized the eternal principle that man’s relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.”--Congressional documents (U.S.A.), serial No. 200, document No. 271. {GC 295.3}

Conclusion

The principle of Protestantism that had been established in the Protest of Princes and later made practical through the establishment of Rhode Island is one that recognizes the liberty of conscience as an inalienable right that can only be regulated by the individual man and the God he chooses. It sets all religious opinions on an equality before the law, preventing any part of society from asserting their views on others however true they hold these to be. In its light, the Godly and the ungodly are equal, the Christian and Muslim can coexist as citizens, the Catholic and Protestant can preach their persuasions. It sets plain the role of the civil government as one to protect the liberties and not to act as arbiter in religious matters.



UNDERSTANDING EZRA 7:9 (PART 2)

Fred Ombati

Introduction

In the previous issue we looked at the historical setting of the book of Ezra. The focus was on the captivity of the children of Israel and the events leading to the captivity. We also tackled three decrees focusing on when they were issued, who issued them, reasons for the decree, and the contents of the decree. In this issue we will deal with the book of Ezra 7:9 in the light of millerite history.

Correct Understanding of the book of Ezra during the great awakening of 1840-1844, helped the Millerites to correctly comprehend the prophecy of the 2300 days. This understanding helped them to explain the disappointment in April 19th 1844 and confidently predict 22nd October 1844 as the time when 2300 days prophecy would terminate.

Overview of The Seven Feasts of Israel:

God introduced the Seven Feasts to the nation of Israel during the time they were encamped at the foot of Mount Sinai. They were called the feasts of the Lord because He Himself instituted them- a fact that made these Feasts hugely important in the Israeli calendar. They were holy convocations that took place at "appointed times".

Although they are referred to in several places in the Bible, only Leviticus 23 lists all seven feasts in chronological order. **Note:** The feasts are celebrated on the same day of the Jewish calendar every year, but since the Jewish year is not the same length as a solar year on the Gregorian calendar used by most of the western world, the date shifts on the Gregorian calendar.

At the time they were given, every single one of the feasts pointed to something incomprehensibly bigger that was yet to come. They were types - symbols of - the first and second coming of the

promised Messiah. In fact, and quite fascinatingly, God's entire plan of salvation for mankind from start to finish, is outlined by these feasts, which were also related to Israel's agricultural seasons. The Spring and Summer Feasts signified the commencement of redemption, while the Fall Feasts signify its culmination.

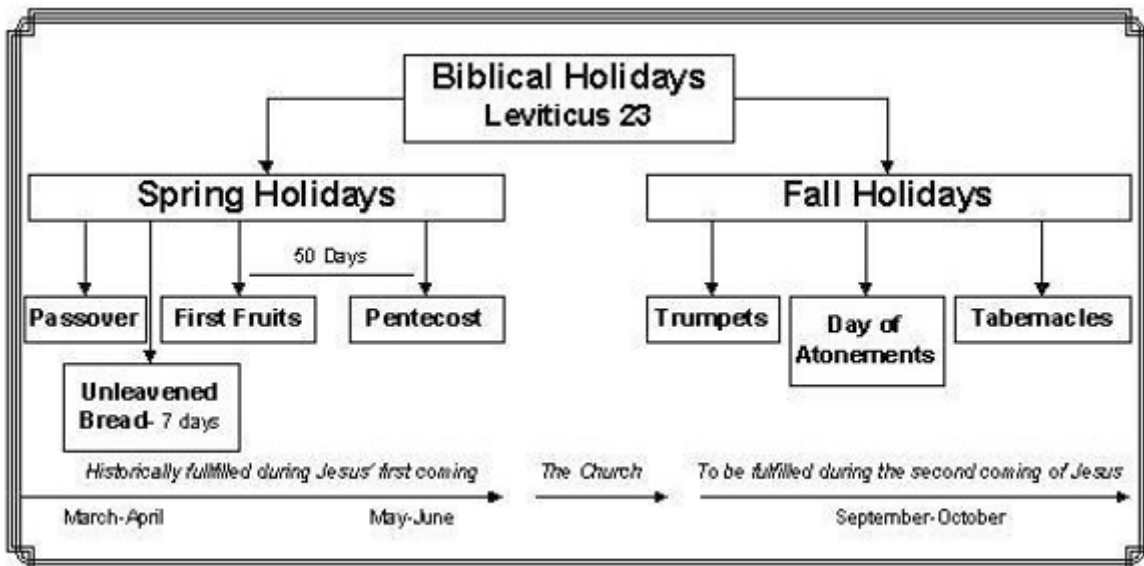
Millerites being good students of prophecy understood Christ during his first advent fulfilled the springs and they preached Christ was to fulfill the autumnal feasts and thus correct understanding of Leviticus 23 was very key.

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

The first three feasts Passover, Unleavened Bread, and First Fruits occur in rapid succession in the spring of the year over a period of eight days. They came to be referred to collectively as "Passover."

The fourth feast, Harvest, occurs fifty days later, at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, Pentecost, a word meaning fifty.

The last three feasts Trumpets, Atonement, and Tabernacles extend over a period of twenty-one days in the fall of the year. They came to be known collectively as *Tabernacles*.





EZRA 7:9

For upon the first [day] of the first month began he to go up from Babylon, and on the first [day] of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

The third decree found in Ezra chapter seven was issued in the year 457 BC in the spring and went into effect on the autumn of the same year

Millerites primary message was based on the scripture passage Daniel 8:14. The book Ezra 7 contained the 3rd decree which was to mark the start of the 2300 which was to end with Second Advent of Christ.

KARAITE AND RABINICAL HEBREW CALENDATIONS

The difference between the two Hebrew calendars boils down to how they answer these two questions:

1. How do we determine the beginning of a new year?
2. How do we determine the beginning of a new month?

The Gregorian calendar

Let's begin by reviewing the Gregorian calendar, which is the one we are all familiar with. The Gregorian calendar is entirely concerned with the passage of the Earth around the Sun. Since it takes about 365 1/4 days for the Earth to go around the Sun, most Gregorian years are 365 days long. However, those 1/4 days do add up after a time, so an extra day is added, usually every 4 years, and we get a year with 366 days. The year 2019 has 365 days, but 2020 will have 366. This extra day every few years keeps the Gregorian year in sync with the seasons. Otherwise, after several centuries, December 25 would fall in the middle of summer, and that, apparently, would be bad. At least in the northern hemisphere.

Lunar Calendars

Both the rabbinical and Karaite calendars are lunar calendars. The months are based on the phases of the moon. It takes about 29 or 30 days for the moon to go around the earth. (The period of time varies throughout the year.) The average lunar month is 29 1/2 days, so 12 lunar months — one lunar year — is 354 days long. That's 11 days less than a solar year, so the lunar year quickly becomes out of phase with the solar year. This presents a problem if you want to keep your spring festivals in the spring and your autumn festivals in the autumn. The Islamic calendar is completely lunar, so the Islamic festivals roam through the seasons. However the Hebrew festivals have an agricultural element, at least historically. During the Passover season, the priest used to present the first sheaves of the barley harvest to God in the Temple. The barley harvest is the spring, so a barley festival in the winter just won't do.

Rabbinical vs. Karaite Solutions

Remember that the lunar year is 354 days long while the solar year is 365 days long. So each year, Passover comes 11 days earlier than the year before. After 3 years, Passover — and the barley festival — would be 33 days earlier. The solution for both the Rabbinical and Karaite calendars is to add a 13th month now and then to eat up those 33 days.

Now we are ready to look at the first distinction between the two calendars. Remember the first question:

1. How do we determine the beginning of a new year?

Both calendars keep their years in sync with the seasons by adding an extra month just before Passover. So, as Passover drifts earlier, it pops a 13th month to whack it back into place. The calendars differ based on how they determine when to add that month. The Rabbinical calendar follows a set routine based on a 19-year cycle. In years 3, 6, 8, 11, 14, 17 and 19 of the cycle, a 13th month is added. This keeps the Hebrew calendar nicely in sync with the seasons. It also helps us to plan Passover picnics, because we know a year ahead of time — in fact, 100 years ahead of time — when Passover will be because we have all those 13th months planned out ahead of time.

The Karaite calendar, however, hearkens back to the agriculture era when the festivals were closely tied to the harvests. Therefore, each year, toward the end of the 12th Hebrew month, there are people who actually tromp through the grain fields in Israel. They investigate the maturity of the barley they find growing and if it is ripe, they judge that spring has arrived, and that Passover can be celebrated the following month. If the barley is not ripe, they report that Passover will be delayed, and Karaites around the world — as well as their followers — add an extra month to their calendars. The result for everyone is that Passover stays in the spring, although you have some people in some years celebrating a month later than others.

The second question, you will recall, has to do with determining the beginning of each month:

2. How do we determine the beginning of a new month?

The solution, for both the Rabbinical and Karaite calendars is to calculate the months based on knowledge of the position of the moon in relation to the sun. The first of the month in each case corresponds to the beginning of the lunar cycle, or new moon. The difference for each is how they define the new moon. In the Rabbinical month, the new moon corresponds to that time when the moon and the sun are together in the sky so that you can't actually see the moon. In the Karaite month, the new moon is a couple of days



later, when the crescent moon can be seen in the west, just above the sun after it sets. The Karaites calculate this astronomical event ahead of time, so like their Rabbinical friends, know ahead of time when their months will begin. There are occasions, however, when the Karaite calculations are inconclusive, and the new month needs to be confirmed by a sighting in Israel. Some Messianics prefer to confirm all new months with a sighting. The result is that the Karaites usually celebrate their holidays a day or two after the corresponding Rabbinical holiday.

The following summarizes the differences between the two calendars:

13th Month:

Rabbinical: Calculated ahead of time

Karaite: Based on the observation of barley

New Month:

Rabbinical: Calculated ahead of time, when moon is not visible

Karaite: Calculated, sometimes confirmed by observation of crescent moon

MILLERITES AND THE TIME SETTING

Millerites time setting was based on understanding the calendation and chronology for them to correctly map the Jews calendar to the Gregorian. They also had to understand when the decree was issued and when into went into effect.

It is important to note that the man William miller was reluctant to give the exact day in which Christ will come. With excitement rising, people began to demand a definite day for the Lord's appearance. Millerites came up with three dates progressively as time was moving.

Miller's predication 21st march 1843- 21st march 1844

Millerites prediction April 19th 1844

Samuels snow prediction 22nd October 1844

MILLER'S PREDICATION 21ST MARCH 1843- 21ST MARCH 1844

Miller was reluctant to be more specific, but in January 1843, he announced that this Hebrew year—March 21, 1843, to March 21, 1844—must see the end of time. But, he pleaded, if the estimate should prove slightly inaccurate, his followers should have faith that their deliverance would come soon, in God's appointed time.

From the beginning of his work Mr. Miller had set no definite date for the advent. His published works spoke of the advent as probable about the year 1843. After the beginning of that year he was pressed for a more definite date. Many began to speculate. Some thought one date probable; others were satisfied that Christ would appear on an entirely different date. In order to correct any wrong impressions, Mr. Miller wrote a letter which was published in the

New York Tribune and widely copied. In this public statement he said he expected the Lord sometime between March 21, 1843, and March 21, 1844, and that he had never set any particular month, day, or hour. The reason Mr. Miller set the date for the year 1843 from March to March instead of from January to December was because the Jewish year began about March 21. Since the prophecies were given to the Hebrews, in a Jewish setting, he accordingly computed the date by the Jewish calendar. In spite of Mr. Miller's view, many set different dates, and considerable confusion resulted, for the public attributed to Mr. Miller the various dates set by impatient individuals. February 10, February 15, and April 14 were the outstanding days of expectation. {1938 END, FOME 43.1}

AS Mr. Miller had always stated the time for the coming of the Lord to be about 1843, **he was now pressed to state the point of time more definitely. He said the Lord would come "some time between the 21st of March, 1843, and March 21, 1844."** Before the close of this memorable year, Conferences were appointed to be held by Brn. Miller, Himes, and others, in the cities of New York, Philadelphia, Baltimore, and Washington, to re-arouse and give the last warning, and if possible wake up and warn the household of Caesar. It was a season of thrilling interest to all who truly loved the Second-advent doctrine. {1868 JB, AJB 276.3}

Miller used the rabbinical calendar to come with the date march 21st and he also relied on the vernal equinox phenomena to identify the start of spring Vernal equinox

Vernal equinox, two moments in the year when the **Sun** is exactly above the **Equator** and day and night are of equal length; also, either of the two points in the sky where the **ecliptic** (the Sun's annual pathway) and the celestial equator intersect. In the Northern Hemisphere the vernal **equinox** falls about March 20 or 21, as the Sun crosses the celestial equator going north. In the Southern Hemisphere the equinox occurs on September 22 or 23, when the Sun moves south across the celestial equator. According to the astronomical definition of the **seasons**, **the vernal equinox also marks the beginning of spring, which lasts until the summer solstice (June 20 or 21 in the Northern Hemisphere, December 21 or 22 in the Southern Hemisphere).**

MILLERITES PREDICTION APRIL 19TH 1844

Millerites came to understand that Miller had made a mistake in using the rabbinical calendar which was purely astronomical.

"The **Karaites**, a sect founded in the 8th century, refused, with some exceptions, to recognize the normative fixed calendar and reintroduced



observation of the New Moon. **Leap years were determined by observing the maturation of the barley crop in Palestine.**

Consequently, Karaites often celebrated the festivals on dates different from those fixed by the rabbis. Later, in medieval times, the Karaites adopted some of the normative calendrical practices, while rejecting others.”{ Encyclopaedia Britannica}

Change from March 21st 1844 to April 19th 1844

Now, if they knew anything respecting the question; or if they had read our writings, they would have known that they were stating nothing but what we have already published. No one has even doubted but that the Rabbinical Jews everywhere observed September as the seventh month; and this we have often given in our paper. But we were obliged to dissent from their time, because they have no regard to the requirements of Moses in reference to the barley harvest, when the Passover is to be kept. The Caraites Jews who conform to the strict letter of the law, therefore are obliged to begin their year one month later, so that their seventh month corresponded with our October. And as they comply with the terms of the law, we adopted their reckoning. {November 27, 1844 JVHe, HST 124.3}

Le Roy Edwin Froom (1954)

“Pressure from opponents forced Miller’s scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation—which pertained to the exact time of the beginning and ending of the ‘Jewish sacred year,’ extending from spring to spring.

“As far back as April, and then in June and December of 1843, and in February of 1844 **months before Miller’s original date expired for the ending of the ‘Jewish year 1843’ at the time of the vernal equinox in 1844-his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. This was that the solution of Daniel’s prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar.**

“They therefore began to shift from Miller’s original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. Early in this period of investigation, a Signs of the Times editorial declared:

“**Now there is a dispute between the Rabbinical, and the Caraites Jews, as to the correct time of commencing the year.** The former [Rabbinical Jews] are scattered all over the world, and cannot observe

the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. **The Caraites Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year.** The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next.’

“**They consequently reckoned that the last day of the Jewish year ‘1843’ would close with the sunset of April 18, 1844. Therefore the first day of the first month (Nisan) of ‘1844,’ true Jewish time, would have as its civil equivalent April 19, though beginning actually with the sunset of April 18. Thus it should read April 18/19.**

“And Himes, writing after the spring equinox in 1844, declared that the real Jewish year ‘1843’ had not yet actually expired:

“After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . **Although the Jewish year has not expired, but extends to the new moon in April,** as we explained in our last, yet our time will be regarded by our opponents as having passed by.’

“**This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation,** to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the ‘new moon of barley harvest’ in Judea, which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year.”{ Le Roy Edwin Froom, *The Prophetic Faith of our Fathers*, volume 4, 795-797.}

HEBREW YEAR 1843, UNDERSTANDING THE FIRST DISAPPOINTMENT

Millerites had done one serious mistake they assumed that the decree Ezra was given went into effect at the beginning of Jews year 457BC but that was not the case because Ezra left on the first month



at the beginning of the year and arrived in Jerusalem on the fifth month of the same year

Calculation of the time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come. {1T 52.2}

It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B.C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." {1T 52.3}

At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine years were allotted to the building of the street and wall, **we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9.** The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844. {1897 UrS, DAR 233.1}

SAMUELS SNOW PREDICTION 22ND OCTOBER 1844

After the disappointment the Millerites did not have explanation neither could they predict another date. They slumbered and slept, until the man Samuel snow came with an explanation and another date that was to awaken the sleeping virgins.

Samuel Snow provided the longed-for kindling that lit the entire movement ablaze and brought it to a heated edge in the summer of 1844. Snow had been converted from infidelity by Miller's messages and was travelling and preaching extensively by 1842. Snow engaged in intensive study of the Mosaic tabernacle and the Jewish festivals. These studies led him to the conclusion and conviction that Jesus would return on the Day of Atonement in the year 1844 which fell on the 10th day of the seventh month, which in the year 1844 was the 22nd of October.

Snow began promoting this position in New York City during the winter of 1843-44. At first, other

Adventist leaders paid little attention to him, though interestingly enough Miller himself had floated the same ideas in May 1843. As 1844 wore on Snow became more and more energetic in his promotion of these ideas but still, no major Adventist leaders were willing to take the bait.

All that changed however at the Exeter, New Hampshire Camp Meeting of 1844. Joseph Bates was speaking at one of the meetings when Snow rode up on horseback and soon engaged in conversation with his sister who was among those in the congregation. After hearing what he had to say she stood up and asked Bates to sit down and give Snow the floor. Bates was gracious enough to oblige and Snow proceeded to argue his case and present October 22, 1844, as a viable date for the second coming. The entire congregation was electrified. A few days later Snow published a summary of his arguments in a four-page paper titled "*The True Midnight Cry*".

Bates, who had come to the camp meeting under the conviction that he would receive new light at these meetings regarding their disappointment in the spring of 1843, was quick to embrace Snow's position. Many of the Advent believers quickly grabbed hold of the date with enthusiasm but the principle Millerite leaders and papers still wouldn't yield an inch regarding their opposition of fixing a specific date. Despite this, however, the Advent Herald reported that Snow's message swept over the land with the velocity of a tornado.

MIDNIGHT CRY

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' **Mat 25:5-7.** In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!' "That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. "Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the 'cleansing of the sanctuary' must take place. This was made very clear as attention was given to the manner in which



the types relating to the first advent of Christ had been fulfilled. "The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: 'Christ our Passover is sacrificed for us.' **1 Cor 5:7**. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: 'Christ the first fruits; afterward they that are Christ's at His coming.' **1 Cor 15:23**. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. "These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' **Vs.20; Phil 3:21**.

"In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (**Lev 16:29-34**), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already

presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. **{GC 398.3 - 399.4}**

CONCLUSION

Millerites after the great disappointment came to understand that they were correct in their calculation but wrong on the event.

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus after the terrible night of their anguish and disappointment were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." **{GC 423.1}**

Millerites history is repeating in our time and we are giving our midnight cry message. As Millerites were spot on in their calculations, analysis and conclusions we also have to be fully equipped when giving our midnight cry message. This will enable us to give intelligent reasons for our faith.



THE SHIP OF ADRAMYTTIUM

By Russell Romano

Parables have long been used as a methodology of study in this movement right from its inception but they have been championed a lot more recently as we have begun to approach them in a light that we had probably not, before. It is not my intention that we look extensively at the subject, as it has been tackled in previous articles. In this article, we shall endeavor to look at a parable as it is depicted in the story of Acts 27. This is the story of two ships: the ship of **Adramyttium** and that of **Alexandria**. The story of the former covers verses 1-5 and the latter, the rest of the verses in the chapter. We shall be looking at the two ships individually and in this write up, we shall be exclusively looking at the ship of Adramyttium.

We have long understood that Hebrew/Greek names as used in the bible, are significant in terms of helping us decode information that is significant for us especially at the end of the world. This stems from the fact that names illustrate character, the classical example being that of 1 Samuel 25:25 i.e. Nabal, which means a fool. This principle will be applied a lot, in the course of this article.

Thayer's Greek Lexicon:

Adramuttēnos

Adramyttium = "I shall abide in death"

According to Merriam Webster Dictionary, "abide" means, "to remain or continue, to remain stable or fixed in a state". This is a ship that chooses to remain in its deplorable condition despite any help that is stretched towards it. It is offered life and it chooses to abide in death instead. It is what we would call a bad ship.

The second one is quite its contrast. The ship was carrying wheat from Egypt to supply it to Rome for food. It is one that is set up for a good cause. We can call it a good ship. Sister White calls it a good ship.

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

*They had no means of cooking; no fire could be lighted, the utensils had been washed overboard, and most of the provisions were water-soaked and spoiled. In fact while their **good ship** was wrestling with the tempest, and the waves talked with death, no one desired food. {LP 265.2}*

It is now evident that the story of Acts 27 is about a good ship and a bad one. We shall get back to this later.

The Time Of The End

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto [one] named Julius, a centurion of Augustus' band. 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 27:1-2

This is the fourth missionary journey of Paul. He takes this journey as a prisoner after quite a turn of events. He was speaking at the temple when there arose a dissension among the Pharisees and Sadducees. They almost tear him apart before the chief captain, Claudius, comes with his army to his rescue. The Jews conspire against him and Claudius -with a letter- sends him to the governor, Felix, who is in Caesarea. The Jews go up to Felix and bring two charges against him: sedition and profanation of the temple.

Strong's #2542: Kaisereia (pronounced kahee-sar'-i-a)

from 2541; Caesaria, the name of two places in Palestine:--Caesarea.

Thayer's Greek Lexicon: Kaisareia

Caesarea = "severed"

"Severed" means to cut off (something): to remove or separate (something) by cutting. Caesarea therefore means to cut off something or to separate it. In Daniel 2, we see the story of a stone being cut from the mountain. This stone, we understand to be the church triumphant which begun to be cut off at the time of the end (1989) when the first angel's message arrived and knowledge increased upon the subject of Daniel 11:40-45. On a line, Caesarea can thus be marked at the time of the end. We should therefore look at events that took place in Caesarea and confidently mark them in 1989.

*And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he **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.*

*But 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. Memory went back over the **guilty past**. With terrible distinctness there came up before him the secrets of his early life of profligacy and bloodshed, and the black record of his later years. He saw himself licentious, cruel, rapacious. Never before*



had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thought that all the secrets of his career of crime were open before the eye of God, and that he must be **judged** according to his deeds, caused him to **tremble with dread**. {AA 425.3}

But instead of permitting his convictions to lead him to **repentance**, he sought to dismiss these unwelcome reflections. The interview with Paul was cut short. "Go thy way for this time," he said; "when I have a convenient season, I will call for thee." {AA 426.1}.

We can see that Paul was giving a threefold message: temperance, righteousness and judgment. When Paul preached to Felix, the message caused fear upon him as it convicted him of his sins. The message associated with fear is the first angel's message. Like the first angel's message, this message is threefold. When the message was given to Felix, what was his response? He requested Paul to go away for he would call him back when he found opportunity. The spirit of God sends conviction to his soul but Felix stifles that conviction and rejects a message that is meant to save him out of his woeful condition. He chooses to death over life.

Felix was finally summoned to Rome because of gross wrongs committed against the Jews. Before leaving Caesarea in answer to this summons, he thought to "show the Jews a pleasure" by allowing Paul to remain in prison. But Felix was not successful in his attempt to regain the confidence of the Jews. He was removed from office in disgrace, and **Porcius Festus** was appointed to succeed him, with headquarters at Caesarea. {AA 427.1}

After two years when Paul was still a prisoner in Caesarea, Felix was removed from his office by Rome because of his cruelty against the Jews and he was replaced by Festus. What we are witnessing is a change of leadership and one of the characteristics of the time of the end is that there is a change of leadership e.g. Daniel 11:10 we have Seleucus Ceraunus to Antiochus Magnus; in 536 B.C. we have Darius to Cyrus and in 1989 we have a change from Reagan to Bush senior.

An example of the unbridled licentiousness that stained his character is seen in his alliance with Drusilla, which was consummated about this time. Through the deceptive arts of Simon Magus, a Cyprian sorcerer, Felix had induced this princess to leave her husband and to become his wife. Drusilla was young and beautiful, and, moreover, a Jewess. She was devotedly attached to her husband, who had made a great sacrifice to obtain her hand. There was little indeed to induce her to forego her strongest prejudices and to bring upon herself the abhorrence of her nation **for the sake of forming an adulterous connection with a cruel and elderly profligate.** Yet the Satanic devices of the conjurer and the betrayer succeeded, and Felix accomplished his purpose. {LP 235.2}

One other thing we can identify is the unlawful marriage that is consummated between Felix and Drusilla which we can also mark at the time of the end.

Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, **with great pomp**, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and [also] here, crying that he ought not to live any longer. Acts 25:22-24

Agrippa was a Jewish King and just like Felix he had an encounter with Paul. During this meeting, he came with great pomp and outward show just like Laodicea says it is rich.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially [because I know] thee to be **expert in all customs and questions which are among the Jews:** wherefore I beseech thee to hear me patiently. Acts 26:1-3

Agrippa was a Jewish king and therefore an expert in all the customs and matters concerning the Jews who were now accusing Paul.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: For the king **knoweth of these things**, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. **King Agrippa, believest thou the prophets? I know that thou believest.** Acts 26:22,26,27

With clearness and power Paul outlined before Agrippa the **leading events connected with the life of Christ on earth.** He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth. He showed how the Old Testament Scriptures had declared that the Messiah was to appear as a man among men, and how in the life of Jesus had been fulfilled every specification outlined by Moses and the prophets. For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave. {AA 436.2}

Then Agrippa said unto Paul, **Almost thou persuadest me to be a Christian.** And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. Acts 26:28-29.



Agrippa rejects the message that is so clearly outlined to him by Paul. He is not persuaded.

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}

Sister White is trying to give us what was going on in the mind of Agrippa. The message preached to him reminded and convicted him of the sins of his forefathers in the previous generations. Agrippa was the fourth generation: 1) Herod his great grandfather, 2) Antipas his uncle, 3) Agrippa I, his Father and 4) himself. He was convicted of his sins and the sins of his forefathers yet he rejected the message and decided to let the disasters that had befallen his fathers as a consequence of God's displeasure also fall upon him. He too chose to abide in death.

Agrippa is a Jewish king thus representing the SDA church leadership while Festus and Felix are Roman governors, representing a state leadership. This is the USA, the glorious land. Both reject a message that is brought to them at the time of the end, and choose to abide in death. This being a story of a ship that chooses to abide in death, which also begins its journey in Caesarea, we can conclude that this ship is symbolic of both the SDA church structure and the USA. It is our understanding from the principle of internal and external that the activities and events happening in the church mirror what is also happening in the world as they both run parallel.

In 1989, Daniel 11:40-45 was unsealed and went to the leadership in the time period of the fourth generation of Adventism. The SDA leadership rejected the message which convicted them of the prophetic sins of their forefathers and they decided to continue or abide in death. By comparison, the same should be the case for the USA. A message is given by one who is an equivalent of Paul that is meant to convict them of their sin, which they reject. Felix was more prominently guilty of his licentious acts. The USA was guilty of the unholy alliance he had just entered into with the Papacy in 1982 (see Time Magazine, February

24th 1992). A unity that is forbidden by the constitution had been consummated in an attempt to bring down the Soviet Union. We shall get back to this as we progress.

Paul begins his journey as the ship sets sail from Caesarea.

Caesarea (cut off, severed)

1989

Felix  Festus

Reagan  Bush (USA)

Agrippa (SDA structure)

September 11th, 2001 (9/11)

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. 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 27:2-3.

After Caesarea the ship of Adramyttium reached at Sidon and Paul was given liberty to go and refresh himself.

Strong's #4605: Sidon (pronounced sid-one')

Of Hebrew origin (6721); Sidon (i.e. Tsidon), a place in Palestine:--Sidon.

Thayer's Greek Lexicon: Sidōn

Sidon or Zidon = "hunting"

From H6679 in the sense of catching fish; fishery; Tsidon, the name of a son of Canaan, and of a place in Palestine: - Sidon, Zidon.

A primitive root; to lie alongside (that is, in wait); by implication to catch an animal (figuratively men); (denominative from H6718) to victual (for a journey): -

The meaning of Sidon is associated with hunting and more especially the catching of fish. If there is anything that is characteristic in determining the success of a fisherman, it is patience. One has to wait patiently. What we would call tarrying. Tarrying is marked at 9/11.

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly [and] speedily will I return your recompense upon your own head; Joel 3:4



We can see a threefold union in the above verse Tyre, Zidon and all the coasts of Palestine. The first two are singular but the last is plural.

*And it shall come to pass in that day, that **Tyre** shall be forgotten seventy years, according to the days of one king: **after the end of seventy years shall Tyre sing as an harlot.** Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and **shall commit fornication with all the kingdoms of the world upon the face of the earth.** Isaiah 23:15-17.*

Tyre is forgotten in the days of one King, for 70 years, and at the end she comes and sings as a harlot and commits fornication with all the Kings of the Earth. This is the symbol of the Papacy which is forgotten in 1798 in the days of one King, which is the USA and at the end the Papacy will appear to sing as a harlot in which it shall commit fornication with all the Kings of the world (see Revelation 18). "All the coasts" is plural. It is the dragon power that is composed of ten kings. Zidon is the False Prophet who is the USA.

- Tyre=Beast=Papacy
- Zidon=False Prophet=USA
- All the Coasts=Dragon=Ten Kings(UN)

*I have no specific time of which to speak **when the outpouring of the Holy Spirit will take place--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning** (RH March 29, 1892). {7BC 984.7}*

In 1892 she says she has no specific time when the Holy Spirit will be poured and she is saying the Holy Spirit comes when the Mighty angel comes from heaven which is the angel of Revelation 18:1-3. She calls this outpouring of the Holy Spirit "the heavenly refreshing".

*How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Rev. 18:1-3 will be fulfilled.**' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. **But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place***

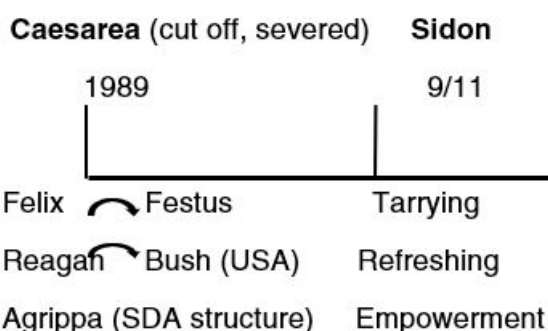
the fearfulness of which we cannot imagine. {Review & Herald, July 5, 1906}

Later in 1906, she says when the great buildings of New York fall, then Revelation 18:1-3 will be fulfilled. These building fell on September 11th, 2001 marking the coming of the mighty angel which is the beginning of the refreshing. This angel is the second angel and when we look into Millerite history and compare it with this history, the second angel came on 19th April, 1844, which is the beginning of the tarrying time. We can therefore rightfully mark a tarrying at 9/11. Paul's experience at Sidon (means tarrying) is refreshment. This is also the experience of the Priests at 9/11.

*The voyage began prosperously, and the day after they started, they cast anchor in the harbor of Sidon. Here Julius, the centurion who had listened to the apostle's address before Agrippa, and had thus been favorably disposed toward him, "courteously entreated Paul," and being informed that there were Christians in the place, he "gave him liberty to go unto his friends to refresh himself." The favor was highly appreciated by the apostle, who was in feeble health, and but scantily provided with comforts for the long journey. **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}*

Paul's experience at Sidon was like an Oasis in a desert and it empowered his whole journey and enabled him to stand in difficult times without been discouraged. This is pointing to 9/11, which marks the empowerment of the first angel's message strengthens the Priests in their journey.

*Now these [are] the generations of the sons of **Noah**; Shem, Ham, and Japheth: and unto them were sons born after the flood. And the sons of **Ham**; Cush, and Mizraim, and Phut, and **Canaan.** And Canaan begat **Sidon** his firstborn, and Heth, Genesis 10:1, 6, 15*



Sidon is in the fourth generation from Noah. This is another witness that the story of Acts 27 is in the setting of the fourth generation.

Midnight Cry

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



Thayer's:

Cyprus = "love: a blossom [produce flowers]"

1) a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria

Hitchcock:

fair; fairness; fair sky

Thou [art] all **fair**, my love; [there is] **no spot** in thee. Songs of Solomon 4:7

Cyprus principally means "fair" or "beautiful" True Christian beauty is manifested in purity: lacking spot or wrinkle. The idea of a fair sky rendered in the Hitchcock dictionary illustrates a sky that is not cloudy.

I saw those who cherished the light looking upward with ardent desire, expecting Jesus to come and take them to Himself. **Soon a cloud passed over them, and their faces were sorrowful. I inquired the cause of this cloud and was shown that it was their disappointment.** The time when they expected their Saviour had passed, and Jesus had not come. As discouragement settled upon the waiting ones, the ministers and leading men whom I had before noticed, rejoiced, and all those who had rejected the light triumphed greatly, while Satan and his evil angels also exulted. {EW 241.1}

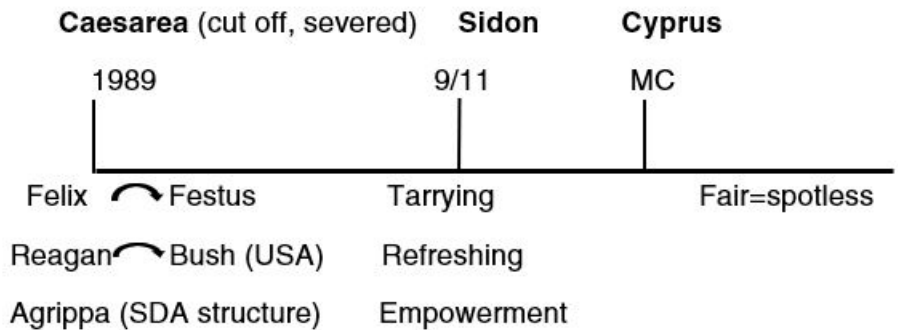
Near the close of the second angel's message, [see Appendix.] I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!" EW 238.1

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" Those entrusted with the cry made haste, and **in the power of the Holy Spirit sounded the message**, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" EW 238.2

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**, [people waking up the people] 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. [Babylonian 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

In the giving of the midnight cry, all fanaticism was swept away and the message was pure and spotless. The cloud that had descended upon the disappointed ones passed away. We could say the Midnight Cry experience was like a fair sky. The saints had a living testimony and engaged in much heart-searching to ensure they sought a living experience for themselves. Cyprus illustrates the experience of the Midnight Cry.



Sunday Law

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

After passing Cyprus they sailed over the sea of Cilicia and Pamphylia, they reached at a city called Myra which was in Lycia.

Thayer Definition: Lycia = "wolfish"

Origin: G3074

Thayer Definition:

1. A wolf
2. Metaphorically of cruel, greedy, rapacious, destructive men

Strong's Definition: Perhaps akin to the base of G3022 (from the whitish hair); a wolf.

We can see Lycia means wolfish i.e. resembling a wolf. The origin of the word means "wolf" – a cruel and rapacious beast. Application can be made to the USA that ceases to be lamb and morphs into a rapacious beast (a wolf, a dragon).

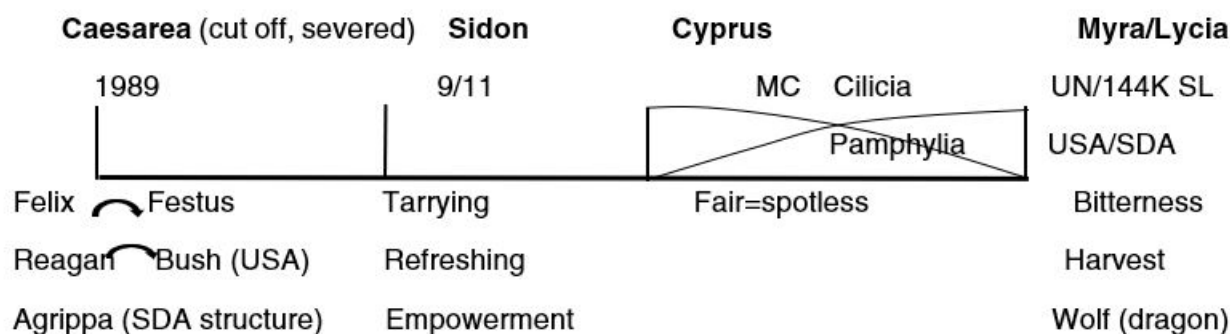
Another root word, G3022, takes us to a word that means: Light, brilliant, bright from whiteness. The brilliancy is compared to the whitening color of ripening



grain just before harvest. The harvest can be marked at the Sunday Law as the beginning of harvest for the nethinims.

Cilicia: The name **Cilicia** is a Biblical Names baby name. In Biblical Names the meaning of the name *Cilicia* is: Which **rolls or overturns**. <https://www.she-knows.com/baby-names/name/cilicia/>

and contrast, just like the USA the SDA structure will begin to fall, and at the same time a nation made up of every tribe - which are the 144,000 represented as the 12 tribes of Israel (see Revelation 7)- will be rising. By the time we reach Sunday Law both the USA and SDA structures are completely overturned.



Strong's #3828: **Pamphylia** (pronounced pam-fool-ee'-ah); from a compound of 3956 and 4443; **every-tribal**, i.e. heterogeneous (5561 being implied); Pamphylia, a region of Asia Minor:--Pamphylia.

Thayer's Greek Lexicon: Pamphylia

Pamphylia = "**Nation of every tribe**"

These two seas between Cyprus and Myra (Lycia), illustrate a time period between the Midnight cry to the Sunday Law.

*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. Ezekiel 21:27*

*The **final overthrow of all earthly dominions** is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message: "Thus saith the Lord God; Remove the diadem, and take off the crown: . . . 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." Ezekiel 21:26, 27. The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until He come whose right it is; and I will give it Him." {Ed 179}*

"Overturning" is a symbol of the downfall of a Kingdom. Between the Midnight cry and the SL, we expect to see a kingdom falling. Since this ship of Adramyttium is representing both the USA government and the SDA structures, at the Midnight Cry they begin to fall. Pamphylia is a nation made up of every tribe. At the time USA government is falling, we see the 7th kingdom of bible prophecy that is composed of the 10 kings of Revelation 17, rising. By the rules of compare

The story of the ship of Adramyttium (Acts 27:1-5) is a parable illustrating the fall of both the USA and SDA structures. The story teaches us of the inevitable fall of the USA (lamb-like beast) as it goes into oblivion and gives way for the seventh kingdom of bible prophecy. The story teaches us that that is the wake of the USA as a rapacious and cruel beast. It speaks as a dragon.

It also teaches us of the unavoidable fall of the SDA church. We are already in a time when God is raising the 144,000, every Seventh-Day Adventist must be part of this movement because there is no hope in the SDA structure. Many Adventists are waiting for a great reformation to awaken the church but that will never happen, the institution of the SDA church chose to abide in death in 1989 when they rejected a message that was meant to bring them to life. God bless.



THE PALMONI

The role of numbers has been greatly appreciated in the recent developments of the Midnight cry message. Its noteworthy to consider the justification for using these numbers and their prophetic significance. In this article we will look at number 220, 81 and 12.

Christ is presented in a number of ways in his Word. There are many attributes that present his character and these attributes becomes not only important in describing him as person but also forms part of prophetic principles we use to study the Scriptures. His character becomes part of what the prophetic narrative uses as a principle, because the prophetic word is a revelation of Christ himself.

Among these attributes, is that Christ is the wonderful *numberer*. This attribute is found in Daniel 8:13. Let's see;

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The *certain saint* in this verse is also *Palmoni* in Hebrew and the root word defines him as wonderful. The marginal reference of the verse identifies him to be the numberer of secrets.

Certain means to be sure, to be distinct. Christ uses all the above mentioned characters to distinguish himself from other gods.

The first time we came to understand the character of the palmoni and his work of numbering is with the 2520.

Isaiah, in the year 742 B. C., according to the date in the margin, had said,—"And within three-score and five years shall ephraim be broken that it be not a people." vii. 8. From 742 deduct 65 leaves B. C. 677, - the only date ever given, I believe, for the captivity of Manasseh." 1843 Apollon Hale, The Second Advent Manual, 38.

19 years after the prediction, in the year BC 723 Samaria was surrounded by the Assyrian army and thus lost (never to regain) its sovereignty. Thereafter the 2520 brings us to the year 1798. 65 years after BC 742, Manasseh was captured by Assyria and carried to Babylon in BC 677 thus ending Judah's sovereignty. The pride of Judah's power was broken (see Leviticus 26:19) and 2520 years thereafter leads to the year 1844. In 742 Isaiah is giving a message concerning the 2520 and Ahaz (the leadership) rejects the message. 19 years after 1844, in 1863 the 2520 was officially rejected by the leadership. Between 742BC and 677 BC where both 2520s commences respectively is 46 years and at their both ends of 1798 and 1844 is 46 years.

Therefore, the number 46 is connected with the 2520 and it becomes a symbol of raising up of the temple. The literal temple was raised up for 46 years; the Millerite spiritual temple is raised from 1798 to 1844, a history of 46 years.

John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

²¹ But he spake of the temple of his body.

The body where the soul and spirit abides is also represented as a temple.

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

The body contains 23 pairs of chromosomes, thus 46 individual chromosomes. Thus the number 46 illustrates the building of the temple. From 1798 to 1844 the Lord was building the Millerite temple. In John 2:20 Christ claims to build the temple in 3 days with can now typifies the 3 angel's messages that arrived during this period of building the Millerite temple.

God declares the end from the beginning; in the beginning of the 2300 days three decrees are given typifying the 3 angels messages at the termination of the 2300 days in 1844. In 677 BC Judah loses her sovereignty by the breaking of her pride of power. The sovereignty of Judah is restored by the third decree of Artaxerxes in the year 457 BC.

Ezra 7:25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

According to Daniel 9:25 this marks the commencement point for the 70 weeks and the 2300 days. From 677 when Judah's sovereignty lost until 457 when the sovereignty is restored is 220 years. Therefore, the number 220 represents restoration.

Rule number 14 of William Miller states that:

The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one



of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.

By faith we can see John 2:20 as a 220 by taking the numbers of the chapters and verses. Therefore, we can have the license to trace all the 220s in the Bible to see what they are teaching us.

The number 220

Noah

Let us consider the following narrative.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Gen 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

After the 150 days of flood, the Ark (symbol of 3 angel message), rested on Mount Ararat on the 17th day of the 7th month. But remember the water was still on the earth. But when did it Dry?

Gen 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Gen 8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

If we take the 17th day of the 7th month of the year 600 to the 27th day of the 2nd month of the year 601, it will give us 220 days. If we count the number of days from the first day to the last, we get 220 days. It's after 220 days that the Earth was restored.

Genesis 32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 two hundred she goats and twenty he goats, two hundred ewes and twenty rams. 220 sheep and 220 goats. Jacob wanted to give this to his brother as a present. With this present, he was to reconcile himself with his brother Esau.

What is the present to the Lord?

Isaiah 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled,

and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

The Ensign lifted up is the present to the Lord. The cross is the Ensign.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Christ is lifted up on the cross as an Ensign to reconcile men to God.

the King James bible

The production of the Authorized Version, or King James Bible (published in 1611), was proposed by James in 1604. The rules governing the translation were drawn up by James himself. {1948LEF, PFF2537.2}

1831, 220 years from 1611, the King James Version receives a public endorsement when Miller began to present the second coming of Christ publicly in USA. The King James version was his tool of study.

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind. "Go and tell it to the world; their blood will require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith. {GC330.2}

The King James version is restored. In 1776, America gets Independence. Then commenced the struggle of the American colonies for independence. In 1776, they declared themselves a free and independent nation. {1897UrS, DAR576.4}

In 1996, 220 years later, Future for America is formed and the Time of the End Magazine that illustrates Daniel 11:40-45, the speaking of USA as a dragon and its end, is publicly put in record by *Future for America* led by Elder Jeffrey Arnold Pippenger.

It is important to note that 2018 is 220 years from 1798. 1798 is an important date in history, it is the year the Papacy lost its civil power. We should therefore expect that there will be some important steps taken to restore the civil power of the papacy.

The Number 81

Prediction about the close of probation

After some months [following the first



disappointment], a time setting expounded by Snow aroused the attention of many Millerites. Already in February 1844, on the basis that the 69th week (Dan. 9:27) terminated in the fall of A.D. 27, he reckoned that the Second Advent would take place in the autumn of 1844. In May 1844 Snow calculated the end of the 2300 days in the autumn of 1844 because of his view that the Crucifixion occurred in the middle of the 70th week in the spring of A.D. 31 and the 70th week terminated in the autumn of A.D. 34. 1 {1977 PGD, FSDA 93.5}

May 2 is 81 days to July 21 when he first presents this message publicly in Boston tabernacle. July 21 is MIDNIGHT according to the parable of Mathew 25. Therefore, a prediction concerning the close of probation is made; 81 becomes a symbol of the period between Prediction about the close of probation and MN.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

This is Daniel 11:11 the Battle of Raphia: a doubling of '11'. The king of the south's heart is lifted up after victory at Midnight. Let's see another illustration when the king's heart is lifted up:

2Ch 26:1 Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah

5. And he sought God in the days of Zechariah, who had understanding in the visions of God: *and as long as he sought the LORD, God made him to prosper.

6. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

2Ch 26:17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

A score is 20. Fourscores are 80 Priests. Then including Azariah, we get a total of 81 priests.

What did they do?

2Ch 26:18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

This brings a shaking to Uzziah and he is stricken by leprosy, separated from the household till he dies. The number 81 is associated with his close of probation.

Revelation 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Chapter 8 verse 1=81

This is the opening of the seventh seal which is opened at midnight July 21.

1909 is the Last general conference that Sister White attends when She is 81 years old. She gave out 11 sermons and the first sermon began at 11 am. 11 is a symbol of Prediction about the close of probation. Judas falls away when Christ during the Lord's table predicts that he will betray him to the cross and they remain 11 disciples. The sermons mainly pointed to the apostasy in the Church of God; new views of the Daily from 1907.

James White dies in 1881.

The Number 12

The number 12 symbolizes Organization.

It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:13, 14. AA 18.1

Marking the cross at MN Judas had already fallen away, the disciples are 11. But before they receive Pentecost at what we would mark as the Midnight cry, Matthias is chosen to make up the number 12. This emphasizes more in the caliphate formed at Midnight to begin accomplishing it work at the Midnight cry.

Sons of Ishmael in Genesis can also be interpreted as to connote this work of organization.

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

We word princes from the verse above in defined in the Strong's dictionary as -

Strong's Definition: From H5375; properly an exalted one, that is, a king or **sheik** ; also a rising mist: - captain, chief, cloud, governor, prince, ruler, vapour.

Princes are therefore sheikhs.

The word nation in the text according to Strong is apparently from the same root as H1465 (in the sense of massing); a foreign nation; hence a Gentile;



also (figuratively) a troop of animals, or a flight of locusts: - Gentile, heathen, nation, people.

In Proverbs 30:27 The locusts have no king, yet go they forth all of them by bands;

The number 12 in this context, therefore, emphasizes the organization of the Islamic groups under a caliphate at Midnight to do a destructive work as locusts.

Another number 12, is with the twelve sons of Jacob. This also illustrates the organization of the house of Israel in 12 tribes.

Genesis 49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

THE TRUE COUNTERFEIT

William Onono

In Revelation 17 a beast is spoken that 'was, is not and shall ascend', How is this beast which is called the eight going to ascend again?

In an attempt to answer your question, I'm going to use a common principle prophetic interpretation. You may be aware that Miller used certain principles in his study of the bible, but besides these Louis Were, in the 1950s, gives some of the finest principles of understanding the word of truth. Fast forward to 1989, Elder Jeff is given some principles in studying the bible. One of these is the *true versus counterfeit* principle. It suggests that you could learn of the counterfeit from the line of the true and vice versa. Counterfeit in the Strong's dictionary means 'to forge', or 'to copy or imitate', or even 'to make a likeness or resemblance of anything with a view to defraud'.

Before we employ this principle, we might need to have Miller's tenth rule in mind that figures sometimes have two or more different significations, as "day" is used in a figurative sense to represent three different periods of time.

The figure of a Lion, which is of interest in this response, also neatly fits this Miller's rule. In Revelation 5, Christ is represented as a lion.

KJV Revelation 5

5 And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda**, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Babylon too is figured as a lion.

KJV Daniel 7

4 The first was like a **lion**, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

If the bible in one place explains a lion as Christ and in another as Babylon, is the bible contradicting itself? If not, can we, therefore, make the assertion that Christ is equal to Babylon? On the same note, Christ is the king of the North (*see Isaiah 14 and Psalms 48*) but also Babylon is the King of the North.

KJV Jeremiah 25

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Ezekiel 26:7 *For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.*

Can we in the same way as before conclude that Christ is equal to Babylon? Or could we if we find in Daniel 2 that, Christ is the head of the Church from the above verse, Babylon too is the Head of the image of Daniel 2. The only difference in Daniel 2 is that Christ is the head of the kingdom Of God while Babylon is the head of the statue which represent the Kingdom of Satan.

These examples could bring out what I stated



at the beginning of our conversation as the *true-counterfeit* relationship. Christ is the True King of the north and Satan only copies him.

For the purposes of this logic, we can safely say Babylon is like Christ. We can safely compare them. If Babylon is the Papacy then the Papacy is like Christ. This explains the admonition by sister White:

Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves. 7BC 949.6

I'm pretty sure that many in Adventism will not like to study the history of the "papacy" after all she was responsible for the persecution of God's people in the dark ages. But this principle and Sr. White direct us otherwise.

Here are a few more plunks to solidify the logic above that Christ is like the Papacy. In the *true-counterfeit* relationship:

both the Papacy and Christ prepared for 30 years and worked for three and half years then received the deadly wound.

The power that killed the Papacy is the king of the South and the power that killed Christ is the southern tribe of Israel Judah.

This approach can help us to understand the 10 Kings of Revelation 17. Therefore, by comparing and contrasting, we can see that the Papacy existed solely as a church without a body(state), but from 496AD to 508AD, it had a body (Ten Kings, horns, toes) and in 508AD it was born in a new form blending divinity (church) and humanity (body - Ten kings).

The papacy is prepared for 30 years (what we commonly call *the setting up*) just like Christ was in preparation or obscurity for 30 years after which, like Christ, she worked for three and half years then received a deadly wound.

Since divinity, unlike the body(humanity), didn't die at his crucifixion, by comparing Christ's

death with what the deadly wound looked like in 1798, we would learn an invaluable lesson. We, therefore, learn that in 1798 the ten kings(daniel7) are taken away and thus the papacy died, but the church lived on because *divinity* can't die.

Christ resurrected with a glorified body consistent with what Paul tells us in 1st Corinthians 15. What resurrected is the body, if we compare and contrast, this will teach us that the Papacy will resurrect with a glorified body: the ten kings are the ones who will resurrect in a new manifestation than the former; the body of the Papacy will be glorified like the body of Christ; this glorified body is the Ten Kings of Revelation 17.

Just like the world wondered at the resurrection of Christ, again the world will wonder when the Papacy will arise with a Glorified body (Ten Kings of Revelation 17).

Christ existed before 4b.c as divinity only but in 4b.c he took the body. In like manner, the papacy took the body (state power). So, there was a union of the body(humanity) and Divinity. Then prepared for 30yrs and worked for three and half years after which he died. What died is the body(humanity). Not divinity. But for him to be alive he needed the body and therefore on resurrecting, he arose with a Glorified body. I'm making the case that this is the exact thing that will happen to the beast of Revelation 17.

I hope this helps.