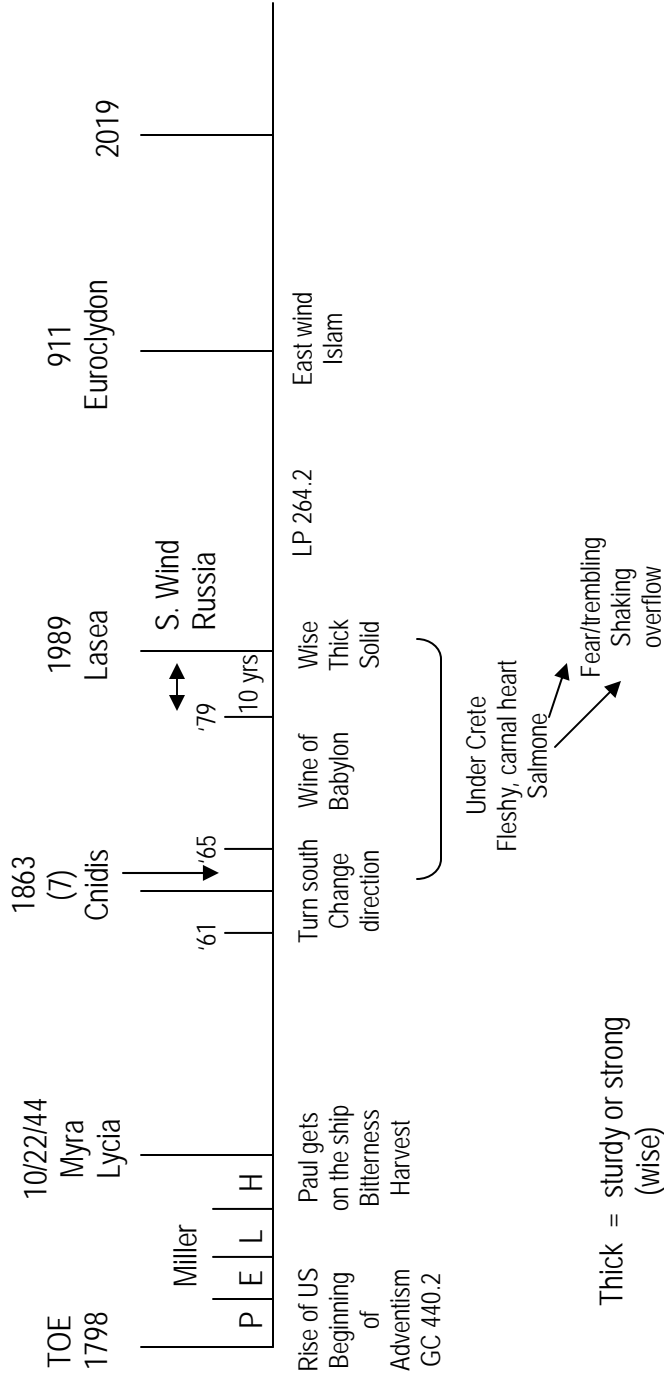
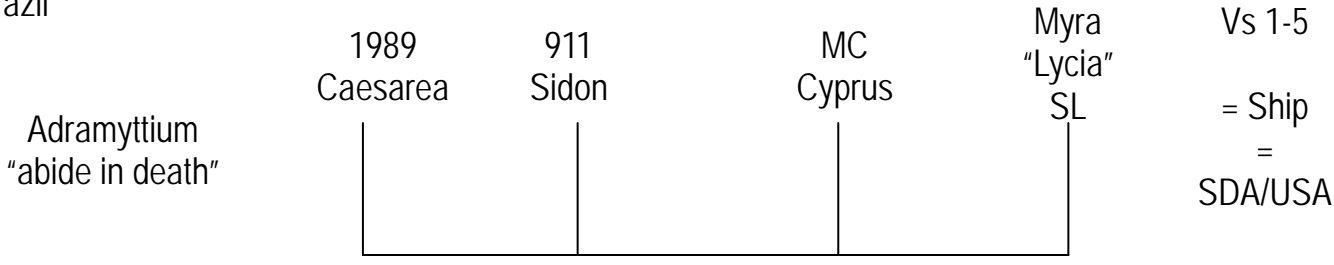


Alexandria

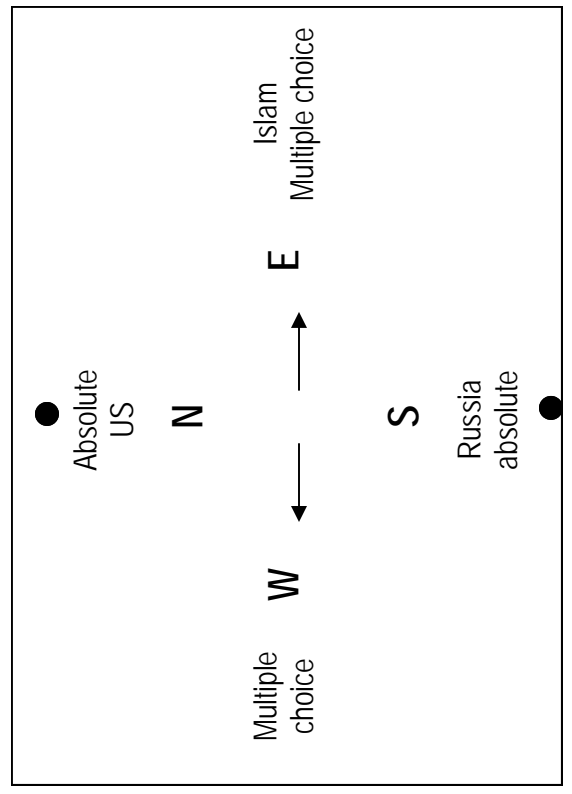


S Wind = favorable  
Impacts SDA & USA  
Winds come in order:  
First south, then east

Lasea  
Vs 9 to dangerous/fast already past; day of atonement  
10th day

Vs 10 should not set sail; east win is coming; south  
wind already blew and east follows the south wind

Thick = sturdy or strong  
(wise)



USA

SDA

Defining our ship/line

1798 - Rise of US  
beginning of Adventism

1844 - Church  
Fall of Protestantism  
GC 376.2, 3  
377.1, 2  
"never such a fall in religion"  
In Protestant publication



US  
2 horns  
• Protestantism  
• Republicanism

1863 - Church formed  
US intends to make SL

1893 AT Jones CAR 3.1, 2  
Feb 1863 organized movement  
1888  
1893

1989 - Beginning of fall of SU  
John Paul 2 Reagan  
TOE for Adventism

911 - Spiritual formation  
Fall of leadership  
Islam strikes US

Shipwreck

2 Ships in Acts 27  
To understand  
=  
Compare and contrast

Adrymittium: USA/SDA  
Alexandria: USA/SDA

**What brings the fall of the SU**

- 1979-1989 Proxy War
- 10 year in Afghanistan
- Pope visits White House, called "our new friend"; US working with the papacy
- After their meeting, the pair emerged and addressed the crowd of 6,000 gathered on the South Lawn. There, the President addressed the Pope warmly and [said](#), "As human beings each acting for justice in the present—and striving together for a common future of peace and love—let us not wait so long for ourselves and for you to meet again. Welcome to our country, our new friend." <https://time.com/4044254/pope-white-house-1979/>
- Reagan went to Vatican June 7, 1982 <https://www.ewtn.com/library/CHISTORY/REAGJP2A.HTM>
- John Paul 2 visited Poland, Solidarity
- US enacts sanctions, Voice of America in Europe

We understand 1989 because we go back to 1979  
Dan 11 the battle of KoN and KoS is a blood battle  
SU is weakened from the inside, not a blood battle

How much is US weakened on the inside?  
How much of Raphia has already happened?

About this time a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evidences of a sudden and marked declension, in nearly all the churches of the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon, both by the press and the pulpit. {GC88 376.1}

At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of the commentary so widely used, and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less into the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations." {GC88 376.2}

In the month of February of the same year, Professor Finney, of Oberlin College, said: "We have had the facts before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborative fact,— the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively, church-members are becoming devotees of fashion, joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them." {GC88 377.1}

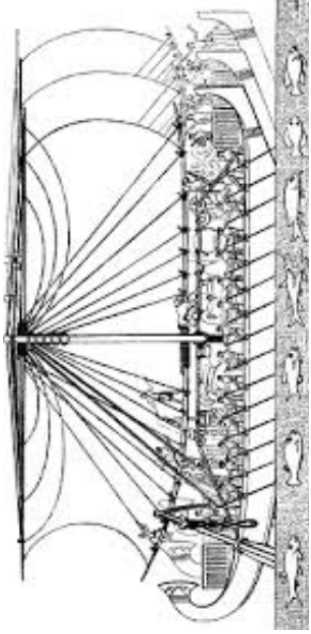
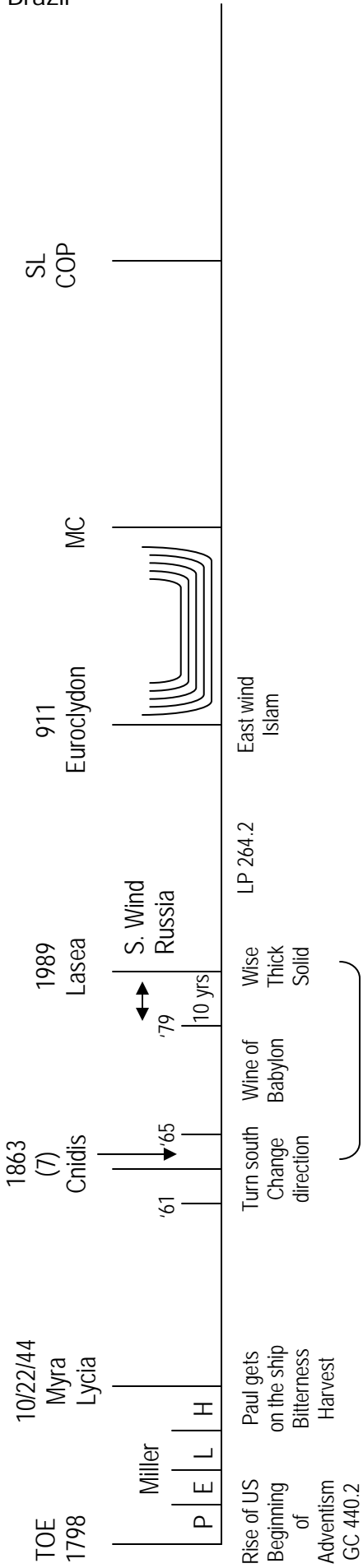
And a writer in the Religious Telescope testified: "We have never witnessed such a general declension as at present. Truly, the church should awake, and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'" {GC88 377.2}

**February, 1863, there was begun an organized movement** by a religious combination, composed of the "evangelical" churches of the country, to get the government of the United States committed by direct legislation to a recognition of "the Christian religion," and a national adoption and enforcement of Sunday as "the Christian Sabbath," or Lord's day. They proposed first to accomplish their purpose by an amendment to the national Constitution, declaring this to be a "Christian nation," and "so placing all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land." {1893 ATJ, CAR 3.1}

**In 1888, May 21, Senator H. W. Blair** introduced "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." And the 25th of the same month he introduced a joint resolution to amend the national Constitution so as to establish "the principles of the Christian religion" as the religion of the nation. These two pieces of legislation embodied the wishes of this religious combination; and immediately there was a strong effort made all over the country to secure the passage of the measures,—especially the bill establishing and enforcing the observance of Sunday. {1893 ATJ, CAR 3.2}

# Alexandria

#15 The Ship Line 1:34  
Tess, Brazil



**Thayer Definition:**

- 1) to undergird
- 1a) to bind a ship together laterally: i.e. with girths or cables, to enable it to survive the force of waves and tempest



# #15 The Ship Line 1:34

Tess, Brazil

Theme is Adventism and US

Should be able to place both at each waymark

1844 one horn broken at Oct 1844 - fall of Protestantism



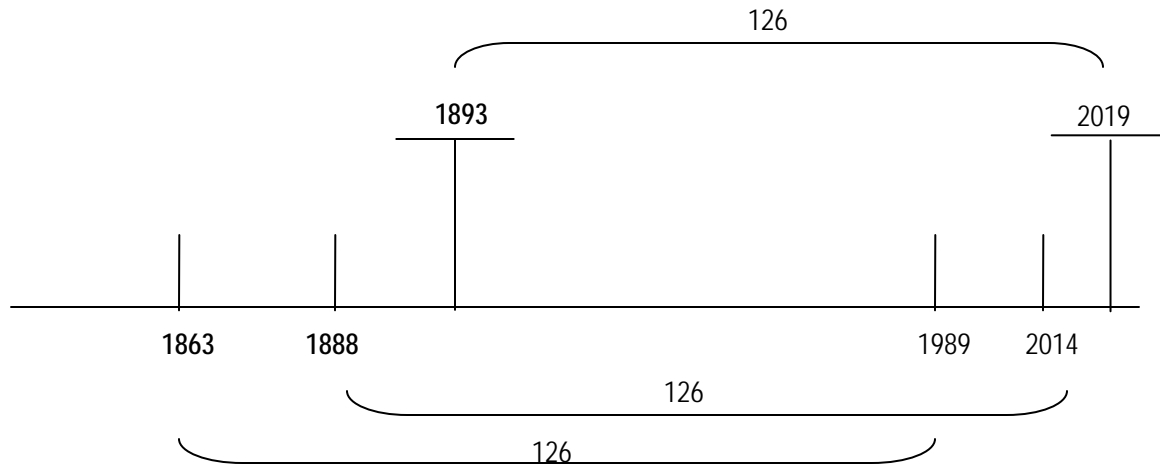
1863 SDA rejects 2520 - go off course; problem with government wanting to enlist their sons in civil war; JW stressed USA AT Jones names 3 dates (SL)

**\*\* Feb 1863**      **1888**  
waymarks in Adventism

1893

Relevance in 1893: Chicago Fair

We needed something to tie our history to that date



1863- 1889 much going on due to going off course

1889 TOE in SDA

How can you mark US at 1889? 1889-1991 44 year cold war to 89 (since 1945 w/SU)

Nov 9, 1989 Berlin Wall comes down, beginning of fall of SU

10 years before: 1979 Pope welcomed at US

Proxy War: Afghanistan begins 10 years - Reagan & John Paul 2 working together

Coming together of church and state brings about fall of SU

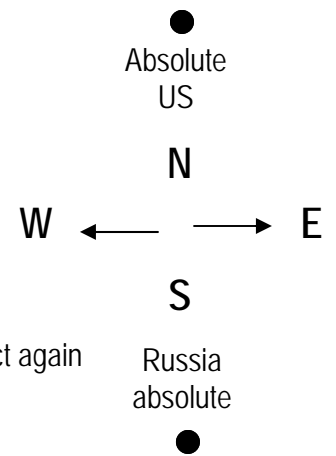
911 Islam/twin towers at US

How do you mark SDA at 911? Spiritual formation, leadership fell

1989-911 What about south wind?

South wind precedes east wind

E wind = Islam      S wind = Russia



Class by Parminder on Islam - how you can connect those waymarks in Millerite history

particularly 1844 & 1798. One thing to consider: very soon Islam needs to be a major subject again

At the moment the KS absorbs nearly all our attention

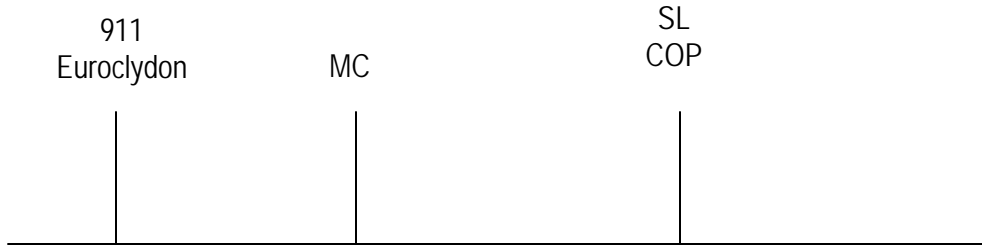
By concentrating so much on KS what do we know is coming soon? E wind/Islam

Coming: Increase of light on Islam

Shipwreck = SL

# #15 The Ship Line 1:34

Tess, Brazil



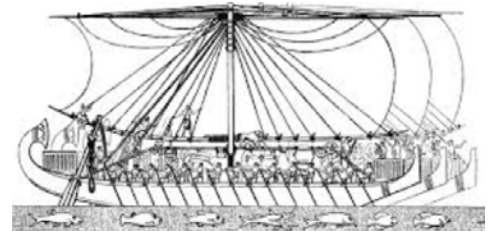
We have 2 ships from: TOE to SL 1798/1989 to SL

1 good ship, 1 bad ship same ship

USA & Adventism

Past 9/11 (Euroclydon) barely held together by line upon line

Vs 17 undergirding the ship—the only reason it can still sail is the ropes holding it together - to get through to SL. It's in a very bad condition.



## Brother Daniel's board

There is an issue in the movement: where is the LC for priests? LC = MC

= 2018

Levites LC is after Panium; Nethanims LC is after SL

Issue: How we place waymarks for Levites & Nethanims

144k— Where is their MC? SL - COP

For the world, Panium = SL

Millerites: What waymark is MN?

MN = Boston July 21

MC?

MC = Exeter Aug 14/15 (Samuel Snow arrives and presents on the 14th)

Next waymark = Oct 22 which is COP

We have no model that allows us to do

MN, MC, SL

Only MN, MC, COP

July 21

MN

Aug 14/15

MC

Oct 22

COP

Aug 1

Where is Millerite SL? MN Boston

If we consider the Millerite & 144:

Line of 144 gives us SL LC COP

Swelling of LC begins at SL LC and MC are the same thing, just different times

MC for Millerite July 21 (midway between April and Oct) swells to LC to prepare for a COP

MN & SL are connected—different symbols for same waymark

MN for the priests goes where? Where is our MN/Midway?

## Millerites

SL for 144 is MH for Millerites and called 'midway'

MN or midway becomes a symbol between tarrying to COP

July 21

MN

Aug 14/15

MC

Oct 22

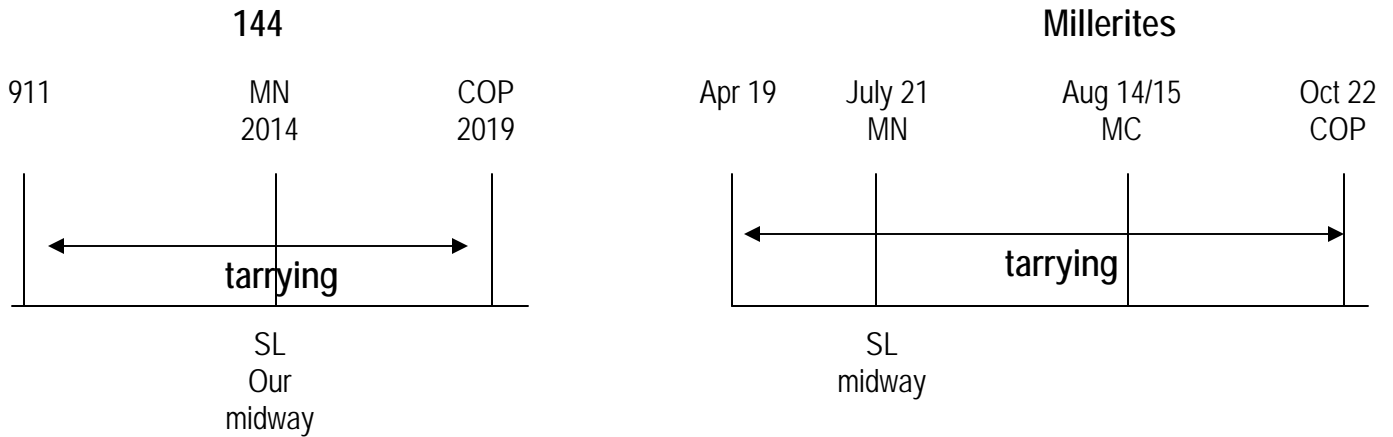
COP

SL

# #15 The Ship Line 1:34

Tess, Brazil

SL for 144 is MN for Millerites and called 'midway'  
MN or midway becomes a symbol between tarrying to COP



2014 our SL or MN, it begins swelling of our LC that leads to our COP

Trying to highlight: to make Raphia & Panium MN & MC you can't use any of these 4 lines

This has caused a controversy in the movement

They should not be called MN & MC. Raphia and Panium are just 2 battles in history. That doesn't make them waymarks. We take historical events to hook them onto. The waymarks have to already exist to place historical events. The only MN MC we can have must lead to a shut door or COP - Never a SL.                      MN = SL

You can call it Raphia & Panium. In the context of Pyrrhus it is Beneventon. We must have a hook to hang them on.

MN & MC = hook

MN in Millerite history begins the cry that leads to COP. Oct 22 is not SL, it's COP

Ship has 2 themes                      Acts 27, 28 we can mark 144, Priests, passengers (L), Island (N)

Acts 28:3-5 when it comes to SL you don't have priests but you have Paul who was a priest bitten by a snake.

Can he die? NO    He's bringing a bundle of sticks to burn—a snake tries to kill him

Bundling sticks to burn = he's doing a work of harvest. Luke marks it's Paul doing the work

On Alexandria we can mark all 4 groups. When does our ship end? At Shipwreck which is SL

The them of our line? The ship

We can include our 4 groups but they are noise - irrelevant. The ship is not reform lines of 4 groups. They don't fit line accurately/entirely. Both lines are story of the structure.

Consider Noah's Ark: what are the 3 groups? Noah and his family, 2 groups of animals: Clean by 7, unclean by 2

Separate and distinct is the Ark. In the story of the 10 virgins you have th people and the bride. SOP is clear, people are not the bride. We are the virgins or guests at the dinner. The brid is the structure. SOP compares the bride to New Jerusalem. We can enter but we are not that structure: GC 426.2

You can separate people from structure. When does the structure come to an end? SL

SL = shipwreck = COP for structure

Acts 27:27 been sailing 14 days/lost all hope—except Paul. He had a prophetic message he would reach Rome. The angel tells him what will happen. He tells those on the ship. They don't have prophetic message.

Vs 27:                      14 and MN

Paul tells them they're going to shipwreck. People send out watchmen eagerly looking for land. Scouts on ship with eyes pressing through the darkness—looking for land. When they see land - a cry = LC or MC—noting: **14th night.**



