

Tess, Guadalupe

We'll begin this study by laying some foundational work. Its hard for us to go into and understand or teach, some of the things we want to address and going back to the beginning and reminding us where we started. So I want to go back to Acts 27. And just briefly lay out it's structure. This wont be comprehensive, this was done in France at the end of last year The study has developed since then, so there are a couple of other points I want to highlight, which may be new to us. But besides that, we still need to understand these lines or at there basic structure to form some of our later arguments or conclusions. We are also encouraged to be familiar to the studies late last year.

In elder Parminder's classes, he's spending some time discussing methodology, and that methodology is really the foundation for these studies. If we want to be safe, we should also know how we come to the conclusions that we come to, to really establish us in these things. And to also protect us from mistakes or errors. So we can understand the methodology that undergirds.

We'll begin in Acts 27, we won't go into every detail and prove every point but rather refer back to last years studies, but we'll just lay out those lines, to remind us. Because all the way through this study, nearly everything we discuss can be placed or backed over this chapter, and everything is interconnected.

So turning to Acts 27, we see that it's Paul's 4th missionary journey. And immediately we should notice the number 4. It's his journey as a prisoner from Caesarea to Rome. And in Acts 27 and 28, particularity focusing on Acts 27, it is going to give us the story of 2 ships. We want to look at those 2 ships, and their journey as a parable. And to use the methodology that Parminder is teaching, regarding parable teaching. So we'll look into the meaning of the names. And were going to plot Paul's journey on a reform line.

Acts 27, the story of the 2 ships. We'll start with the first ship. This is the ship of Adramyttium.

Adramyttium
"Abide in death"

TOE
"cut out"

Caesarea



What does Adramyttium mean? **Abide in Death**. So it means to abide in the condition of being dead. So if you were to abide, what does that imply? If I went somewhere, I went into a house, and then I abided in that house, it means your already there.

Noah Websters dictionary we want to note the 3rd definition, it says to continue in the same state permanently. To be firm and unmovable.

So this ship of Adramyttium, when Paul begins his journey it's in a dead state before, and then something comes or happens, and it chooses to abide in that same dead condition. It's not changing so the ship abides in death. It's already in death, it's going to maintain that same condition. We mark the beginning of it's journey at Ceasarea. And what does Ceasarea mean? It means to be cut out. So this point in time, you can notice that this ship abides in the same condition, you can also mark a cutting out, or a separation.

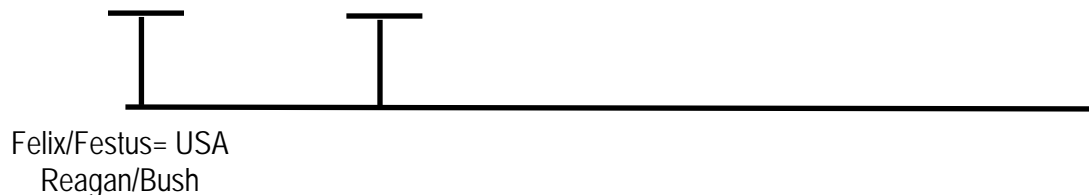
As we would note at the time of the end (TOE), it would refer us back to the story of Daniel 2. and the cutting out of the that stone from the mountain.

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Adramyttium
"Abide in death"

TOE
"cut out"

1A
Ceasarea



If we went to Acts 24:24-25, This is what Paul is experiencing in Ceasarea as a prisoner, he's not going to remain idle, but has a message to give.

Acts 24:24:24 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.

24:25 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.

So at this point Paul gives a message and what message is that? This the first AM. How many parts does the first AM have? 3. The 3 angels message is encapsulated in the first. What reaction does Felix have to this? EGW says in AA, that he is reminded of his guilt, he saw himself as cruel, and immoral, and never had the truth been brought so into his heart. And his soul was filled with terror, all the secrets of his crimes were opened before God, as he saw that he was going to be judged. And this caused terror, fear, and EGW says he trembled with dread. So the reaction of the first Angels Message, is one of fear. He saw that he was going to be judged. EGW said that when he rejected this message, he never received another call from God. ***So this message was life and death.***

Acts 24: 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

Felix transitions to Festus. Felix is a state power, he's government, he receives the warning of judgment at the TOE. And we see a transition in this state power, from one lead to another. It's at this point in time, where we often mark a transition in leadership. The one at our TOE in 1989, we would say Reagan and George Bush. So what does Felix represent? = USA. State power now being warned of judgment.

But Paul gives the message to another person. In the next chapter.

Acts 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

So Agrippa and Bernice visit Festus and hear of Paul, and Agrippa says he wants to hear Paul. Agrippa is a Jewish king, and he is connected to the Jewish system, particularly to that of the Sanctuary, at the temple. He is part of a triumvirate, 3 men, who choose the high priest, they make decisions for the temple and the Jewish nation. He's a Jew himself, a Jewish king.

In verse 22, we find Agrippa saying unto Festus, that he want to hear the message of Paul and in the beginning of Ch 26, Paul begins to speak to Agrippa. And what message does he give him in Ch 26? he lays open prophecy, he showed how Jesus was prophesied in the Old Testament scriptures.

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Adramyttium
"Abide in death"

TOE
"cut out"

1A
Ceasarea

Felix/Festus= USA
(Reagan/Bush)
Agrippa SDA

We want to note a couple of things that Paul says to Agrippa that he could not say to Felix or to Festus. He says to Agrippa, " Acts 26:3 "I know you are an expert, in all the customs and questions which are among the Jews" Agrippa is well acquainted with that system, he's part of it. And then he says:

26:26 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.

26:27 King Agrippa, believest thou the prophets? I know that thou believest.

You will find interesting that the core message to Felix you can tie Ch 24:24, and the point to Agrippa 26:26, Paul says to Festus, pointing to Agrippa, that Agrippa knows what I'm talking about. Festus has accused Paul of madness, and Paul says in his defense I'm speaking freely to Agrippa because all I'm doing is telling him what he already knows. Because these things might have been hidden from you, but they were not hidden from Agrippa because Agrippa already had the prophecies. Not only did he have them, he believed them and the life of Christ had not been hidden from him because he already knew and believed in the OT scriptures.

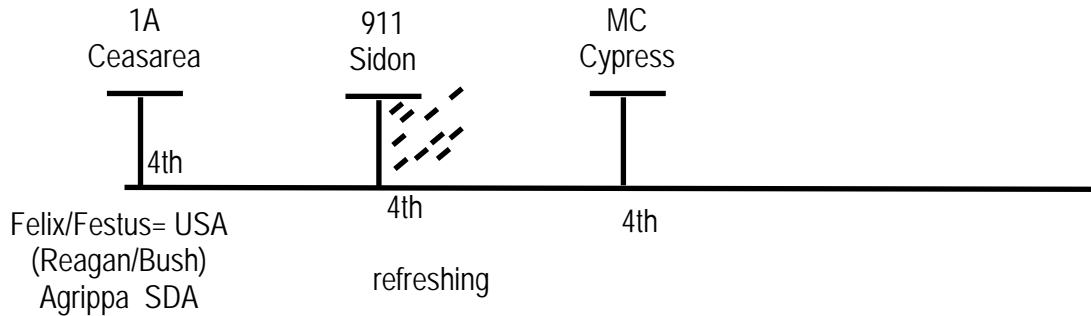
So the message is given to 2 people. Felix and Agrippa. We want us to note; Agrippa's history, his fathers, **In the life of Paul, pg 255**, EGW is speaking of Agrippa in response to Paul's message. Again it's one of fear, but it's not only his own sins he is reminded of, he's reminded of 4 generations - his great grand father, his great uncle, his father and himself, 4 generations and it is not only his own sins he is reminded of, but he is reminded of 4 generations that killed the prophets and ignored the prophecies. His great grandfather Herod killed the children of Bethlehem, it was Herod that spoke to the wise men, and had the babies and children killed. His great uncle, he calls him Antipas, but this is the Herod that killed John the Baptist. And then he is reminded of his father Agrippa who killed the apostle James, and he saw these as judgments of God. That the judgments of God that fell on his fathers because they disregard the prophets. He was reminded of all of this and then his own sins, but she says he put all these thoughts aside, and while he said he was almost convicted, he refused to surrender his pride. We find that his experience is that of Belshazzar, when Daniel says "thou has known all this", and Paul could not say "though knewest all this, to Felix or Festus. That's a condemnation reserved for Agrippa. Because he knew what was happening, and Agrippa represents the Adventist church structure.

So we come to the TOE and we are marking two different institutions. A warning, a judgment is given them, and what do they choose? They choose to **abide** in there present condition. Neither Felix nor Agrippa will swerve from the path that they are on. We'll then quickly just note the course of this ship.

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Adramyttium
"Abide in death"

TOE
"cut out"



Next it takes us to Sidon. Sidon in the Bible, is mentioned in connection to two other powers. I'll give you a few references, **Isaiah 23:2, Jer 25:22, Joel 3:4, and Ezk 28-29**. both chapters. We will find that it is mentioned in context with the 3 fold union, and if we went through those verses, we did that last year, we found Sidon is a representative of the false prophet of the USA. So Sidon at this point, marks the USA at 9/11. And we see in the verses that this is were Paul was, in Acts 27

27:3 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.

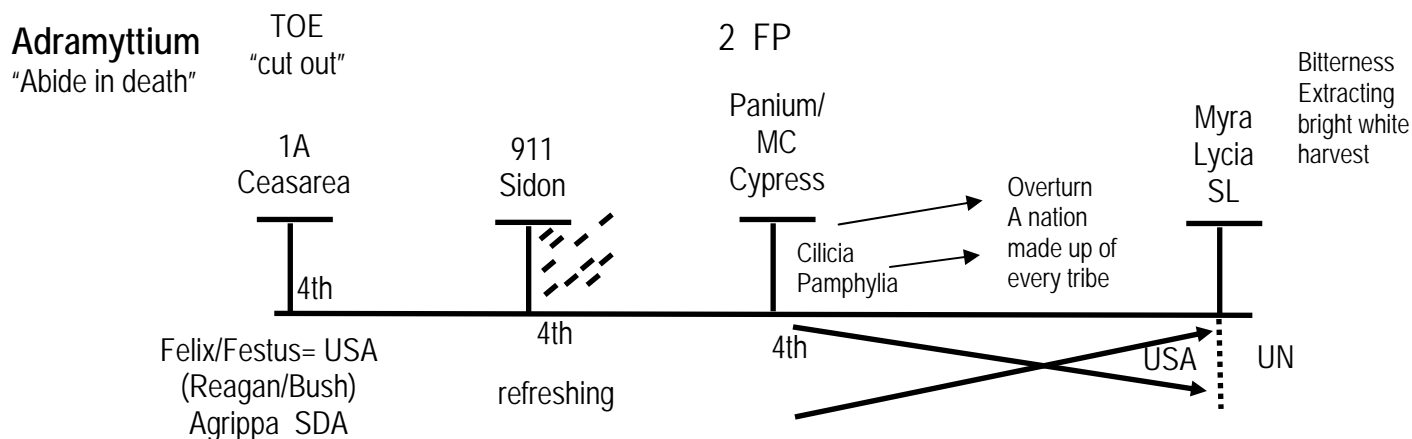
So EGW says that this was as an oasis, for him in his journey. And we will note in verse 3 it calls it a refreshing. And what concept does refreshing give us? That of rain and at 9/11, we would mark the beginning of rain. This period between 1989 and 9/11 is the plowing. Then we have early rain marked at 9/11, a refreshing.

The next stop for the ship, is under Cypress. Please note 2 things, we marked the 4th generation at Ceasarea (TOE) we got that from the story of Agrippa, he represents the 4th generation. We come to Sidon, it this is Noah's great grand son, the 4th generation. When we come to Cypress, (Kitem) and Kitem is Noah's great grand son, 4th generation. We have 3 times on this reform line from Cesarea to Sidon to Cypress, it's marking the 4th generation.

We find in the book of Acts, there's two false prophets connected with Cypress. One is Simon Magus, and the other is Barjesus also known as Elymas. So at this point we mark a false prophet, externally. There is an external false prophet, as well as an internal false prophet. Elymas or Barjesus was separate to the early Christian movement in the book of Acts. He never claimed to be part of them, he's external in that movement, Simon Magnus is internal. A baptized member of the new Christian church. Ellen White puts him in connection to Ananias, and Ananias Saphira, Demus and Judas Iscariot. She says that all of these people show that false brethren will be found in Gods church, to the end of time. So we can mark at Cypress, an external and an internal false prophet.

We considered the meaning of the name Cypress, and it's connected to the concept of purity. To be fair or be pure, and to be fair means to be clear. Like a clear blue sky or clear water, it doesn't have any impurities, so it's the this concept of purity and completeness. If we were to go to Early Writings, EGW talks about the living testimony. And what does the living testimony mean? She is talking about Millerite history and the company that left the fallen churches. And she says these people had the living testimony. So if you have a living testimony, you have a testimony that your living from the inside out. It's purity, a clean life. To have no spot within you. So we connect the concept of Cypress, which means to be unpolluted the concept of the living testimony, meaning unpolluted. And what EGW talks about the living testimony she is describing the condition of the Millerite's at the MC. And we connected the MC to the experience of Cypress.

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Next we see the Sea of Cilicia and Pamphylia.

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

So after sailing under Cypress, they sail over the sea of Cilicia and Pamphylia.

And what does Cilicia and Pamphylia, mean? Cilicia means to "over turn", and Pamphylia means "A nation made up of every tribe". And when do we mark this experience? What's the nation that's falling after the M/C or Panium? This is the USA. After the M/C we mark the fall of which head of Bible prophecy? The fall of the 6th head and the rise of the 7th. EGW says, God has given plenty of evidence that He can establish kingdoms and over turn kingdoms. And after the M/C which we'll rephrase as Panium, we mark the fall of one head, and the rise of another. The fall of the USA and the rise of the 7th head, the UN.

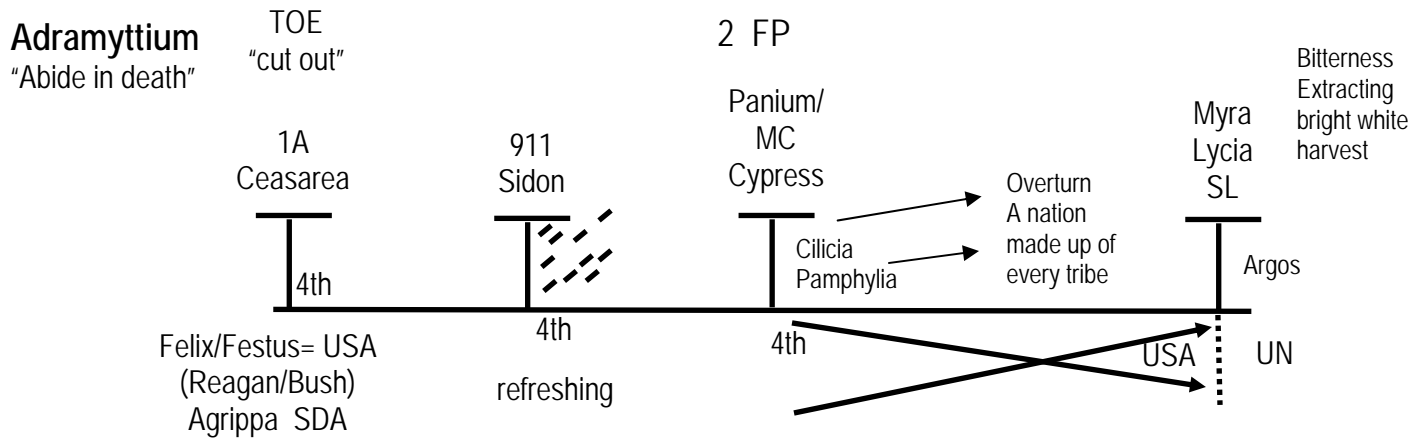
We're tying the journey of this ship to two men. At the very beginning at Ceasarea, they give us the theme, what this ship represents, they are the ones that chose to **abide** in death. They are symbolized the by the ship of Adramyttium. We mark them in Caesarea, choosing to abide in that condition. We traced them over Sidon, over Cypress where there is contrary winds, to where they begin to fall and are overturned, as we see another nation rise up. You can already see the transition in the heads, externally it's simple. We already teach the fall of the USA is completely fallen by S/L. And the rise of the UN. But this ship doesn't just represent the USA, It also represents the institutions of Adventism. There's another quote; PM 170.2 and we'll paraphrase it. Here she says, the Lord will purify His church, God is going to turn and over turn the institutions called by His name, this will be a refining process but it won't be put off for long. He's going to cleanse His temple. So not only do we see an external over turning, we see an internal over turning, in the institutions of Adventism. Externally it's the institutions of the USA, internally it's the institutions of the Adventism, ending at the S/L, which is symbolized in Acts 27:5 by Myra a city of Lycia.

The word Myra comes from the word Myrrh. To go back into the Old Testament, we will find our meaning of the word Myrrh. The Greek word in Acts 27, just takes you back to the Hebrew. So we have to go to the OT to define Myrrh. And the concept we see from that, is "**Bitterness**" It means to distill in drops, it's "**Extracting**", it has those two concepts. **An extraction and also bitterness.**

So we mark Myra as a representative of bitterness. And Lycia you can trace to a couple of different meanings, it's name gives us two concepts. One is an idea of a **Wolf**. It may not seem like these two meanings are related, but they are. One is the concept of a wolf, as in cruel – cruelty and destruction, greed. The words used in it's definition are the same words that EGW uses to attribute to Felix. Some of them don't translate well. But they are essentially the same words that EGW attributes to Felix. Which is the same concept of being a wolf. It also comes down to **color**.

In Thayers, we find the meaning of light. And it's this idea of being white. But it's not any tipe of white, it's light. It's really bright. So the concept is not just a white but a bright white. It's a brilliant glowing white and what they tie it to is the color of ripened grain. So when the people left the city of Lycia, they looked over their harvest and they would identify the color in the same language; and it's believed this is where the word came from, from the idea of their ripened harvest. They weren't just white they were more golden like ripened grain. **Brilliant and Golden.**

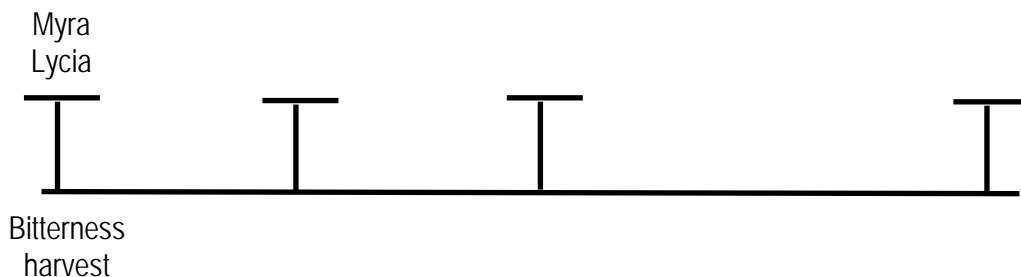
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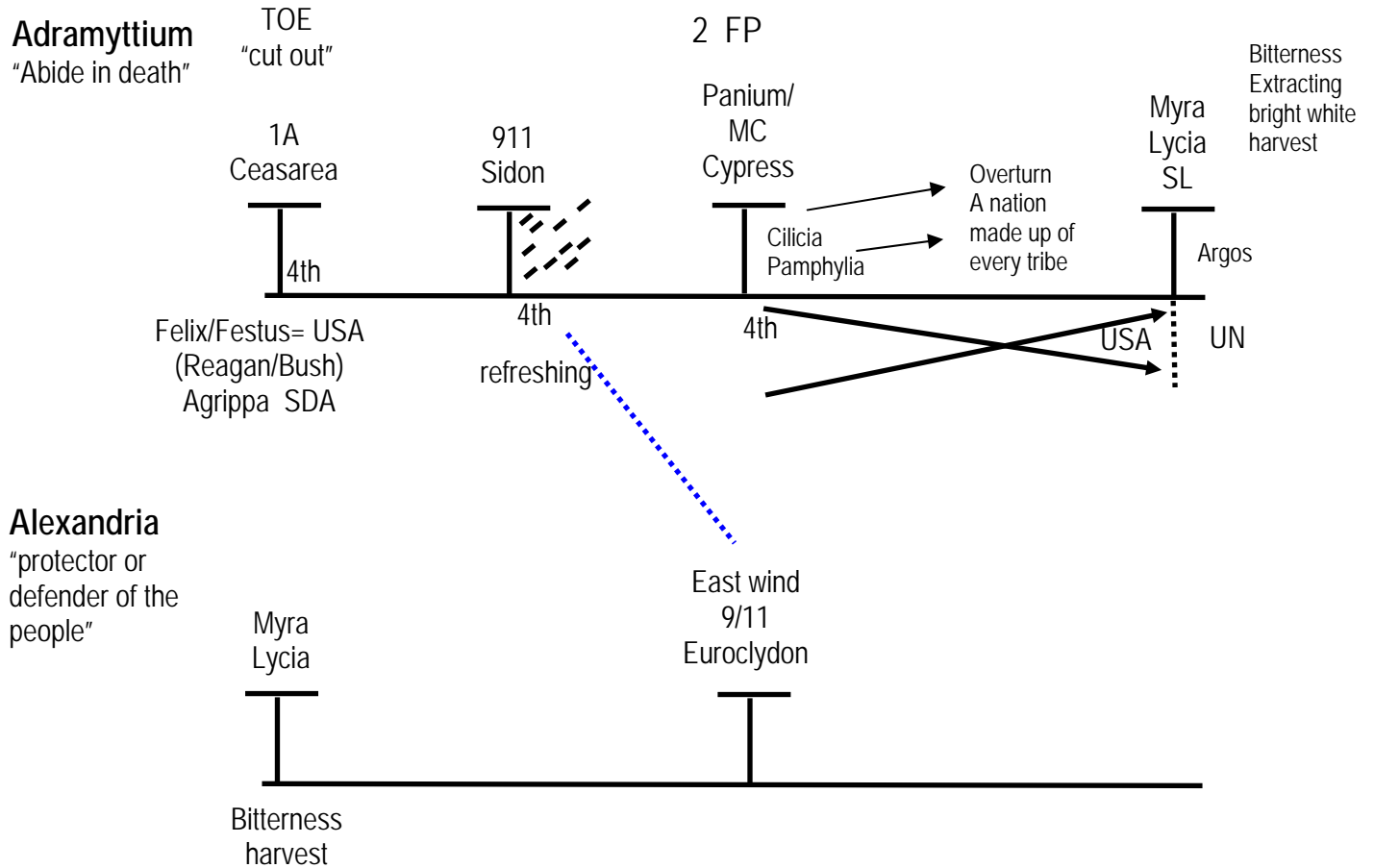


This is where Paul gets off the ship, it's journey ends. If we were to consider this reform line if it wasn't about this ship, but a group of people we would continue the story past S/L. What way mark would we mark after S/L? We mark the L/C. Why is there a Loud cry? Who are they crying to? To the World. What is the time period if the world? It's their harvest. Your calling them out of the world, into God's church or people. So after S/L, what is it for the world? It's their harvest time. We need to note, if we followed the studies of Pyrrhus, a city is marked at S/L, known as (Argos) the same way mark. And what does Argos mean? It means to be white, but there is a reason why the city is named after whiteness. Beneath the city of Argos, was the Argolic plain, and when they looked out their windows at harvest time, they saw the color of the their ripened grain. And Argos is named after that color, it's this golden glow, that seems to shimmer white. So Argos gives us the exact same concept as Lycia and both are placed at the same way mark S/L. This is the journey of the first ship, Ardamyttium.

We are going to quickly review, our second ship. Highlighting the points we want to draw from later in the study. This is the ship of Alexandria - Alexandria, coming from the word Alexander, means to be a **protector or defender of the people**. Where does Paul get on the ship? The same place where he gets off the first ship, Ardamyttium. Ardamyttium goes from Caesarea to Myra and Lycia. Paul begins the journey at Caesarea, he ends at Myra, he gets off the ship, that journey ends. And then he boards a second ship, the ship of Alexandria. We can bring in our same definitions of harvest and of bitterness.

Alexandria
 "protector or defender of the people"





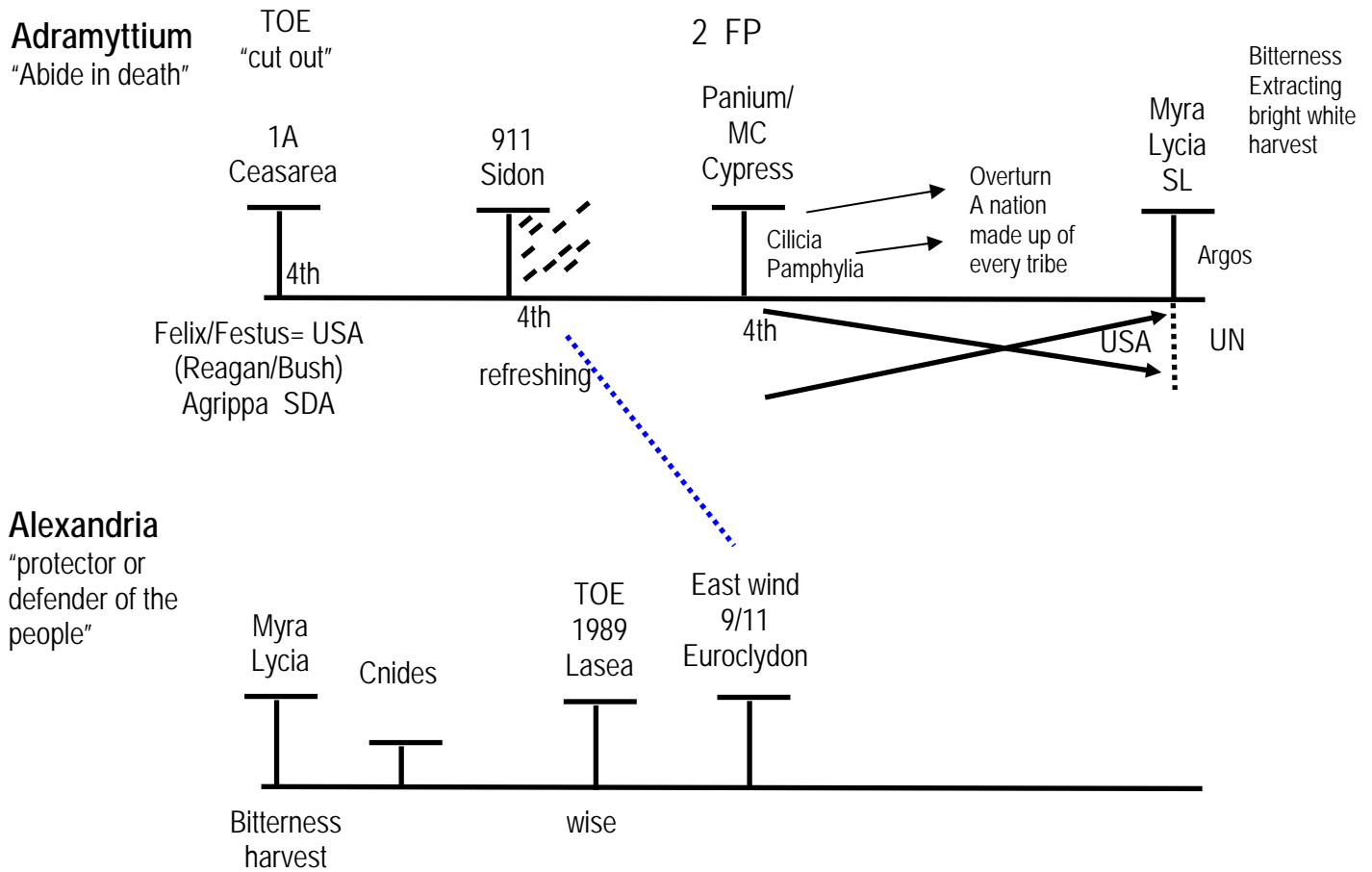
We're going to skip some history and go back Acts 27 we're going to place a few way marks, and then we are going to fill in the gaps.

Acts 27:13 And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence], they sailed close by Crete.

27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

We're skipping part of the journey, we're going to go back to and explain those points. We go to verses 13-14, it takes us to a period in history where we identify the blowing of the south wind. EGW tells us, they should have been warned by that south wind, because soon after the south wind blows Euroclydon is coming. The meaning is from Euros (East) and clydon (A little Cyclonic seasonal storm). It's representative of an east wind. And where do we mark east wind, where do we place that? 9/11.

So what we can see, just at the beginning with out going to all the other way marks that the story of Acts 27 and the two ships is not giving us sequence. It's not one ship, showing you history, and the other ship continuing that history. Instead it is a different concept. It's showing us a repeat and enlarge. It's repeating the same history but not just repeating it, it's enlarging upon it. It's going to take the same history, as we saw in the first ship. Then expand and add information and show us it from a different perspective. **We've marked 9/11 we would connect that with Sidon.**



We are going to fill in our gaps. We could go back to just prior to Euroclydon, where were they in verse 8?

27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city [of] Lasea.

Lasea and Lasea means wise. We could mark the wise at Lasea. They stayed at this port for some time, they were going to stay here, they make the decision to begin the journey. So it marks another beginning. They sailed before, they arrived at Lasea, they spent time there, they planned to stay. But then they decide that it's not a good enough port, and those that undertake this voyage at a bad time of year to get some where more favourable. We mark the wise in the story of the 10 virgins beginning in 1989. Again it's the TOE.

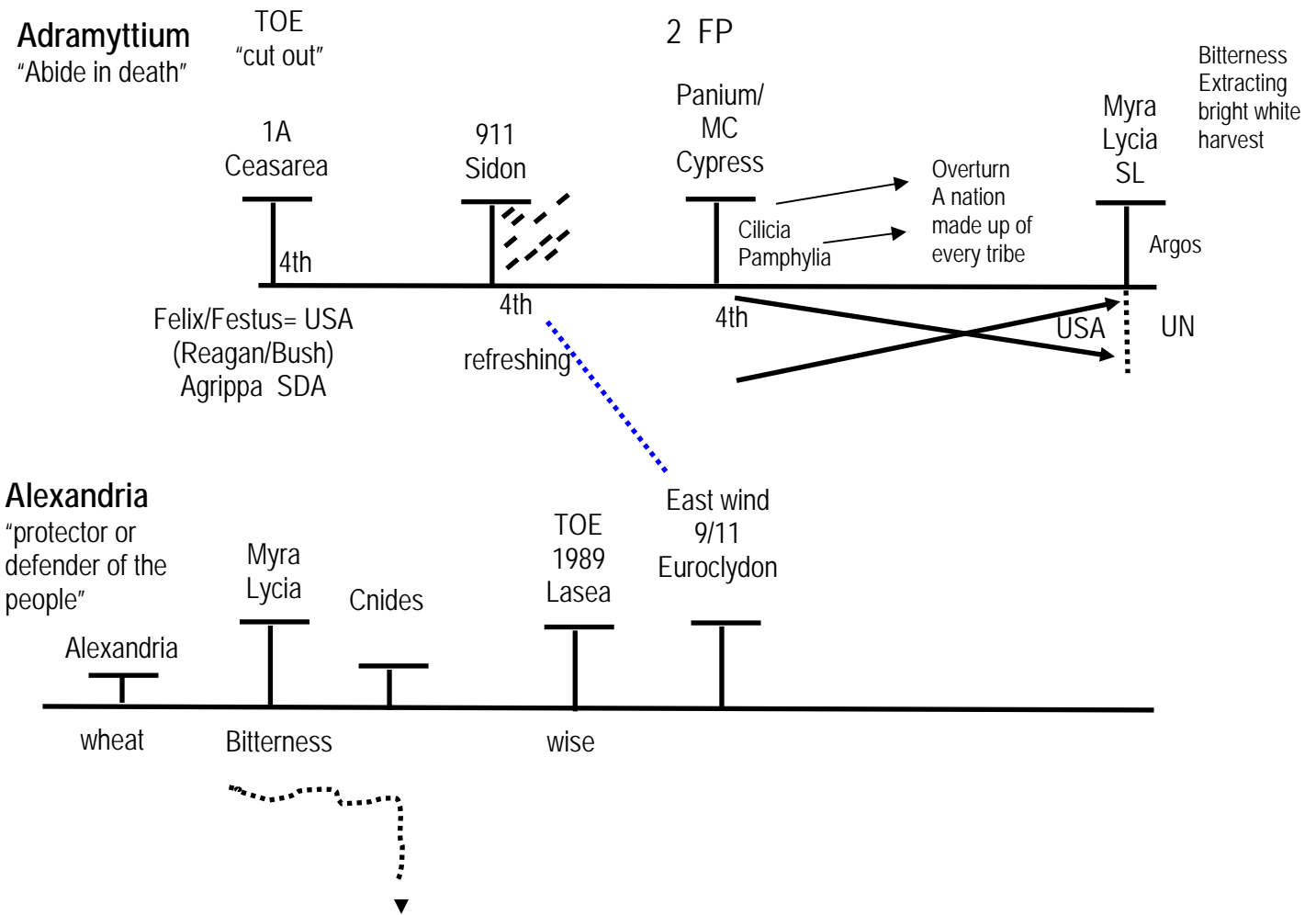
So where would we mark the bitter experience before our TOE? Because we skipped some history. We've gone from verse five, to verse eight.

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

27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

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

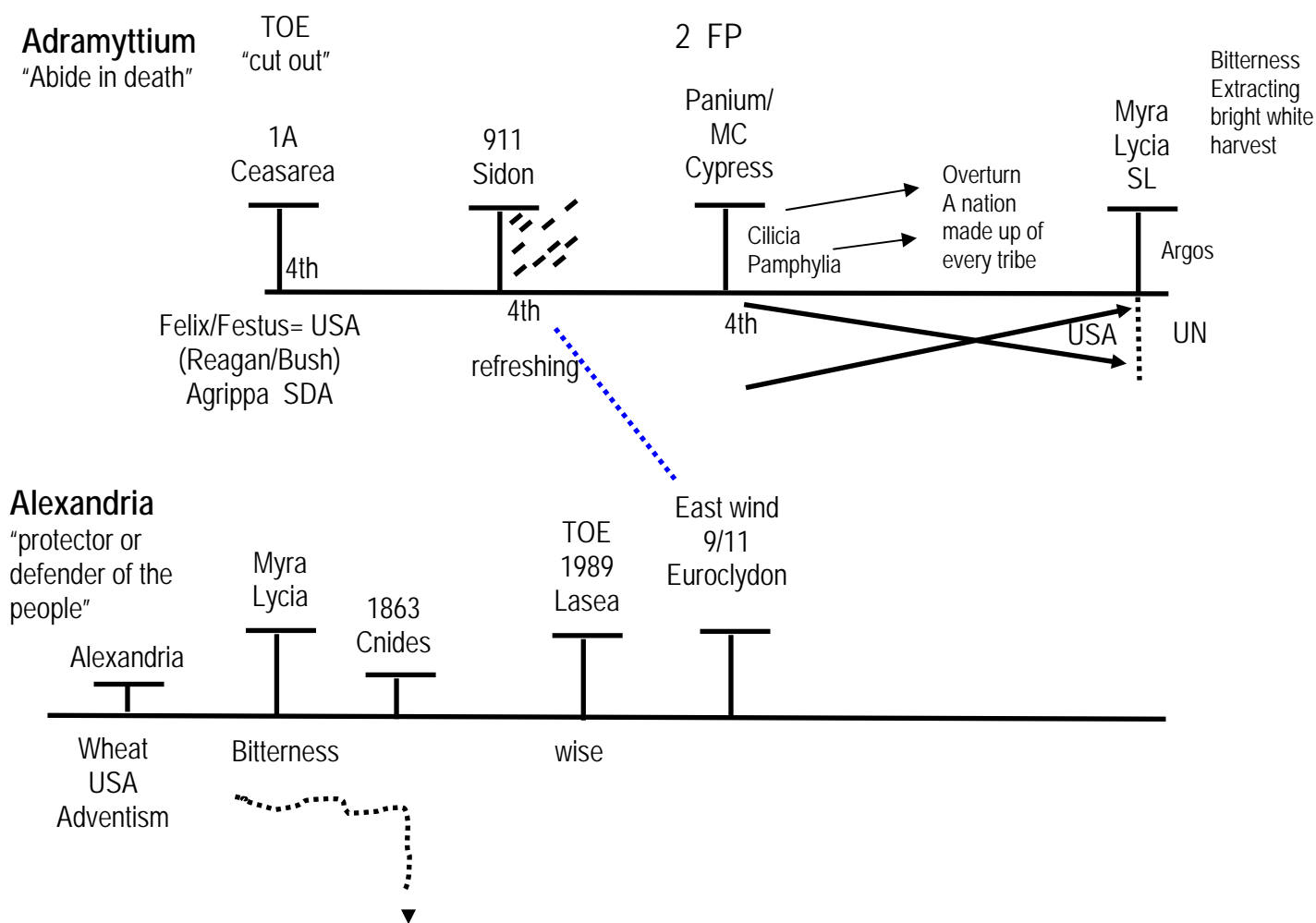
And in verse 8 they come to Lasea. We've marked it from Myra where Paul boards the ship, we next mark Cnidus. We note that the wind there is unfavourable. We mark Cnides, and this where its helpful to use your Bible maps. It's much easier to track that voyage. But they leave port, they sail on this journey, everything is going to plan, until they come here at Cnides. And then what does the ship do? There is unfavourable winds, external circumstances are not to their favour.



So what does the ship do? There's unfavourable winds, external circumstances are not to their favor. Their going on their course until here, and looking at your Bible maps they make a sharp turn, and go off course their planned course and go south. So if we were to track this journey, from Myra, Myra is harvest, and it is a bitter experience. Where do we mark harvest before 1989 connected to bitterness? We would need to go back to Millerite history. That bitter experience of Oct 22, 1844. Also marking the harvest period for the Millerites. If we mark it 1844, we are marking it for Myra. But this is a ship Alexandria in the Roman empire and was where they sourced their grain, the bread belt. The most fertile part of the Roman Empire of that time, was along the Nile River. Where with it's flooding, it left with very fertile ground for them to grow their grain and they utilized that area, there they grew the grain to feed the Roman empire. So along the Nile River, they grew their grain and they transported it to Alexandria and placed in huge grain silos, it was loaded onto ships and transported across the Roman Empire. So if it's a ship of Alexandria what is it carrying? Grain or wheat. And you can see that though out the chapter when they talk about throwing the wheat over board they were throwing off their cargo which was the wheat. You can mark the wise in 1989, and back here at the beginning of the ship at Alexandria you can mark the wheat.

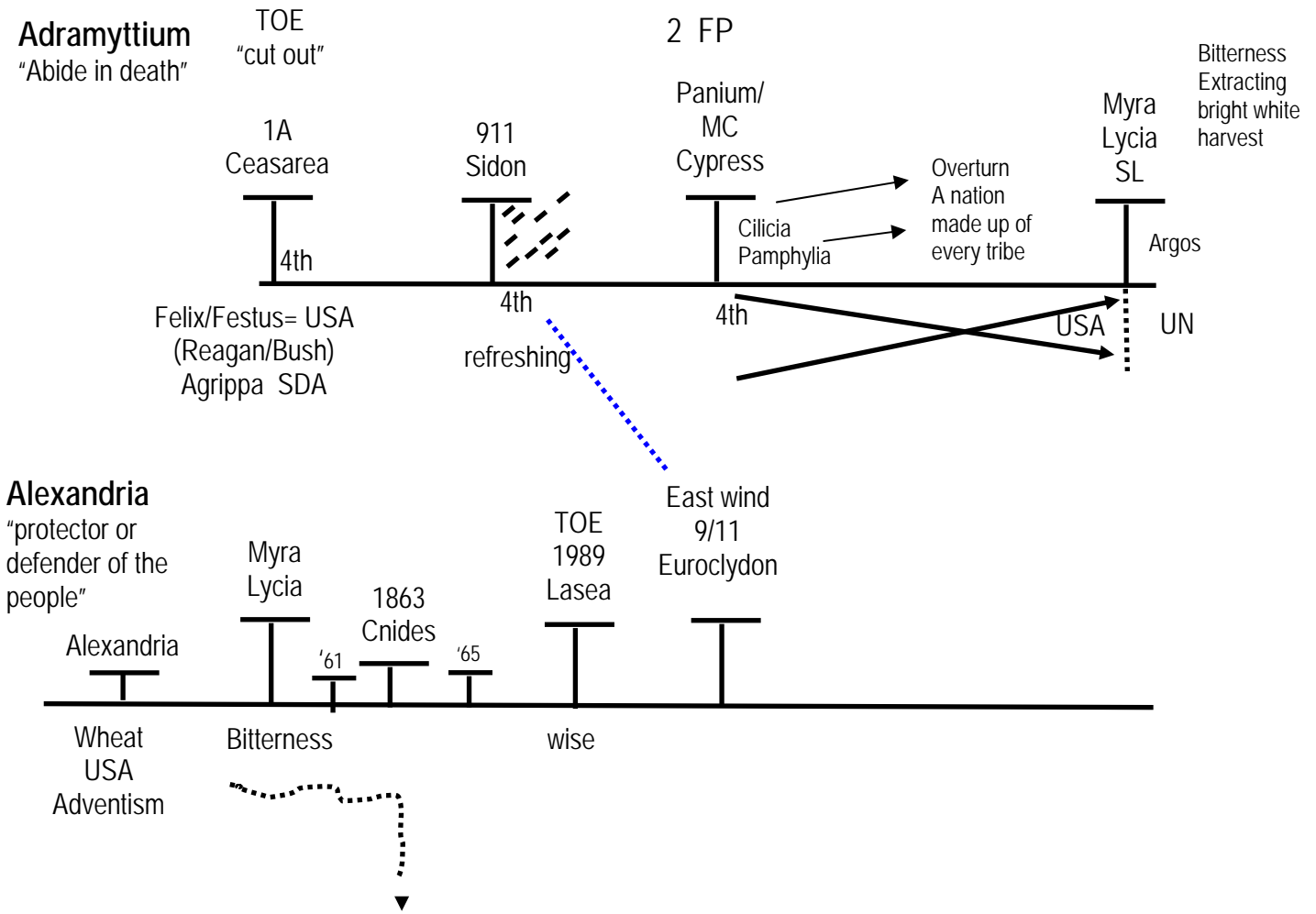
So what we can see in this story, is again the story of a ship... We need to note this important point: This is the story of a ship and Adramyttium is the story of a ship. We can bring in different concepts. We can see Paul at the TOE, giving the first AM. And we can bring symbology into that. We say who Paul was. We can see him after Cypress, in the history between Cypress and the S/L where EGW says now he is the captain of the ship, he's the boss. So we can create different symbology, but if we can take him back to 1798, or we have to place him in 1844, or he will have to have a different meaning. We can see harvest after S/L so we can talk about people, groups of people. We can bring in the Levites. We brought in the history of the Nethanims when we talked about harvest. So there are other layers.

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But the primary story of Acts 27 is the story of 2 ships. The story of Alexandria is going to tell us the story of the good ship. We can draw lessons from those on the ship. But it's primarily the story of the ship itself. We learned that from Adramyttium. This is Felix and Festus and Agrippa. They are people in that history, they're not people in the Alexandria history, so much as they are for the institutions. The first ship is the story of an institution and structures as much as we can draw other lessons. Alexandria is the story of institutions also, even though we see other lessons. This is the primary thing of this chapter.

So the ship of Adramyttium is that positive or negative? Negative. It's a ship that abode in death. The ship of Alexandria was a ship that was a protector or defender of the people. Is that positive or negative? Positive. What institutions are protecting or defending the people in 1798? The USA, What else rises up in 1798? Adventism. So what is the theme of our second ship? The USA and SDA: 2 institutions. And the exact same theme as our first ship but from a different perspective, one is negative and one is positive. Alexandria is positive it protects and defends the people, which was the role of the USA coming out of 1798. It was supposed to be a place of refuge for those who wanted religious liberty, also the story of God's church, Adventism. So they have the same theme, they're both telling a story of these institutions. Even though Alexandria is a good ship it sailed from 1798 to 1844, it's on course, there is external circumstances and it goes off course. When do these institutions go off course? 1863. And what history is 1863? The midpoint in a civil war. The American Civil War with external circumstances. Later in our study we are going to come back to this concept to talk about the Civil war and what was happening in the United States and within Adventism.



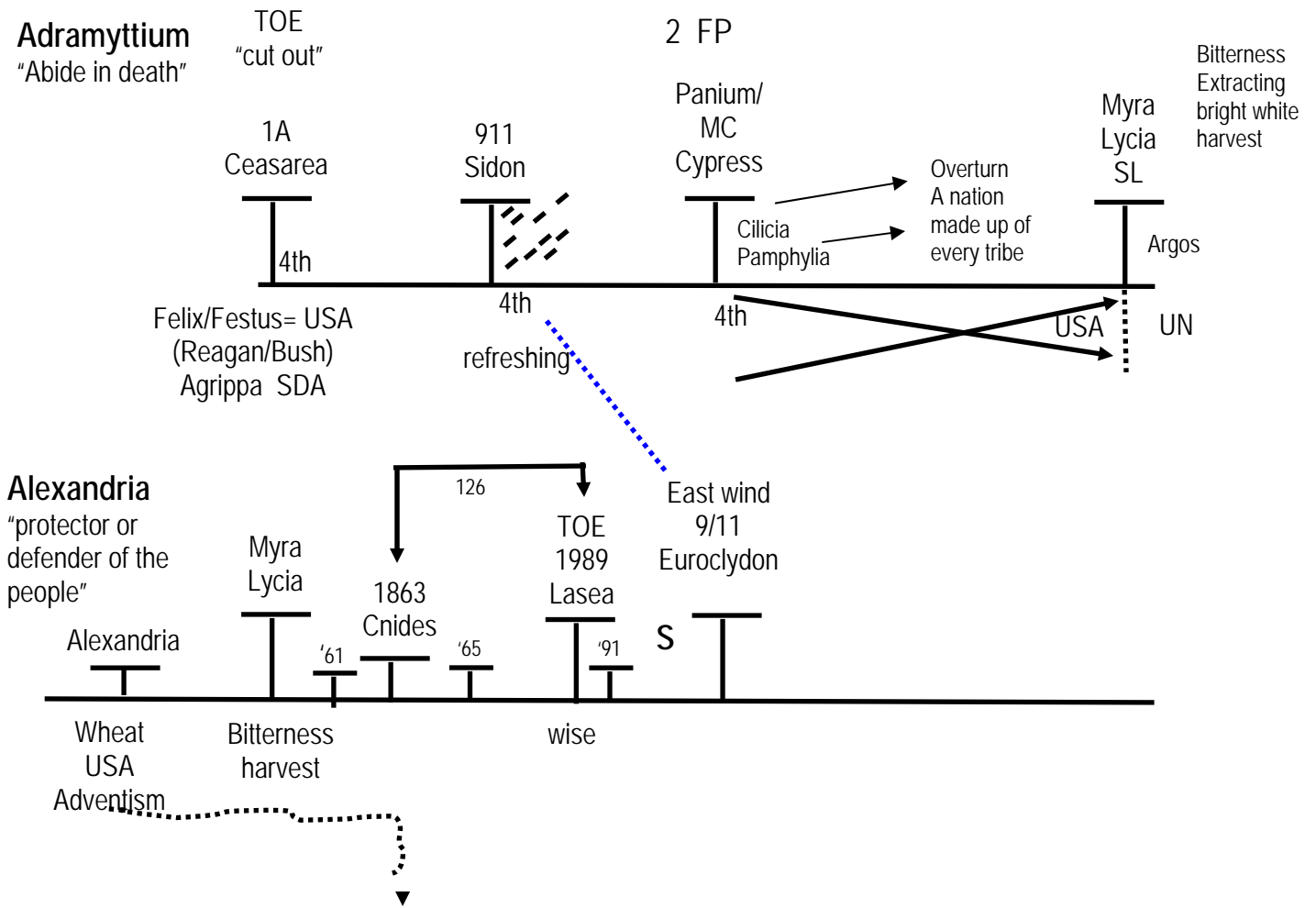
What we need to see is the ship goes off course in this history, not just internally with the rejection of the 2520, but the USA also goes off course. And through this history these institutions are inseparable. We can mark their connection at every way mark. EGW says that the USA the Lamb like beast rose out of the earth in what year? 1798. Alexandria is the Lamb like beast in 1798 it is rising up.

We also know that this is the time of the end, and the beginning of Adventism, and an increase of knowledge. We come to 1844, there is a bitter experience. We mark it internally, we know the experience of the Millerites. But what happens to the USA to Lamb like beast? It only kept one of its horns for 46 years before it was broken, in 1844. So we can bring both of these institutions to this way mark, and both go off course in 1863.

And for 1863 to Lasea they are all sailing under Crete, which means fleshy of the flesh. We can also place Salmoni and we wont review those names today. They bring us to 1989 Lasea, then we mark the east wind. From the east wind the ship is damaged. From this east wind forward its barely floating its in a damaged condition. Even though its a good ship we can see its a more complicated story, it's a good ship that's battling other circumstances and chooses to go off course, it's damaged. We're going to see it barley makes it way through this history until as we will read it faces ship wreck.

A Review. In Acts 27 there is two ships. The Ship of Adramittium abides in death. And it representative of two institutions. The USA and SDA. And we traced them from the TOE to 1989, through 9/11, Panium to where they end at the S/L. We marked their overturning between Panium to the S/L. We then considered the second ship, a good ship, Alexandria. There's much history of that ship before the east wind. We identified it took us back to 1798, the story of those same two institutions. But it's going to give us more information and from a different perspective.

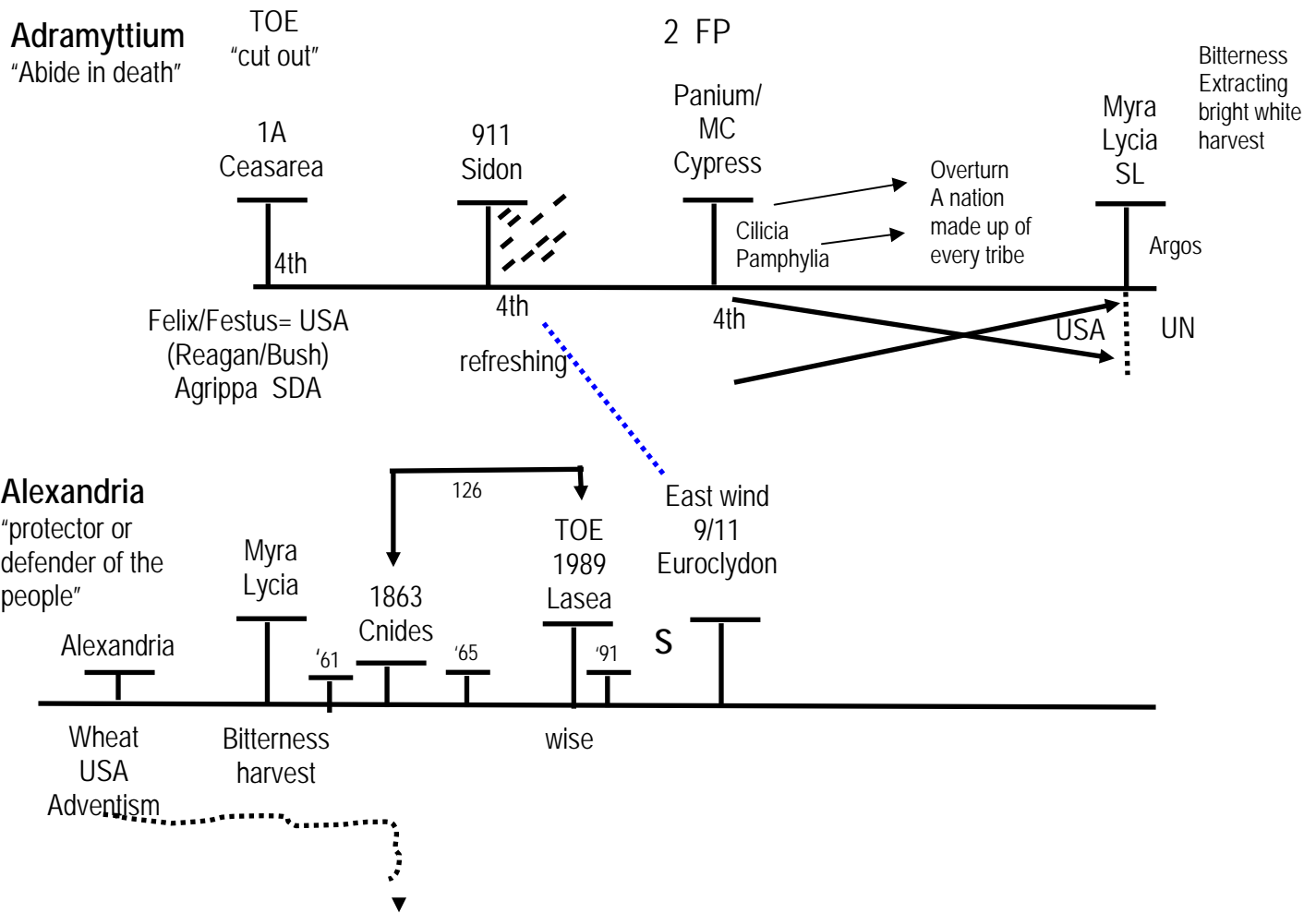
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In 1798 they are the protectors and defenders of the people, but they sailed from 1798 to 1844, and in 1863 they went off course. Internally and externally. Then they sailed from 1863 to 1989; which we know is a 126. They set sail after 1989 because there is a south wind that is favourable to the ship. What happens after 1989, after the south wind— there's favorable circumstances for the ship, the king of the South is falling from 1989 to 1991. The USA is the world's only super power. As a favorable south wind, that EGW said that it should have been a warning because the east wind was coming. And at 9/11 the ship is hit by a cyclone, severely damaged, and it barely makes its way through to ship wreck.

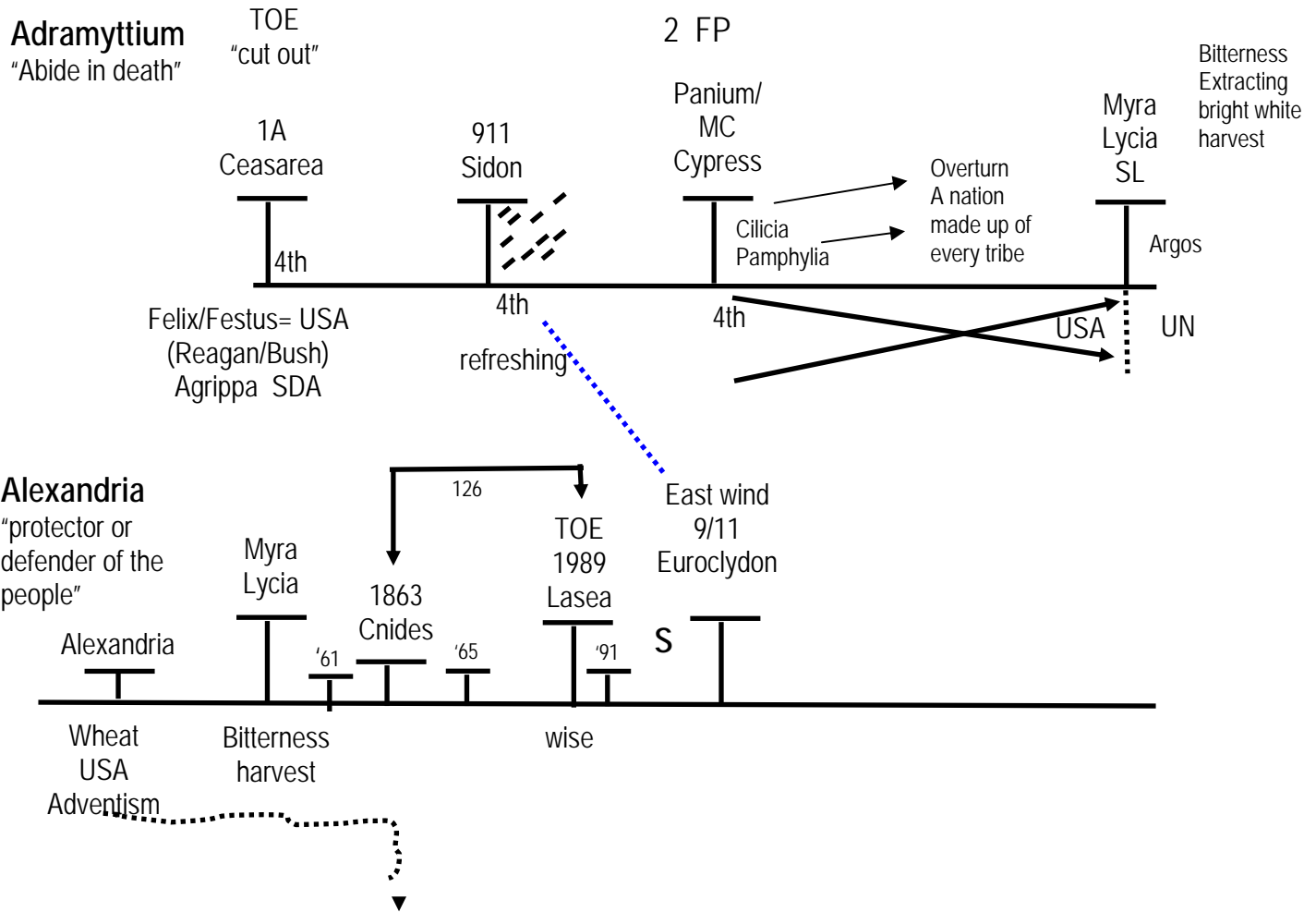
In our next study we're going to consider the rest of that journey and pull out a couple of more points. Then we will move from Acts 27 to where it takes us in history, and that history is primarily to teach us about these winds, particularly the south wind.

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First we're going to do a quick review on what we went through last week. We're looking at Acts 27 and much of what we're going to cover in future studies is built upon this chapter. We saw that it's the story of two ships, and instead of one history after another, those two ships are a repeat and enlarge. The same subject matter but from two different perspectives. One is positive Alexandria, and one is negative, Adramyttium. Adramyttium means *I shall abide in death*. It begins at Caesarea which means to be cut out or severed. We find that here Paul gives the first Angels message, it has the components of all three encapsulated into one message and the response is fear for both Felix and Agrippa. Both of them show power, they're both powers but over different institutions. Felix is purely state and Agrippa is church. Felix is Roman but Agrippa is a Jew according to Ellen White. His control is over the temple, the role of the high priest and its services. So we have Felix who transitions to Festus at Caesarea. So at this waymark there's a transition between two kings: Felix to Festus, Reagan to Bush which becomes a pattern that we observe in the time of the end in various histories. That pure state power is the United States. Then we see Agrippa which is church and the 4th generation in a family history that has killed the prophets. He represents Adventism. To repeat one of the conclusions we came to, we can see these are institutions, they're people but what they represent is not a person so much as the institutions. It's separate and distinct from people, we're dealing with the structures of the United States and Adventism.

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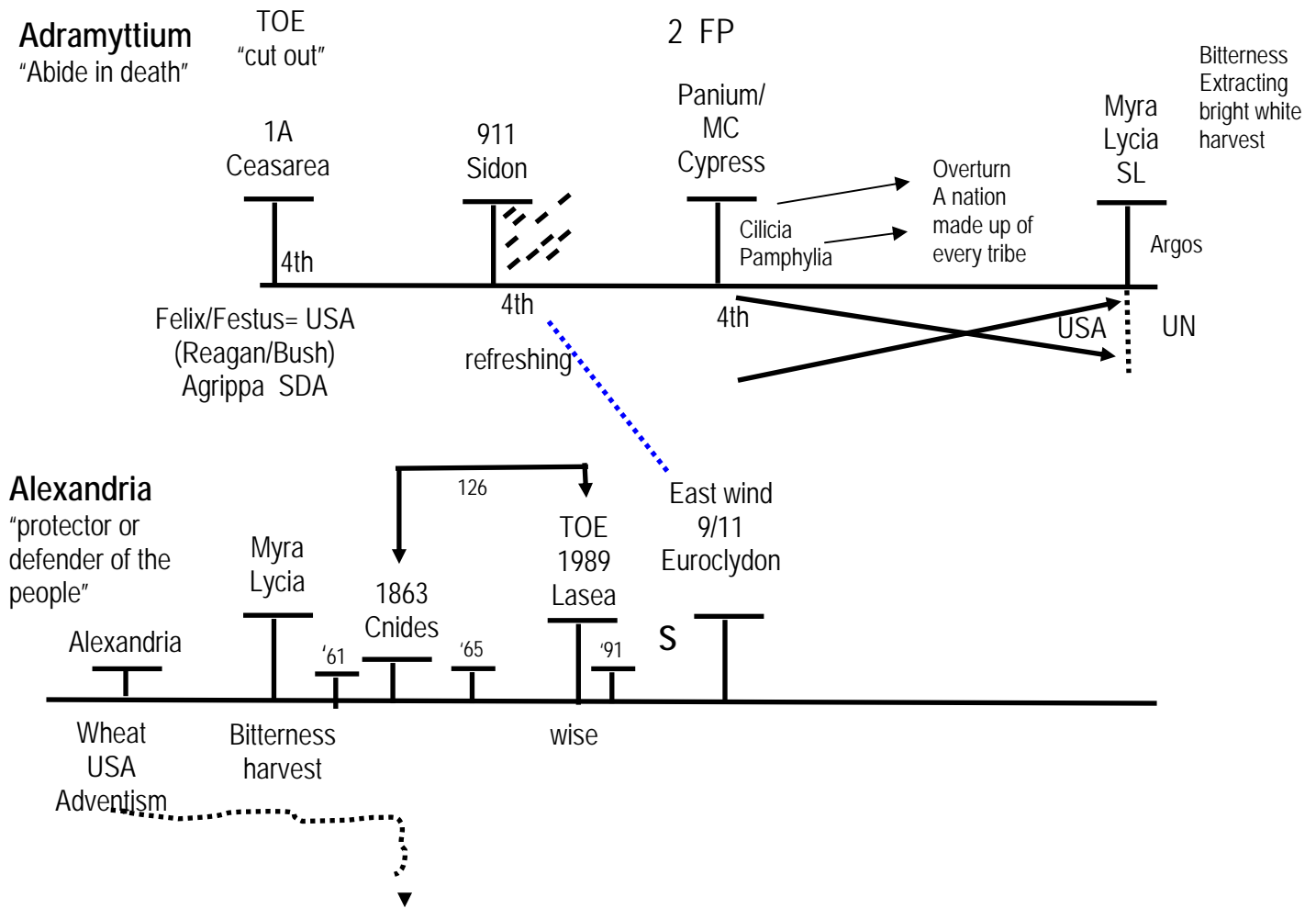


Next we came to 9/11, Sidon, which we saw represents the false prophet. Then we mark at 9/11 the fourth generation and Sidon, with Sidon being the great grandson of Noah. Then we came to Cypress which comes from the word Kitem, and Kitem was the fourth generation, a great grandson of Noah. Sidon and Kitem were cousins. We mark Cypress as Panium or the midnight cry. We went to Millerite history to see that at the midnight cry Ellen White talks of the living testimony. At this point there's an overturning that begins in both of our institutions. The United States is easy to see, at Panium we see the fall of the 6th head and the rise of the 7th. Because we know when we come to Sunday law the sixth head ends and the seventh begins, but what we can see is the fall of the sixth head is a process. It doesn't happen in a day. That falling or overturning begins at Panium. If we have time we'll discuss how and why this happens and what it looks like when we say that the United States is overturned.

Who enforces the Sunday law? United States. So does the United States have more power after it's overturned or less? We need to consider what this means and what it looks like. It's not enough just to mark something, more and more we're going into prophecy and also starting to discuss what that looks like in our history.

It's overturned, we see the fall of the United States and the rise of the UN and it's finished at Sunday law. So if this line represents the Adventist Church and the United States it can't take you past Sunday law, this is where the ship ends because this is the end of those institutions as we would identify them. We discussed the external, the United States overturned. We want to discuss what happens to Adventism in this history and if we have time we'll do that.

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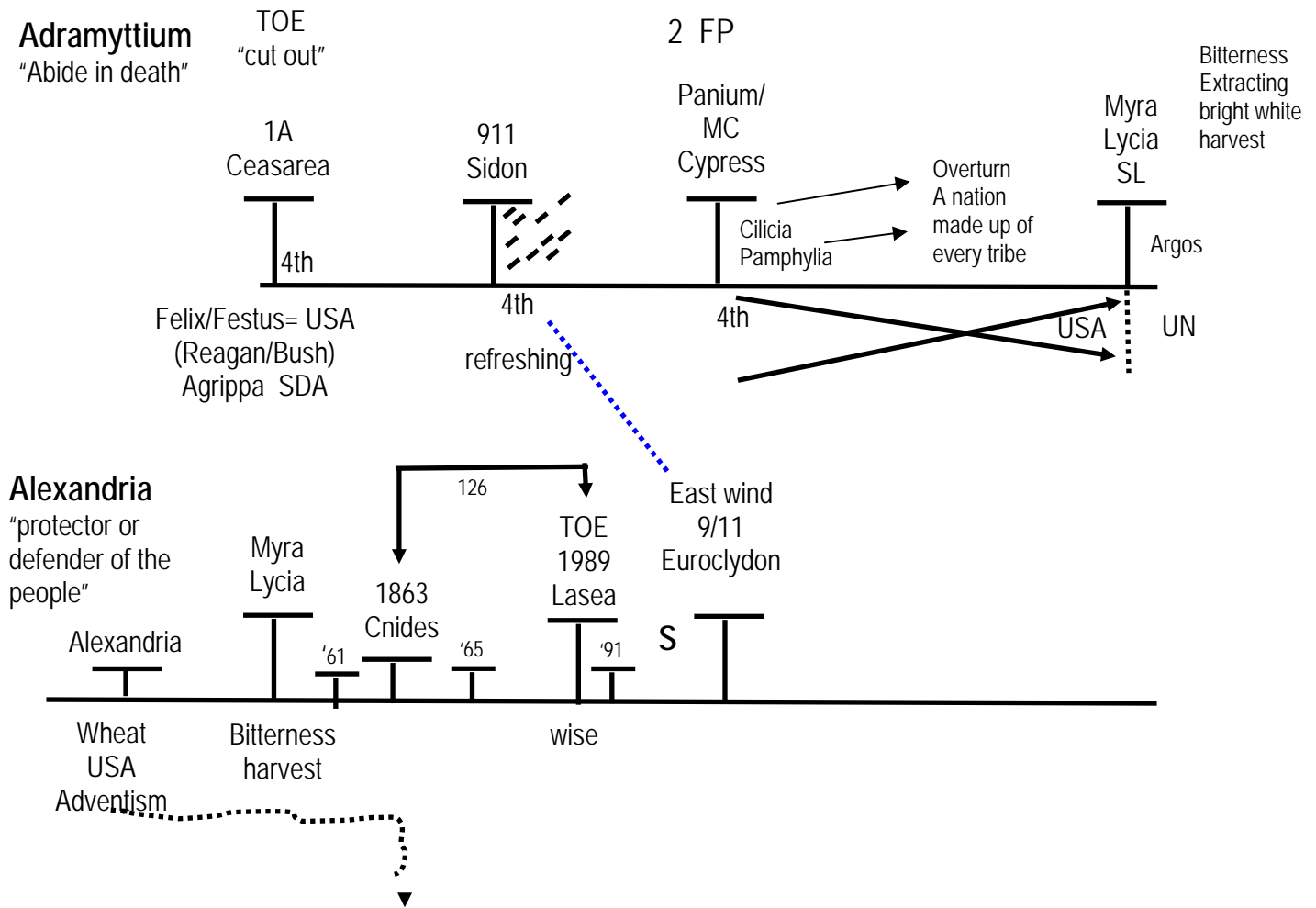


That's the first ship and now we'll go to the second. Paul gets on this ship at the same place that he got off the first ship, at Myra and Lycia. We brought down the same meanings of those words which was bitterness and harvest. We saw that this bitter experience can also describe the experience of the Millerites. On October 22, 1844 when they had eaten the little book and it was sweet in the mouth and bitter in the belly and they applied that verse to their experience. We can also mark the harvest. But this isn't where the ship began, the ship began at Alexandria where it's loaded with wheat and set sail heading to Rome because it's going to bring all of that grain that was grown along the Nile Delta to feed the Roman Empire. This is going to the city of Rome and we can note the time of year, it's autumn and they're coming into winter. Which is why they need this food.

We saw that Alexandria means the protector or the defender of the people. What rose up in 1798 that was to protect or defend the people? Two institutions, the United States and Adventism, both for God's people. The United States was the glorious land and it's supposed to be a place of protection where they've been given religious liberty. We can remember that this is the end of the 1260 years and they're given a place where they can exercise religious liberty. And when they're given that place to exercise religious liberty the book of Daniel is unsealed, there's an increase of knowledge, and that is taken up by William Miller. We trace the journey of this ship from Alexandria to Myra coming from where the wheat is loaded onto the ship to where we can mark the bitter experience, they sail past that date and they come to Cnides and the ship goes off course. Adventism went off course in 1863. They rejected the prophetic message.

We want to consider in future studies what the United States did in 1863 because if we look at these two institutions, I think Elder Parminder will introduce the phrase of comparing and contrasting, and these two institutions need to be treated the same way because they're going on the same journey. So Adventism lost its way in 1863.

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As we look at this voyage from the story of what this ship represents, it never gets back on course. It's off course all through this history. So when we look at Adventist history, we know that 1863 is the beginning and by the time we get into our history, many people don't know of the prophetic message. Many people have never heard of the 2520. Many people in Australia don't even know what the 2300 days is let alone the 2520. There are pastors who never heard of a close of probation. So we come into our history and there's a lot of ignorance which makes us consider another subject we're going to come back and tie into this line.

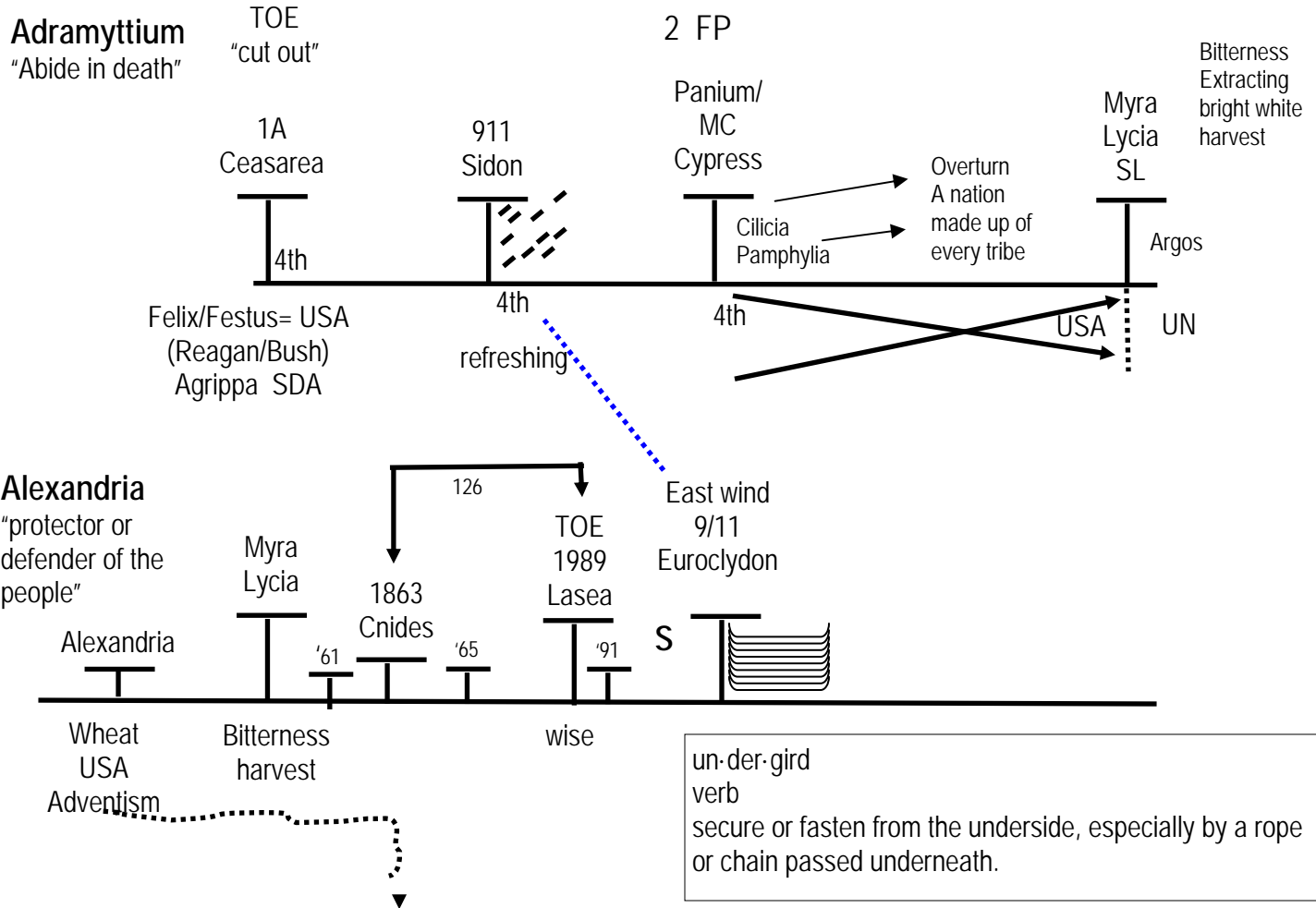
Do we have clarity today on what the United States was meant to look like? Or are we in the same amount of ignorance regarding the United States, are they in ignorance about their own country as much as the Adventist Church is about their prophetic message? 1863 to 1989 is a 126. They're sailing under creep which means fleshy. They come to Lasea which means wise and we're going to repeat the parable of the ten virgins. The south wind is blowing and we understand the activity of the King of the South from 1989 to 9/11. We're going to study the history of the king of the south, particularly 1989 to 91. Then they come against Euroclydon, an east wind, and this is where the ship takes a beating.

So we'll go back to acts 27 and reread verses 13 + 14

27:13 And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence], they sailed close by Crete.

27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

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We'll skip some history and go to Acts 27:27

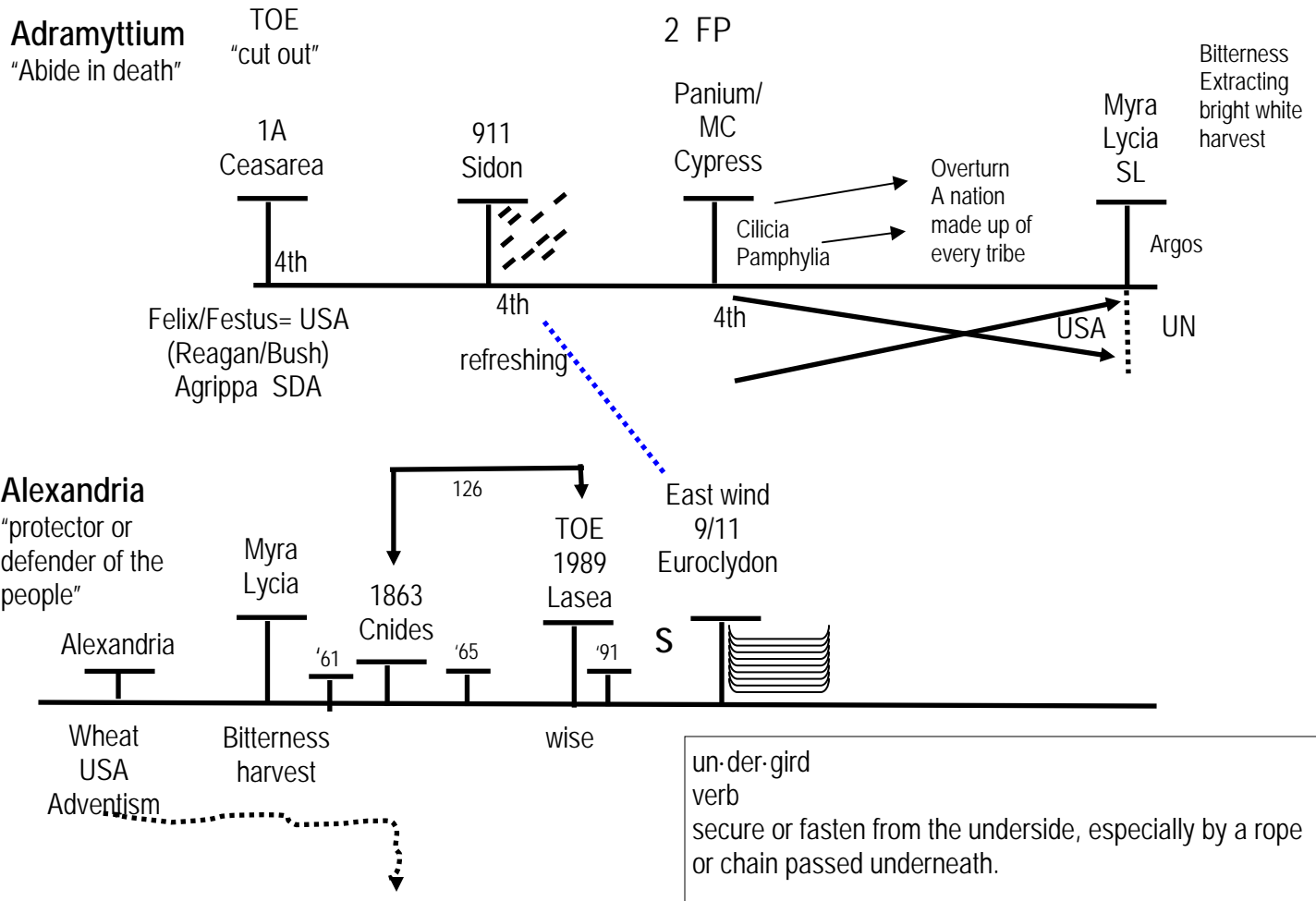
27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

Verse 13 and 14 gives us the history of 911 and the east wind. What they did while they still had opportunity, was undergird the ship.

27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.

What we do in this history, when you're hit by a storm is you would do this to the ship, because the storm is pulling those boards apart and water is flooding through the boards at the ship. The ship is being strained so much, water is leaking through the sides. What they're going to do is there going to take ropes and they will have two teams of men. They will go probably to the back of the ship and throw the rope over the back of the ship and then one team on either side, taking the opposite ends of the rope we're going to round the rope underneath the ship and then pull it tight. So one team would stand on one side and one the other side and they're going to meet in the middle. Like a tug of war they will come together tightening that rope around the ship and pulling the boards back together again. They're not going to do that once, they're going to do it over and over and over again until this ship is held together by ropes or line upon line upon line. That's the only thing keeping this ship floating. Because Ellen White says it's still leaking water but it would have never stayed afloat without being held together by these ropes. They bring those boards back together just enough to stop the flow of water. But it's not more than what they can pump out.

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Now they're going through a period of time were they're more and more afraid that there is no hope. Ellen White says in this history that those people on board the ship or those other than the few Christians, they lost all hope of survival.

Will now read verse 21 to 24

27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

27:22 And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship.

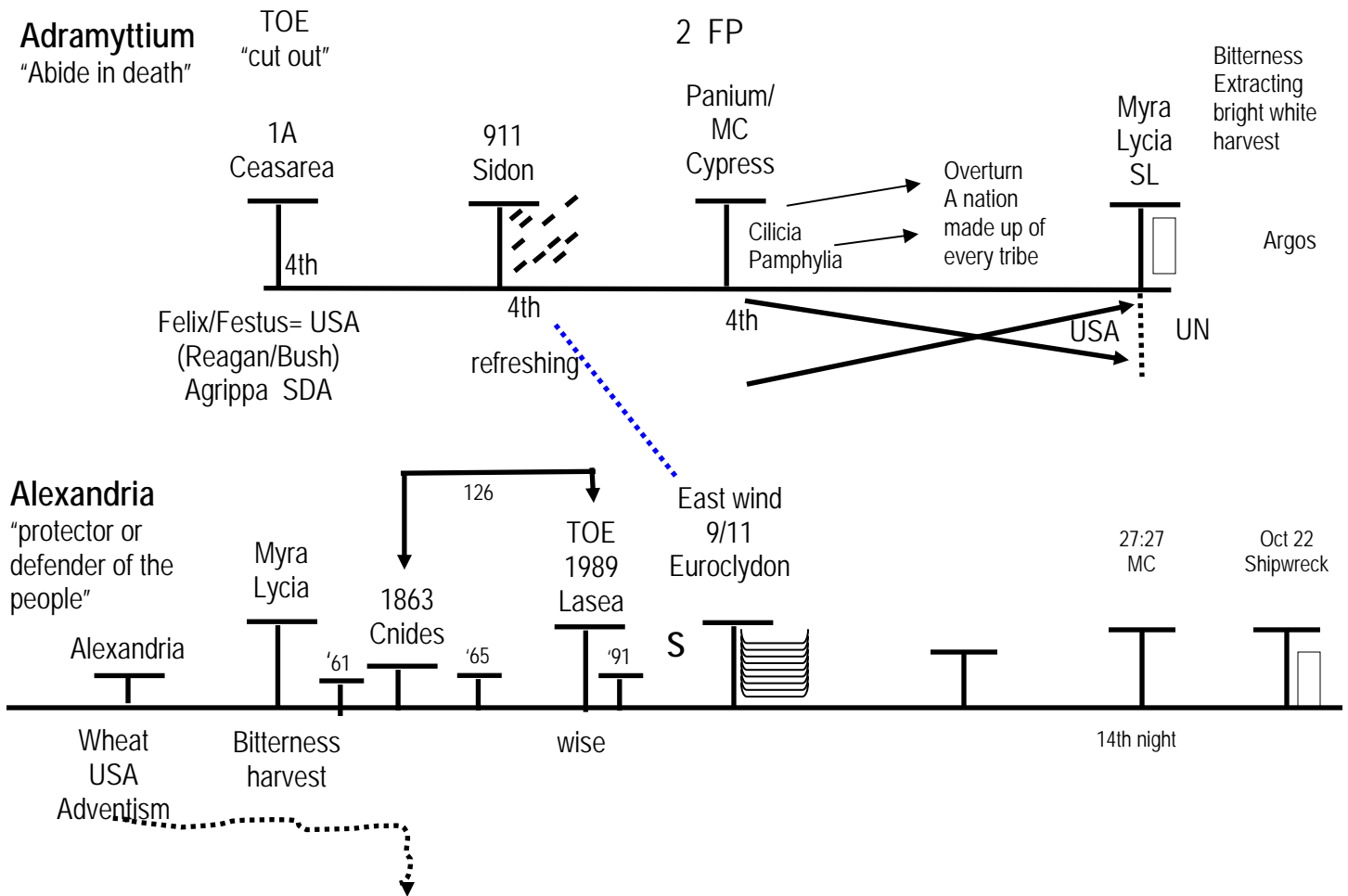
27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

So you come to a point we're Paul is giving a message of hope and he's told that they're going to make land but they're going to be shipwrecked. They will see land, the ship is going to be lost, but those on board will survive. Ellen White says that that depended on their performance of duty. She's saying there's no hope for this ship, it's going to be wrecked. But if those on board the ship put forward every possible effort they will survive and make it through that history. This is the message that Paul is giving

So he gives this message to those on board the ship and those that believe are filled with hope. What did they begin to do? They have people standing watch, like watchmen. What are they looking for? Land, they need to see it in a distance. Because they've been told this ship is going to be shipwrecked and shipwreck is their only hope of survival. That's what we read in verse 27.

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Next we'll read 25 to 27

27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

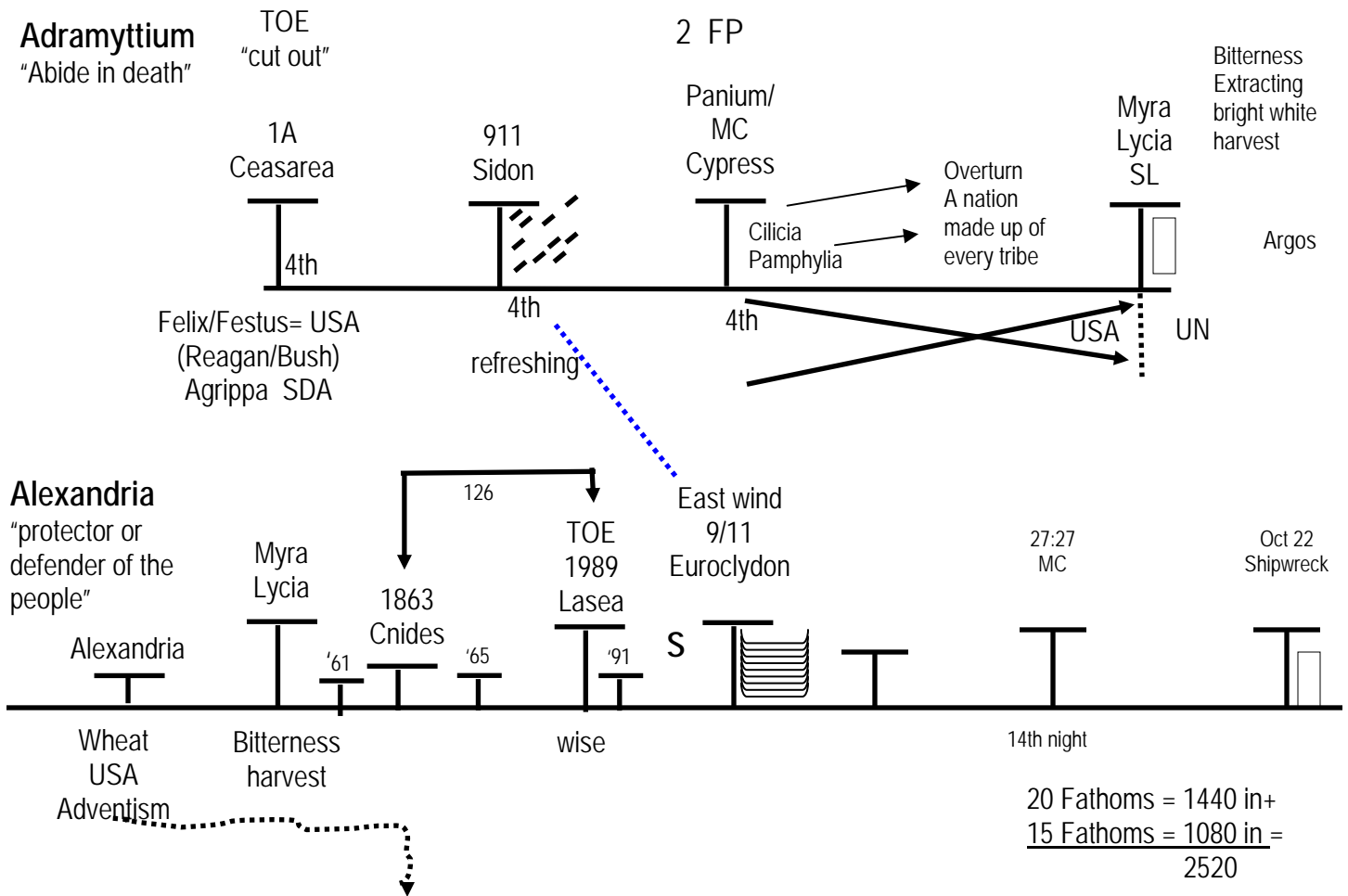
27:26 Howbeit we must be cast upon a certain island.

27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

So their only hope is shipwreck. And then on this night, like every night before they're watching for land. Verse 27 is when they spot that land and what night is it? It's the 14th night. What's symbology is connected to the 14th night? If we went into Millerite history and we spoke of the 14th night, what waymark are we considering? The midnight cry. And it isn't any time on the 14th night, it says on the 14th night at midnight. When we mark the midnight cry we're talking about Exeter, and when was Exeter, what date? August 14th where the message was first given. Samuel Snow arrived on the 14th night, and gave the M/C, and what did he say? He said right in front of you is a shut door, this is Oct 22, 1844 and it's a warning message. What they are being warned about in this history is shipwreck.

When it comes to the ship in our first line, what is S/L? It's a shut door, it's the end of their journey. When we bring that down to the second ship we find the same end at shipwreck S/L and a shut door, but prior to that the warning is given. And **they're told that this is right in front of you, and now you can see it, it's visible.** This is Acts 27:27 a doubling, and it is on the 14th night at Midnight, when they are giving the M/C. It wouldn't be stretching the story to say there would be a cry go up over the boat when they spotted land....

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Acts 27:28

27:28 And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms.

They do these two sounding's, first 20 fathoms and then 15 fathoms. What are they measuring? Depth. But what are they really measuring? Time. They want to know how long it will take them, to be shipwrecked, so they need to know where to stop the ship because they can tell they are being driven into the coast too quickly and they need to throw down an anchor. So what they are measuring is the distance between those two locations. If we were to measure the depth and saw that it was 20 fathoms, and then wait a while and saw that it is 15 fathoms, that depth is giving us a time frame to how close we are. If we turn these measurements into something we're more familiar with, we'll go from Fathoms to Inches. 20 Fathoms is 1440 inches. 1 Fathom is 72 inches. 15 Fathoms is 1080 inches. And what does this add up too? 2520 inches, and they are measuring time, between these 2 way marks.

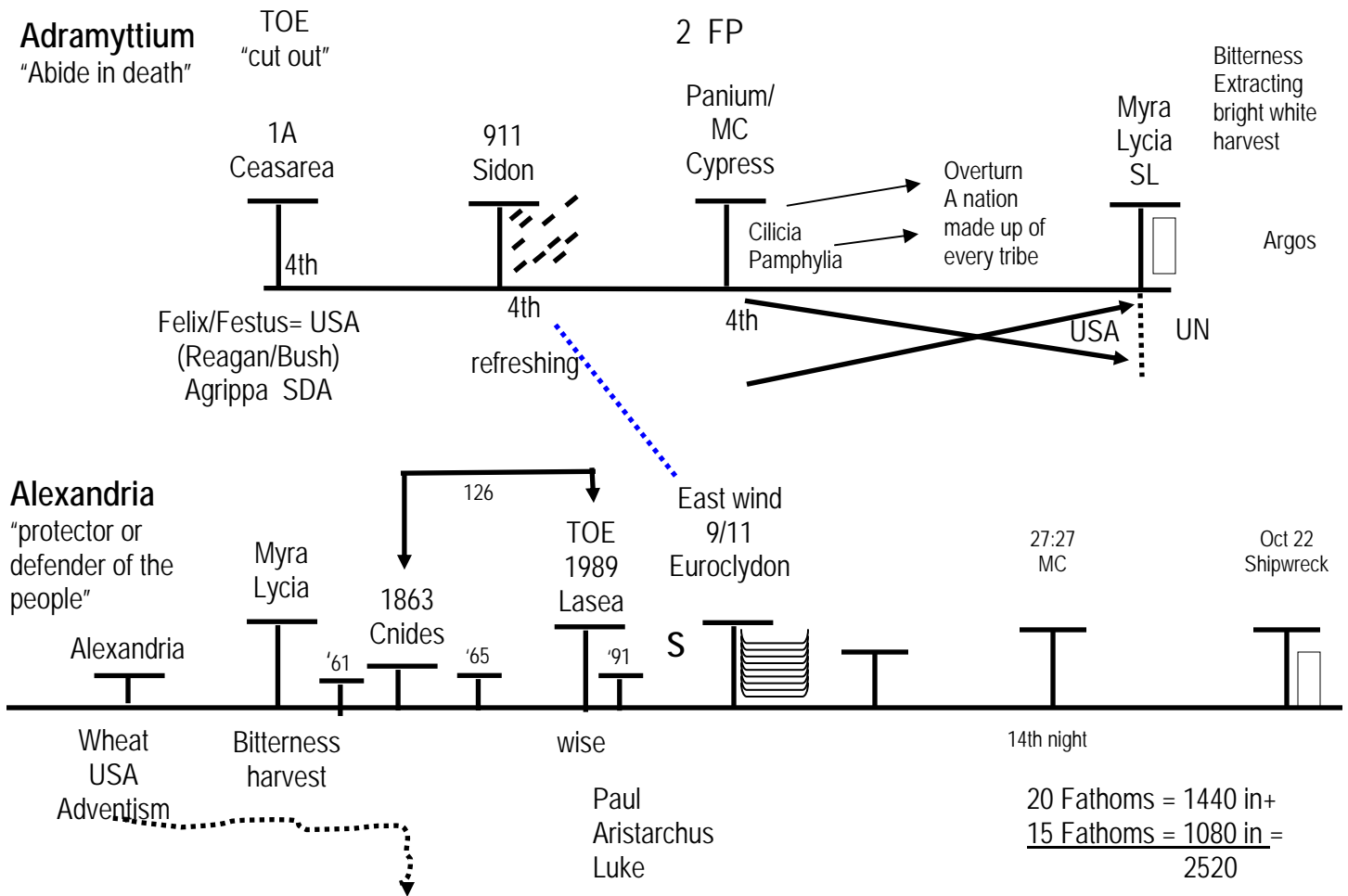
So we'll go to Acts 27:39-41, 44. 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

27:40 And when they had taken up the anchors, they committed [themselves] unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

27:44 And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.

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So you have this story of shipwreck, if we were to consider this ship and we come into this history, we have how many groups of people?

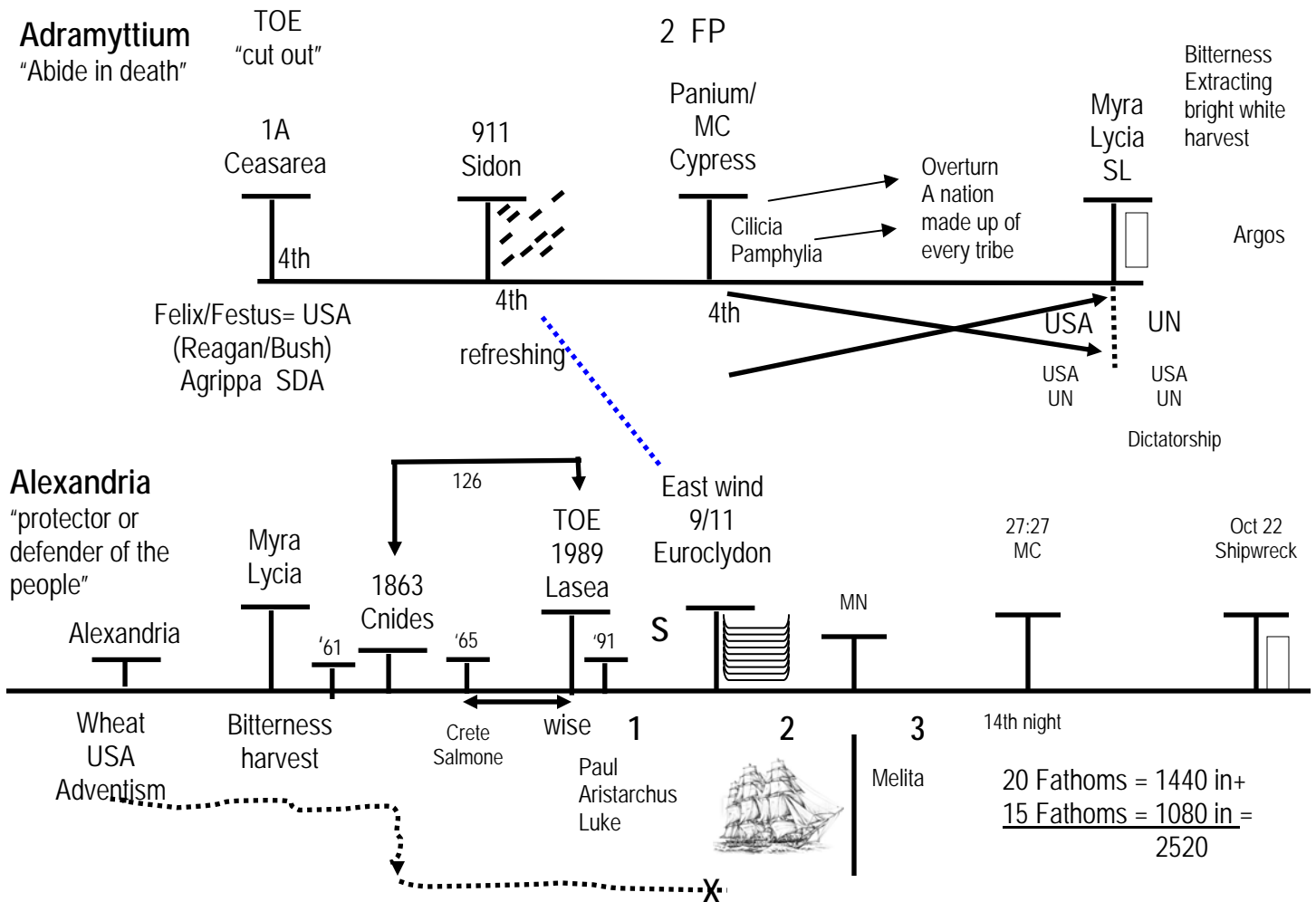
We have Paul, who does he first give a message to? First of all when we come to this history, we will call it M/N; when Paul has a message he takes it to the ship. These people are not the Christian believers, because in verse 2 it lists for us the Christians believers on the ship.

27:2 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.

So who is on the ship, there's Paul and Aristarchus, these are our Christians, there is another believer, Luke. You will notice in verse 2, he says Aristarchus is **with us**. So we know there is someone else, but Luke is silent about himself his name isn't included, but he records this chapter, he doesn't speak of himself. But it is through his writings, that we have the book of Acts, and that was Luke. So there are three Christians, and when they get on board this ship, they begin to give the gospel message, they give that in this story from 1989, when Paul begins to warn them of the danger they are in. They are not listening to him, who does he give that too? The remainder of the people on the ship, all those remaining.

We come to this way mark and it's ship wreck or S/L. EGW speaks about this, when they are shipwrecked some join with Paul in praising God, so you have division. Paul is giving a message, they come to this way mark and they stand on the beach, split into 2 classes, some join with Paul in Praising God, they have accepted his message, but some don't. So you see 2 groups. And then what do they do.?

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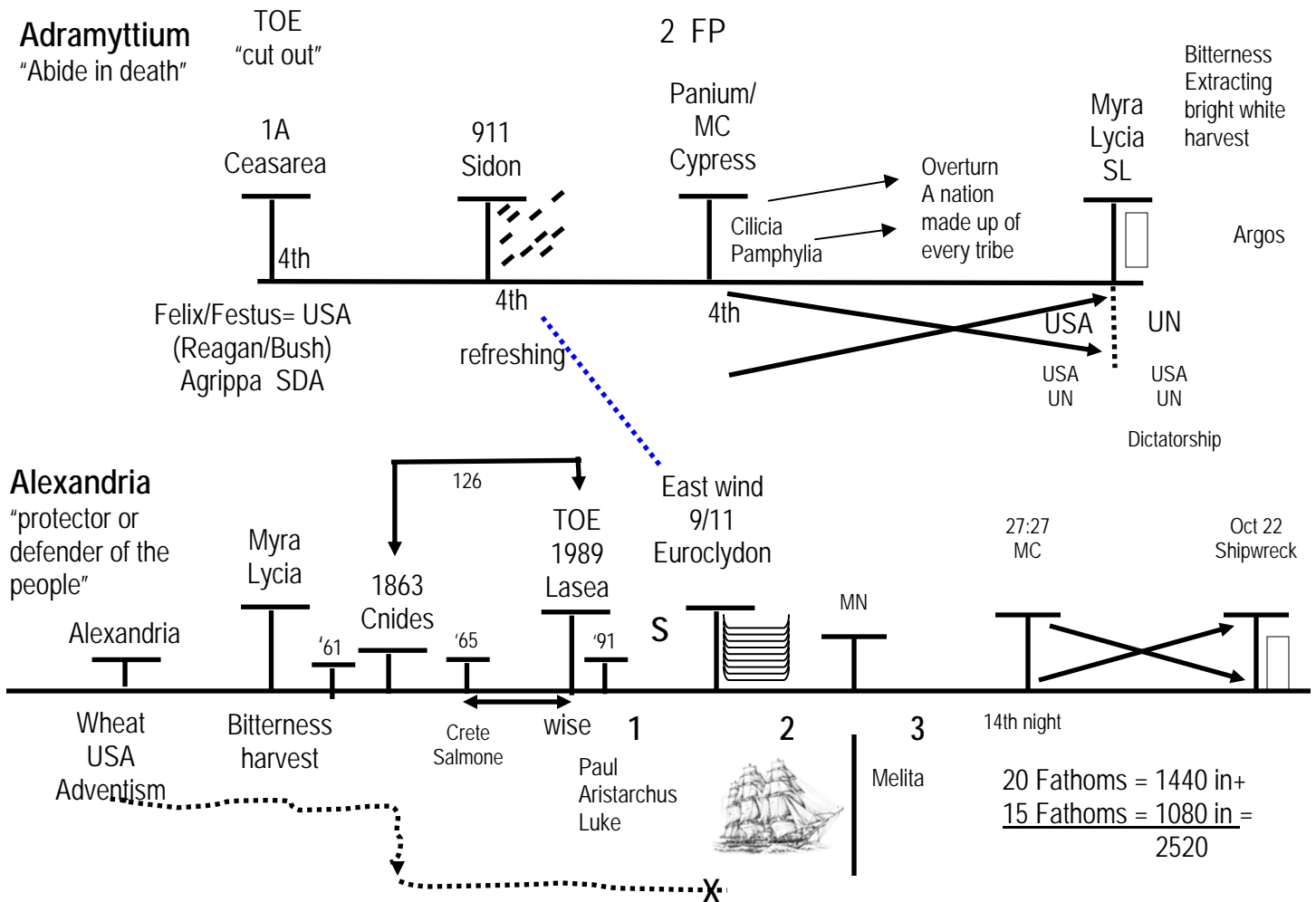


Acts 28:1 And when they were escaped, then they knew that the island was called Melita.
 28:2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

First Paul gives a message to the ship, we have our first group, our second group and then what do they unite in doing? They give the gospel message to a third group. And what group is that? This is the Island Melita. So you have 3 groups, first Paul united with 2 other supporters, he gives a message to the ship, those on board on the ship are fully divided at Sunday law. Now those who have accepted Paul's message unite with him. And you have a unified group of believers, a purified church, to give the message to the Island, and at S/L, on the first line, we marked harvest. That harvest is for third group or the world or the Island. First of all we see the church in two groups, and then the world. Priest, Levites, Nethanims. Paul, ship, Island.

And this brings about another point for our first line, this overturning, and you see what is rising up, from Panium to S/L. The 6th head, the US falls as the 7th head of the UN rises. But what does this 7th head look like? When it's the 6th head, the USA, that enforces the S/L. So what does the 7th look like? Because the US, has more power after S/L than it had before. What we are marking is a change, a transition or a different period or cycle in the USA. It rose up with certain institution, they have fallen by S/L. But they are not necessarily gone, they changed in form. The USA is going down, the UN is coming up. The 6th head is the USA, in what condition? It's a Republic horn, but still a dominant force in the UN. We come to the 7th head, how is it different from the 6th? The 6th is USA, over the UN. The 7th is the UN, and the USA is still the dominant force. And what we're suggesting is that the institutions have ended at the S/L, because it's no longer the beast that rose up in 1798. Now instead of Republicanism, you have a dictatorship, so when the USA tells one group to pass the S/L, it does what it's told, the USA is now a dictatorship. So what we are marking in this history is a change of leadership, it looks different. Before and after S/L there's a change in the leadership.

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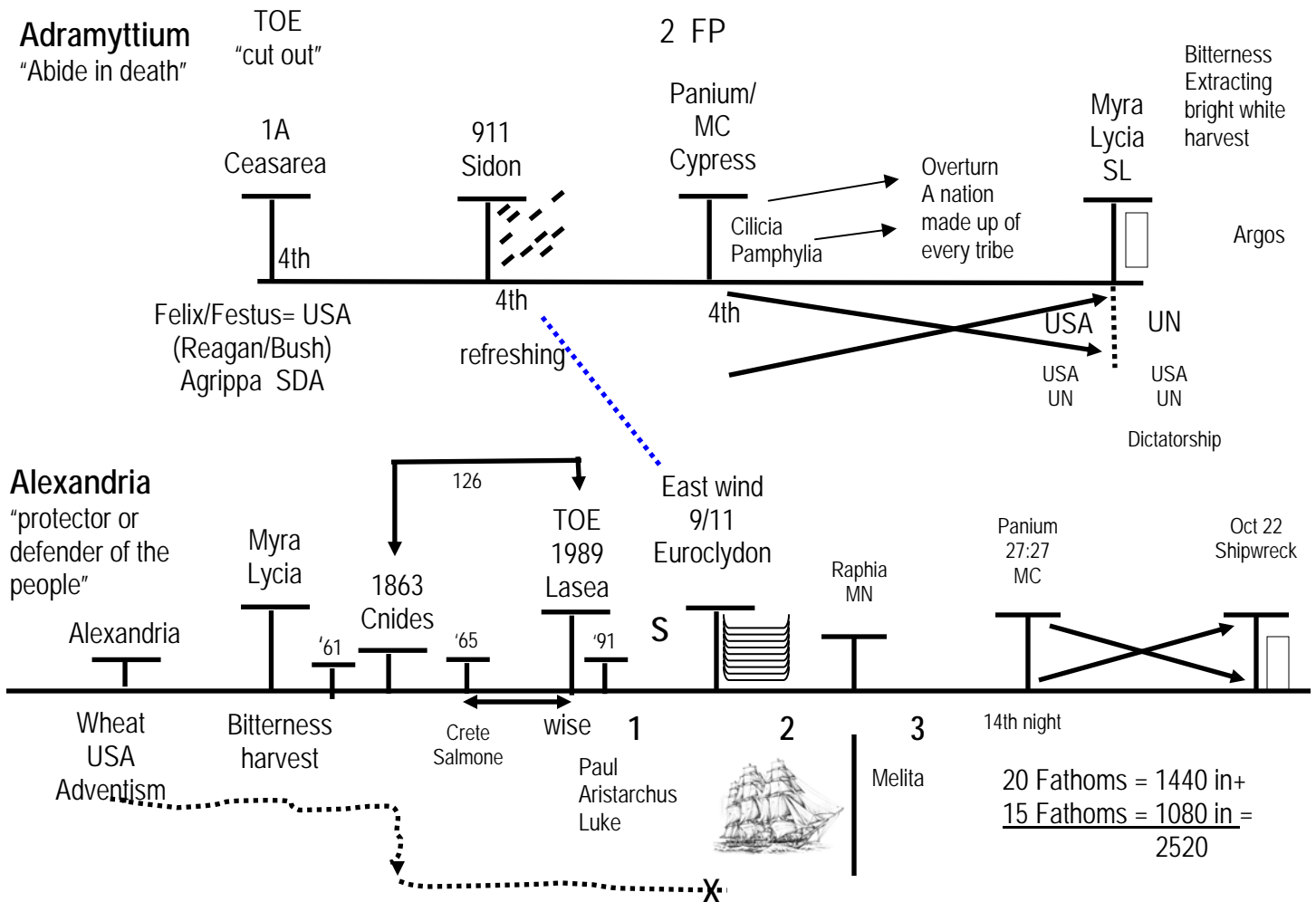
So when we bring that into the internal, we want read a quote:

ML 334. 4, (Paraphrasing). We want to go the middle portion and to orientate us in this story, she is discussing something that is happening between the M/C and ship wreck. So if we went to our first line it's in the history of the sea of Cilicia and Pamphylia.

Where talking about that same history, and EGW says, that as Paul was on the ship, the storm beating around him and the ship is falling apart. Paul gives orders to the commander of the ship, and saves the lives of those on board. She says although he's a prisoner he's really the master of the ship. That's the point we want to bring. Who is the leader between M/C and S/L? Paul. So while you see falling leadership internally as well as externally, you have a new leadership rising up. And that leadership is Paul even though he looks as a prisoner. So the leadership rising up here, much more visible than before, of that of Paul and who does Paul represent? Priests, or the first group. So when we come to Panium, the priests begin to do a work, they are calling it the Levites, but you now see them as leaders. As though a prisoner, they actually are the commander or the boss of that ship. It's an external and an internal change in leadership.

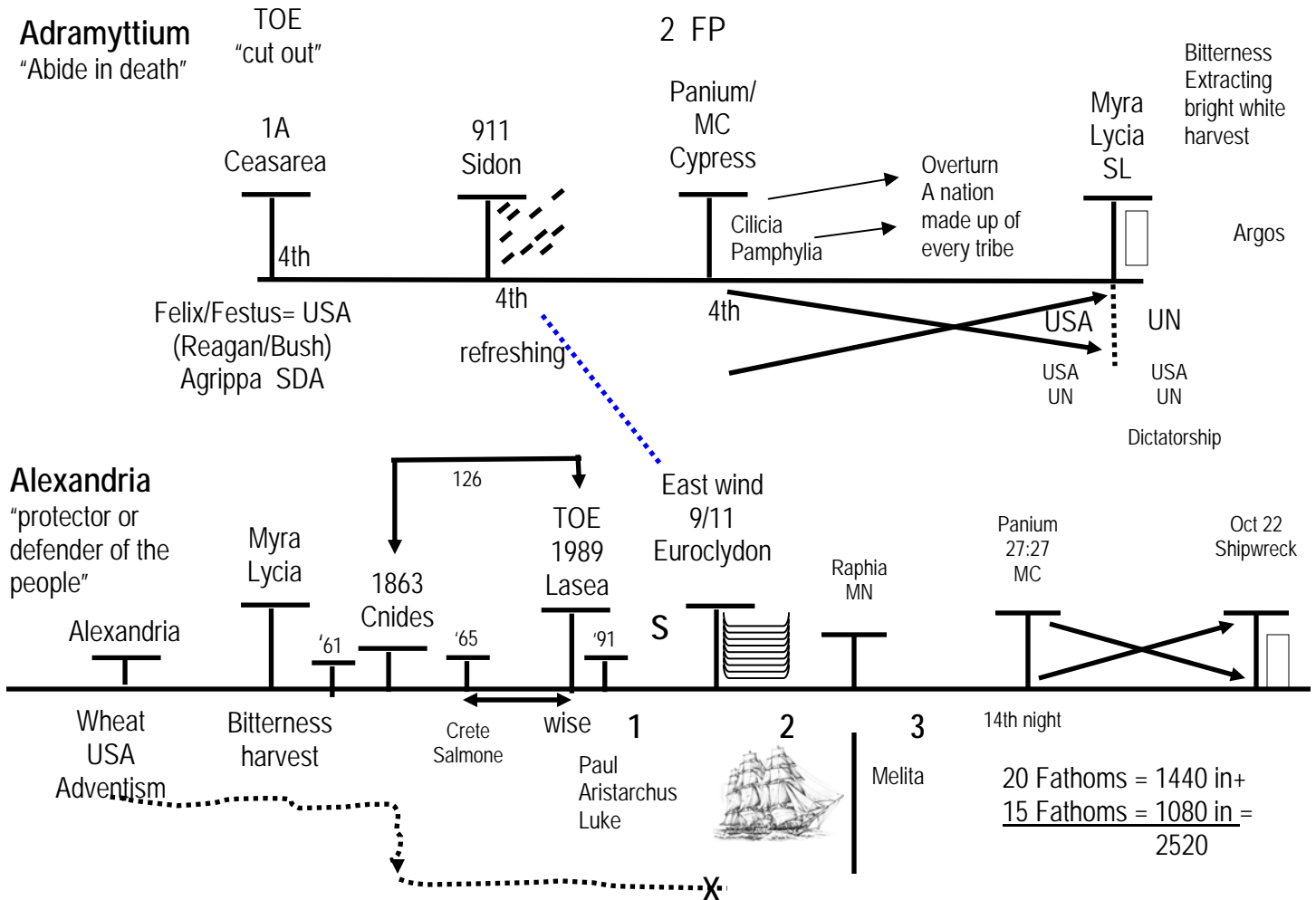
LP 265.2 EGW says they have no means of cooking, no fire could be lighted, the leaks were getting worse and worse, no one rested night nor day. All are working to keep the ship afloat. And no one desired food. But what she says, is that that good ship was wrestling with the storm. What does she say about the ship? What type of ship is it? **Its a good ship.**

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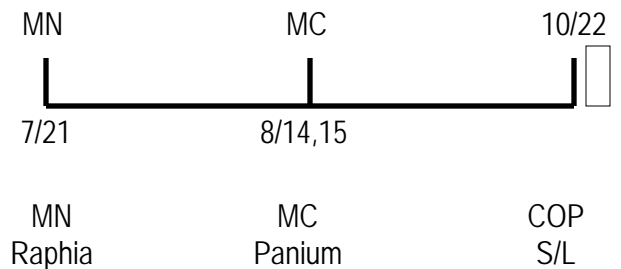
Our top line is the story of a bad ship, as one perspective, it abode in death. But this ship of Alexandria is a good ship, all the way from 1798 to Sunday Law. No matter the condition, it's still defending and protecting the people and fulfilling its job function. And the reason it's still fulfilling its job function and hasn't yet sunk is because on board is Paul, it's undergirded with line upon line upon line of rope holding it together and its going to bring them to the exact destination they need to go, which is to the 3rd group of people. But it's Paul that has kept that ship afloat, because while he's on board giving the gospel, which is what he is on this journey to do that ship no matter its condition is fulfilling its purpose. Even though the situation looks dire, it's fulfilling its purpose according to plan. And its going to scrape through all the way to shipwreck at which points it's no longer needed, the institutions are swept away.

Acts 27 is the story of 2 ships, what is their theme? We can talk about Paul and the ship and the Island, but you wont bring them back into 1863, because while we can see other layers and draw lessons, the story that is being told, is of the ship itself, the institutions of the USA and Adventism. Like the Ark, that is a separate theme to people, it's separate from the story of the priests, and the levites, and the nethanim. It's separate from the story of the 144K. Because like the ark, we're talking about structures not the people. So when we come to this history and we use this terminology, we say M/N, M/C, S/ L, what we really mean is 2 battles. We are going to call them Raphia and Panium, S/L. And we might be more familiar saying it that way. And we refer to Raphia and Panium as the M/N and the M/C. But who are these way marks for? It's not for the 144K, Raphia and Panium are not M/N and the M/C for the 144K. They are not M/N, M/C for the priests. Raphia and Panium are not M/N, and M/C for the Levites, they are not M/N and M/C for the world. So none of our stories about people give us a structure where Raphia is M/N and Panium is the M/C. We only get this structure if we create another line, that isn't about the people, but about the institutions, the institutions raised up in 1798. Like the ark, its not about the people on board or not on board, but a separate structure, and that structure has its own warning message, or cry at midnight saying the door is about to be closed on the structure. And the at the S/L the door shuts for the institutions of the USA and Adventism.



And that close of probation or shut door, that we would place at S/L is prefigured, or warned in the history of M/N and M/C or Raphia or Panium. At Panium they are able to say we are just about to face a shut door. So when we talk about Midnight, Midnight Cry, Sunday Law, that language is not accurate. In no history do we have M/N, M/C, and S/L. In Millerite history it went from M/N to M/C, to Oct 22, 1844. And what was Oct 22, 1844? It's a shut door. It's a close of probation (COP).

July 21, Aug 14-15, Oct 22, 1844 - that's where our language comes from. So when we say Raphia and Panium and Sunday Law, that's accurate. But if we're going to use the terminology of M/N and M/C, it's bringing us to a shut door, (cop), Raphia, Panium - M/N, M/C COP. That is the story of the institutions, not any of our lines that show us people or the history of a group of people.



A couple of things we want to bring out of this study: The over turning that takes place at Panium and S/L and we want to see that we can say M/N, M/C, and COP. And we can say Raphia and Panium and S/L. This is one story, this is telling a story. Raphia, Panium S/L. When we say that Raphia and Panium S/L is a M/N and M/C it's telling the story of the ship that has existed from 1798, went through a difficult time in 1844, went off course in 1863 in the middle of a civil war, sails through a 126 yrs to the TOE in 1989. The message is warning is given. It's ignored, the east wind strikes, it's held together by line upon line, it's preserved because of the presence of Paul who is given a message. And at the M/C the 14th night they can see land before them, they measure the distance and time which came to a 2520. It's given them some concept of how close they are to ship wreck. And we see this cry is to tell them about the shipwreck of the institutions of the USA and Adventism. This is a shut door, it's the end of the story of those institutions. Because after Sunday Law the USA takes on very different characteristics. Built into this story we can still observe 3 things: Paul, the ship and the Island. The Priests, the Levites, the Nethanims.