



## Lesson 77

### Revisiting Acts 27

- **The Midnight Cry**
  - When was Acts 27 opened up?
- **The Ship of Adramyttium**
  - The line of the ship of Adramyttium
- **The Ship of Alexandria**
  - Alexandria
  - Myra, Lycia and Cnidus
  - Lasea and Euroclydon
  - Prediction and time
  - Shipwreck
- **New Truth on the Ship of Alexandria**
  - The snake and healing
  - Leaving the island
  - Syracuse and Rhegium
  - Puteoli

The Seventh-day Adventist church and the United States follow the same pattern. We have known that for a while in this Movement. The main lines that show us that are the two lines from Acts 27. The main focus of those lines are the two ships. The ships both represent the institutions of the Adventist church and the United States; we know that because the story starts with rulers of the Jewish church (the SDA church) and Israel, the glorious land, (the USA). The ships are also what transport Paul- God's people- to the end. In this lesson, we are going to review those lines and clarify their last few waymarks.

## **The Midnight Cry**

### **When was Acts 27 opened up?**

In 2018, the Midnight Cry or Loud Cry message was given. In the Midnight Cry, several lines were opened up. Some of the lines were the lines of Pyrrhus, in both Macedonia and Italy. In combination with the lines of World War 1 and 2, which were also opened up, these lines opened up the battles of Raphia and Panium. But we won't be focusing on these lines; the lines we want to focus on are the lines of Acts 27. Acts 27 came in two lines, the line of the ship of Adramyttium, and the line of the ship of Alexandria. We are going to focus on the ship of Alexandria; the good ship. While the line was perfect when it was opened up, we see that it was incomplete. It began when Modern Israel began, but didn't end where Modern Israel will end, it ended at the Sunday Law and not the Second Advent. So, we need to find the missing waymarks on the line of Alexandria, and that is what we are going to look for in this lesson.

## **The Ship of Adramyttium**

### **The line of the ship of Adramyttium**

The line of the ship of Adramyttium has four waymarks. "...When they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him." Acts 23:33. "And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia..." Acts 27:2. Paul boarded the ship at Caesarea which we marked as November 9, 1989. "And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Acts 27:3. His first stop was at Sidon where Paul refreshed himself; we mark the refreshing at September 11, 2001. "And when we had launched from thence, we sailed under Cyprus, because the winds were contrary." Acts 27: 4. They next sailed under Cyprus because of the winds, which we mark at the Midnight Cry. "...We came to Myra, a city of Lycia." Acts 27:5. The last stop on the line of Adramyttium was Myra, a city of Lycia. We mark that as the Sunday Law. "And when we had sailed over the sea of Cilicia and Pamphylia." Acts 27: 5. Between Cyprus and Myra, they sailed over the sea of Cilicia and Pamphylia. Cilicia represents the United States going down and Pamphylia represents the United Nations going up. That is the line of the ship of Adramyttium from 1989 to the Sunday Law. (See Lesson 13: *The History of the Institutions* for more details)

# The ship of Alexandria

## Alexandria

The other ship in Acts 27 was from Alexandria; its story takes up the rest of the chapter. The ship of Alexandria began its journey in Alexandria, Egypt. Alexandria was a city founded by Alexander the Great that is/was located in Egypt on the coast. Later Egypt became part of the Roman empire and it grew a lot of grain. So, ships would leave the port city of Alexandria and take grain across the Roman empire. The ship of Alexandria from Acts 27 was one of those grain ships. We know it represents the institutions of the Seventh-day Adventist church and the United States. The Millerite history began in 1798; also in 1798 the 1260 ended: the 5<sup>th</sup> king (the Papacy) ended and the 6<sup>th</sup> king (the United States) began. Both institutions began in 1798, so that is where the ship of Alexandria began its journey.

## Myra, Lycia and Cnidus

The next two stops the ship of Alexandria made was at Myra, Lycia then Cnidus. After the ship of Alexandria left Egypt, it stopped at Myra. Myra was a city in Lycia, which was in ancient Asia Minor. At Myra, Paul boarded the ship. We mark Myra as 1844. This is because Myra means “bitter” and 1844 was a “bitter” disappointment for the Millerites. Next, the ship sailed to Cnidus. Previous to this, the ship had been sailing along the coast, but at Cnidus, it turned out to the open sea. This is where the ship went “off course.” Cnidus is placed at 1863. We know that the ship represents the United States and Adventism. In 1863, the United States went off course when it combined church and state by stamping “In God We Trust” on coins. The SDA church went off course when it produced the 1863 chart, which went against Habakkuk by having all pictures and no words. So after the ship left Egypt, it went to Myra in Lycia, then to Cnidus.

## Lasea and Euroclydon

“And, hardly passing it, came unto a place which is called the fair havens; nigh whereunto was the city of Lasea.” Acts 27:8. The fourth waymark on the line of Alexandria was their stop at the city of Lasea. Lasea means “wise”. In 1989, the wise, the Priests, came out of Adventism to understand the message. That is how we mark Lasea as November 9, 1989. During their stay at Lasea, “...Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives.” Acts 27: 9, 10. The time for sailing had passed; now the danger of a storm was looming over them, yet, “...the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.” Acts 27: 11. So they set sail and it didn’t take them long to run into trouble. “But not long after there arose against it a tempestuous wind, called Euroclydon.” Acts 27:14. Euroclydon was the feared storm of those days, and the ship of Alexandria was lucky enough to get stuck in it. Euroclydon was a storm of the east wind, which is why we mark it at September 11, 2001- when the east wind, Islam, blew.

## Prediction and time

In every dispensation there are two little waymarks in the middle. Between Euroclydon (or 9/11) and the next major waymark there are two events in the story of the ship of Alexandria. Those two events can be put on the line. The first is Acts 27:21-26, where Paul tells the people on the ship that an angel told him that they would shipwreck but everyone would be okay. That was an increase of knowledge and it parallels 2019- the increase of knowledge in the dispensation that begins at 9/11 on the line of the 144,000. The next little waymark is verses 27-29, then the people on the ship found out how far they were from land and therefore the time that they would shipwreck. That is the formalization of that dispensation. It is 2021: the formalization on the 144,000's line where we get the time of the Sunday Law. The points on the journey of the ship of Alexandria where the light on shipwreck was opened up corresponds to 2019 and 2021.

## Shipwreck

The next major waymark after Euroclydon was Shipwreck. After the ship of Alexandria battled the storm, the sailors discovered they were headed to an island, and got the time when they would crash. At that time, they shipwrecked on an island. At first they didn't know what island they were on but they later found out it was called Melita. We mark shipwreck on the island of Melita at the Sunday Law (on the 144,000 line). *The Acts of the Apostles* 446.1 says, "During the three months that the ship's company remained at Melita, Paul and his fellow laborers improved many opportunities to preach the gospel..." The people on this island weren't Jews, so Paul was preaching to gentiles. When do the Priests take the message to the gentiles or the world? At the Sunday Law, so shipwreck is the Sunday Law. This is where Adventism and the United States fall. Another point we can see at shipwreck is two streams. On the island, *Sketches from the life of Paul* 270.1 says, "...Nearly three hundred souls, sailors, soldiers, passengers, and prisoners, stood that stormy November morning upon the shore of the island of Melita. And there were some that joined with Paul and his brethren in giving thanks to God who had preserved their lives, and brought them safe to land through the perils of the great deep." If some of the people were in a group with Paul, then parable methodology tells us that some weren't, and were in their own group. The group with Paul were praying to God and who would the other group be praying to? Castor and Pollux, the gods that help sailors in danger and comfort shipwrecked sailors. So, shipwreck is the Sunday Law on the line of Alexandria and here we can see two streams.

# New Truth on the Ship of Alexandria

## The snake and healing

“And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.” Acts 28: 3. While Paul was helping to build the fire that would keep all the passengers from coming down with hypothermia, he was bitten by a snake, a viper to be specific. Vipers are a family of venomous snakes, which means, when he was bitten, he was poisoned. Yet, “...he shook off the beast into the fire, and felt no harm.” Acts 28: 5. He slung the poisonous reptile into the fire like it was a stick and continued on his way. We mark that event, the poisoning and healing of Paul from the snake bite, as the first little waymark after the Sunday Law. "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him." Acts 28: 7, 8. Paul performed yet another miracle while on the island: he instantly cured a very sick man. That is the second of the two little waymarks between the Sunday Law and Close of Probation.

## Leaving the island

The next major waymark, after the shipwreck which is the Sunday Law, on the line of the 144,000 is the Close of Probation. After Paul had taught the people on the island he left. We previously saw that teaching the people on the island parallels us teaching the Nethinims after the Sunday Law. When do we stop teaching? We stop teaching at the Close of Probation. That means that the waymark when Paul leaves Melita is the Close of Probation. Paul leaves on another ship of Alexandria. It was a grain ship like the first one and it was going to the same place; its sign was Castor and Pollux (two symbols that are seen a few times on this line). Paul and all the people with him boarded that ship after winter and continued on their journey, but since this is the story of the ship it is significant that the ship is also from Alexandria. The ship departing from Melita lines up with the Close of Probation on the line of the 144,000 and it is the second to last major waymark on the line of the ship of Alexandria.

## Syracuse and Rhegium

After the new ship of Alexandria left the island, which was the Close of Probation, there are two little waymarks. We know based on the book *The Great Controversy* by Ellen G. White, and based on the repeating pattern, that there are two waymarks in every dispensation; in the last dispensation those are the Death Decree and Voice of God. The Close of Probation was when Paul left the island, so what stops did the ship make before its final destination? Acts 28:10-13 says, “And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium...” Syracuse and Rhegium were the two stops made after the Close of Probation, and they represent the Death Decree and Voice of God, respectively. The word Syracuse comes from the word “serah” which means “to feel ill”, the location was named this probably because it was near a swamp. In Rhegium, people worshiped Castor and

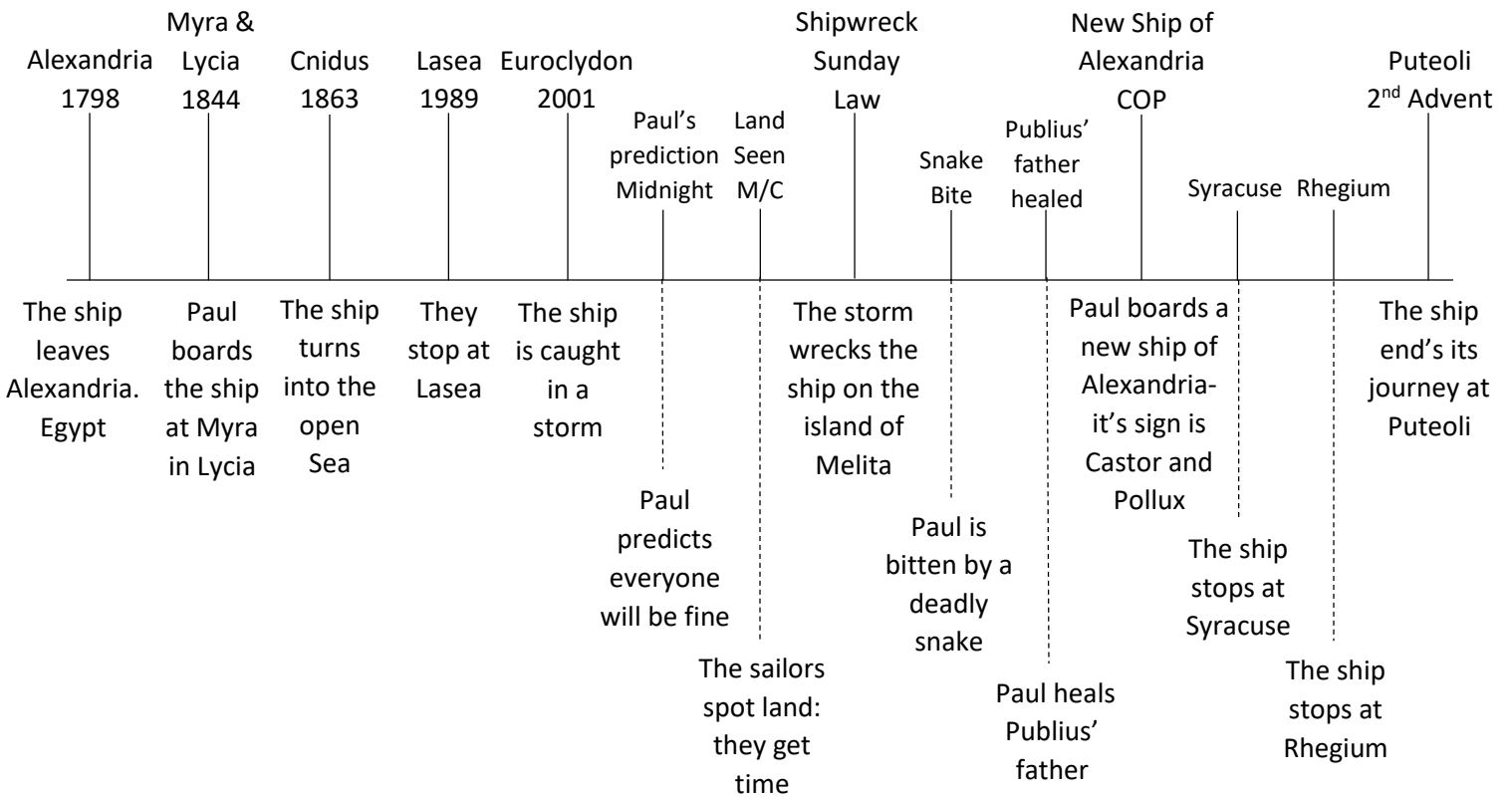
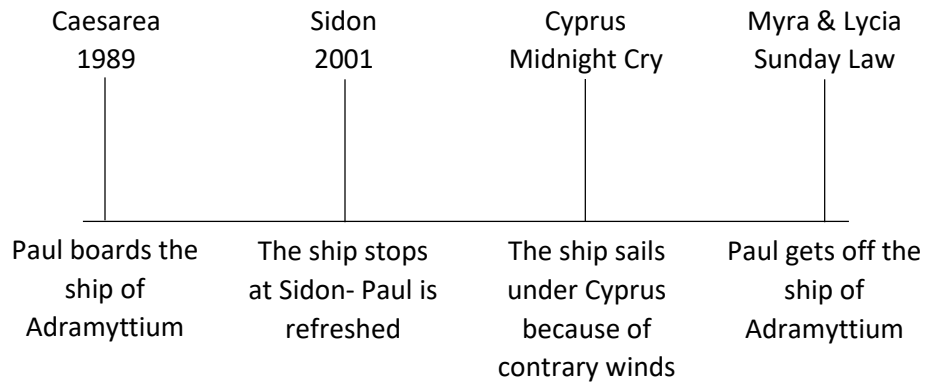
Pollux, and their coins were stamped with them. So, after the Close of Probation there are two little waymarks, the Death Decree and Voice of God; on the line of the ship of Alexandria they are Syracuse and Rhegium.

## **Puteoli**

The last waymark on the line of the ship of Alexandria is Puteoli. "...After one day, the south wind blew, and we came the next day to Puteoli." Acts 28: 13. This was the destination of the ship, not Rome. "Puteoli's importance owed to the security of its harbor and the lack of any decent harbors closer to Rome. In fact, until the construction of the harbor at Ostia by Emperor Claudius (AD 41-54), Puteoli was the main harbor for the city of Rome, even though Rome is about 170 miles (272 km) away. Much of the commerce from Egypt and Palestine passed through Puteoli on its way to Rome." *Bible Places*. "Most of the ancient travelers to Rome would land at Puteoli and then follow the Via Appia into the city—as Paul did. The large Roman grain ships, bringing grain from Alexandria Egypt, also docked here. Because in Paul's day (ca. A.D. 60) Ostia, the main port of Rome, could not yet handle the very large Alexandrian grain ships, these ships often would dock at Puteoli and offload their grain on to smaller vessels that in turn would carry the grain to Ostia."

*Holylandphotos*. Puteoli was the last stop of the ship of Alexandria on its journey to Rome; it represents the Second Advent on the line of the ship of Alexandria.

**In Summary:**



If you have any questions or comments on any of the material contact us (YPG) at:  
[youthprophecygroup@gmail.com](mailto:youthprophecygroup@gmail.com)

Find all our YPG lesson videos at:  
[https://www.youtube.com/channel/UCeltzVajTXgSQRL-o2XOq\\_g](https://www.youtube.com/channel/UCeltzVajTXgSQRL-o2XOq_g)

Link to YPG Zoom meetings which are at 10:00am Pacific Time on Sundays:  
<https://us02web.zoom.us/j/87170293849>