

2. Acts 27

Tess Lambert, 24.09.2018

Youtube Video

<https://www.youtube.com/watch?v=yLkide1JPR4>

[00:00:17.230] - Tess

Amen. Just a reminder for those that weren't here yesterday that these few morning classes I'll be doing aren't interactive. We have question time afterwards, before breakfast, for other questions and thoughts if possible. If that's okay. I'll just do a quick revision before we pick up where we left off. We were looking at the great controversy in the largest scale. From the perspective of a proxy war.

[00:00:49.290] - Tess

We saw that there was war in heaven. Christ versus Satan. And that war came down to earth and became a war between Christ's followers and Satan's followers. The kingdom or church, depending on what perspective you want to take. We reminded ourselves that Satan has consistently worked by counterfeiting the true. And my proposition was that even in this large scale, the path of the counterfeit lies closer to that of the true than what we might think just on first site. To illustrate that point, I wanted to have a short discussion on Papal infallibility and what that means.

[00:01:32.560] - Tess

And I really had two reasons for doing that. One was to show how the path is closer than it appears. And my other reason was really just an excuse to go over the last 30 years of history. I wanted us to have a brief look at Pope John Paul II, how he wasn't allowed to use his claim to Papal infallibility. Because he was opposed by his own church. How he failed in Eastern Europe. Without even considering Russia as a failure. He had failed even in Poland, by their rejection of papal control and their embrace of democracy. Which was never his plan.

[00:02:21.010] - Tess

To have a look at the current condition of the Papacy. We went from Pope John Paul II, his failure there, and we saw that in 1995/1996, which is a neat parallel with a formalization of our message. The St. Gallen group formed. They call themselves also the St. Gallen Mafia.

[00:02:42.050] - Tess

And this was a group of bishops, cardinals. They would meet in the town of St. Gallen in Europe. And it was top secret. The Pope tried to launch an investigation into it. That was John Paul, but he wasn't able to find solid evidence. This group would form fairly regularly from 1996 forward.

[00:03:09.810] - Tess

And their aim was to prevent Cardinal Ratzinger becoming Pope. John Paul was grooming his Cardinal Ratzinger to succeed him. They opposed John Paul's conservatism, really. And Ratzinger would essentially follow the same path. They didn't want that. One of their options that they wanted was a Cardinal Bergoglio.

[00:03:39.010] - Tess

Pope Benedict became Pope. They failed in their work in 2005, and he was Pope through until early 2013. And we looked at the VatiLeaks scandal in 2012 as a main reason for him stepping down. And I think there's more internal politics that went on there than what we are aware of. But he stepped down early 2013.

[00:04:08.540] - Tess

Those still functioning that were of the St. Gallen group stepped into action and were able to get Bergoglio in. Who became Pope Francis, the current Pope. Then we looked at just a few other thoughts. To add to that, it's really worth looking at the synod of Bishops in 2014. This is when Pope Francis really shook the church.

[00:04:38.130] - Tess

This synod is meant to be a platform for bishops and cardinals to express their views. It has a bit of a democratic function where they can come together in groups of cardinals and bishops and come to common points of doctrine and air those. And then have them written into papers that would go out to all the different Catholic churches and flocks. And what he did was completely silence the conservatives. Anything they printed had to go through people who are loyal to him, that he'd appointed. Liberals within the church.

[00:05:13.670] - Tess

They weren't allowed to print their own material. They weren't allowed to speak. That synod descended into a screaming match, where for 15 minutes they chanted shame, shame in front of the Pope. It was huge. In the end he actually had to back down. But that was really the beginning of a simmering civil war within the Catholic Church that blew out into the open about eight weeks ago. When Archbishop Vignano, who was the same Archbishop heading the Vatican Bank, that really started the chain of events that led to the resignation of Pope Benedict. And roughly eight weeks ago he wrote an eleven page letter condemning Pope Francis and calling for his resignation, and then promptly turned off all his communication and went into hiding.

[00:06:05.250] - Tess

He was afraid for his life, but he has resurfaced since then. Catholic books written by conservative Catholics on the subject are 'The Dictator Pope', 'The Lost Shepherd', The Political Pope. They've been quite outspoken, and these are loyal Catholics. They're not giving up their faith, but they are opposing the Pope. It's very much a split between liberals and conservatives. And divided inside those two camps, particularly among the conservatives, you have semi independent and independent ministries. Some of those ministries share through YouTube, where they have their own churches and platforms. Their videos reaching views of 10,000 to 100,000 plus views. One of the main independent, semi independent church groups titles itself The Church Militant. They are based out of Detroit and have 60,000 YouTube subscribers. And their own news network.

[00:07:06.000] - Tess

We're talking about a very fractured church. To get a better look at this, we went back to 1798 and saw really how they really are a counterfeit. They went into apostasy. They were in a gathering time. They were doing well in the 1260, but they went into apostasy. They're scattered in 1798 for 118 years, and that gathering begins again in 1916.

[00:07:35.550] - Tess

Bypassing the leadership. An angel comes down to three children in Fatima. And this was a three step prophetic testing message designed to resurrect the Catholic Church. And I would like to suggest that the purpose of it all we find in step two. That was the dedication of Russia. Which was what Mary asked for.

[00:08:02.460] - Tess

Step one was a vision of hell. It was a message of fear. Not with the hope that our first angels message gives. The second was to dedicate Russia. And the third is what Lucia taught for the rest of her life. The third is what will happen if you don't fulfill step two and dedicate Russia. It reminds me in Revelation how the dragon was ready at the birth of Christ to devour the child even before he was born.

[00:08:37.490] - Tess

And this is before we understand the October Revolution of 1917. It's only really around this time that Lenin does his work, and the Bolshevik Revolution takes place. We understand in March there is revolution. But the Bolsheviks take power in Russia in the October Revolution, Red October. They're really preparing. Satan can see what's about to happen. The Bolshevik Revolution being the closest revolution to that of the French since 1798.

[00:09:23.210] - Tess

We'll pick up from where we left off. And what I wanted to do was just skip through a lot of history. When we come back to this subject at the end of our time together, we're going to look much more closely at the history after 1917. But I'm going to skip most of that and head to Pope John Paul II.

[00:09:48.770] - Tess

Just a couple of highlights. In 1929, as we mentioned yesterday, she had another major vision where Mary told her that the Pope does not want to consecrate Russia. He's not listening. This is Pope Pius XI. She says they will heed my request, but it will be too late.

[00:10:08.040] - Tess

Russia will have spread her errors throughout the world, provoking wars and persecutions of the church. The Holy Father will have much to suffer. From 1935 forward she starts writing her memoirs. And she writes, I think six in total. In 1937, she requests Pope Pius XI to consecrate Russia to Mary. He ignores that request.

[00:10:38.170] - Tess

Lucia writes insistently to Pope Pius XII. In 1939 you have a change of Pope. Pope Pius XI dies. Pope Pius XII steps in. In her letter to him, she says the following.

[00:10:52.180] - Tess

She says: "In 1929, through another apparition, Mary asked for the consecration of Russia to her Immaculate Heart, promising its conversion through this means and the hindering of the propagation of its errors. Sometime afterwards, I told my confessor of the request of Our Lady. He tried to fulfill it by making it known to Pius XI in several intimate communications. Our Lord has not stopped insisting on this request. Promising lately to shorten the days of Tribulation, which he has determined to punish the nations for their crimes through war, famine, and several persecutions of the Holy church and Your Holiness. If you will consecrate the world to the Immaculate Heart of Mary with a special mention for Russia, in order that all the bishops of the world do the same in Union with Your Holiness."

[00:11:44.630] - Tess

It's important to note about this consecration of Russia, that there were guidelines on how it had to be conducted. All the bishops of the world had to descend on Rome. It had to specifically mention Russia in a certain way. There were guidelines that they had to follow. And this is the reason that the Catholic Church from then on in has dedicated Russia six times. Because they kept failing to fulfill those requests.

[00:12:14.390] - Tess

In 1942, Pope Pius XII consecrated the world to Mary. Part of the reason they were really afraid to name Russia specifically in case that brought an attack on them. He thought he was doing it in 1942, but he wasn't specific. Lucia writes to him and says that failed. Mary did not accept it.

[00:12:37.230] - Tess

1952. Pope XII, the same pope, consecrates the Russian people to Mary. That is failed. 1964, at the Second Vatican Council, Pope Paul VI renews the consecration of Russia in the presence of the bishops. But that also fails. Not everyone was there.

[00:13:00.640] - Tess

And Pope Paul VI, he wasn't, what I would suggest, wasn't a real believer in Fatima. That was their attempts leading up to 1979. Halfhearted. The best attempt was Pope Pius XII in two attempts. And the Catholic faithful, the real Marianites from then on him blamed the whole Cold war, the Iron Curtain, all of that they blamed on that failed dedication of Russia. If Pope Pius XII in 1942, had just done his job, they say that the Cold War would never have happened.

[00:13:45.650] - Tess

I'll rub this out if that's okay.

[00:13:52.590] - Tess

I think it was. 1978, Pope John Paul II becomes Pope. 1979, he's welcomed at the White House. And this was unprecedented. Before this, they would only meet the Popes in separate cities in hotel rooms to start with, but never at the White House. Because it was always recognized that it gave the impression of the state recognizing the church. It wasn't until 1979 that that was permitted. The front cover of Time Magazine for October 15 showed John Paul standing in front of a sea of people titled 'John Paul Superstar'. Jimmy Carter, who welcomed him to the White House, said, welcome to our country, our new friend.

[00:15:03.950] - Tess

Time magazine noted that just two decades ago this would have been inconceivable in US politics.

[00:15:12.050] - Tess

May 13 of 1981 and recognize that is the anniversary of Fatima. This marks the beginning when they see Mary. This was the angel. May 13 is seen as the date of Fatima.

[00:15:35.310] - Tess

May 13 of 1981, Pope John Paul II is shot. In his assassination attempt. Widely believed to be orchestrated by the Soviet Union. Due to his efforts already in Poland. This was the 64th anniversary of Fatima. He nearly died, but as soon as he was capable of doing so, he called for the third secret. This third secret had been locked in the Vatican archives under lock and key for ever since she wrote it down. I think in 1938. It had been read by the Popes. Mary had told her that it is to be given to the Popes and released to the world in 1960. I think it was Pope John XXIII. He read it in 1959, locked it up again and refused to release it directly. Disobeying Lucia's instructions given to her, she said, by Mary. And the

reason for that is Pope John XXIII did not believe Fatima, did not believe Lucia. They disobeyed in that history as well, which we will go back over at a later date.

[00:16:58.140] - Tess

It hadn't been released. And John Paul, as of 1081, hadn't actually read it. But he recognizes his assassination attempt as being connected to Fatima. He feels like this was all for him.

[00:17:13.140] - Tess

He asked for the third secret, which is on Judgment. He reads it and he interprets it as a prophecy of his assassination attempt. Lucia then wrote to Pope John Paul II on May 12. She said, *"The third part of the secret of Judgment refers to Our Lady's words. If not Russia will spread her errors throughout the world, causing wars and persecutions of the church. The good will be martyred. The Holy Father will have much to suffer. Various nations will be annihilated. The third part of the secret is a symbolic revelation, referring to this part of the message, conditioned by whether we accept or not what the message itself asks of us. Quoting, if my requests are heeded, Russia will be converted. Since we did not heed this appeal of the message, we see that it has been fulfilled. Russia has invaded the world with her errors and we have not yet seen the complete fulfillment of the final part of this prophecy."*

[00:18:19.900] - Tess

She's saying that this work of judgment is only just beginning.

[00:18:26.850] - Tess

She says, *"in the kindness God warns us and calls us to the right path."*

[00:18:33.730] - Tess

The next year, May 13, 1982, John Paul dedicates Russia.

[00:18:48.950] - Tess

I don't think I read that. I have to try and locate it. But Mary did tell her that all they had to do was to dedicate Russia. If they just did that, that Mary would step in and assist. I'm not sure how to explain all the subsequent events, but I do find it interesting.

[00:19:19.550] - Tess

May 13, 1982, John Paul II dedicates Russia. But he sent out the invitation letter too late and not all the bishops had arrived. Lucia writes to him and said, this failed.

[00:19:41.790] - Tess

June, the next month, Reagan and the Pope held their first meeting at a ten day conference. And this is 1982, where they really started working out how they were going to take down the Soviet Union. It's just the next month after this dedication.

[00:20:00.030] - Tess

March 25, 1984, he dedicates Russia again. But he's afraid. He's afraid of the backlash that could come upon him. Already recognizing that they'd already tried to kill him in 1981. He doesn't get very specific in his dedication. He consecrates the whole world, especially the peoples for which, by reason of their situation, you have particular love and solicitude. And both the Pope and Lucia are initially uncertain that this has been accepted by Mary.

[00:20:59.890] - Tess

I haven't left myself nearly enough room.

[00:21:05.150] - Tess

May 13, 1984. One of the largest crowds in Fatima history gathers at the shrine to pray the Rosary for peace. On that day, an explosion at the Severomorsk Naval Base destroyed two thirds of all the missiles stockpiled for the Soviet Northern fleet. The blast also destroys workshops needed to maintain the missiles, as well as hundreds of scientists and technicians lost their lives. Western military experts call it the worst naval disaster the Soviet Navy has suffered since World War II.

[00:21:43.650] - Tess

December 1984. The Soviet Defense Minister who masterminded the invasion plans for Western Europe in the event of war, suddenly and mysteriously dies.

[00:21:55.290] - Tess

March 10, 1985. The Soviet Union leader Chernenko dies. Leading to the next day, the election of Gorbachev.

[00:22:05.070] - Tess

April 26, 1986. Chernobyl Nuclear disaster.

[00:22:12.690] - Tess

1987 April 26, on the first anniversary of Chernobyl, the Virgin Mary is reported to have appeared to a twelve year old girl and later to thousands of adults at the Chapel of the Blessed Trinity in a small Ukrainian village. The Soviet Union tries to shut this down, but they cannot stop the pilgrimages. About 100,000 people converged on that village in the first month. And after that about 40,000 to 45,000 visited the site every day.

[00:22:46.110] - Tess

1988 May 12. The day before Fatima. An explosion wrecked the only factory that made the rocket Motors to launch the Soviets long range missiles.

[00:22:58.150] - Tess

February 29, 1989. This history of all the politics that we've skipped over, and Gorbachev. Lucia has been observing this. And on July 29 she writes a letter to a friend. And remember, this is a few months before the fall of the Berlin Wall.

[00:23:43.270] - Tess

She says to her friend Sister Mary. *"I received your letter and although I have very little time at my disposal, I will answer your question, which is, is the consecration of the world according to the request of Our Lady made? On October 31, 1942, Pope Pius XII made the consecration. I was asked if it was made as Our Lady requested. I answered no. Because it was not made in Union with all the bishops of the world. Later, on May 13, 1967, she's referring to another consecration by Pope Paul VI. I was asked if it was made as Our Lady requested. I responded no. For the same reason. On May 13, 1982, John Paul II made the consecration. I was asked if it was made. I responded no, it was not made in Union with all the bishops of the world. Then the same Supreme Pontive, John Paul II, wrote to all the bishops of the world asking them to unite with him. He sent for the statue of Our Lady of Fatima, the one from the little Chapel to be taken to Rome. And on March 25, 1984, publicly with the bishops who wanted to unite with his Holiness, made the consecration as Our Lady requested. Then they asked me if it was made as Our Lady requested, and I said yes. Now it was made. Why this urgency of God, that this consecration should be made in Union with all the bishops of the world, because this consecration is a call for unity of all Christians."*

[00:25:20.890] - Tess

She says that she said yes back then, but really there is no record of her actually acknowledging its acceptance until July 29. And I think that they held doubts about that. And really what they've observed is the crumbling of the Soviet Union. And I'd like to suggest that has swayed more than her opinion.

[00:25:46.010] - Tess

November 9, the fall of the Berlin Wall. The beginning of the breakup of the Soviet Union, which extends to 1991. In the year 2000, John Paul II published that third secret. It's widely believed that he has held some back, that it hasn't all been published. And there's lots of conspiracy theories about that. I'm not sure if they're accurate or not. Lucia dies on the 13 February, again marking the number 13. In 2005. She died only 48 days before John Paul II. They both died relatively close together.

[00:26:26.960] - Tess

I want to introduce a thought that might be worth considering. It was already suggested yesterday, and that was jumping a little ahead of where I wanted to go with it. But it is where we're heading. That our history is being counterfeited closer than we might realize. And somebody suggested accurately, I would believe that Lucia is a direct counterfeit of Ellen White.

[00:27:00.970] - Tess

She's claiming to have visions throughout this whole time, from the time when she's nine years old and that angel comes down. She speaks of numerous occasions that she hasn't necessarily documented. And I would like to suggest that some of that's real. I really do believe she was in contact with something satanic. If Satan is in contact with Lucia, and he is watching disaster after disaster fall on the Soviet Union. And she makes a statement in 1989 that that dedication is accepted and that the king of the South has been defeated.

[00:27:42.470] - Tess

16 years later, in 2005, she dies, and there is no other message coming to the Catholic Church. There is no other communication with Lucia that that isn't true. 2005. She still believes that the king of the South is defeated. From 1989 to 1999, Russia is incredibly weak. They had ten years to kill that beast, and they failed to do it.

[00:28:14.430] - Tess

I think it was Yeltsin that told Clinton, you keep kicking us while we're down. You're not letting us rebuild our economy, rebuild our nation. But really, they are only playing with Russia. They could have killed it and they don't. Because the world believes, John Paul believes, that that work is done.

[00:28:34.590] - Tess

1999. Putin becomes President. I would suggest that after that it's going to be a whole lot harder.

[00:28:40.480] - Tess

2001. September 11. The world's focus turns on Islam. Everyone's focus is off what is happening in Russia.

[00:28:51.270] - Tess

2004. They should have recognized 2004, when there was a hostage situation. Where over 1000 people were taken hostage. Many of them schoolchildren. 300 and something died, when Putin ordered tanks and guns, to descend on that school. Over half of that were little children. He used that terrorist hostage attack as an excuse to set up powers that were dictatorial. He completely changed the set up. 2004 really marks when he set himself up in Russia. And he used that attack as an excuse to do so.

[00:29:36.730] - Tess

2005. I would like to suggest that Satan does not know that the king of the South is coming back. He does not understand Raphia or Panium. Going by the history of the fact that Lucia doesn't, that the church doesn't, and that they are completely ignoring Russia in that history.

[00:30:02.930] - Tess

What happens at Raphia? In the mindset of Pope Francis and the Catholic faithful who are still dedicated to Fatima, what happens when Russia comes back? Well, it all comes back into play. They know this history and they know the message of judgment. When Russia comes back, they have an intellectual reason to try and take it down again.

[00:30:31.810] - Tess

I'll just rub this out. I want to suggest that perhaps there's one other proof we can give that Satan thought that work was done.

[00:30:54.290] - Tess

What takes us to 1798? What brings us to that date of 1798? What time prophecy. I'm thinking of the 2520. I'm reading from AT. Jones. 2520 years before 1916 will bring you to 605 BC. Is the second battle of Carchemish. And I'd like to suggest that this is a counterfeit 2520. And what happened at the second battle of Carchemish?

[00:32:08.430] - Tess

A quote from March 15, 1898 AT Jones 172.7. He says, *"and when shortly after that this, Nebuchadnezzar, the son of Nabopolassar, conquered Necho of Egypt at Carchemish by the Euphrates. Drove him back to Egypt and took possession of all his territories, even up to the river of Egypt itself. Babylon secured their decidedly predominant power overall."*

[00:32:44.890] - Tess

The second battle of Carchemish, you have Babylon united in alliance with the two horned power of Medo-Persia United against a common enemy. That was Egypt.

[00:33:04.970] - Tess

And note what he says. *"They conquered all of Egypt's territories, even up to the river of Egypt itself."* What is that? Did they conquer Egypt? No, they brought it all the way to that River Nile, but they did not take Egypt, only its territories. *"And Babylon secured the decidedly predominant power overall."*

[00:33:33.870] - Tess

When it comes to 1989, what is Satan satisfied with? Satisfied with taking down the satellite states of the Soviet Union. The fact that Russia still has this simmering communism doesn't seem to be a problem. Because who takes down Babylon?

[00:33:52.240] - Tess

It isn't Egypt. After this date, I can't find another record of Egypt coming back against Babylon and striking any blow.

[00:34:09.010] - Tess

When are we finished with Fatima, I just want to put one other thing in your minds to consider. For what we're going to be looking at before we come back to this subject. Because we're going to finish with this subject. Just one thing. I don't want to go into detail, but I want us to have it in the back of our minds.

[00:34:28.960] - Tess

And that is, when did the Papacy make their first attempt on the king of the South?

[00:34:42.030] - Tess

If we mark 1773 to 1798. How many years is that? 25 years. Here they stop fulfilling their job function. Here they're scattered. They're gathered 1916. When do they make their first attempt on the king of the South? 25 years after 1916. This is Operation Barbarossa.

[00:35:46.790] - Tess

In 1941, Nazi Germany invaded the Soviet Union. I don't know how many have read the book Hitler's Pope. But I would like to suggest that it's full of information that's relevant to our time. In 1941, the Papacy took all of this Fatima literature and flooded Eastern Europe with it. Not just Eastern Europe, but Catholic countries. And they had a definite goal in mind. When Hitler invaded the Soviet Union. It's recorded that foreign legions from Spain, Portugal, France and Belgium fought side by side with the Nazis when they invaded. The superstitious Catholic masses rallied in medieval fashion to the anticommunist banner. They styled this as some type of medieval crusade.

[00:36:38.010] - Tess

We're going to look into this history of 1941 later. That is why I just wanted to put that out there for consideration. This completes our study of Fatima for now, and we'll come back to it. We will come back to it to close.

[00:37:22.880] - Tess

I want to head back to Acts chapter 27 now. We're going to head back into that study to pick up a loose thread.

[00:37:39.330] - Tess

I'm not going to redo the lines that we did back then. I just want to have a quick revision. In this chapter, this is Paul's journey to Rome as a prisoner. We made quite a few applications in those classes. And we placed Acts 27 and 28 on two separate reform lines, both as a repeat and enlarge from different perspectives. Versus one to five. We placed on the first reform line we saw that it begins in Caesarea. There are two Kings, Felix and then Festus. Just the way you have Reagan and Bush. That there's another Jewish king that headed to the temple. Agrippa. How he rejects the message as well. That we saw as representing the church.

[00:38:55.390] - Tess

And then they leave from Caesarea and land at Sidon. We saw Sidon as a symbol of the United States. The Bible always seems to mention Tyre, Sidon, and the coast of Palestine, or however they want to word that conglomerate of powers. After siding, which was a refreshing. Ellen White says that that stop gave Paul the strength for the entire rest of his voyage. And we marched that at 911.

[00:39:27.190] - Tess

Then they sailed to Cyprus, which we saw as the two false prophets, Simon Magus and Bar Jesus, both from Cyprus. And then from there, which we marked as Midnight Cry to Myra. Sunday Law. We covered that history in between Midnight Cry and Sunday Law, you have the sea of Celicia and Pamphilia. Celicia means to overturn. Pamphilia means a nation made up of every tribe.

[00:40:00.050] - Tess

It's this overturning of nations that you could take back to Felix, Festus and Agrippa. Where we started. The overturning of the United States, the rising of the United Nations, the nation made up of every tribe. Also the fall of Agrippa or the church. And the rising of the twelve tribes as the joining of the two sticks. Ending in Mara.

[00:40:27.190] - Tess

That isn't really where I want to pick up. The second line. We marked from Lacea in verse eight. And Lacea means two things. It means 'wise; and it means 'thick'. And we saw what thick represents in a couple of texts. One of them was thick, fat, sin. And also what I particularly was drawn to was the verse that says the thick crowd gathered around Jesus and asked for a sign. And he told that thick crowd, no sign will be given you except for the sign of Jonah the Prophet. They set sail from Lacea.

[00:41:27.910] - Tess

We can mark this as a new line also because it's a new ship. There's two ships in this chapter, two lines. Setting sail from Lacea, the next thing that I hit Euroclydon.

[00:41:44.150] - Tess

911. Euroclydon means 'east wind', and it is the same storm in the same part of the Mediterranean that hit Jonah. It's a yearly phenomenon now known as the Lavanta. But back then known as Euroclydon. And it's still a curse today. And we recognized that this ship took a beating, that it's bound together by these ropes or lines. And we saw that that ship was a representative of the movement, and that Ellen White says it's a good ship.

[00:42:25.050] - Tess

To skip most of this chapter. Handelingen 27:27. The 14th night was come. And about midnight the shipman deemed that they drew near to some country. So you have a marking of midnight, a doubling, and it's the 14th night. I know it says midnight, but we marked that as The Midnight Cry. Still at midnight. We could mark midnight earlier, in the verses proceeding.

[00:43:00.450] - Tess

I'd also suggest that you can see a cry when they spot land. There would have been a cry gone up by this stage. Ellen White says shipwreck was their only hope of survival. They had watches throughout day and night looking for land. Verse 39 to the end of the chapter gives us the shipwreck. So 27:27. Shipwreck. Is the history of the Sunday Law.

[00:43:55.330] - Tess

Just one other thought. Who is Paul in this story? We marked Paul as a symbol of the priests. I liked that his name also means small. We saw that with him on this voyage. He has two companions, Aristarchus and Luke. Ellen White writes, that Aristarchus was a prisoner by choice. He never had to be a prisoner, but he chose to so that he could minister to Paul and his affliction. A prisoner by choice. His name means the chief prince. I did suggest then that Aristarchus represents Christ. We recognized that Luke means light giver. He never speaks of himself. You don't speak of himself in any of the history of this voyage, but we know he's there and he actually writes this chapter. And we suggested that he was a symbol of the Holy Spirit. Paul has companions on this voyage that are really there to support him. I want to mark those three separate to the rest of the ship. We can mark in this history the three groups quite neatly. From the time it sets sail you have Paul, but then you also have all the rest of the people on the ship who Paul goes to with a message. And then at the Sunday Law they go to the island.

[00:45:56.190] - Tess

And we suggested that those groups represented the Priest, Levites and Nethinism. And I think it is really neat that the lead man of the island, his name was Publius, means public. They went to the public. And they stayed with him three days, and they're on the island for three months. There's so much symbology.

[00:46:19.700] - Tess

The thread I wanted to pick up is in verse 37. It says, "*and we were all in the ship, 200 threescore and sixteen souls.*" 276 souls. And it bothered me. Why would Luke record this here? Towards the end of the chapter. Between when they spot land, Paul starts breaking bread and feeding the crew, and shipwreck. Why would Luke step in here and say, oh, by the way, there's 276 people on this ship. It has to have meaning and it has to be placed for a specific reason.

[00:47:17.150] - Tess

I think to understand this number, we have to understand it in the context of our reform line that it is Priests, Levites, Nethinims. How many Levites are on this ship?

[00:47:31.590] - Tess

273? Because you have to discount these. There are 273 non Christians, non believers on this ship. Paul, Aristarchus and Luke are the three Christians. We went there to Numbers chapter three, and the calling out of the Levites. Please go to Numbers chapter three. Starting from verse 11. "*And the Lord Spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel, instead of all the first born that openeth the matrix among the children of Israel. Therefore the Levites shall be mine.*"

[00:48:51.230] - Tess

Verse 15. "*Number the children of Levi after the house of their fathers by their families. Every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the Lord as he was commanded.*" Then we have all the account of the numbering, and we'll pick it up in verse 39. "*All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord throughout their families. All the males from a month old and upward were 22,000.*"

[00:49:30.780] - Tess

The Levites there's 22,000 to fulfill the service of the sanctuary. Verse 40. "*And the Lord said unto Moses, Number all the first born of the males of the children of Israel from a month old and upward, and take the number of their names.*" Verse 43. "*And all the firstborn males by the number of names from a month old and upward of those that were numbered, of them were 22,273.*"

[00:50:18.970] - Tess

This left you with 273 too few Levites to fulfill the service of the sanctuary at the very beginning of their calling. I'd like to suggest that God doesn't like incomplete numbers. And when is that number made up? When do those 273 come in and fulfill their calling? Between The Midnight Cry and Sunday Law. Is that okay? Otherwise we'll just move on because we finished in Acts 27.

[00:51:31.390] - Tess

Yeah, that's the number of the firstborn. The Levites were meant to to step in and replace the role the firstborn were meant to have done in the sanctuary.

[00:51:58.910] - Tess

In verse 39 there's 22,000 Levites. And there's 22,273 first born. Man for man they're meant to replace. That means there's 273 first born who aren't fulfilling their job function. 273. Is that okay?

[00:52:31.750] - Tess

Well, this is where we left off last time. Where I want to suggest this takes us. I didn't think we would get this far. Otherwise I probably would have printed a couple of quotes for you, and I'll do that for tomorrow.

[00:53:09.190] - Tess

Where I think this takes us is to 273 BC. I won't suggest it yet. I'll read for you 1898 AT Jones Great Empires of Bible Prophecy. Page 220 paragraph 1. If you didn't get that. He says, and he's commenting on this history, on this year specifically, *"the reputation of the Romans beginning now to spread through foreign nations by the war they had maintained for six years against Pyrrhus whom at length they compelled to retire from Italy and return ignominiously to a Epirus. Ptolemy Philadelphia sent ambassadors to desire their friendship. And the Romans were charmed to find it solicited by so great a King. The following year, the Romans sent to it Egypt four ambassadors. In return for this courtesy from Philadelphia."*

[00:54:21.650] - Tess

In 273 BC. This is according to the navies of Rome by Michael Potassi. *"In 273 BC, Ptolemy of Egypt established diplomatic relations and friendship with Rome."*

[00:54:33.720] - Tess

This is the first time Egypt and Rome have any form of diplomatic contact. Egypt sends ambassadors to Rome. As AT Jones points out in the following year, in 272 BC, Rome returns the favor and sends ambassadors to Egypt.

[00:55:22.370] - Tess

Those ambassadors are led by a principal man known as Fabius Maximus. Gurges. Maximus, means maximum. Gurges, means flood. The maximum flood.

[00:55:54.050] - Parminder

Could you take me one step back? How have you gone from Acts to this?

[00:56:10.110] - Tess

273.

[00:56:10.110] - Parminder

Oke. And you are quoting from AT Jones?

[00:56:10.910] - Tess

The main quotes are from AT Jones, or The Navies of Rome by Michael Potassi. I will print those quotes.

[00:56:24.670] - Tess

Why did Egypt establish a diplomatic relationship with Rome?

[00:56:31.910] - Tess

AT Jones says that it was because of the reputation of Rome that developed due to their six year war with Pyrrhus. What we had prior to 273 BC was the Pyrrhic War. This is the war that launched Rome onto the global stage.

[00:57:17.070] - Tess

This is quoting from A critical history of Early Rome. I'll print these out for tomorrow. *"From Pre History to the First Punic War by Gary Forsyth."* He says: *"Rome's defeat of Pyrrhus in the Pyrric war was a clear declaration to the rest of the ancient Mediterranean world that the Romans had arrived on the world scene of warfare and power politics. And recognition of this fact was no long time in coming. In 273 BC, king Ptolemy II Philadelphus of Egypt sent ambassadors to Rome to open up friendly diplomatic relations with the Victor of Italy. The Romans reciprocated by sending their own ambassadors to Egypt in 272. He lists them, but then he says Fabius Maximus Juges must have headed the delegation. He had been twice Consul Censor triumphant, and was perhaps the principal Senator at the time of the embassy. The Pyrrhic War came to its official end in 272 BC."* But it essentially ended really in 275.

[00:58:29.930] - Tess

This is the war that brought about the rise of Rome.

[00:58:36.050] - Tess

I'm being a little bit brief on this history because what I want to pick up is the Pyrrhic War. And I want to go back, right back to the very beginning. And then trace this history from the beginning instead of picking it up at the end, as we've had to do here. We're going to go right back to the beginning and trace it and then cover this history as well.

[00:59:02.910] - Tess

Just to give you an idea of what the Pyrrhic War was about. You're going to have to forgive me, but I'm going to draw a really terrible Italy that's meant to be Italy. Sorry. And this is the coastline. Down here you have a country called Epirus. In the history around 280 BC, Rome, which is up here, has piece by piece, conquered all of Northern Italy. Rome has control of Northern Italy and it starts to interfere in the affairs of the south. And down in Southern Italy, it's mostly composed of all these independent Greek city states. And there's one primary city state, and that is Tarentum over here. This is known as the Gulf of Tarentum. I think still today. Tarentum being the chief city state. It has authority. Or we might call it a sphere of influence over all these other city states. And these are all Greek.

[01:00:50.140] - Tess

Epirus down here is also Greek. Almost like the embarrassing relative that the Greeks wish they didn't have. They're related. They're related close enough to be Greek. And the king of Epirus during this time is Pyrrhus. Pyrrhus is where we get the word Pyrrhic War from.

[01:01:23.310] - Tess

These Greek city states down here are encountering their own internal problems. They have two factions. Many of them have two factions within their own city. They're either the wealthy party or I think they're known as the Democratic Party. And one of these parties wants to ally with Tarentum. And one of the other parties wants to ally with Rome. For different reasons. One is composed of the wealthy. They see that they will get better trade, more wealth if they ally with Rome. The other party is concerned about Rome's behavior and says, We're Greek, we should stick together. And they want to ally with Tarentum. In the year around 280 BC the power that gains control is the one that wants to ally with Rome.

[01:02:34.150] - Tess

And they do that. They're facing attacks from the Barbarian tribes. There's Lucanians other tribes in this area that are attacking the cities. They're under attack. They send ambassadors to Rome and pretty much sign some type of treaty. If you'll protect us, we will ally with you. This is the location of Thurri, by the way. This is the city state that is primarily allying itself with Rome.. Pretty much rejecting the authority of Tarentum. Tarentum doesn't respond very well to Thurri allying with Rome. They send their army to Thurri, they conquer it. Send away the Roman stationed. They expel them, they attack Roman ships down in this harbor. And Rome declares war on Tarentum. Over this issue of Thurri. Roman and Tarentum go to war.

[01:03:44.350] - Tess

Tarentum realizes that they're nowhere near powerful enough to wage war with Rome. Tarentum sends ambassadors down to Epirus and they ask the king of Epirus known as Pyrrhus to fight in this war for them.

[01:04:07.190] - Tess

Pyrrhus agrees. He sets sail, lands in Tarentum. And what the Pyrrhic War is, is a war between Pyrrhus uniting with these Greek city states and Rome. And I would like to suggest it is war between the north and

the south of Italy. This war between the north and the south ends in 275 when Pyrrhus is finally defeated. This is the Battle of Beneventum. I want to suggest we're marking Midnight Cry and Sunday Law. And once again the 273 in between.

[01:05:06.110] - Tess

Is it okay if we leave it there and go back to the very beginning? What I want to do in the next couple of classes is trace the life of Pyrrhus. Right back to the very beginning. Trace his life from the very first steps forward. Because what we're looking at here is the end of a fascinating history. And it's better to work forwards than backwards. Is that okay? What I want to do in the next two classes is just cover history. I don't want to make any application. And I'm going to really stick to that. It's pretty much just going to be tracing history. On a line with waymarks. But not making any application.

[01:06:13.570] - Tess

To do this I want to give a bit of a background to Pyrrhus what's happening in the world at this point in time. If you turn to Daniel, chapter eight. In our remaining time, I just want to give a bit of a background to who Pyrrhus is and where he comes from. Daniel 8:5.

[01:06:54.730] - Tess

Pyrrhus was a relative of Alexander the Great. I think it was a relationship like that of a second cousin. Alexander the Great's mother Olympias was a Princess of Epirus. And Pyrrhus is born four years after the death of Alexander the Great. Alexander dies in 323 BC. And Pyrrhus is born about 319.

[01:07:36.430] - Tess

Pyrrhus was one of the greatest generals the world has ever seen. He modeled himself after Alexander the Great. All he wanted to be was the next Alexander the Great. And he was a fantastic general. It's been debated by other generals from Hannibal through Napoleon. Who was better? And some placed him, if not on a level with Alexander the Great, as almost as good a general.

[01:08:06.830] - Tess

Daniel 8:5. We will read verse five to eight. *"And as I was considering, behold. And he goat came from the west on the face of the whole earth and touched not the ground. And the goat had a notable horn between his eyes."* What is that notable Horn? Alexander the Great. *"And he came to the Ram that had two horns, which I had seen standing before the river and ran unto him in the fury of his power."* This is Alexander the Great, leading Greece against Medo-Persia. *"And I saw him come close under the Ram. And he was moved with collar against him and smote the Ram and break his two horns broke Medo-Persia and there was no power in Medo-Persia to stand before Alexander the Great, but he cast him down to the ground and stamped upon him, and there was none that could deliver Medo-Persia out of the Greece, out of the hand of Alexander. Therefore the he goat waxed very great. And when he was strong, the great horn was broken. Alexander the Great died. And for it came up four notable ones towards the*

four winds of heaven." This is the life of Alexander the Great up till his death, when that great Horn is broken.

[01:09:26.510] - Tess

We understand those verses to describe the death of Alexander the Great and the breaking up of his Empire into these four winds of heaven. And can you name them for me? Cassander, Seleucus, Ptolemy and Lysimachus? I find these verses fascinating for the history that they skip. So after 323 BC at Alexander the Great's death, was his kingdom divided into four? No, it was divided into possibly dozens of segments between many generals. At his death. These aren't even necessarily the most notable of his generals.

[01:10:36.610] - Tess

What we have skipped in Daniel 8 is 22 years of history known as the four Diadochi Wars. You don't have these four generals taking over north, south, east and west until 301 BC, at the Battle of Ipsus. At that point in time, you finally get the five broken down to four generals. And how long do you have four generals for? About three years. We go from the death of Alexander the Great. We skip 22 years of history. We have four generals for three years. And the first one to die is Cassander. We lose Cassander.

[01:11:36.190] - Tess

There are five generals, five generals ruling Alexander the Great Empire for a much longer period of history than there was four ruling that Empire. But I understand the Bible is making a specific point and it's directing us in a specific direction. I don't doubt that. What I want to go into, though, is this history in between. This is the history of the four Diadochi Wars. And in those four Diadochi Wars, his kingdom goes from dozens of generals, to four generals in 301 BC, at the end of the Fourth Diadochi War.

[01:12:29.370] - Tess

Just to explain a little of this history. I want to have a brief look at the end of the Third Diadochi War. But we're going to look at the Fourth Diadochi War. This is where Pyrrhus comes on the scene.

[01:12:47.190] - Tess

So for the fourth Diadochi War, all of our four generals have United to fight one common enemy. One last general who's trying to unite Alexander the Great's enemy. And it's these four versus Antigonus. By far the most powerful general. Through those first two Diadochi Wars, war one and two, Antigonus has a massive Empire that is so great, that in the third war these four unite to take him down. And they can't do it. His army, his Empire, is pretty much equal to that of these four combined. And he's joined in this war by his son Demetrius. It's really the two of them.

[01:14:04.510] - Tess

It's Antigonus and Demetrius against Cassander, Lysimachus, Seleucus and Ptolemy. And the history of the third and the fourth is the history where these four try to bring down Antigonus. In the third Diadochi War they fail to do that. It ends in a peace treaty. Neither side can strike a decisive blow. They enter into a peace treaty that holds until the fourth Diadochi War begins.

[01:14:41.470] - Tess

Pyrrhus comes into the scene in the fourth war, by uniting with this side here. He goes into an alliance with Demetrius.

[01:15:14.810] - Tess

This fourth Diadochi War begins in 307 BC. The third ends with a peace treaty in 309. Then between 309 and 307, you have the Babylonian war, which is the beginning of the Seleucid Empire. This is when Seleucus takes Babylon. This fourth war begins in 307. And remember, this is our four powers against Antigonus and Demetrius.

[01:16:00.430] - Tess

In 307 BC, Demetrius attacks Athens. He frees Athens from a dictator who was placed there by Cassander. So Cassander has placed a dictator of puppet king in Athens. Demetrius comes against it. Frees Athens and unites those Greek city states go into alliance with Antigonus and Demetrius. They're so grateful to Demetrius for freeing them that they deify him. They make him a God. Cassander placed this dictator exactly ten years earlier, in 317. So we can mark a ten. And this marks the beginning of the fourth Diadochi War. This upsets the four generals. They unite once again to take down Antigonus. This action of Demetrius broke the peace treaty that had been signed in 311.

[01:17:18.230] - Tess

What I want to mark next is 303 BC. Pyrrhus goes into an alliance with Demetrius. Pyrrhus's sister Deidamia marries Demetrius. And Pyrrhus serves as one of his generals. Pyrrhus, at this stage is a very young King. He's about 17 years old. Epirus has been fraught by conflict. A lot of his family has been killed and that's why he sends to the throne at a very young age. So 303 BC, Demetrius and Pyrrhus go into an alliance.

[01:18:17.790] - Tess

This alliance is tested first in 301 BC, at the Battle of Ipsus. This is known as the Battle of Ipsus and the end of the fourth Diadochi War. History says that Ptolemy doesn't show up in time. So we have three generals here, Cassander, Lysimachus and Seleucus. In history they're known as the allied forces. And these three unite against a common enemy, Antigonus, plus Demetrius. And they're backed in this war by Pyrrhus.

[01:19:26.060] - Tess

In this battle, Cassander and Lysimachus face off against Antigonus. It looks like it's not going well for Cassander and Lysimachus. Ptolemy hears a false report that the battle has been lost. He runs back to Egypt and doesn't take part. Just as the battle is beginning, Seleucus turns up. This is what turns the tide of battle. Because Seleucus has established the Seleucid Empire. He's undergone his Eastern campaign, and he comes back just in time for the Battle of Ipsus with his estimated 400 war elephants. And it's those elephants that turn the tide of battle.

[01:20:13.370] - Tess

And our allied powers defeat Antigonus and Demetrius at this battle primarily because of these elephants. This was the end of the four Diadochi Wars, and this is the battle that gives us our four generals of Daniel 8. The day before this battle, Antigonus named Demetrius as his successor. Antigonus here is 81 years old. He knows the chances of surviving the battle are small. Always there's a high chance that you won't survive. And he knows he's facing a difficult battle. He named Demetrius as his successor. In the case of his death.

[01:21:02.570] - Tess

Plutarch records his history. He says *"he presented Demetrius to the army and declared him his successor. And what everyone thought, stranger than all, was that he now conferred alone in his tent with Demetrius. Whereas in former time, he had never sent entered into any secret consultations, even with him, but had always followed his own advice."*

[01:21:25.530] - Tess

So even though Antigonus is defeated and dies in this battle. Demetrius really becomes King he still has his own fleet, his own countries. He personally isn't so badly affected. He still has his own army. Pyrrhus in this battle was undefeated. Even at 18 years of age, roughly, he's undefeated. But Antigonus dies. And he dies because of those 400 elephants that cut him off from his army.

[01:21:59.360] - Tess

I'm going to stop now and just conduct a little review. I've been through three different topics, which I was hoping to avoid doing for confusion. We finished up Fatima. We then went to Acts 27, and had a quick revision of those lines, and picked up the number 273. And we placed it between Midnight Cry and Sunday Law as a symbol of the Levites. We then took that to 273 BC and saw that that was a fascinating time in history and that we could also place that date between a Midnight Cry and a Sunday Law. The defeat of Pyrrhus, which launches Rome on the world stage. And Rome going to Egypt as a flood. I then suggested that I would like to take Pyrrhus back to the very beginning where he first enters the world scene and just trace his life. If I can make that process a little simpler. What I want to do, is what historians tend to do, and divide Pyrrhus' life into two parts. Macedonia and Italy.

[01:23:11.690] - Tess

What we're going to do tomorrow is trace Pyrrhus' life in Macedonia, through the fourth Diadochi War, and the subsequent wars. As he takes part in the squabbling really between these four generals. And then he goes to Italy and then we're going to trace his time in Italy. So there's two separate divisions of Pyrrhus' life. We just want to cover that history without making application just yet.

[01:23:48.980] - Tess

Let's close in prayer now. And we have time for thoughts or questions.

[01:23:55.770] - Tess

Dear Father in heaven Lord thank you for your blessings. Thank you, Lord, that you don't wish to leave us in ignorance of what's coming what's happening and coming on the world. I pray that you'll fit us up to be your proxy army. That we might be fitted with that armor that you promised us. Through the sword through, your word. That we might be able to do this work, Lord. And bring in those people who you love, who want to accept you. Who we may reach in the churches. And I pray that we will know how to do that, what your will for each one of us is. Please guide us through today. I pray that you will bless each head bowed, as they face their own personal battles in their personal lives. In understanding your messages. And also that you'll continue to bless and guide this movement that you have raised up. This good ship. I pray this in Jesus name, Amen.