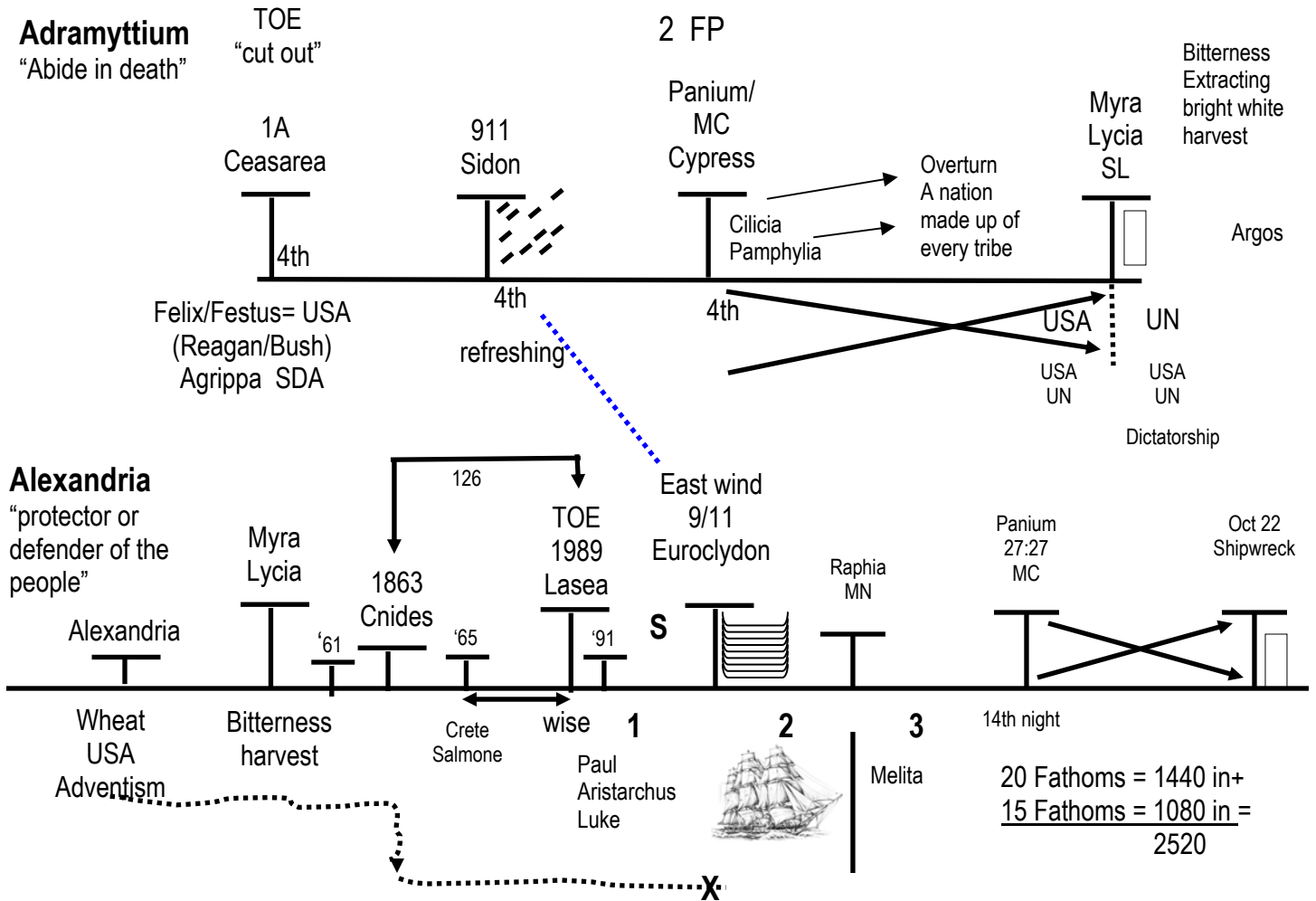


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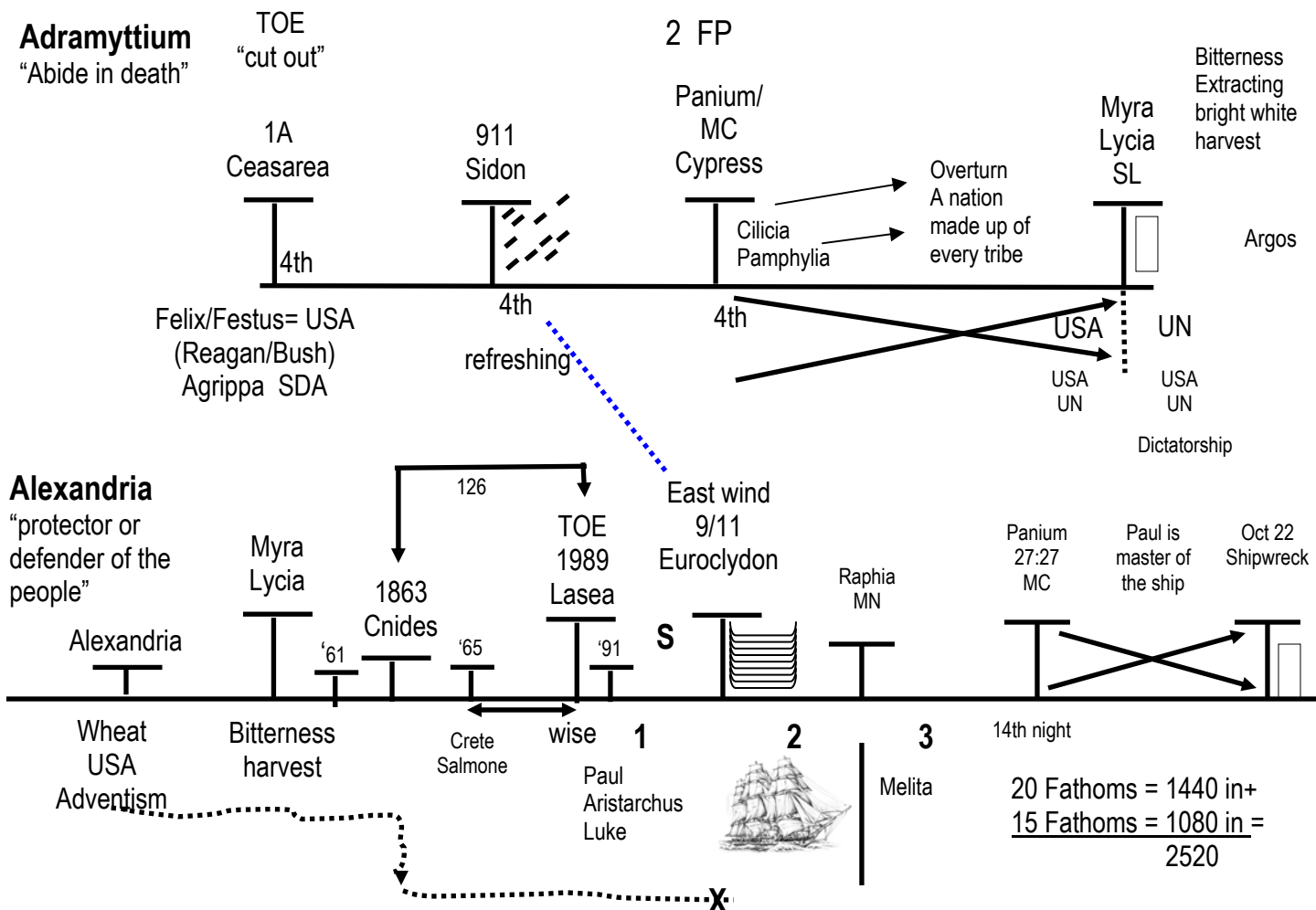


We've been studying Acts 27 in two parts, two ships, and then we've taken those two parts, perhaps without realizing it, we've studied this chapter as if it was a parable, because it is a parable. We've compared these two lines on two journeys, or two ships, and we saw that they represented the same thing: institutions or structures of the United States and Adventism. One gives us an ugly picture of a bad ship that's in a bad condition, it's dead. It has the opportunity to come alive in 1989, and it chooses to abide in its current condition. It takes us from that time through to the midnight cry or Panium. And then we see that it's overturned progressively, leading up to its close of probation which we would normally refer to as the Sunday Law. We know that at the Sunday Law, we mark that "apostasy". But it's the end of the sixth head, the end of the institutions of the United States as we know them.

Then we come to our second line, we see these same institutions have protected and defended God's people from 1798. We want to understand what that protection and defence looks like and what the United States was meant to be. Was that protection and defence just for God's people, or was that liberty extended to everyone? Because we're saying it started in 1798 and at the same time we see the rising up of Adventism with William Miller. Goes through 1844, and it loses its way in the middle of the Civil War in 1863, and it goes off course, and never gets back to its original plan. We spend a lot of time in this movement, rightly so, going back and understanding what Adventism was meant to be.

In our later classes, we'll go back and consider what the United States was meant to be. Perhaps we can have a little bit more clarity in understanding at least what it was not meant to be.

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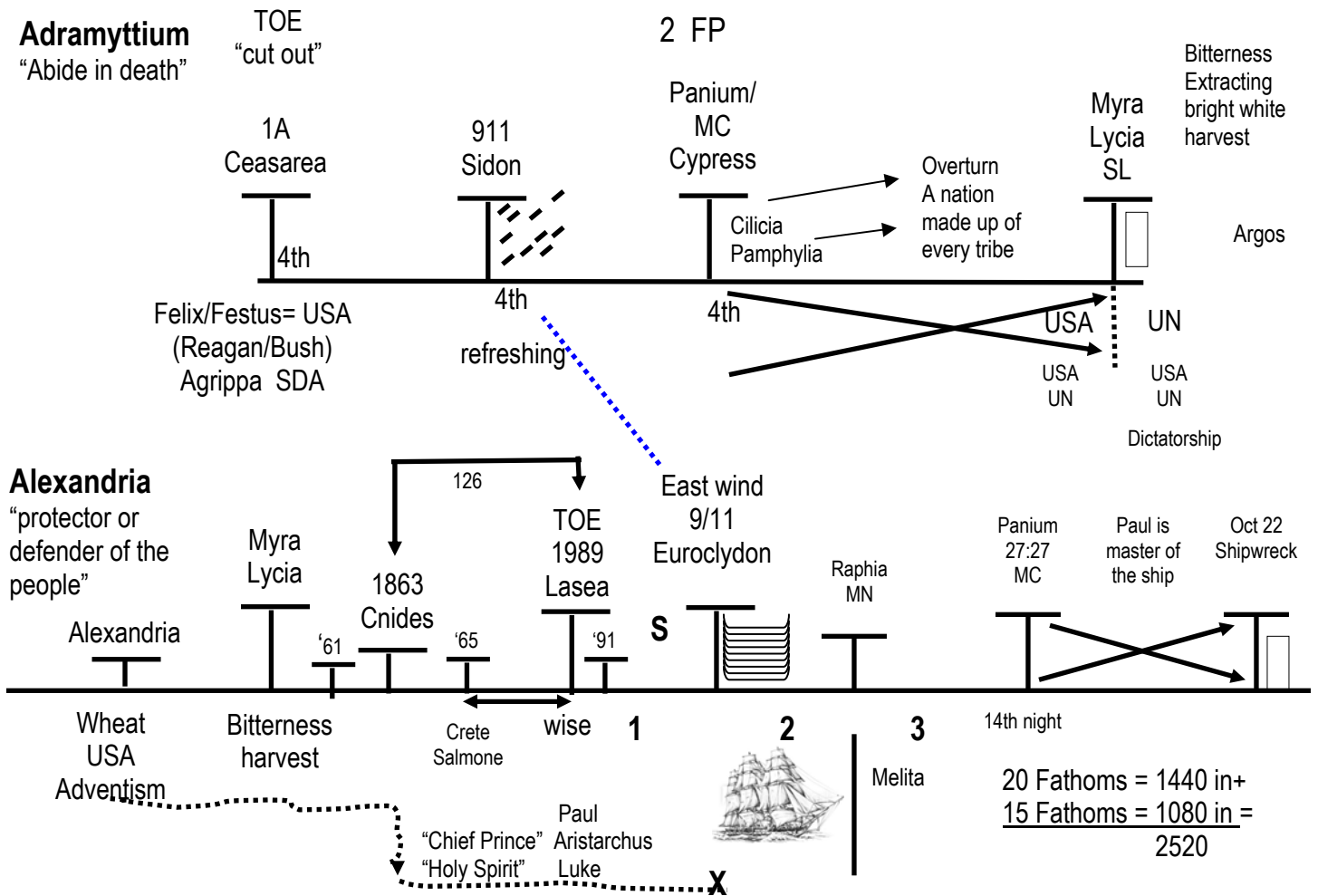


It comes to 1989, and it's the story of the wise, the parable of the 10 virgins begins to be repeated. Paul tells them that they're in danger if I go on the course that they want to take. His warnings were ignored in Caesarea. They were ignored in Lycia. They sets sail anyway. There's a favorable south wind, but the south wind blows before the east wind. So it also should have been a warning. We traced in that history the King of the South. Was that wind good or bad for the ship? It was favourable. It was the wind that they wanted to have to go on the course that they wanted to pursue. So for the United States and Adventism, they're happy about this fall of the King of the South. But if the King of the South is going to cease from restraining them, you know that the east wind is going to come, and that is another restraint. The south wind precedes the east wind.

The east wind or known as Euroclydon, it struck the boat, we mark that as 911. The boards begin to pull apart, the boat is flooding, they do this work to tie the boat back together again, and we described that as the wrapping rope after rope around the boat, and we visually represented that as a "line upon a line". Ellen White tells us, the reason the boat is safe, is because Paul is on board. God had promised to preserve his life, because he has a job function. If he was to die in this history, he would not fulfill his job function, so the boat must be preserved.

We come to a point in time, Paul is given a message, a warning begins for the boat. "Your going to be ship wrecked. Then on the 14th night, at midnight, they can see it visibly ahead. Now they have time connected. They know tomorrow morning, and they sounded some distance (fathoms). So they have some concept of how far away they are. They at least know it's close. We mark that as "Midnight" and the "Midnight Cry". We mark Acts 27:27, as the midnight cry, because we're given repeated allusions to Millerite history. We can tie that to Cyprus, we can see midnight, the cry that would have gone up over the boat, the 14th night of the Exeter Camp Meeting, and a weaker logic but often connected 27:27, a doubling. It's here in this history, after that cry, Ellen White notes that Paul is the master of the ship. You see his presence before, but it now has visibility. This all adds up to shipwreck which is the Sunday Law.

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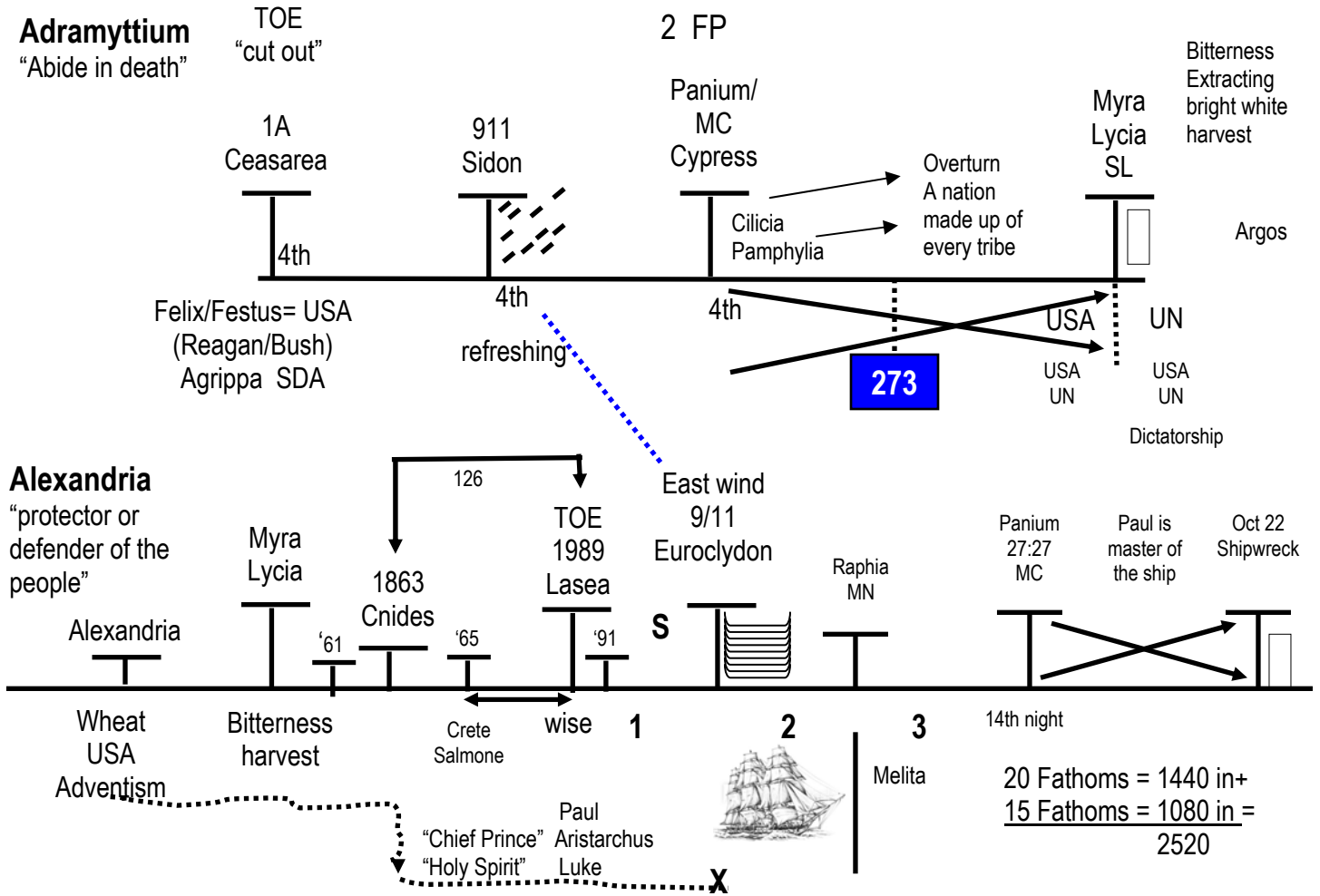


And here they go to the third group. All those on board the boat, Adventism are cleansed, so that by Sunday Law you have a solid group, purified, united, that are ready to give a message to the island. And we know that there's some on that boat who did not accept Paul's message. So shipwreck is Sunday Law. The last thing we discussed, is that if Panium is the Midnight Cry, what are they crying about? Is it for these groups of people, or is that cry about the condition of the ship? We are saying that it is about the ship, the institutions and structures. This cry is not for people. It's for the ship itself. There is a cry before shipwreck, which is the "Midnight Cry", and then the "Close of Probation", a shut door.

The last detail in this chapter, what connects us to our next subject, is to consider this second group of people. We have Paul, Aristarchus, and Luke. What does Aristarchus mean? It means "the chief prince". Ellen White says in her writings, that he had accompanied Paul as an active choice. He was not tied to this ship, he did not have to be there, but he made a choice that he wanted to go on this journey so he could act as a support and encouragement to Paul. Who is the chief prince who goes on this journey as an act of choice? Christ.

What about Luke? What does his name mean? "Light giver" or "light bearer". So he illuminates, but does he speak of himself? We deduced in verse 2 that he is there, he speaks of us but he doesn't describe or speak of himself. He's not there to give his own story, but he is giving the history, and that is the work of the Holy Spirit.

So when we talk about the first group, we see Paul. He's the one speaking. giving the message at Caesarea, Lycia and at the Midnight Cry. But he is accompanied by Aristarchus and Luke. They are there as a choice, and they're there to give a message to the ship.



Acts 27:37 And we were in all in the ship **two hundred threescore and sixteen souls.**

This is the history between the Midnight Cry and shipwreck. This is where we are at. It is at this point that Luke chooses to tell us, how many people are on board this ship. Paul has been on it since 1844, at Myra. So he went through all this history. It's not until this point in the chapter, that what appears to be completely random, that we are given the number of those on board. And Luke says, "by the way, there's 276 people on board". But we are talking here about our second group, in a time period between Panium and Sunday Law. What group is the subject between Panium and Sunday Law? Levites, because this is their harvest. This is the subject (Levites). And he says, in this history (between Panium and Sunday Law), in the middle of it, he is choosing to tell us how many people. So if there is 276 people, how many of those are going to represent the Levites? Because this includes both groups. It includes the first and second, but it is in the time period of the harvest of the Levites. So we need to take the 276, and minus out Paul, Aristarchus and Luke. How many does that leave for our second group? Here there is 3 (Paul, Aristarchus & Luke), our second group consists of 273 people. Those are the people in this history deciding whether they accept the message of Paul or they reject it.

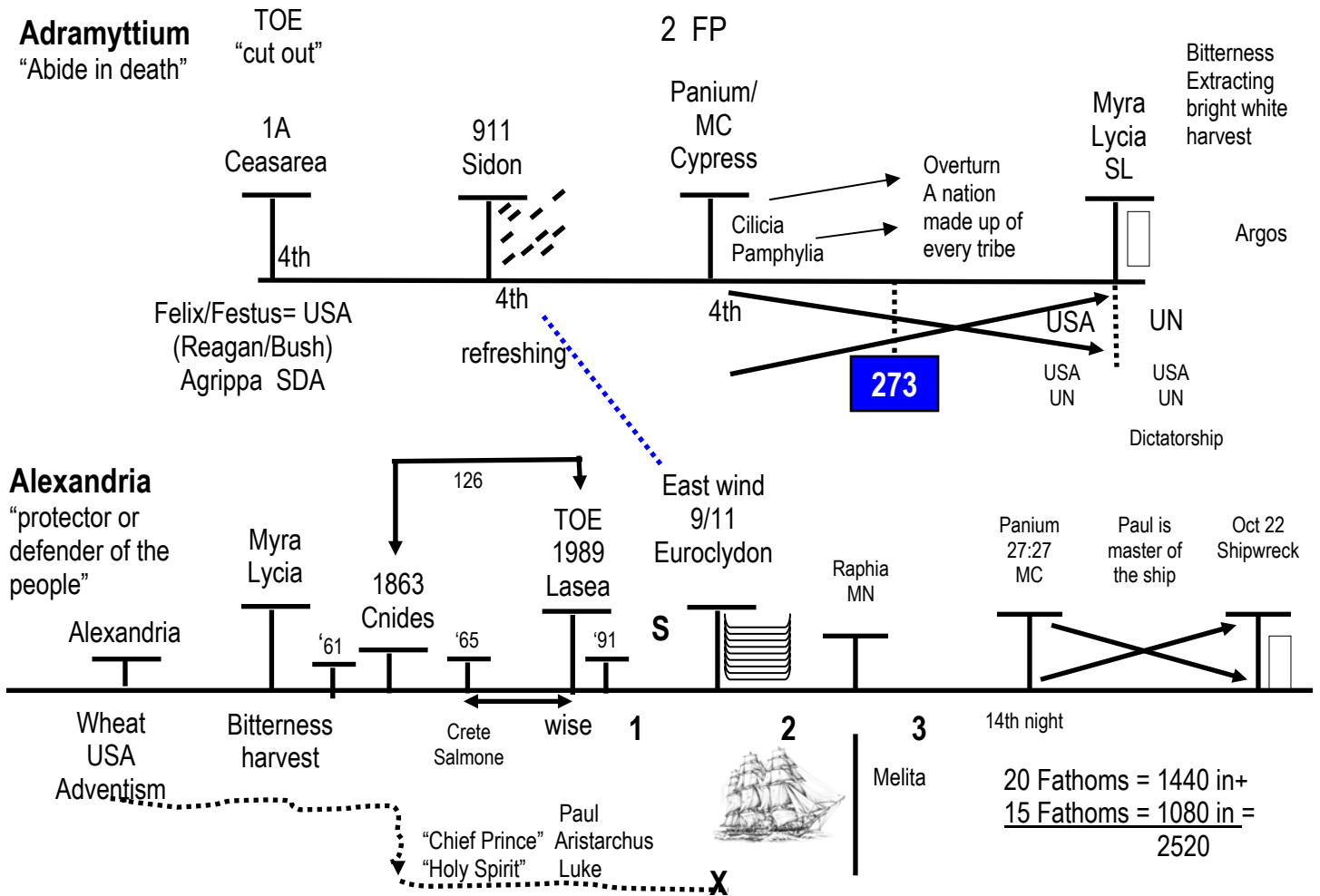
When we come to inspiration, one thing we see more and more of is that there is no information wasted. God uses a small amount of space to tell us all that we need to know:

- About what He wants from us
- To reveal Himself
- To explain the external events

Because we can only take in so much information.

So when we come to inspiration, is any of those details wasted? Any of that space? What we see more and more is that none of it is wasted, and it has importance for us. We take the number 276, it's teaching us of two groups within Adventism. There's 3 priests, and we have already identified them. Cut them out, and that leaves us with 273 Levites.

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Num. 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
 3:13 Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.
 3:14 And the LORD spake unto Moses in the wilderness of Sinai, saying,
 3:15 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.

So what God is telling Moses, that instead of the firstborn being chosen for the service of the sanctuary, He's choosing the tribe of Levi. So then if we follow through that chapter, it's going to give all the details of the numbering. The difficulty they're facing is to replace those firstborn, every single firstborn must be replaced. The numbers need to match. You can't have a firstborn who's not replaced in the service of the sanctuary. They're going to number the Levites, and then they're going to number the firstborn. How many Levites do they have?

Num. 3:39 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] twenty and two thousand.

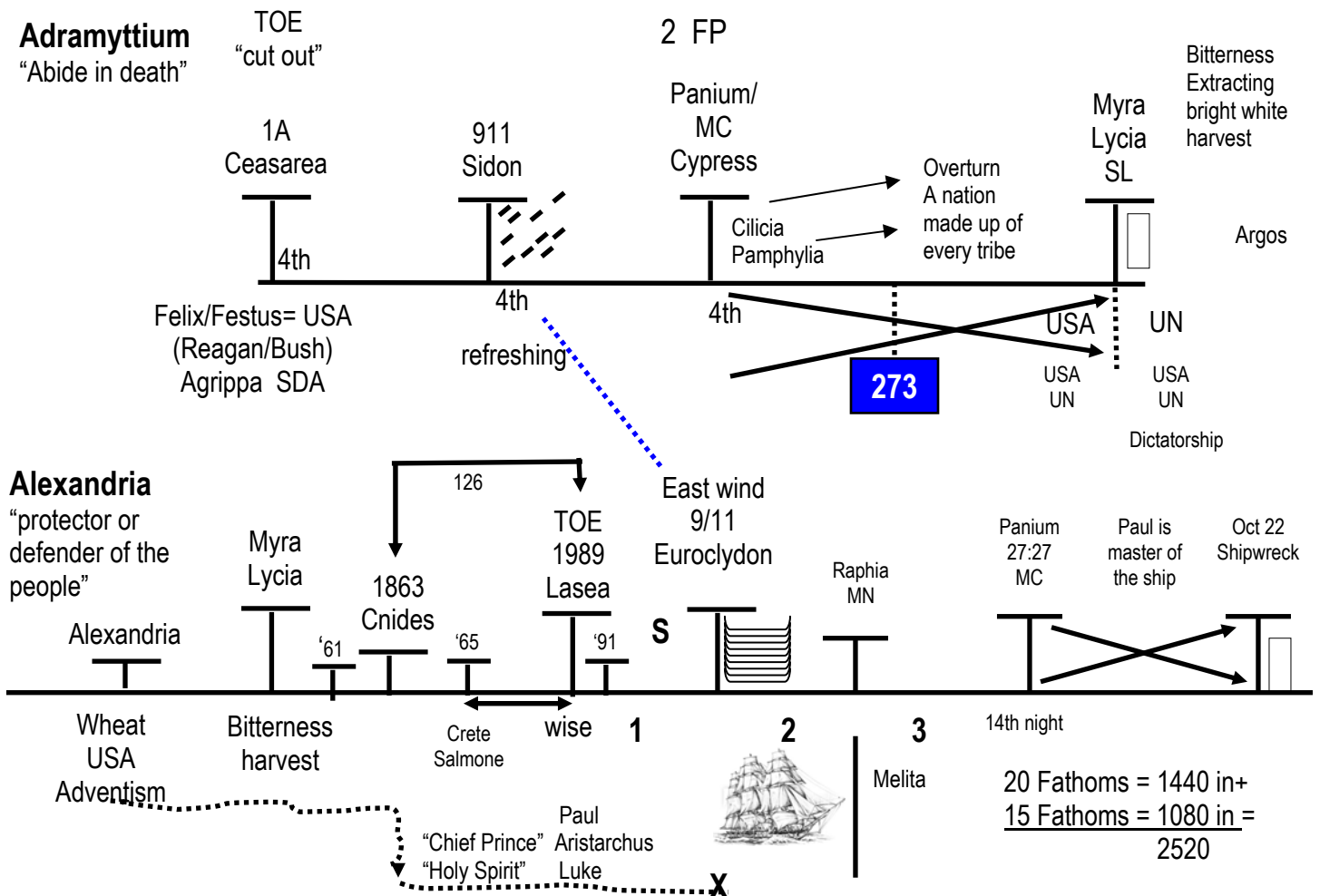
So they number the Levites and it comes to 22,000.

Num. 3:40 And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

3:42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

3:43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

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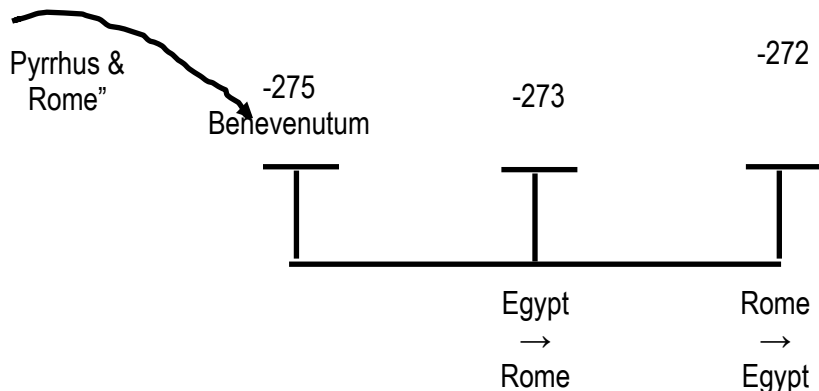
There's 22,000 Levites, how many firstborn? 22,273. What's our problem?

Levites	22,000
Firstborn	<u>22,273</u>
	273

There's 273 too few Levites to fulfil the service of the sanctuary. When we go to Numbers 3, we are talking about their very beginning when they are first called. When we talk about Panium to Sunday Law, we are talking about their very end when the Levites are called. They are called in the beginning, they are called at the end. When they are first called out, there is a problem because there's 273 too few to fulfil their job function. So what happens at the very end? 273 Levites are called in to fulfil their job function. The number is completed or made up. At the very beginning there isn't enough and they must be replaced man to man. At the very end that situation is resolved, and the number becomes perfect.

Where this number takes us, is in some way different. It's going to take us into a period of history to 273 BC. We're familiar with numbers in the Bible now, that they can take us into a period of history. We do that with Deuteronomy 18:18. We see that as 1818 with William Miller. We are going to do that but from the other direction. We are going to look at 273 BC. What we are going to see is that 273 BC takes us to a period of history that is illustrating a time period between Panium and Sunday Law, into that same period of history.

Pyrrhic War



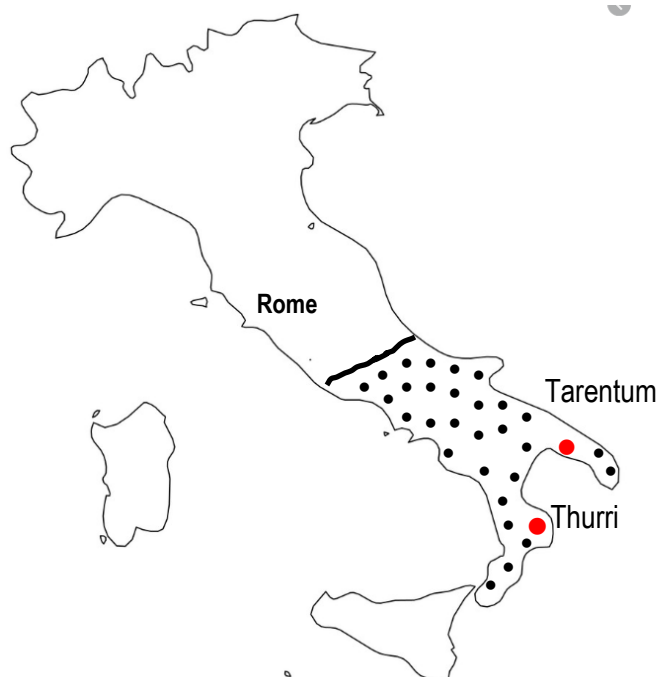
We are going to take the number 273 into a period of history. This is the history of Pyrrhus. You have probably heard of us speak of this king, and again we've gone into more detail in other studies late last year. We will go through it fairly quickly so we can spend some time in these studies dealing with the lessons we learned from it. We're just going to cover the history of Pyrrhus.

323 BC, the death of Alexander the Great; so when we go to 273 BC, it's closely connected with that history. We're going to consider the breakdown of Alexander's Empire and the generals that arose in that history.

We'll paraphrase a couple of quotes. This is from the writing of A.T. Jones, "The Great Empires of Bible History" page 220 paragraph 1: He says that the reputation of the Romans was now growing in 273 BC because they've just fought a six-year war with Pyrrhus. So in 273 BC, A.T. Jones starts introducing the history of Rome. What he's saying in this history is that Rome begins to be noticed by foreign nations, in particular by Egypt. This is taking us to the history of the first rise of Rome. Before 273 BC, it worked in relative obscurity. People weren't taking much notice of the activity of Rome, at least within the Greek Empire, and the breakup of that Empire. Egypt, Babylon, Selucus, Ptolemy, all of those generals. No one was paying much attention to Rome. But there's a six-year war between Pyrrhus and Rome and because of that war, Egypt sends Ambassadors to Rome. Egypt sends over ambassadors in 273 BC.

We'll paraphrase another quote, this is a book called "A Critical History of Early Rome". Prior to this history, there is a 6 year war between Pyrrhus and Rome, and it's known as the Pyrrhic War. There's 3 battles that all take you to the last and final battle in 275 BC, the battle of Beneventum. So it places Beneventum, the end of this war, in 275 BC. A couple of years later in 273 BC, Egypt recognizes the rise of Rome. In 272 BC, AT Jones says, the following year Rome sends Ambassadors to Egypt. In 275 BC, you see the end of a war, a 6 year war known as the Pyrrhic War, and this was Pyrrhus fighting Rome.

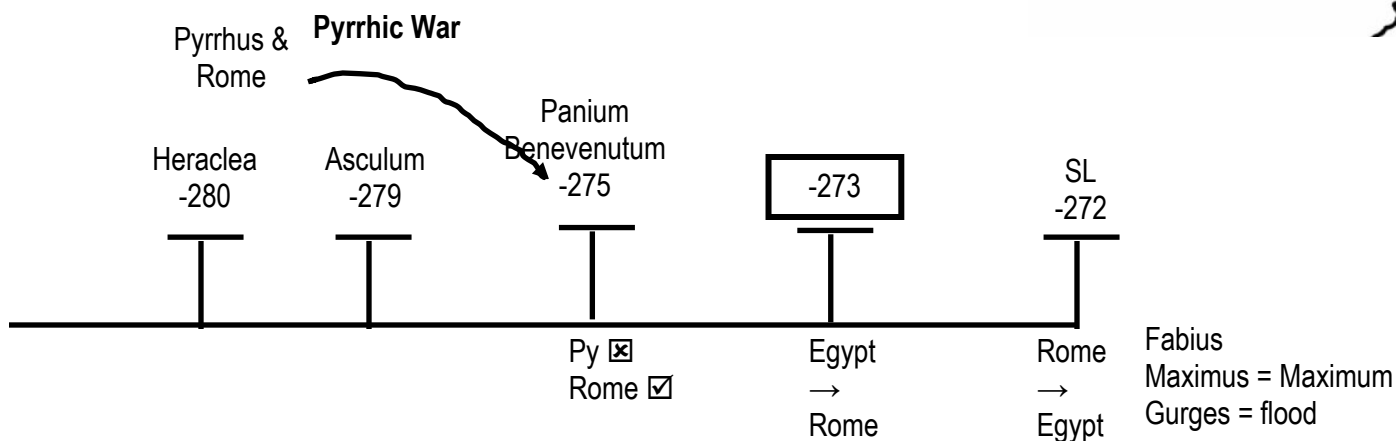
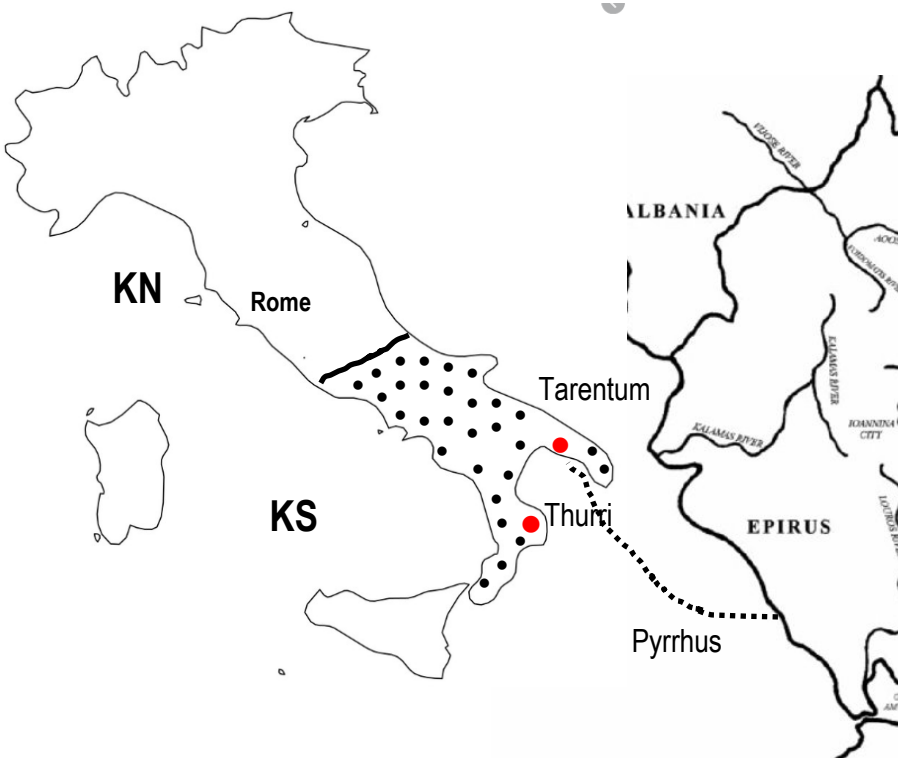
To recap that history quickly, we'll use a map of Italy, ignore the details, we just want us to see and make a point. Here is Rome in the North. And prior to this war with Pyrrhus, you would notice, that they have control over the North. Battle by battle, they have taken control over the North of Italy. So just prior to this history, they have the North, and if they want to expand anywhere else, it's going to be into the South. But the South is populated differently than the North. It is composed of Greek city-states. You would think of states like you would consider Athens and Sparta. They're fairly independent but they have a close family connection and that is how the South is populated. There is one city-state, Tarentum, that has a sphere of influence over the rest of the city-states in the South. There is one other city-state, Thurri. It's on the other side of the bay of Tarentum, or bay of Tarentum.



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So as Rome begins to push south, it is aimed at this dominant city of Tarentum, and it ends with Tarentum and Rome going to war. Tarentum is not strong enough to defeat Rome alone. So they ask a relative of theirs, down in a little country here in Epirus. Epirus is bordering Macedonia. They ask the king of this country (Epirus), to come over to Tarentum and fight this war with Rome on their behalf. This king is known as Pyrrhus, and he agrees. In 280 BC, he sails over to Tarentum and then he fights against Rome. This is the Pyrrhic War.

3 Battles, 280 BC, 279 BC, and 275 BC. This is the battles of Heraclea (280 BC), Asculum (279 BC), and Beneventum (275 BC). 6 year Pyrrhic War. In 275 BC, Pyrrhus is defeated and Rome wins.



What we need to see, before we trace this history in greater detail, is that this is a story of the King of the North and the King of the South. The King of the North is Rome. The King of the South is Pyrrhus.

So what this history is going to trace for us, is this struggle between the King of the North and the King of the South that takes us to the battle of Beneventum, where the King of the South is finally defeated. If we were to give that battle a name with which we are more familiar with, we would call it Panium. 275 BC illustrates Panium. In the middle of this history, 273 BC, is the alliance between Egypt and Rome. Rome then returns that favour, and sends ambassadors in 272 BC. The chief ambassador is known as Fabias Maximus Gurges.

What does Maximus mean? Maxium.
Gurges means flood.

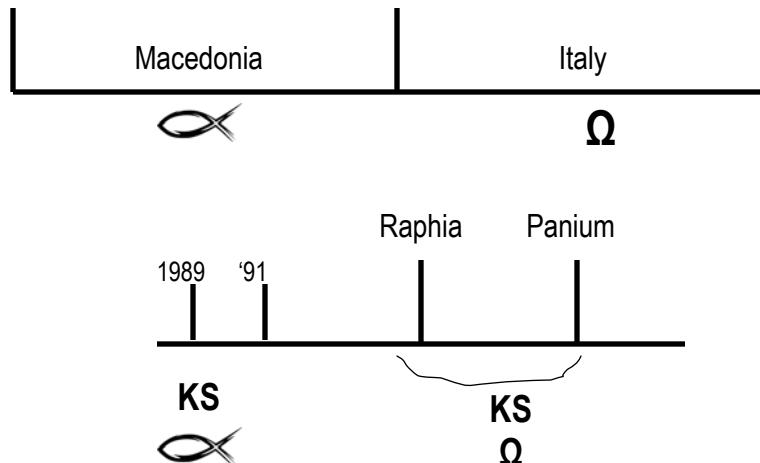
What comes as a flood? The Papacy. When? At Sunday Law (272 BC). Rome comes against Egypt as a flood, not as any flood, but the maximum flood in 272 BC.

So 273 BC, takes us back into our same history between Panium and Sunday Law, and the story we will then trace, we want to understand who Pyrrhus is and his story. Because if we understand Pyrrhus, then what we are going to understand is the King of the South in our time in his story. We can already see those battles beginning to be illustrated.

Tess, Guadalupe

Pyrrhus

We need to see is that this is all telling us the story of Pyrrhus as the King of the South. If we were to trace his history, it happens in 2 parts. An Alpha and an Omega. This is the history of Pyrrhus verses Rome, but it's the second part of his story. As a king he comes into our history soon after the breakup of Alexander's empire. And it's in those early battles that we see his first history. If we trace his life, there's 2 parts. First there are his campaigns in Macedonia, and then there are his campaigns in Italy.



So when we come to our history, and we drew the line of Acts 27, where did we place the King of the South? In the second line, the ship of Alexandria, where did we place the King of the South? Panium. We identified Panium; we could say Midnight ... Midnight Cry, Raphia ... Panium. So there is a history here. Where else? Where else do we talk about the King of the South? We talked about the South Wind. What history is that? 1989, 1991 in this history.

So we can see the King of the South without going into the specifics of this which we are going to do in another study. We just want us to see that this is the history of the King of the South. It takes us to 1989 - 1991. Then we can mark a gap, then we know that we are going to have a second history of the King of the South. There is an alpha and an omega. We see the same dynamic with Pyrrhus. Macedonia and Italy. There is an alpha, and an omega. So if we are going to talk about the history of Pyrrhus, we don't just want to go back to the Pyrrhic War with Rome. We need to go back to the first history of Macedonia and see where he began his work.

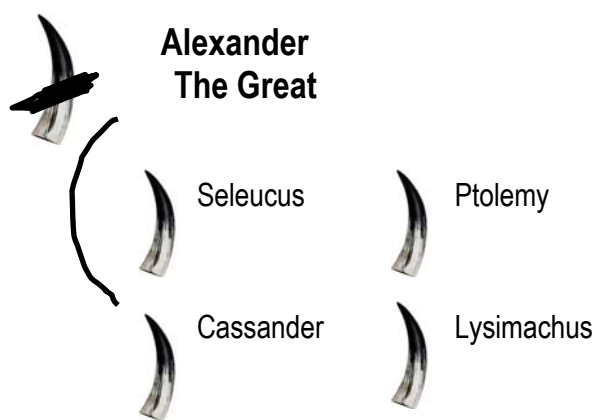
Dan. 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.

8:6 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.

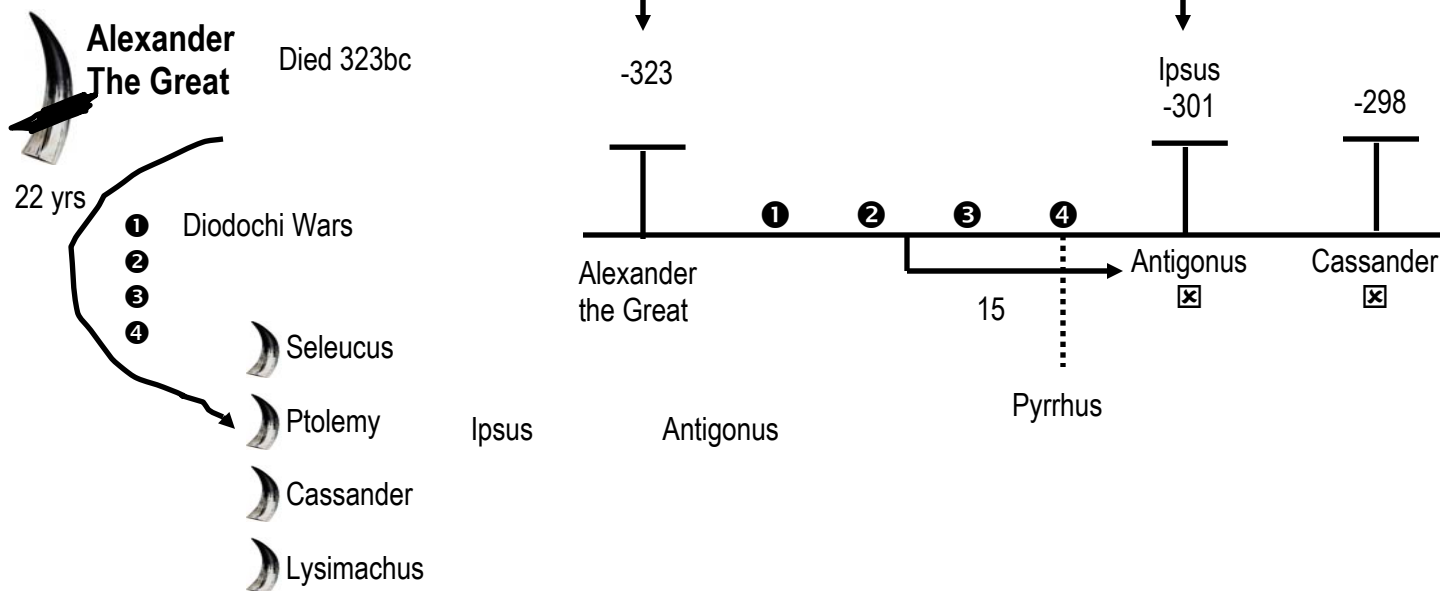
8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

What history is this? We're talking about the he goat, the he goat has a notable horn. Who is that horn? Alexander the Great. It's interesting that it doesn't give another history for Greece. It's just interested in that one horn, Alexander the Great. When that horn is broken, it transitions into another kingdom. But this is giving the history of Alexander the Great, and his death. He died in 323 BC. Then what does the verse say happened? You have one horn and then what happens? It's broken, and then you have 4 horns. What are their names? Seleucus, Ptolemy, Cassander, Lysimachus. 1 horn is broken, 4 arise.



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When we go into that history, historically, is it that simple? How many generals take over Alexander's empire after his death? Many. We haven't counted but there are many. At least a couple dozen. His empire is divided into many parts. These (Seleucus, Ptolemy, Cassander, Lysimachus) aren't even the most powerful. When Alexander the great died, Cassander was given nothing, he was only a boy. Seleucus had nothing. Ptolemy took Egypt. I think Lysimachus took something, but there were other generals. Perdikis, Antipater, particularly another known is Antigonus. There were powerful generals who took over Alexander the Great's empire. A few are the most powerful, and then the others who carved out little territories. It took 22 years from the death of Alexander in 323 BC to the rising up of these 4 generals (Seleucus, Ptolemy, Cassander, Lysimachus) in 301 BC. So this is 22 years of history between the horn being broken and 4 horns rising up. 22 years that Daniel skips. In that 22 years, there are 4 wars known as the Diadochi. The Diadochi Wars, that divide up that empire. They will fight over it until just 4 are left (Seleucus, Ptolemy, Cassander, Lysimachus).

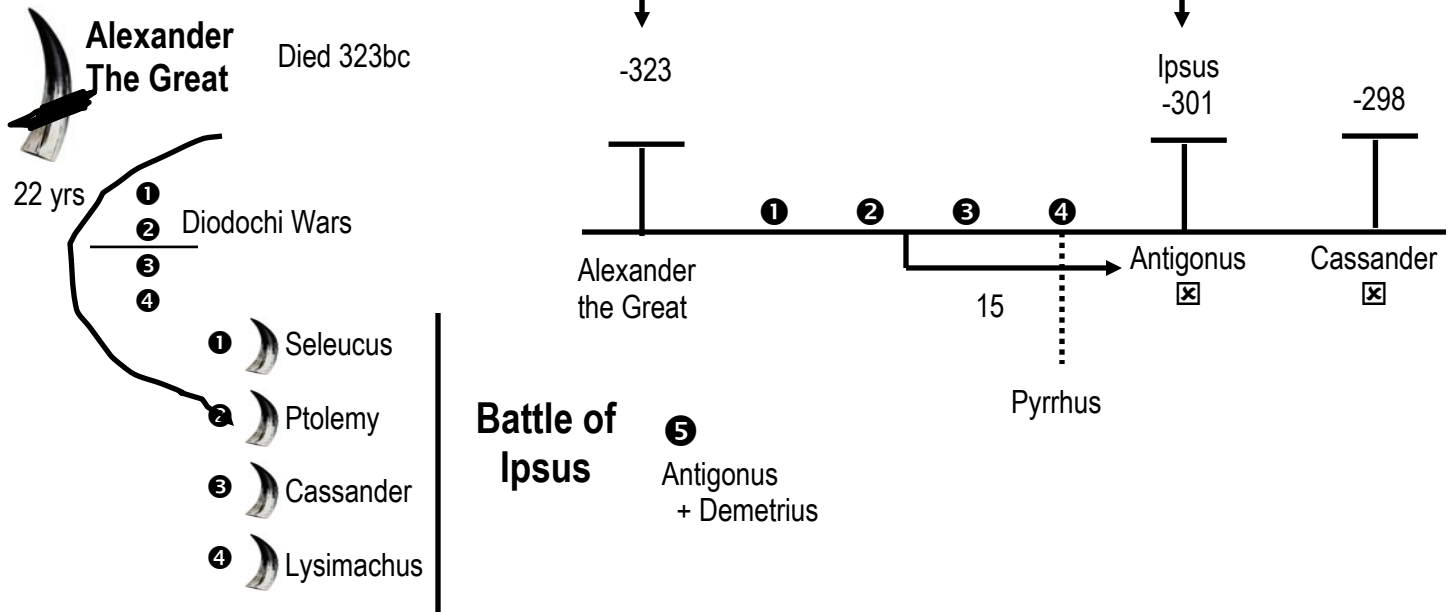
If we were to draw that on our reform line, we would say, 323 BC, the death of Alexander, and then we mark 4 wars, and at the end of the 4th, in 301 BC there is a famous battle and it's our 4 generals in an alliance against the last and 5th general. In 301 BC, there is the battle of Ipsus, and these 4 generals face the 5th. These 4 combined, are only equal to him in strength. That is how powerful this 5th general is -Antigonus.

In this 5th battle in 301 BC, Antigonus is killed, and we have our 4 generals marked. We only have those 4 generals for about 3 years. About 298 BC, Cassander dies. So 3 years later, you only have 3. There were 5 generals, Seleucus, Ptolemy, Cassander, Lysimachus, and Antigonus. 5 generals for a large part of this history, about 15 years. We skipped 22 years, 15 years of 5 generals, to pick up these 4 generals in 301 BC. In 298 Cassander dies.

So if you were to take Daniel, this history, from the historian point of view, it's not naming what we might say is the significant parts of that history. What Daniel has done under inspiration, is go through the history of Greece, and take just the parts he wants to take, to make the prophetic point he wants to make. He goes from the death of Alexander, 323 BC, skips everything else, and he says that's noise. It's unimportant. We need to block it and just go from 323 BC to 301 BC, and mark the 4 generals. These 4 are famous in prophecy.

Pyrrhus comes into this history, in this 4th war just before the waymark of 301 BC. Pyrrhus is still young, he begins his political campaign, he's made king, and begins to work to create alliances to go into battle. He's young, about 16 or 17 years old. He's going to go into battle, the first of his battles marked in history, is Ipsus, where he first campaigns. So we want to consider that history, the beginning of Pyrrhus.

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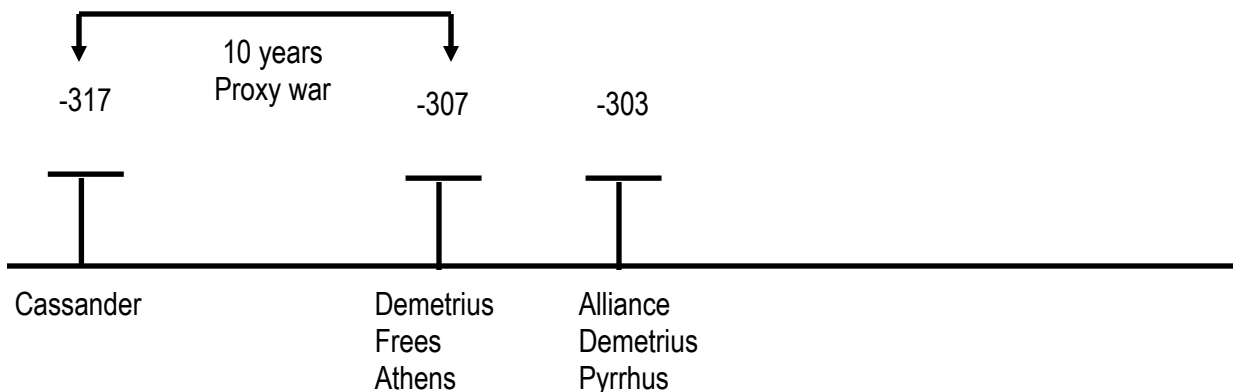


This 4th Diadochi War, actually the 3rd and the 4th, is this dynamic - these 4 generals against Antigonus. So for the first and second (Diadochi wars), you have the many generals fighting it out, and the 3rd and 4th have the same characteristics. 4 against 1, Seleucus, Ptolemy, Cassander, Lysimachus against Antigonus, the 5th. They fought in the 3rd Diadochi War, and neither side could completely wipe out the other.

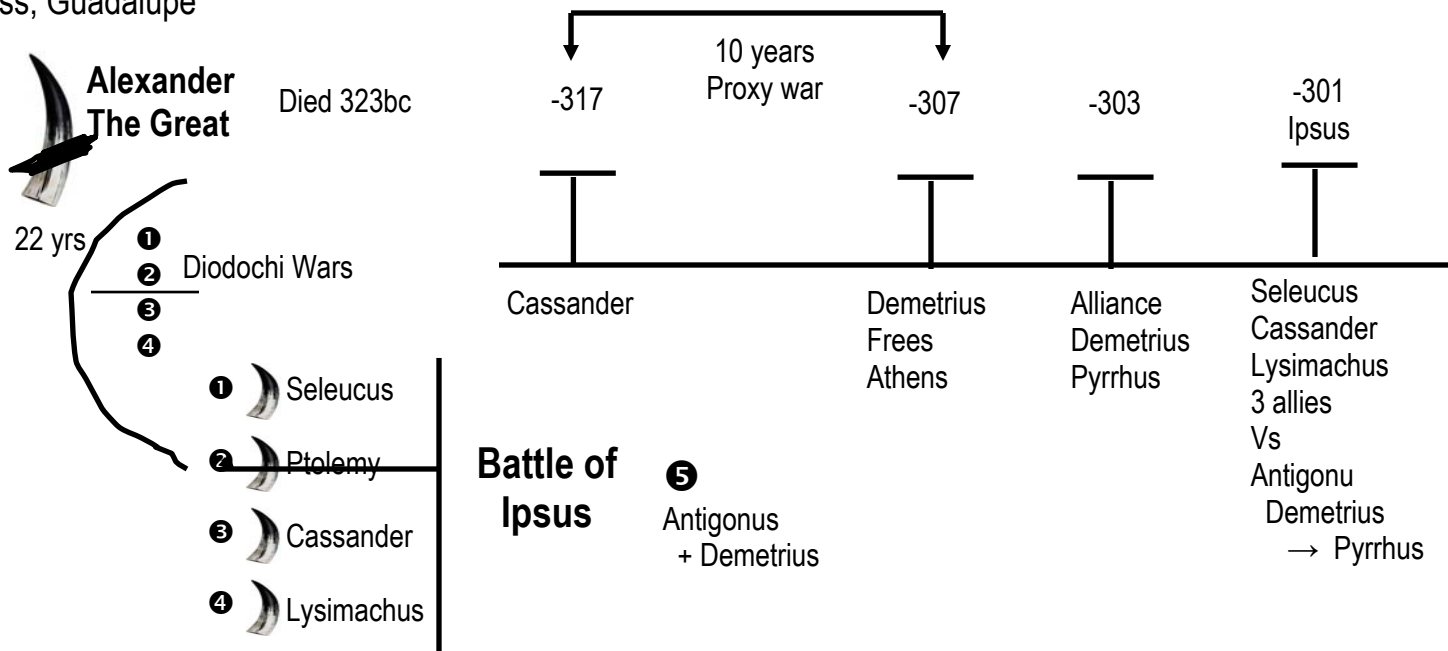
The 4th Diadochi War, begins in 307 BC. We are talking about Antigonus, but there is another player that is important to mark. He (Antigonus) isn't alone, he has a son, and that son plays a large significant role in the 3rd and 4th war, particularly in the 4th. That son is Demetrius. To discuss this history, we need to consider both, because Demetrius becomes our main subject. Antigonus and his son Demetrius. In 307 BC, Demetrius does something that is antagonistic against the 4 generals, he goes into Athens, defeats a dictator and frees it (Athens). Demetrius frees Athens. That dictator was placed there as a puppet of Cassander, 10 years previously in 317 BC.

So in 317 BC, Cassander placed a puppet government in Athens designed to serve his interests. 10 years later, Demetrius frees Athens. This is a history of a proxy war. Athens is being used as a go between. Because of this, war begins again or the 4th Diadochi War between 4 generals and Antigonus. The 4th war begins (307 BC).

In 303 BC, an alliance is created. This is an alliance between Demetrius and Pyrrhus. This is where Pyrrhus enters the scene. Pyrrhus the king of the south, goes into an alliance with Demetrius. Demetrius is the son of Antigonus. They are the 5th player in that history.



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In 303 BC Pyrrhus' sister marries Demetrius, and Pyrrhus begins to act as a general of Demetrius. He fights as his general in just one battle, and this is the battle that we have been discussing: 301 BC, the battle of Ipsus.

In this battle (Ipsus), our 4 generals are in an alliance, and they are coming against Antigonus and Demetrius. Just prior to this battle, Ptolemy receives a fake report that it has already been fought and our allied generals have been defeated. Because of this, he flees back to Egypt, and does not take part of this battle. So when we come to the battle of Ipsus, there are 3 allies. They are known in history as the allied forces. Cassander, Seleucus, Lysimachus, and they go out to fight Antigonus and his son Demetrius. Demetrius has an important general, King Pyrrhus. So our three allies, against Antigonus and Demetrius, and Demetrius is supported by Pyrrhus, who is fighting for him in this battle.

Antigonus is defeated and killed. Seleucus comes to this battle, he's returning from his eastern campaign. If you have read into the history of Seleucus, he went into the east, he was extremely successful, and because he went into an alliance with an eastern king, he returns at the battle of Ipsus with 400 or 500 war elephants. We don't know the exact number but it was immense. It is these war elephants that decides the course of this battle.

These three, Seleucus, Cassander, Lysimachus, draw out against Antigonus and Demetrius, and what Seleucus is able to do, is drive his elephants between them. Antigonus is isolated, and killed. Demetrius becomes king of that empire, most of it is lost to these three (Seleucus, Cassander, Lysimachus), but he has his own navy and land. He (Demetrius) flees but begins to rebuild.

We'll close with a quick review. We have gone from Acts 27, into the history of Pyrrhus. We went there by going to 273 BC. We saw that 273 BC is the history between the battle of Panium and Sunday Law. The King of the South in that history is Pyrrhus. He has 2 histories connected with him. 2 separate campaigns, one in Macedonia and one in Italy. Without proving it, which we can do in detail and different ways, the king of the south in our history comes in 2 separate histories. A beginning and an end, an Alpha and an Omega. So when we consider Pyrrhus, we need not just go back to his campaign in Italy, but consider his campaign in Macedonia.

What we are going to do next time, is draw out both histories. We want to understand Macedonia and Italy. An Alpha and Omega of the King of the South, and then we want to bring them into our history, consider the king of the south in our time, as an Alpha and Omega. They all illustrate what is happening now, and in the near future.

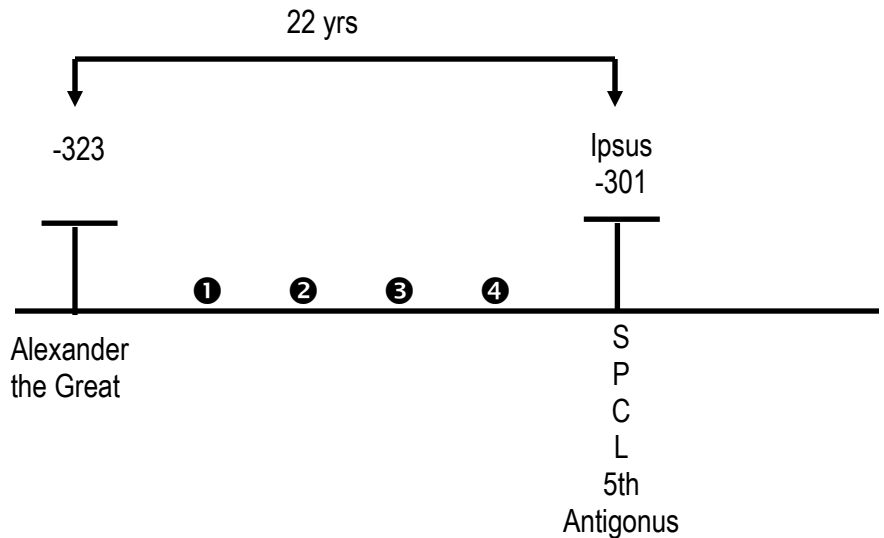
We've been studying Acts 27 and looking at the history of the two ships. We are going to refer back to that study often. Many of the things we discuss, can be found in that study, at least traced back. Where it took us, was into a study of the KoS. Because when we look at this ship, we identified the South wind that preceded the East wind. We also began to consider the number 273, and it took us into history, to 273BC.

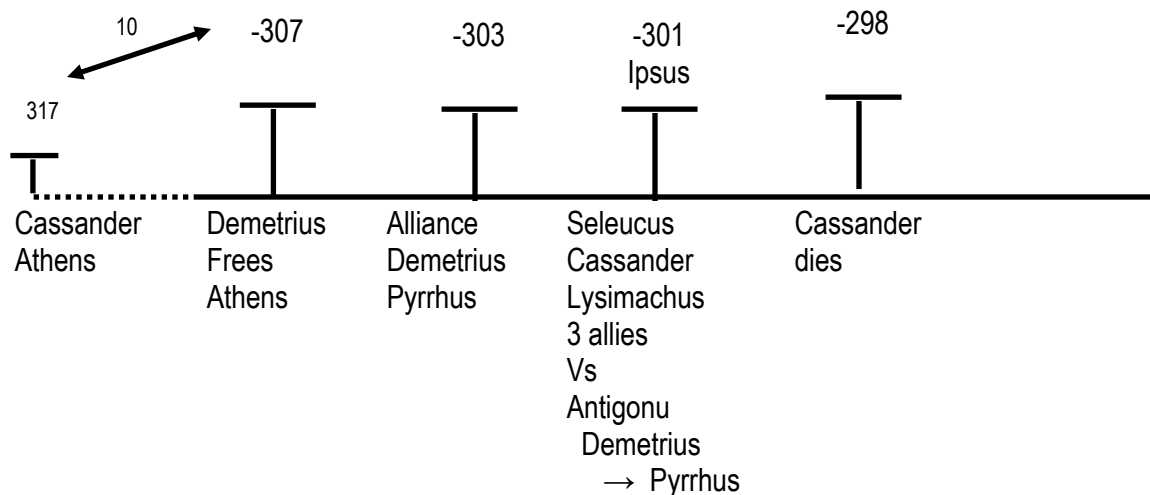
In the story of Acts 27, that number 273 is found between the way marks of Panium and Sunday Law. Where we took it into history we found 273 BC is located between Panium and Sunday Law, and when we look at the battle of Panium in that history, not the battle of Panium of Daniel 11, but how its illustrated with the Pyrrhic war. We found that there had been a war between the King of the North and the King of the South. This was over the control of the whole of the Italian peninsula. It's Rome that took the North and is now trying to take the South, and as we read, because of this Pyrrhic war, the ancient world stood up and took notice of the rise of Rome, they began to form a diplomatic relationship with Rome. It's a direct cause and affect, the rise of Pagan Rome, into global attention, and is the result of the war with the King of the South. We identified that the King of the South is Pyrrhus. We're going to go in to a couple of different perspectives. We're going to prove this role of the King of the South in our time occurs in 2 parts an alpha and omega. So we want to take Pyrrhus or the King of the South back to his first beginnings. We began to discuss that when we talked about the death of Alexander the Great, in 323BC.

We read in Daniel 8 and 11:4 and see that the death of Alexander is described as the breaking of the horn. Then it says that there are 4 horns that rise up, the 4 generals who take over the 4 directions of the compass, north south east west. But they are not placed until 301BC, in the Battle if Ipsus. The process by which this Empire is divided in these 4 regions, occurs over 22 years, and 4 wars known as the Diadochi wars. Until we come to the Battle of Ipsus, we have Seleucus, Ptolemy, Cassandara, and Lysimachus. From 1 horn to 4 horns.

So in this study, we are picking it up from the 4thhorn, or Diadochi war. The 3rdand the 4th are our 4 generals against 5th. That 5thgeneral is Antigonus, the most powerful general of this time. And as we study further, Daniel had a good logic to build this verse in this fashion, to go from just Alexandra to the 4 generals. Because this 5thgeneral Antigonus, is continuing the work of Alexander the Great. So all through this history, you still have a notable general of Alexandra, Antigonus, that is working to unite the Greek empire after this Dynasty. And its not until the death of Antigonus at 301, that the empire is permanently divided, with no hope of unity. So when Daniel under inspiration, directed the writing of this history, it makes sense and there is logic behind it, to go from just 1 to 4, because Alexander and Antigonus are doing the same work. Not until the death of Antigonus, that the empire is properly divided. We'll review this more in a later study when we more deeply look at the battle of Ipsus.

But our main subject for the whole of this message, focuses not on the King of the North, but the king of the South. It's Pyrrhus, and he becomes involved in the 4thDiadochi war. So if we were to trace the history of this 4thwar, we began to do that. We saw that Antigonus is not alone. He's fighting alongside his son, Demetrius. And Demetrius becomes an important figure in the history of Pyrrhus.





In 307BC, Demetrius begins the 4thDiadochi war. He takes an army into Athens, and he frees the city. Ten years before, Cassander placed a puppet government., ruling Athens as a dictatorship. And in 307, 10 years later Demetrius frees the city, and they proclaim him a god. As you can imagine Cassander was not pleased. He goes back into an alliance with the other three generals, and this war is sparked from that incident. They all begin to fight again, our allies against Antigonus and his son Demetrius.

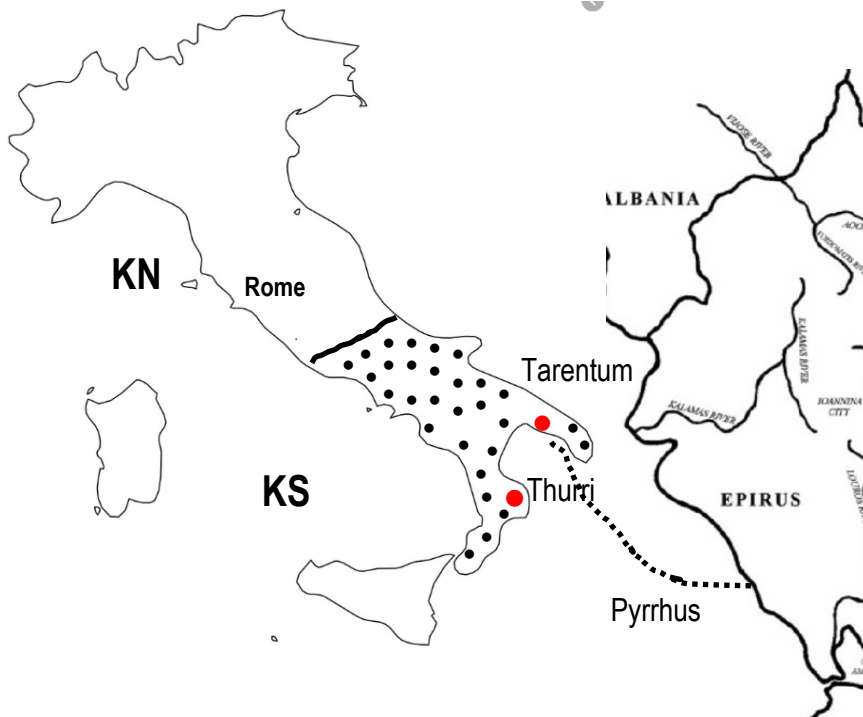
In 303BC, Demetrius goes into an alliance, with Pyrrhus. Pyrrhus's sister marries Demetrius, and he becomes involved in this war. This is where Pyrrhus comes into history. This Alliance in utilized 2 years later at the Battle of Ipsus in 301BC. We saw that 3 of our generals, Lysimachus, Seleucus, and Cassander come against Antigonus, his son Demetrius who is being supported by Pyrrhus, he's fighting as his general. This is Dan 11:4, the division of Alexander's empire, into the North, East, West, South.

And we then discussed how long it remained divide into four. In the history of the 3rdand 4th, you have 15-16 years, where the empire is divided into 5. And if Daniel wasn't just taking a specific thread to make a certain prophetic point, it would make more sense to say this kingdom was divided into 5 horns not 4. But Daniel is making one point and we are making another. And this empire was only divided into 4 for about 3 years.

A few years later, about 298, Cassander dies, and now you have just 3 horns. Just a few years after Ipsus he dies of natural causes. He left his eldest son in charge of the kingdom. His eldest son died, and upset all the plans for that Dynasty. So Cassander dies and quickly after his eldest son dies. This left the 2 younger brothers Antipater and Alexander, to fight over the kingdom, and this very quickly turns violent. So Cassander's 2 youngest sons are fighting over that empire. The youngest son writes to 2 people, and asks for help taking his fathers empire.

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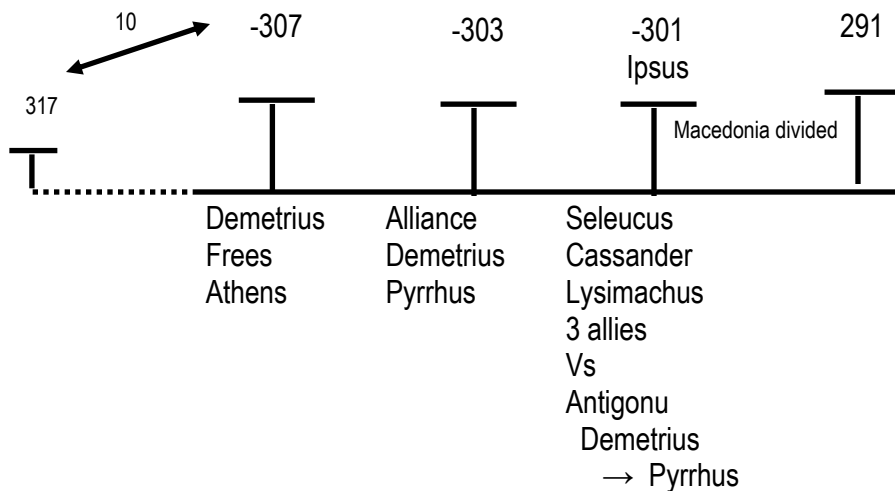
We drew a map of Italy. When they divided into the North, East, South, West, who had the West? Cassander. So the area they are fighting over is the land that surrounds Epirus, which is the country of Pyrrhus. This is what the 2 younger brothers are fighting over, Macedonia. And the youngest one writes to Pyrrhus, and asks for help to regain the throne of Macedonia. He doesn't just write to Pyrrhus, he also writes to Demetrius. Antiginus has die, Demetrius has his own Navy and his own territory and he is still a king like all the others. The Youngest son of Cassander asks both Demetrius and Pyrrhus to help him regain the throne in Macedonia. Pyrrhus gets there first because he is the closest, and he places that youngest son on the throne. And as a reward this son of Cassander gives Pyrrhus extra territory, expanding his territory of Epirus into Macedonia. But Demetrius didn't want to loose this opportunity to become involved in this affair and expand his kingdom. He arrives after the job is already done, he stays around pretending to be a friend, and then when he sees an opportunity he kills Cassander's son, the king of Macedonia. And he takes all of it for himself.



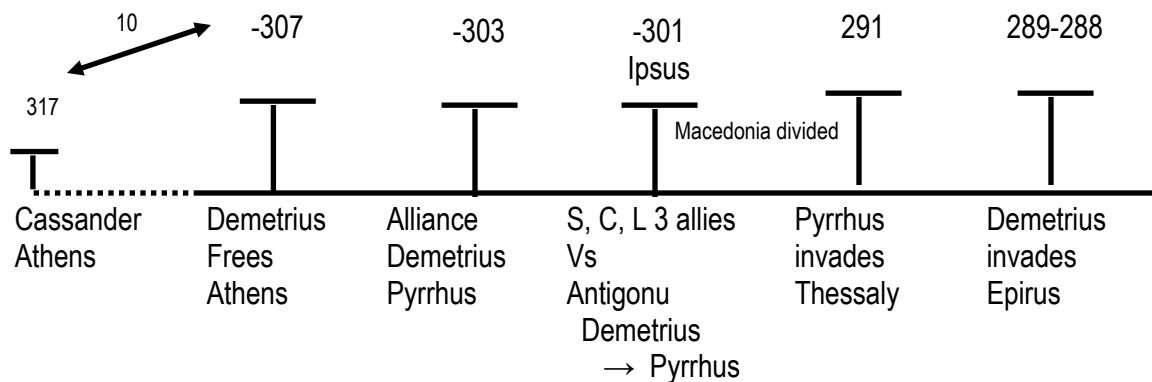
This was a different approach than Pyrrhus. Pyrrhus just expanded his kingdom and Demetrius wanted all of it so he killed the son of Cassander and took it. This is how Cassander is wiped off the map of history, his lineage does not continue this story, because this kingdom is taken over by another king, Demetrius.

This is how we see the story of these 4 generals, in Dan 11:4 going down to 2 generals in vs 5. Demetrius is still involved in that break down. This country of Macedonia has been divided by these 2 allies Pyrrhus and Demetrius. And this upset Pyrrhus. He placed the king on the throne, and now he has seen Demetrius kill his ally, and now Demetrius who is supposed to be his ally as well, is extremely powerful, the king of Macedonia, as well as much of Greece which is down below on the map. And now has all the territory surrounding Pyrrhus's country. And even with your allies you want some distance, a buffer zone. Pyrrhus wanted some space between Demetrius's kingdom, especially since he has now become so much more powerful.

So this division of Macedonia begins to break down the alliance that had existed between Pyrrhus and Demetrius at the battle of Ipsus. Also Pyrrhus's sister who had married Demetrius is a part of this alliance, died. So their alliance was extremely damaged.



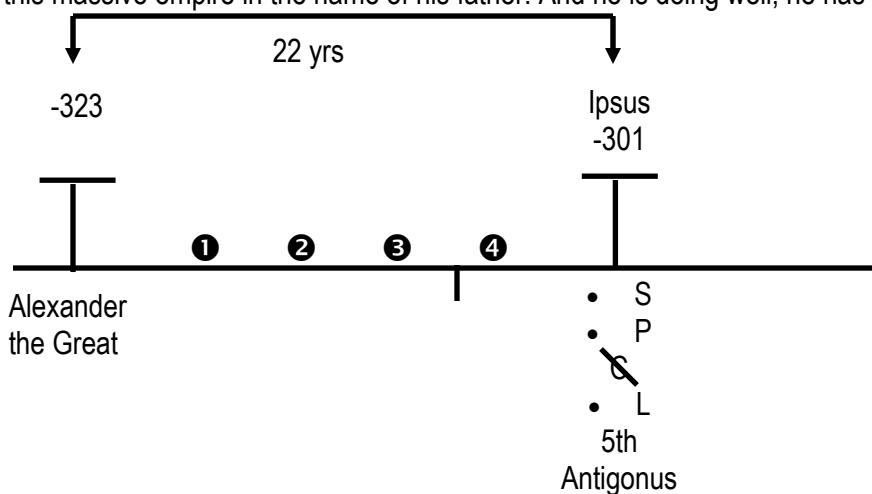
This is first illustrated in 291BC, a number of years later. Demetrius is becoming more and more powerful. Demetrius is king of Macedonia and has power over the whole kingdom and much of Greece. He has those city states, like Athens and others.

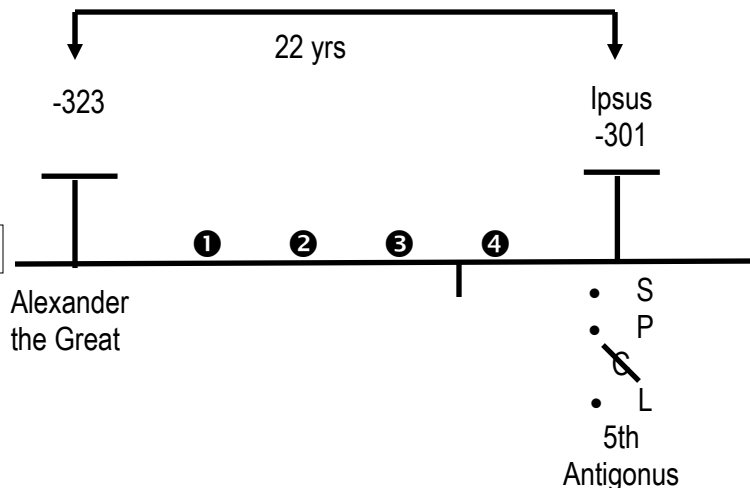
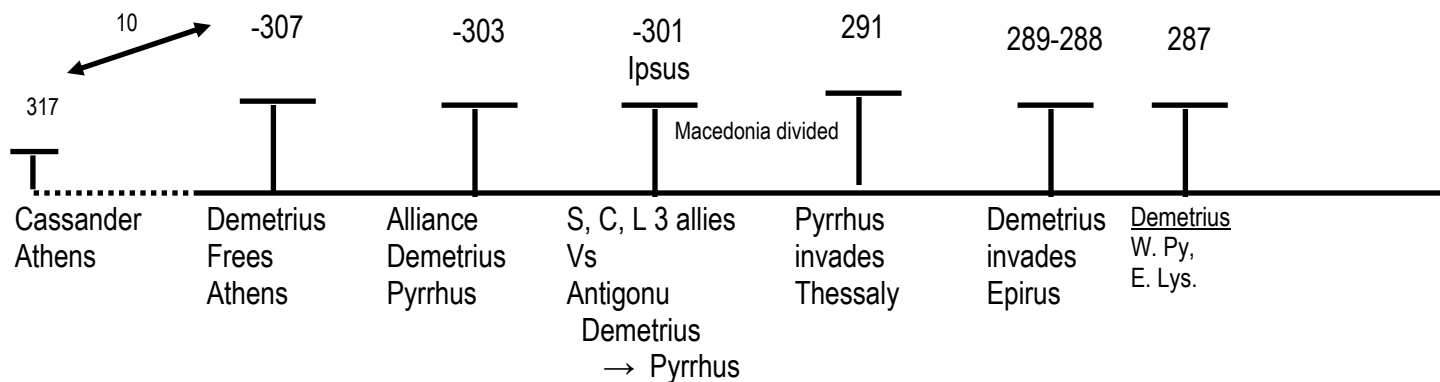


Demetrius was having some trouble down in Greece, he was besieging a city, and Pyrrhus felt it was the right time to strike to try and weaken his ally. While Demetrius is down in Greece, Pyrrhus invades the middle area known as Thessaly. What he's doing is splitting up his empire, he's driving a wedge between Macedonia and Greece. And his purpose was to weaken Demetrius's empire. But he was not brave enough to fight Demetrius directly. So Demetrius marches against him and before they can meet in battle, Pyrrhus turns and goes back to Epirus. This is the first sign that their relationship is breaking down, this first attack by Pyrrhus against his ally when he invades Thessaly.

As you can imagine Demetrius was not pleased with his ally, and he wants revenge. He finishes besieging the city in Greece, reestablishes his control of that area. And as soon as

he is free he marches his army up through Epirus and completely ravages the country. He comes up from Greece, through Epirus and ravages the country. Pyrrhus tries to meet him in battle, they take different roads and they don't meet. As Demetrius enters Pyrrhus's country to get revenge, Pyrrhus tries to come against him, instead exits his country, leaving his country undefended. So as Demetrius is ravaging his country, Pyrrhus is outside Epirus and doing nothing to defend it. This happened in 289 – 288BC, Demetrius invades Epirus, and does a great deal of damage. They form a temporary peace, partly because Demetrius is distracted. Demetrius is building up this massive empire to recreate his father's empire. He's engaging in a huge military build up. He had started building a fleet of about 500 ships, an army of about 100,000 people. What Demetrius was about to do was attempt to do what his father failed to do, and take everything that had belonged to Alexander the Great, and build this massive empire in the name of his father. And he is doing well, he has Macedonia and Greece, and he's building a huge army to threaten the remaining generals. At this point in time, 3 are still alive. Cassander died, but there remains Ptolemy, Seleucus, and Lysimachus. And these 3 generals are nervous. They spent well over a decade trying to defeat his father, and almost failing. Now they see his son as powerful as his father attempting to do the same work, and it drives the 3 generals back into an alliance.





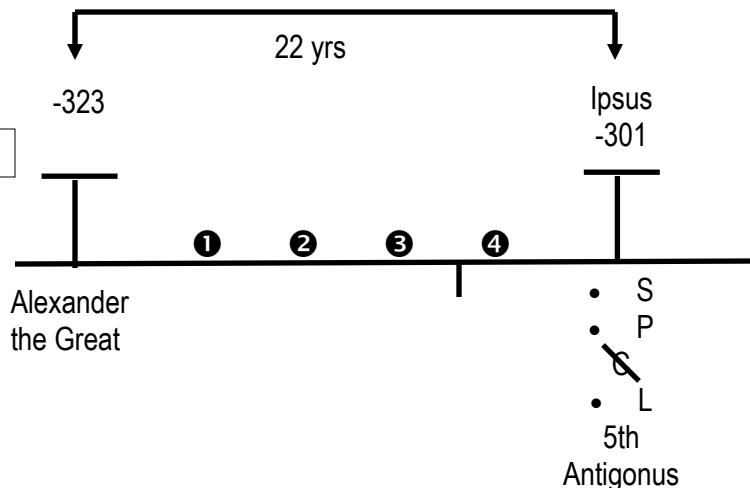
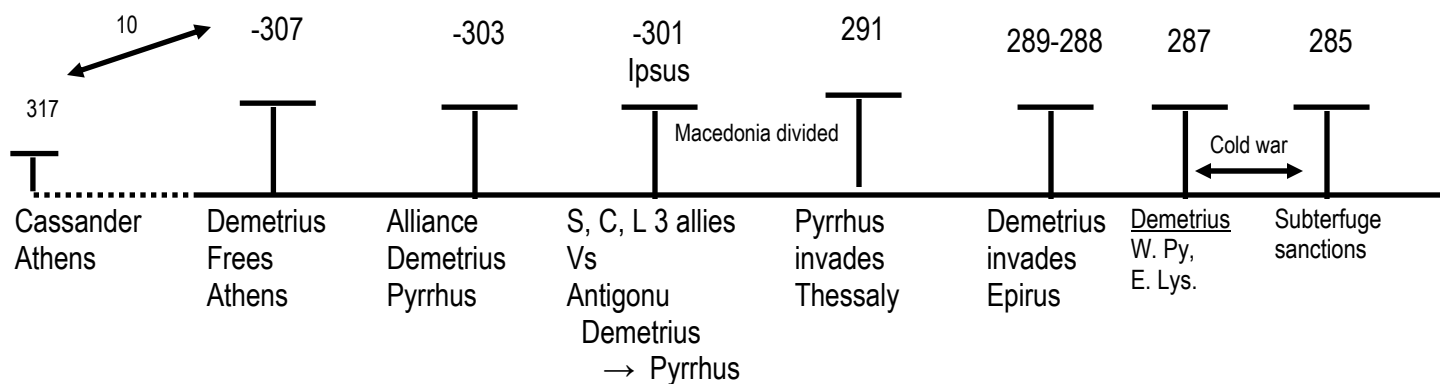
So Pt, Sel, and Lys come back together in a union much like they had before except now they are united to fight the son and not the father. And they need help. So they write to Pyrrhus, and say it's time to properly turn on your ally, and unite with us to defeat Demetrius. And Pyrrhus agrees.

So in 301BC Pyrrhus is in an alliance with Demetrius, to defeat the 3 generals. When we come down into the history of 287BC Pyrrhus switches sides. Now he is on the side of the allies to defeat Demetrius. This happens in 287BC.

In 287BC Pyrrhus marches into Macedonia from the west and meets Demetrius in the middle. He's not the only one fighting in this campaign. Lysimachus marches from the East. So Demetrius is in a vulnerable position. His empire of Macedonia is in between that of Pyrrhus and Lysimachus. When they unite to defeat Demetrius, Ptolemy and Seleucus are not involved in this even though they are part of this alliance. It's Lysimachus from the east and Pyrrhus from the west to come against Demetrius.

When Demetrius' army sees Pyrrhus and Lysimachus coming they choose not to fight, even though they are an incredibly powerful army because they have no love for their King. Demetrius' behavior had created a condition where his army was not loyal to him. When they see these two powers coming they refuse to fight for Demetrius, and capitulate to either Pyrrhus or Lysimachus. And Macedonia is divided into east and west.

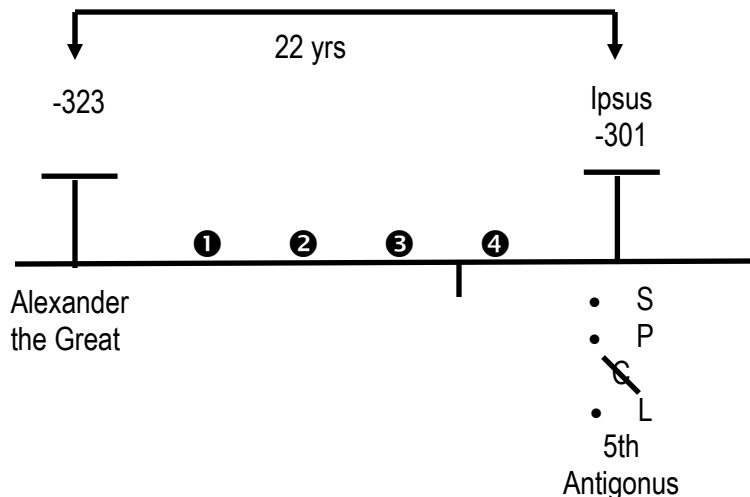
As Demetrius flees, his army surrenders without a fight, and his country is divided between the east and the west. This was the end of Demetrius. Soon after he was taken under house arrest and died in house arrest. This was the end of his attempt at the empire, surrendered by his own people and this division between east and west.



Now there is new tension not with Demetrius, he's no longer part of the picture. Now Pyrrhus has a new enemy right on his doorstep, Lysimachus. The empire of Macedonia is divided in the middle. Pyrrhus controls the west and Lysimachus the east. Lysimachus isn't content with just half, he wants the whole of the Macedonia empire. Lysimachus wages war with Pyrrhus to take the whole country of Macedonia, but it is not a conventional war he fights. He chooses a different method. What he's going to do, instead of fighting with arms, he's going to weaken Pyrrhus from the inside. And the war he fights is a cold war. For about 2 years from 287 to 285, Lysimachus intentionally undermines Pyrrhus in the portion of Western Macedonia. The work that he is doing is to turn the people against their new leadership. He wants them to reject Pyrrhus as their king. He sends people into the western part of the Macedonia to the different cities, and turning them against Pyrrhus subtly and slowly. So Lysimachus sends spies into Pyrrhus's territory and they start to ridicule the people, that this king from this tiny little country that has always been controlled by Greece to some extent, now rules over Macedonia. Macedonia is the portion of the country that gave the world Alexander the Great and his father Philip, the people are proud of their heritage. And what Lysimachus is able to say to these people is that your being controlled by the king of this insignificant little country, the relatives who none of you want to admit you have. This portion of Epirus, also Greek, has never held a great deal of power. And their King now rules over these cities, that are proud of their heritage, Alexandra the Great, and his father Philip. And these cities slowly turn against their king Pyrrhus.

Lysimachus uses one other technique. Pyrrhus was stationed in this country Western Macedonia, and Lysimachus starts to create trouble for his supply lines. He starts isolating this portion for trade. If we would have used those different concepts in today's language, we would call that **subterfuge**, undermining from the inside, cutting off trade we would call **sanctions**. These are the 2 elements of a cold war.

And by the time you get to 285BC, Pyrrhus is so weakened in W. Macedonia, that he is forced to give everything up except his own country. And he goes back home, and surrenders all of Western Macedonia with out a fight to Lysimachus.



So our understanding in the movement for sometime was the idea that in the break down of Alexander’s Empire Lysimachus defeated Cassander, and then Seleucus defeats Lysimachus. And that is the process by which, the 4 generals become 2 generals. Dan 11:4-5.

But when we go into this history, it’s an over simplification, factually incorrect; to say that Lysimachus defeated Cassander and took Macedonia. There’s a story in here about Demetrius and Pyrrhus. Demetrius defeated Cassander, (or his son?). And then Lysimachus and Pyrrhus defeat Demetrius, then Lysimachus defeats Pyrrhus.

We have expanded on this story of the break down of Alexander’s Empire. It doesn’t just go from Alexander to 4 to just 2, but there’s a story.

Cassander died in 298 B. C., and was succeeded by his son Philip, who himself soon died, leaving two brothers, Antipater and Alexander, to contend for the kingdom. Antipater, the elder, murdered his mother because she favored his brother for the crown. Alexander called to his aid Pyrrhus king of Epirus, and Demetrius, who had again been deprived of all his eastern possessions, and was in Greece besieging its cities. Pyrrhus established Alexander in the kingship, reconciled Antipater, and returned to his own dominion before Demetrius arrived in Macedonia (294 B. C.). When Demetrius did arrive, Alexander informed him that his services were not now needed. However, Demetrius lingered, and before long compassed the death of Alexander. Then, as the Macedonians would not have Antipater to be king, because he had so foully murdered his mother, Demetrius persuaded them to accept himself as their king. Antipater fled into Thrace, where, soon afterward, he died, and Demetrius reigned seven years as king of Macedonia, 294-287 B. C. {1898 ATJ, GEP 201.1}

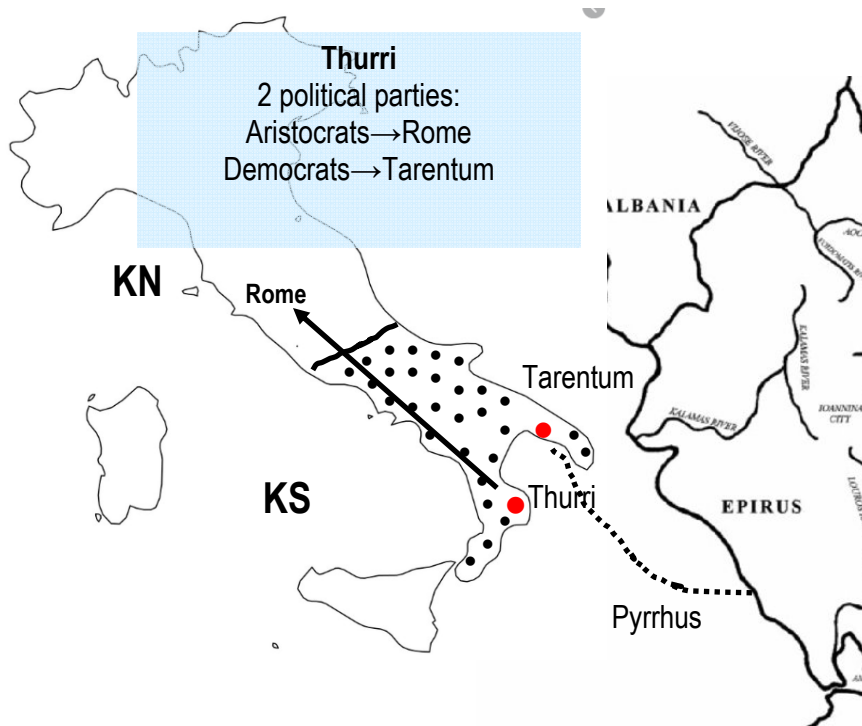
5. In those seven years Demetrius built up an army of one hundred thousand men, and a fleet of five hundred galleys. At this, Ptolemy, Lysimachus, and Seleucus became alarmed, and set about to check his further progress. They secured the alliance of Pyrrhus, whose dominions bordered Macedonia on the west, and who, of course, could not consider himself safe in the presence of Demetrius in possession of such an army as that. Lysimachus invaded Macedonia from the east, and Pyrrhus from the west. The troops of Demetrius all deserted him and joined Pyrrhus. Demetrius made his escape in disguise; and Lysimachus and Pyrrhus divided between them the dominion of Macedonia (287 B. C.). However, Lysimachus soon succeeded in sowing such distrust among the soldiers who had lately gone over from Demetrius to Pyrrhus, that they now went over from Pyrrhus to Lysimachus. This so weakened Pyrrhus that, rather than to contend against the power of Lysimachus, he with his own Epirotes and original allies retired to his own country of Epirus. This left the whole of Macedonia to Lysimachus, who formally took possession of it and added it to his dominions. {1898 ATJ, GEP 201.2}

6. *Demetrius succeeded in raising another army of ten thousand men and a fleet to carry them, and made a descent on Asia Minor. He landed at Miletus, marched inland to Sardis and captured it; but was compelled by Agathocles the son of Lysimachus to abandon it. Demetrius then started for the east; but Agathocles pressed him so closely that he was obliged to take refuge in Tarsus, whence he sent a message to Seleucus begging for help. Instead of helping him, Seleucus opposed him; and when he tried to force his way into Syria, Seleucus captured him (286 B. C.) and kept him a prisoner, though not in close confinement, till his death, three years afterward, at the age of fifty-four years. {1898 ATJ, GEP 202.1}*

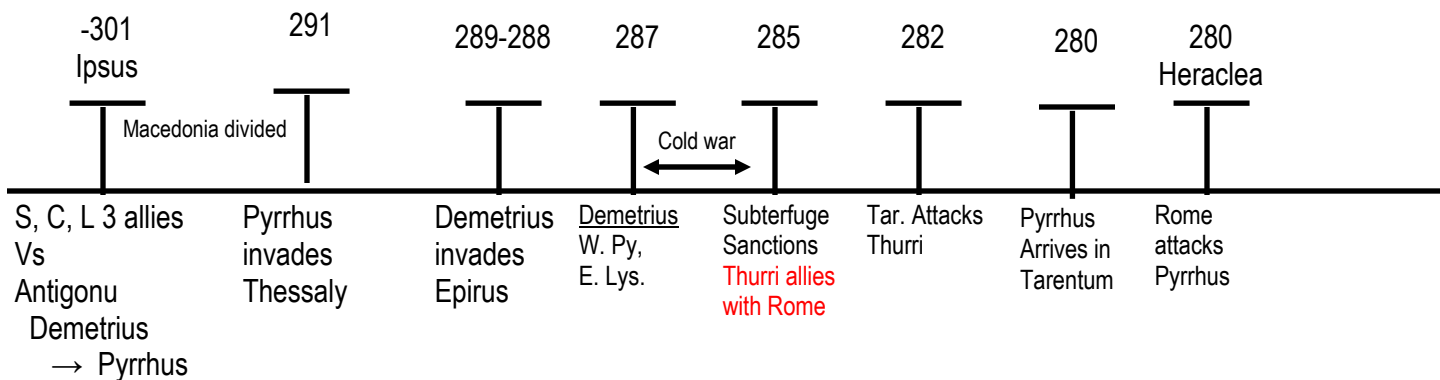
Where Pyrrhus's campaigns in Macedonia end, is with his defeat in a cold war with Lysimachus. No open battle was fought, but what Pyrrhus has left is the borders of his own country. He has all his original territory he had back in 303BC. What he lost was what was expanded in W. Macedonia.

This story of Pyrrhus in Macedonia ends in 285BC. Pyrrhus as lost everything except his own country, and he doesn't see any hope or point in trying to take anymore territory in the direction of Macedonia or Greece. He doesn't have the power to defeat Lysimachus or Seleucus or Ptolemy. So he changes his scene of action, in 285BC. Where he expands into is into Italy. We're marking a change of scene, from Macedonia to Italy....

By this stage, independent to Pyrrhus, Italy itself is divided into North and South. Rome has the control of the North. Leading up to 285BC, they have battle by battle defeated all the other tribes of the north. But the South is built differently than the North. The North has tribes, but the South is Greek. The same nationality you have on Greece, relatives of Pyrrhus.

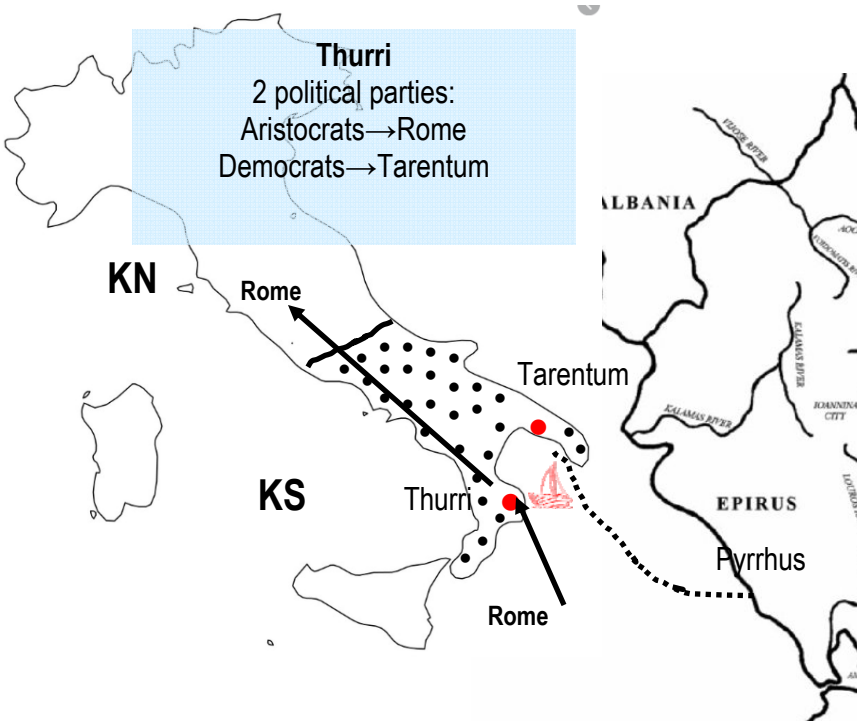


In Southern Italy you Greek city states. The premier city state is Tarentum located in the heel of the boot. It has a sphere of influence over each of the other cities. Tarentum is the protector and leadership of all the other cities in South Italy. Thurri is another city, located on the other side of the gulf. The gulf of Tarentum named after it's premier city of Tarentum. The city of Thurri has internal problems, it has conflicts within itself. The problem with Thurri is that the city's politics are divided between 2 factions, so internally there is a division. Much like two political parties. One party is called the Aristocrats, and party is known as the Democrats. Where these two political parties disagree is over who they want to ally with. They are at threat from neighboring tribes. So they need to be protected by someone more powerful than themselves. Do they ask or come under authority of Tarentum or Rome? Traditionally they would be under the protection of Tarentum, but at this stage in their history they are noticing Rome and it's power. And the Aristocrats are driven by trade and wealth. And they say it's better economic prosperity if they ally with Rome, it's better for their business. The Democrats are more concerned about their heritage, they are Greeks, and it makes sense for them to ally with Greece (Tarentum). Because if they do not ally with Greece, how can they trust that Rome will respect their nationality and traditions. So the Democrats are driven by patriotism, instead of finances. And they want to ally traditionally with Tarentum and their Greek heritage. So this is the internal split inside of Thurri, between the Aristocrats and the Democrats, to ally with Rome or with Tarentum.



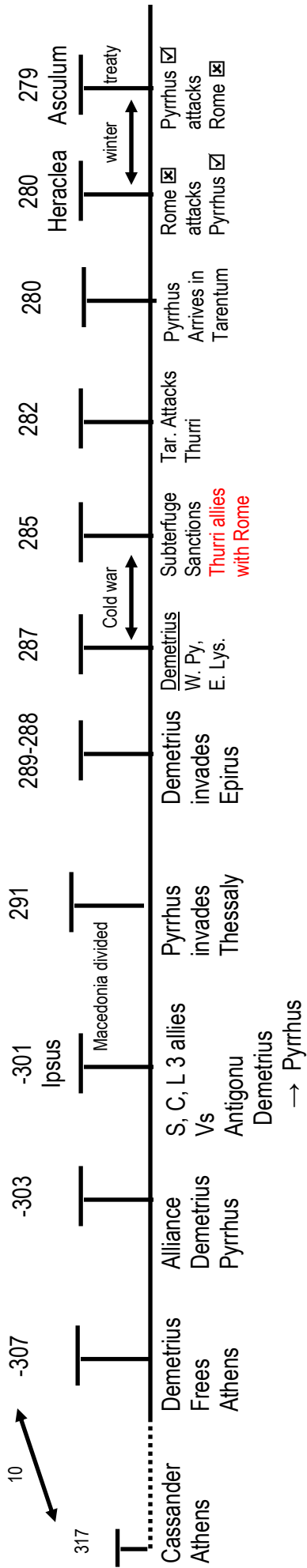
In this internal conflict the Aristocrats win. And in 285BC, they send messengers to Rome saying we are under threat and we would like you to protect us. So this moves us from Macedonia to what is happening in Italy at the same point in time. 285BC Thurri allies with Rome. That history is a little bit vague, but we know they appealed more than once to Rome's protection.

A couple of years later in 282BC, Thurri is again under threat. They again appeal to Rome's protection. And this time Rome is much more bold. Rome had an ancient treaty with Tarentum, where they agreed to not interfere in the affairs of the South, and particularly that Rome would never sail it's ships into the Gulf of Tarentum. So Tarentum had already entered a treaty with Rome to restrain their influence, but as Thurri appeals to Rome for help in 282BC, Rome breaks this treaty, they are much more bold and they march down to Thurri and place a garrison. Rome then takes over the city of Thurri. Then they sail ships into the gulf of Tarentum, directly antagonistic to Tarentum. Tarentum responds by attacking Thurri. They send their army, they punish the city for turning against them and choosing Rome. So Tarentum attacks Thurri and expels the garrison and attacks these ships. The response of Tarentum is violent.

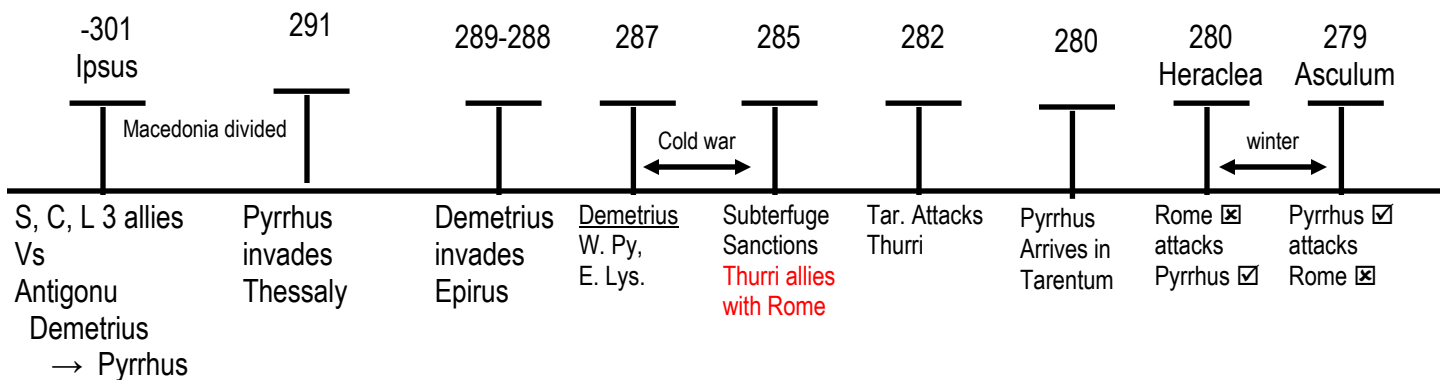


And this all happened in 282, this second appeal of Thurri to Rome. Because of this conflict Rome declares war on Tarentum. Now there is a war between Rome and Tarentum. But Tarentum while is powerful, is not that powerful to fight with Rome, and they know it. So they do what they have traditionally done and ask a relative to fight for them. They send ambassadors over to Pyrrhus who at this stage has nothing to do, no hope of taking Macedonia. They ask him to fight Rome on their behalf. In 280BC, 2 years later Pyrrhus agrees. He loads up his ships and heads for Tarentum. He begins to take military control of that city, and prepare it for war with Rome. He starts to shut down their places for entertainment, forcing the people to begin training, he is making preparation for war with Rome.

Pyrrhus has now taken control of Southern Italy. He's making alliances with the city states, trying to unite them to make them one force to face Rome. He has barely begun this work of prep, when he learns that Rome is already descending on on the South, and coming to fight, he isn't yet ready. Pyrrhus does not want to fight yet, he's just arrived the people are not ready. But Rome is not going to wait for him to get ready, they fight the first battle later in 280BC against Pyrrhus's wishes. And this battle is fought near the location of Heraclea. It's known as the battle of Heraclea.



#4 Pyrrhus 4 of 15 1:14 4/2019
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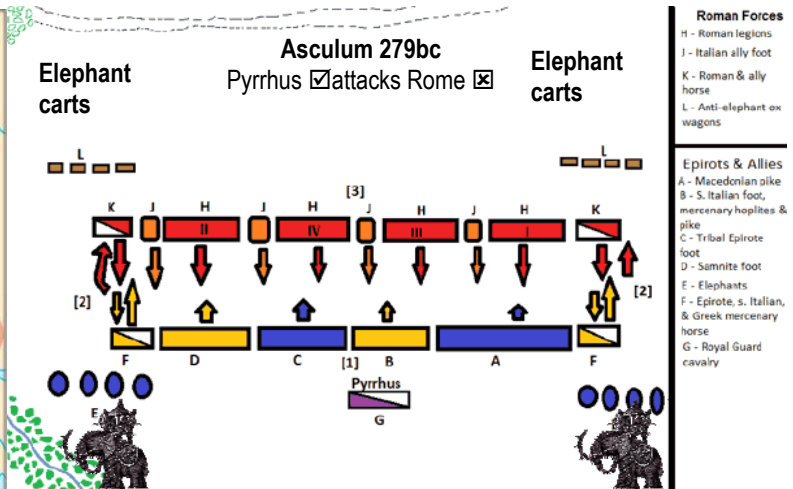
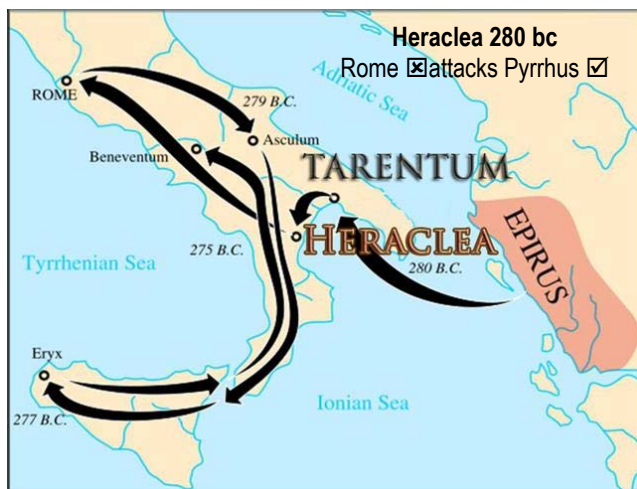


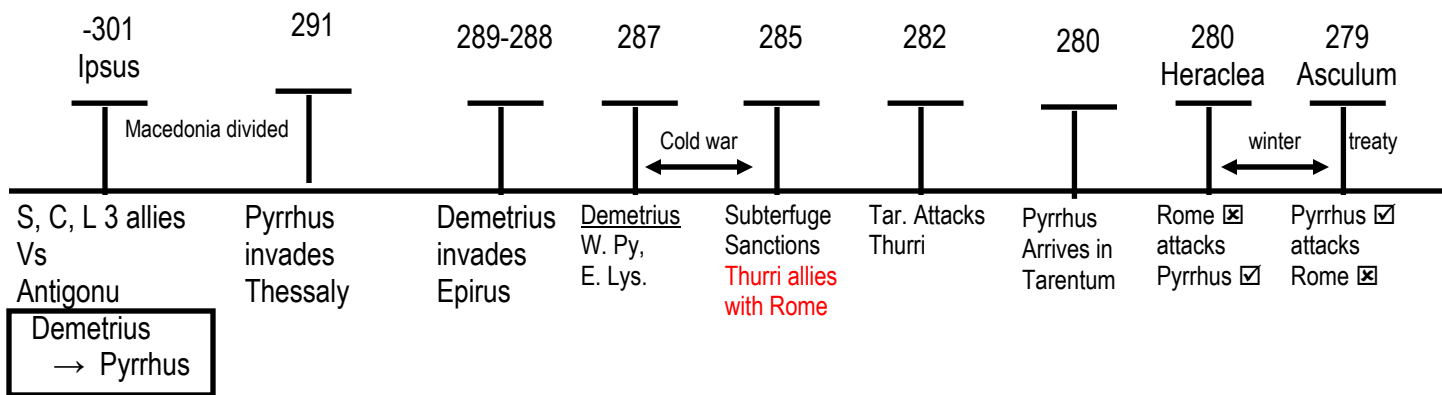
Start taking note of all the details as they become important with our structure. This battle is initiated by the North. Rome comes against the Pyrrhus, but Pyrrhus wins it. Why does Pyrrhus win it? When he left Epirus, and sailed over to Tarentum, he took with him a new mode of warfare. On board those ships were 20 war elephants. This was not a method that Rome was used to using, in fact isolated over here in Italy, they had never seen an elephant before. They didn't know of this kind of animal before. Even though Pyrrhus is not prepared to fight when he comes against Rome at Heraclea, he charges his 20 war elephants, as the Roman soldiers see the beasts charging them, they got scared and ran. They never saw elephants before, and Pyrrhus won because of using a new mode of warfare, his war elephants.

When was another battle that was won because of elephants? 301BC, Ipsus. What decided that battle? Seluecus drove elephants between Antigonus and his son Demetrius, leaving Antigonus undefeated until they could kill him. Elephants decided the outcome of the battle of Ipsus, they decided the battle of Heraclea.

This battle was fought in the late autumn. So both of these sides, Rome and Pyrrhus, are unable to continue their fight. When Pyrrhus defeats Rome at Heraclea, he is emboldened by that, and he decides to make a direct attack on Rome, he unites his allies and march north. But winter comes and he is unable to continue his victory. So both sides go home and settle and prepare until winter is finished.

So after the first battle of Heraclea, there's a period of time. But quietly both sides, the north and the south are preparing for war, so they can begin again in the spring. They meet again the following year in 279BC, Asculum. Pyrrhus come against Rome. And who wins? Pyrrhus. If you go into the story of that battle, he wins, why? 280 to 279BC is the time period of winter, and Rome is trying to build some kind of weapon for war to defeat this new tactic of elephants. In this history they build 300 carts or chariots, known as anti elephant carts. 300 carts, complete with spikes designed to pierce the skin, and loaded with people with flame throwers. They built these carts with all the elements that would frighten or injure the elephants and place them in the field of battle, where the elephants are going to charge.

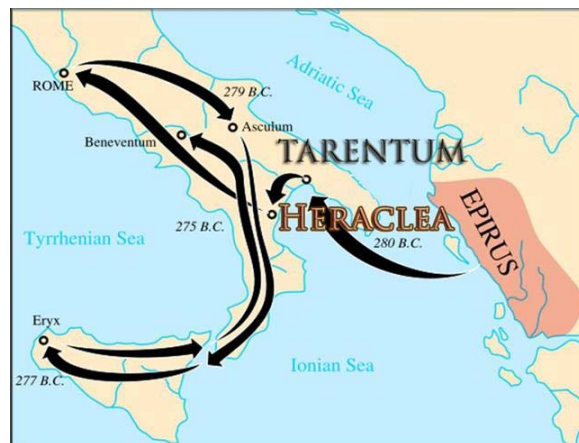




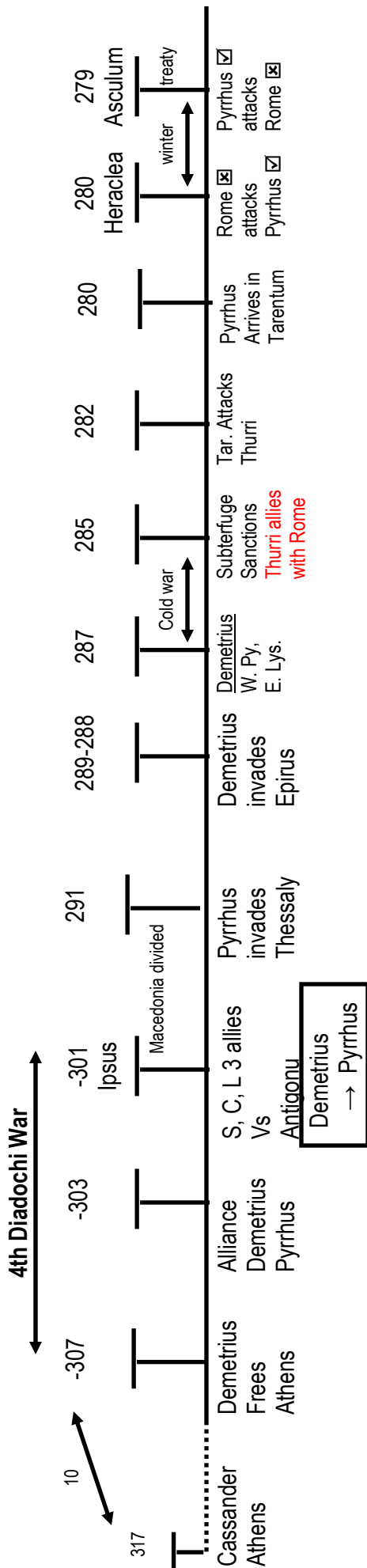
In the battle of Asculum the carts were broken up and trampled on by the elephants, they are ineffectual and this tactic does not help Rome. Pyrrhus is again victorious. The battle of Asculum (because both sides were prepared) was twice the size of Heraclea. Asculum was fought over 2 days and it's twice the size. The elephants are the cause of victory for Pyrrhus.

Even though Pyrrhus was victorious he loses a lot of men, even though he is winning he is also being weakened by this war, and Rome is quickly able to replenish its army. It's believed at this point that Pyrrhus said a phrase that has become famous. He says that if he was to win one more war, it would be the end of him, because even in victory he is weakened, as his army is shrinking. He lost many men in those two battles. Today we have this saying "Pyrrhic Victory", this is a victory that the winner is so weakened that it's not much better than an actual defeat. Pyrrhus is weakened and does not want to face Rome again quickly. In 279 they go into a treaty, or really just a cease fire and Rome agrees to hold back for a period of time, and Pyrrhus decides on another tactic to further his cause.

Down below Italy, below the boot, is Sicily which was under a dictatorship or control by Northern Africa, Carthage. Carthage had taken control of Sicily and Sicily wants to be freed of this dictatorship of a foreign power. Sicily sends ambassadors to Pyrrhus and ask him to leave his war with Rome, and sail down to Sicily and free them from Carthage. This is where Pyrrhus's plans change a little. Pyrrhus is winning against Rome, but he cant sustain it. So he forms another plan, he's going to go down into Sicily, take control and build an immense navy, then he's going to use this navy to go down to Carthage in North Africa and defeat them. Once he has Sicily and Carthage he can use this strong navy to sail back around to Greece. He can take Greece, defeat Seleucus, Lysimachus and take all of this country Macedonia, and sweep back and take Rome. His plans have not gotten smaller he just has a new strategy, how he's going to expand his empire. Instead of just being short sided and taking Rome, he starts to see this plan, where piece by piece he can take Sicily and Carthage, build his immense navy and sweep back around in a circular motion to Greece and take Macedonia, and back to Italy.



What we haven't mentioned is Pyrrhus heritage. Alexander the Great's father was king of Macedonia, and Alexander's mother was Olympias. Where did Olympias come from? Princess of Epirus, she was Pyrrhus's great aunt. Pyrrhus is a direct relative of Alexander the Great through Alexander's mother. He is known now in history by later generals like Hannibal. Great generals of today look back to Pyrrhus as being one of the greatest generals ever known. As great or almost as great as Alexander. So Pyrrhus, even though he is consistently failing is known as one of the 4 or 5 greatest generals in history. It's no surprise he lives for war. All he wants is to be the next Alexander the Great. He has a direct blood relationship to that history. That endeavor begins when he is 17 years of age, when he goes into an alliance with Demetrius.



Were out of time, but will review this story and finish his campaign in Italy next time.

Beginning in 303BC, he goes into an alliance with Demetrius, right in the time period of the 4thDiadochi war which began in 307bc. 317 to 307, being a 10 year proxy war over Athens. Cassander placed the dictator, Demetrius freed it 10 years later, sparking conflict. 303BC Demetrius goes into an alliance with Pyrrhus that becomes of use 2 years later. In 301BC Pyrrhus fights as his general at the battle of Ipsus. Antigonus coming against 3 allies, Antigonus and his son, who is backed by Pyrrhus. Antigonus is killed, Demetrius flees and immediately begins to rebuild. Macedonia is divided between Demetrius and Pyrrhus. Their relationship begins to break apart. That crack is first visible when Pyrrhus invades Thessaly in 291BC, trying to weaken his ally. Demetrius responds in 289BC, invades Epirus, there's more to that history but it's a period of conflict and they don't physically fight. Pyrrhus backs down.

Our 3 remaining generals who are alive. Pt, SL, Lys., their threatens by the power that Demetrius has developed. They go into an alliance with Pyrrhus and try to take down not the father, but the son, Demetrius. It's Pyrrhus and Lysimachus that do that work, defeating Demetrius without battle and dividing Macedonia between themselves, to east and west. This sparks a cold war, Lysimachus uses sanctions and subterfuge to drive Pyrrhus out of the west. And Pyrrhus is left with the borders of his own country. At this same year, there is a change in scene but we're moving location—from Macedonia to Italy. There's 2 factions inside Thurri, the Democrats and the Aristocrats torn between who they are allied to. Their traditional relatives or this other power in the north, who offers greater economic benefit. They choose the north, and the south invades. And Tarentum attacks Thurri. Thurri now becomes permanently dependant for the protection of Rome, 285BC. They're no longer safe with their relatives.

This now sparks an new war for Pyrrhus to deal with, between Northern Rome and the Greek city states. The rest will be reviewed in the next study.