

The first part of the video is missing. Let's go over what was being established in the video prior.

What we are wanting to see is on what line do you have 9/11 as an opening of a message then Raphia as an increase of knowledge (MN) and Panium a Formalization (MC) and SL a COP ?

Because there was no reform line where Panium is a midnight cry.

We know that this waymark is the MC because its Aug 14 its at midnight and they have a time message. SO if we were to go to the Levites 2014 was our SL, 2019 is SL for the Levites and that's Raphia. Then they have an increase of knowledge then formalization and then Panium a close of probation.

For the Nethinim's their message opens at Panium to Sunday Law.

The waymark of the MC

For the 144k its LC

For the Priests its 2018

For the Levites its somewhere between Raphia and Panium

For the Nethinim's its somewhere between Panium and SL.

For none of our four lines do we have this structure where Panium is characterized as a MC.

This reform line is not talking about any group of people. None of our fours groups of people match this reform line. This reform line is not telling the story of any one of our groups of people. What is it a story of? The US and SDA. This is specifically for them. The Institutions. We are not talking about the people within those institutions. This is the institutions themselves. In Ancient Israel you could talk about the land and the people. They are separate and distinct.

This began in 1798 and ends at SL. The lamb like beast comes up with two horns. He loses one but doesn't go down with the other until SL. This is a 5th line. We have 4 that deal with people and a 5th that deals with institutions. When Paul comes down at Raphia and gives a message we don't go to those institutions and tell them they are about to fall. In 1989 we didn't go to Reagan and bush and tell

them what's happening. What it is, is when we put it on a line like this it lets us be able to track their Journey. This also makes sense because there is no group of people that are alive from 1798.

MN and MC never lead up to a SL because MN is a SL.

Within this greater picture there are other gems of information. This is where we will talk about people. They are within the story but the story and the theme is not about them its about the ship. We have to be able to separate the two.

If we were to go back to Acts 27:2

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

Paul = Small baring a message - Priests

Aristarchus = Chief Prince there by choice to help - Chirst

Luke = Light bearer and recorder never speaks of himself - Holy Spirit

Let's go down to verse 33. We are between Panium and Sunday Law.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

Paul Between Panium and SL he goes to the people on the ship and breaks bread and tells them to eat it. What symbology is that. Bread is the word. So he has a message and he is going to give it to all those people on the ship. When is it that we do this? If we talk about our line starting 1989 to 2019, it's been 30 years and we finished our training and then what happens? A harvest. **Our harvest is from 2019 to when? Panium.** And then what happens? A harvest of the Levites. So at Panium we go to the Levites. We take bread and we go to the Levites and break it and bid them eat. This is when they join this movement. This is the work Paul is doing between 27:27 and 27:41. What you can see Paul do here symbolically is take the message to the Levites. AA Chapter 42 if you wanted to see where EGW

goes through this fourth journey of Paul's and its LP Chapter 24. Both have slightly different information.

LP 270.1

First thing I want us to note is that it's a November morning. This is shipwreck but it's also a close of probation. What do we mark as our close of probation? November 9. Be very careful when we say what the test is in our dispensation. It's not the date. It is Conspiracy theories and sexism and racism.

Another thing we need to see is that there were some that joined Paul and his brethren in Praising God for their lives. If you have some that do that means you have some that don't. The other ones are not praising God. They are praying to the gods of shipwrecked sailors Castor and Pollux. Then the ship that takes you off the island is the ship of Castor and Pollux. Counterfeit gods.

So we see that from Panium to Sunday Law he has brought in a second group of people. First Paul and then the second group on board the ship and then when they are brought in at shipwreck they take the gospel to the island. There you have a third group. When they go to the island is Sunday Law to Dan 12:1 the Harvest of the world.

LP 265.2 She is talking about the history in 9/11.

Paraphrase

They hadn't been able to cook, there had been no ability to light a fire, lost provision, In fact while the good ship was wrestling with the tempest and talked with death no one desired death.

So it's a good ship even if all these problems have overtaken it it's still a good ship. It's still protecting and defending the people and it only needs to get them to SL.

Brief Pause

Adriana Note: So in the time of the Jews their system of sacrifices was only supposed to get them to the point at which their sacrifices were pointing to. However They somehow managed to not be able to identify what that time was. Also in that moment the whole system of worship changed. The Apostles still kept the Sabbath and Baptism as a sign of covenant was still there. And the writings of the Oracles was still heeded but everything else changed. The Christians did not have temples anymore. They did not sacrifice anymore. There was no more daily sacrifice for their sins because now they could pray

directly to Christ. A large part of what the Jews did completely changed. The system they had though was supposed to get them through until the time of Christ.

We are currently experiencing a similar upset. It has been difficult to reconcile EGW writings because they were taught to us completely incorrectly if taught to us at all. Now everything seems really different than we had expected. We are going through the same transition. We or at least I have always probably thought in my mind that this SDA religion is what we are going to heaven with because this is the true church and the Doctrine is the perfect way God wanted it to be. But the Doctrine was this way to bring us to this point. After The church or its Doctrine or like in Christ time the sacrificial system gets us to the point that it is supposed to then a lot will change. And since in Christ time it was His first coming this is His Second and Last. This last system that comes in will be the final system. The one of heaven. That is what we the priests are being trained in just like the Apostles. We are being trained the new system of Doctrine. The people in the SDA church who don't see anything wrong there won't see this. Even though the story of Christ has been telling us this exact thing this whole time. This is why we have that story. Everything is going to change. It has already begun.

Back to Sister Tess

A lot of the time when we approach prophecy from the perspective of the king of the North and we tend to be focusing on the KN. What this message does differently is that it does not focus on the kind of the North. Instead it brings us to the KS first. So we are going to look at the KS and see his work in our history from 1798. You can approach it from two different ways. You can use this study of Acts 27 to understand the KS in our time through a study of Acts 27 and Pyrrhus. A completely separate and distinct study is a study of the counterfeit to which Acts is a second witness. Both of them will bring you to an understanding of the KS in our history.

Let's continue with Pyrrhus.

If you turn to Acts 27:37 We see in verse 36 he broke bread and began to eat and verse 36 they all began to eat and you know you are in the history starting at Panium and then you have verse 37 saying 276 souls. It's important to note that if you don't understand through parable teaching and our reforms lines you never gain an understanding of what this chapter is really talking about.

In verse 37 Luke decides to tell us that there are 276 people on board. Why is he telling us this? If we were to consider this time period we are in the harvest of the Levites. How many Levites are there on board the ship. 3 less than 276. So 273.

Turn to Numbers 3:45-51. This is when there was a change in stewardship. Up until now it was the First born that were the chosen of the Lord and the First borne were to act as the Priests of the household before the temple came into existence. This is where that changed. So now the Tribe of Levi takes over the work and it says the Levites shall be Gods. This is why when they reached the land of Canaan the Levites needed city's to help with the sacrifices for all Israel because not just any first born could do this work anymore. There is a problem. There are 22,273 first born in Israel and only 22,000 Levites. So there are not enough Levites to replace the first born. They are 273 Levites short.

At the first calling of the Levites there are 273 too few. The very last time the Levites are called to fulfill a job function how many are there 273. The number has to be perfect because everything God does is perfect. The number is symbolic of course. So then if we are to take a leap of judgement and investigate in history... what was discovered was the following. If you were to go to 273 B.C. it takes you to a period in history where there has been an ongoing war in Italy. Rome is an emerging power and has only the North of Italy. The south are Greek city states in defiance of Rome. A battle ensues between Rome and Tarentum. A Greek king is asked to help Tarentum and a war starts from 280 B.C. - 275 B.C.

Here we read a quotes about Pyrrhus and Rome. Its in 273 B.C. that Rome gets the attention of the world.

So in 275 Rome the north defeats the south and ends the pyric war which had been a long drawn out war between north and south. In 273 Rome is recognized by the Greek world and they send ambassadors. IS the war completely ended in 275 B.C.? No it begins its end and it is complete in 272. The war does not fully end until 272 B.C. because Tarentum holds out and Pyrrhus is still alive but in 272 Pyrrhus is killed and Tarentum falls. Rome also sends ambassadors to Egypt specifically Fabius Maximus Gerges.

What we have described is the defeat of the KS his fall and subsequent death. This is the history of Panium to SL. At SL you mark the death of the KS the king

and the kingdom. Then you mark the overwhelming flood. Rome coming into union with Egypt. So when we take 273 B.C. And we have seen it as a concept in Act 27 as a waymark in the same time frame of between Panium to SL. These two show the same thing. We can see in the book of Numbers that it is representative of this time period too of the bringing in of the Levites.