

**“The beginning of the eight presidents illustrates the ending of the eight presidents and just before the Sunday law of verse sixteen the whore of Tyre who has been forgotten returns to open history as she forms an alliance with Reagan’s counterpart, Donald Trump. Together as represented by the alliance of Antiochus and Phillip of Macedon they bring down the final generation of the southern kingdom as represented by the child king Ptolemy. A child in Bible prophecy is a symbol of the final generation, and after the Ukraine war Putin will repeat the history of the southern kings who are lifted up from military victories and lose their way in some type of church and state dilemma.”**

**Panium number two paragraph three, page six.**

**“The word “Tetrarch” means ruler over a fourth. Caesar ruled the entire kingdom, and Philip ruled over a fourth of a territory thus placing the symbol of Phillip in a subjective relationship in the alliances of Panium and Caesarea-Philippi. With Herod Phillip we see the symbol of two blood lines which are both symbols of a broken covenant relationship with God. We also see echoes of one fourth of the division of Alexander’s kingdom into four parts, or four tetrarchs. Phillip means lover of horses.”**

**Panium number two, paragraph two, page seven.**

**“The word “power” G1832 here means, (in the sense of *ability*); *privilege*, that is, delegated *influence*: authority, jurisdiction, liberty, power, right, strength. The word “power” in verse twelve is identifying that the earth beast is the sea beast’s delegated authority—the USA is the proxy representative of the sea beast. The USA exercises all the delegated authority of the first beast. The pope, represented as Phillip loves the power represented by horses. In verse two pagan Rome gave three things to the papacy. Clovis gave his military and economic might to the papacy in 496 at the Battle of Tolbiac. Constantine gave the “seat” of the empire away in 330 and Justinian identified the pope as the corrector of heretics and the head of the churches by a decree in 533. Clovis in 496 typifies Reagan in 1989. Reagan typifies Trump.”**

**Panium number four, paragraph six, page four.**

**“In the verse “them that forsake the holy covenant” is the Catholic church. Those who forsake the holy covenant are John the Revelator’s compromising church of Pergamos, that according to Paul would fall away before the man of sin would be revealed. Herod represents the ally of Trump in the Battle of Panium, who is also represented as “them that forsake the holy covenant.” Catholicism is those who have forsaken the covenant as represented by the attack that was brought against the Word of God, and also the seventh-day Sabbath which were both brought under progressive attacks from the time of**

**Constantine onward. Earlier in chapter eleven the “covenant” is also referenced.”**

**Panium number four, paragraph five, Page 5.**

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## WHEN ROME COMES TO THE AID OF APOSTATE PROTESTANTS

“For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come *after certain years* with a great army and with much riches.”

Daniel 11:13.

Note: The events of verse 13 happen “after certain years.” It is also interesting to note that in verse 6 the Scriptures tell us that “in the end of the years they shall join themselves together” etc. When verses 6 and 13 are considered together they seem to point to verse 40 which has a part A and part B for the Time of the End, thus verse 6 would be a parallel to part A and verse 13 would parallel part B of the Time of the End. Verse 6, as we know, begins the passage (verses 6—13), in 1989, and the fulfillment of verse 13 is imminent.

### PHILIP AND ANTIOCHUS ENTER INTO A LEAGUE

““VERSE 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches.”

**The events predicted in this verse were to occur “after certain years.”** The peace concluded between Ptolemy Philopater and Antiochus lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, **a child** then four or five years old. **Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience,** was at leisure for any enterprise when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army “greater than the former” (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

“VERSE 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.”

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that the provinces which before were subject to Egypt rebelled; Egypt itself was disturbed by seditions; and the Alexandrians, rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. **At the same time, Philip, king of Macedon, entered into a league with Antiochus**

**to divide the dominions of Ptolemy between them**, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south sufficient to fulfill the prophecy, and the very events, beyond doubt, which the prophecy intended.” Uriah Smith, *Daniel and the Revelation*, 255.

“**The fourteenth verse of the eleventh chapter of Daniel, as we have seen, introduces a new power.** Gabriel, in narrating the events connected with the history of Greece, brought that empire down to the time when the southern division was in the hands of a child, Ptolemy Epiphanes, and when two men, **Philip of Macedon and Antiochus of Syria, although jealous of each other, were willing to unite their strength in order to subdue Egypt. From a political point of view a general weakness prevailed in the once mighty empire of Alexander.** Without noticing the details, the angel of prophecy speaks of the first appearance of the fourth kingdom as it comes in contact with the divisions of the third kingdom, Greece. This fourth kingdom is thus introduced: “The violent opposers of thy people shall exalt themselves that the vision may stand.” (Spurrell)

Since every word is divinely given, there is a significance in the very introduction of what is about to become the mightiest kingdom of the earth, and at the same time the greatest enemy which the people of God ever had to meet. Daniel had seen this kingdom before. In the vision of the seventh chapter, Rome was represented as a beast too terrible to name. Its characteristics were to devour, to stamp in pieces, and to break. During a part of its history it should speak great words against the Most High; it should wear out the saints of God, and think even to change his laws. So troubled was the prophet over the view in his first vision that he sought for a special explanation of this fourth kingdom.” Steven Haskell, *The Story of Daniel the Prophet*, 200.

“The first verses in the history of Greece (Dan. 11:3-5) bring the student face to face with that country as an intellectual power, and reveal the secret of her strength to be in her language and philosophy. She conquered the world by bringing all minds under her control. It was the plan of the enemy of truth to subjugate minds to a false philosophy; and since this was the scheme upon which he worked in Greece, it was under this same national influence that the truth which frees the mind was given to the world. How far-reaching then were the purposes of God.

Another great principle lies side by side with the one given in those first verses. This second, which is hidden in verses six to thirteen, has to do with the working out of those same principles through the government as a channel. The kingdom of Alexander resolved itself into two divisions, a northern and a southern. Both were Hellenized, but the northern represented more truly Greek principles, while the southern division was strongly tinged with the old Egyptian ideas both of government and religion. It was the northern division which carried forward the work of the prophecy as symbolized by the leopard and the rough goat, and it was from the northern division that the little horn of Daniel 8 proceeded. Consequently it must be right to conclude that it is the Greco-Syriac division, rather than the Egyptian division, which will do the work of which Alexander

was the forerunner. **Nevertheless there will be throughout the ages until the end of time a strength rising from the south and opposing the northern power.** This will again be seen in the Mohammedan work of the Middle Ages during the supremacy of the fourth beast. But we must watch the working out of the principle during the life of the third kingdom, as that is introductory in itself to the future work.

**History reveals the fact that the greatest strength in government is found in those powers whose territory extends from east to west, and that nations which try to govern territory extending far to the north and the south have trouble.** It is in recognition of this fact that each universal empire has progressed mainly from east to west, and each succeeding kingdom has gone farther to the west than the preceding ones. This continues until the globe is encircled, and all the kings of the earth finally meet in the great battle of Armageddon.

*In spite of this controlling principle among nations, and in face of the decree of the Holy Watcher, the north and the south attempted to unite.* Worldly policy of intermarriage was followed, and as Spurrell renders verse 6, "After some years they [the kings of the north and the south] shall be associated; for the daughter of the king of the south [Berenice, daughter of Ptolemy Philadelphus] shall come to the king of the north [Antiochus Theos] to make agreements." Antiochus put away his lawful wife, Laodice, in order to marry Berenice, and the results of this transgression of God's law are given by the pen of inspiration. "The arm shall not retain its strength, neither shall their offspring be established; but she shall be given up, and her attendants, and her child, and her supporters at those times." Human pen can not make the history any plainer than did Gabriel in relating it to Daniel nearly two hundred years before it occurred. Berenice lost favor in the eyes of Antiochus Theos, who thereupon recalled Laodice. The jealous wife then caused Antiochus to be poisoned, and placed her own son on the throne. Through her influence, also, Berenice, her child by Antiochus, and her Egyptian attendants and supporters, were all murdered.

This aroused the royal house of Egypt, and a brother of Berenice, a shoot from her roots, advanced into the territory of Antiochus with a large army. "He shall rule within the fortifications of the kings of the north, and shall war against them and shall prevail." Ptolemy Euergetes, son of Ptolemy Philadelphus, is here described. He not only invaded Syria, but went to Babylon, where he found some of the Egyptian gods and molten images which Cambyses had captured during his war in Egypt. These Ptolemy returned, and for this was named Euergetes (benefactor) by his grateful people. It is said that he carried to Egypt forty thousand talents of silver and many vessels of silver and gold. Ptolemy Euergetes then returned to his own kingdom, where he outlived Antiochus Callinicus, the son of Laodice.

**But trouble did not cease then. There was a natural jealousy and antipathy between the north and the south.** Ptolemy Euergetes held much of Syria on the death of Antiochus Callinicus. Two sons of Callinicus undertook to regain the lost territory, and redeem the honor of

their father. The first was weak and inefficient; the younger, Antiochus Magnus, who took the throne in the course of a few years, was stronger. He is the "one" who advanced speedily, regaining much of the lost territory.

About the time of the accession of Antiochus Magnus to the Syrian throne, Ptolemy Philopater took the throne in Egypt. He manifested no disposition to invade the territory of the king of the north, being indolent, and a great lover of luxury and ease, but he was aroused by the prospects of an invasion of Egypt, his own throne being threatened by Antiochus Magnus. Antiochus was supported by an immense army, which fell into the hands of Ptolemy Philopater, who, elated by his victory, returned to his capital to feast. Although he had cast down ten thousand soldiers, yet he did not profit by the victory. Nothing was gained; it was but a merciless slaughter of human beings; a contest for brute supremacy which is hateful in the sight of God and man. The difference is striking between such warfare and the progress of mighty generals whom God used to establish kingdoms and punish kings." Steven Haskell, *The Story of Daniel the Prophet*, 192—196.

"The family of Antiochus was still bearing sway in the Eastern world. **It was Antiochus IV who proposed to unite with Philip V of Macedon against the young king of Egypt when Rome interfered.** But mild interference was never enough for Rome, although she sometimes assumed to play that role for a time. Antiochus the Great in the single battle of Magnesia (b. c. 190) lost all his conquests in Asia Minor. He was obliged to pay three thousand talents, and an annual subsidy of one thousand talents, for twelve years."

Steven Haskell, *The Story of Daniel the Prophet*, 206.

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"When Ptolemy Philopater died, in 205 b. c., **Antiochus and Philip of Macedon, his nominal friends, made a secret compact for the division of his possessions outside Egypt. The time had come of which Daniel (11: 13 sqq.) says: "The king of the north shall return after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south." . . . Palestine was apparently allotted to Antiochus and he came to take it, while Philip created a diversion in**

**Thrace and Asia Minor.** . . . But in the year 200 b. c. Rome intervened with an embassy, which declared war upon Philip and directed Antiochus and Ptolemy to make peace (Polyb. xvi. 27). And in 198 b. c. Antiochus heard that Scopas, Ptolemy's hired commander-in-chief, had retaken Cole-Syria (Polyb. xvi. 39) and had subdued the nation of the Jews in the winter. For these sufficient reasons Antiochus hurried back and defeated Scopas at Paneas, which was known later as Casarea Philippi (Polyb. xvi. 18 sqq.). After his victory he took formal possession of Batanaa, Samaria, Abila, and Gadara; "and after a little the Jews who dwelt round about the shrine called Jerusalem came over to him" (Polyb. xvi. 39). Only Gaza withstood him, as it withstood Alexander; and Polybius (xvi. 40) pauses to praise their fidelity to Ptolemy. The siege of Gaza was famous; but in the end the city [thus "fenced cities" were taken. Dan. 11: 15] was taken by storm, and Antiochus, secure at last of the province, which his ancestors had so long coveted, was at peace with Ptolemy, as the Roman embassy directed. . . . But war between Rome and Antiochus was clearly inevitable-and Antiochus was joined by Hannibal. After much diplomacy, Antiochus advanced into Greece, and Rome declared war upon him in 191 b. c. (Livy xxxvi. 1). He was defeated on the seas and driven first out of Greece and then out of Asia Minor. His army was practically destroyed at Magnesia, and he was forced to accept the terms of peace, which the Romans had offered and he had refused before the battle. [At last one had "come against him" before whom he could not stand, the mighty power of Rome. Dan. 11: 16]. — Encyclopedia Britannica, Vol. XX, art. "Palestine," pp. 618, 619, 11th edition.

*Source Book for Bible Students, 194.*

“Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. **Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?”**

*The Great Controversy, 580.*

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. **Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation.** While they are bent upon the

accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."

*The Great Controversy, 581.*