

In the discussion which followed the August 30, 2025 Sabbath zoom study I added the following passage from Uriah Smith that was not in the notes provided from Brother Jeremy.

“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 fulfil the prophecy, and the very events, beyond doubt, which the prophecy intended.

“**A new power is now introduced**,—‘the robbers of thy people;’ literally, says Bishop Newton, ‘the **breakers** of thy people.’ Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. **Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs.** Henceforth the name of **Rome** stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time.

“Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B.C.200, and was **one of the first important interferences of the Romans in the affairs of Syria and Egypt**. Rollin furnishes the following succinct account of this matter. ..” Uriah Smith, *Daniel and Revelation*, 255, 256.

The “robbers of thy people” of verse fourteen are identified as the symbol that establishes the vision in the middle of the three verses which were fulfilled in 200 BC with the Battle of Panium. The “vision” that is to be established with the symbol of the robbers, who exalt themselves, but fall and it is also the “vision” which Habakkuk commanded to be made plain upon tables. It is the very same “vision,” that is a life-or-death requirement to understand if a soul is not to perish.

Where *there is* no vision, the people perish: but he that keepeth the law, happy is he. Proverbs 29:18.

It is the “vision” that is unsealed at the time of the end that produces a three-step testing process which ultimately manifests two classes of worshippers.

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9, 10.

It is the “vision” Daniel sought to understand in chapter eight.

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. Daniel 8:15.

The first thing Gabriel taught Daniel concerning that “vision,” was that the vision is for the time of the end.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Daniel 8:17.

It is the “vision” which is unsealed and produces a testing process based upon whether the knowledge that it unsealed is accepted or rejected as noted by Hosea.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

In 2023 the truths that would produce the purging and testing of those who are candidates to be among the one hundred and forty-four thousand was unsealed. The three-step testing process that was then initiated identifies that verse thirteen through fifteen of Daniel eleven are now being unsealed, and they identify the prophetic events which lead to the close of probation that are located in the history of 1989 unto the Sunday law. That history is the hidden history of verse forty of Daniel eleven, which was unsealed in 1989.

Verses thirteen through fifteen represent the prophetic test for the students of prophecy who live during the fulfillment of those events. The various prophetic powers that are set forth in the verses, which were thereafter fulfilled in 200 BC represent the heart of the testing process and are therefore those powers are essential to understand correctly. Those who reject the “knowledge” that is unsealed are in turn rejected by God, for a “priest” represents those who are in a covenant relationship with God.

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:9, 10.

In the last days the “priests,” the final and chosen generation are the one hundred and forty-four thousand.

“In **the last days** of this earth’s history, God’s covenant with his commandment-keeping people **is to be** renewed.” *Review and Herald*, February 26, 1914.

Those who God enters into covenant with in the last days will have accepted the knowledge that was produced from the vision that was unsealed at the time of the end. That knowledge includes verses thirteen through fifteen and all the elements of the passage are salvational.

Pagan Rome fulfilled its role of establishing the vision when it stepped into the history represented by the Battle of Panium in 200 BC. Rome’s entrance into the history was motivated by its desire to preserve the Egyptian wheat that fed its citizens and armies, and to deal with Macedon. They entered in to the history at a time when Philip of Macedon and Antiochus Magnus had formed an alliance to conquer Egypt and its five-year-old leader, Ptolemy Epiphanes, controlled by his prime minister Agathocles, who Uriah Smith states that Agathocles conducted “the affairs of the kingdom in his stead.” Agathocles was the proxy power of the child king. Uriah Smith records concerning the expression “and in those times” of verse fourteen:

“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 fulfil the prophecy, and the very events, beyond doubt, which the prophecy intended.” Uriah Smith, *Daniel and Revelation*, 255.

We have identified four powers in the three verses representing 200 BC. Antiochus Magnus, Philip of Macedon, Pagan Rome and Ptolemy Epiphanes. Prophetically there are four more powers in the prophetic illustration of the three verses.

The “alliance” between Antiochus Magnus and Philip of Macedon represents a singular two-fold power. Prophetically “two-fold powers” in God’s word possess specific characteristics. Primarily “two-fold powers” represent the combination of church and state. Pagan Rome was the state, and papal Rome was the church. The Republican and Protestant horns upon the earth beast represent church and state. A man represents the state, and a woman represents a church, and when they form an alliance through consummating a marriage, adultery or fornication the two become one.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they **two shall be one flesh**. This is **a great mystery**: but I speak concerning Christ and the church. Ephesians 5:31, 32.

It is “a great mystery” how two become one and it is the mystery of godliness when the church is joined to Christ, and it is the mystery of iniquity when the relationship is unsanctified.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for **two, saith he, shall be one flesh**. But he that is joined unto the Lord is one spirit. 1 Corinthians 6:15–17.

The Seleucid power represented by Antiochus Magnus and the Macedonian power represented by Philip represent a singular two-fold power, as does the alliance between pagan Rome and Ptolemy Epiphanes. The alliance between Rome and Egypt, and the alliance between Antiochus and Philip represent the fifth and sixth prophetic powers in the verses. There are two other powers there as well.

The passage states that “in those times there shall many stand up against the king of the south.” The five-year-old Ptolemy Epiphanes was the power that “many” would stand up against. The citizens of Egypt were standing up against the Greek leadership represented by the Ptolemaic dynasty that found its roots in the break up of Alexander’s kingdom and would continue to control Egypt until Cleopatra VII committed suicide marking the end of the Greek control of Egypt.

The Egyptian citizens stood against Ptolemy are one of the many who stood against Ptolemy, and the citizens are therefore as much a symbol of a power as is Antiochus and Philip. The king of the south in the passage has three internal powers represented by Agathocles, the prime minister, Ptolemy the child king and the rebelling citizens. Egypt, a symbol of the world contains two singular powers and a power of a confederacy of citizens. The confederacy of the ten-king

dragon power, along with the papal beast power and the false prophet suggests that the citizens of Egypt are the dragon, that Agathocles proxy of the child king who represents the beast, Agathocles would be the false prophet. Therefore, in verses thirteen to fifteen there a four singular powers, two two-fold powers and a threefold union in Egypt, though the union is of the three powers is represented by three powers that were actually struggling against one another for power. That unified disunion is an element of the threefold union.

“In **these times of special interest** the guardians of the flock of God should teach the people that **the spiritual powers are in controversy**; it is not the human beings that are creating such intensity of feeling as now exists in the religious world. **A power from Satan’s spiritual synagogue** is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan’s masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth...

“God will inspire His loyal and true children with His Spirit. The Holy Spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord’s garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat.” *Kress Collection*, 34.

There are four singular powers, two two-fold powers, a threefold union and one other singular power that brings the powers represented in the verses which were fulfilled in 200 BC. The fifth singular power is the Hasmonean Dynasty which began at the Battle of Modein in 167 BC, thirty-three years after 200 BC. Though the Maccabees don’t enter history until 33 years after Panium, their prophetic line includes the Pharisees of Christ time upon earth. The Pharisees are located at the cross, which typifies the Sunday law, which is represented in verse sixteen of Daniel eleven.

The history of the Hasmonean Dynasty that began in 167 BC began roughly two hundred years before the cross which typifies the Sunday law of verse sixteen. The beginning of the Hasmonean Dynasty is prophetically located in the verses preceding verse sixteen, and those verses represent the Battle of Panium in 200 BC. The Maccabees are therefore a fifth singular power that represents eight powers that must be considered when applying verses thirteen to fifteen to the hidden history of verse forty.

Who does Antiochus Magnus in 200 BC represent in these last days?

Who does Philip of Macedon in 200 BC represent in these last days?

Who does Ptolemy Epiphanes in 200 BC represent in these last days?

Who does pagan Rome in 200 BC represent in these last days?

Who does the Maccabees represent in these last days?

Who does the alliance between Antiochus and Philip in 200 BC represent in these last days?

Who does the alliance between Rome and Egypt in 200 BC represent in these last days?

Who does the citizens of Egypt, the prime minister and the child king in 200 BC represent in these last days?

Of course, to understand the powers of these three verses also necessitates the need to understand the role of Antiochus Magnus in the Battle of Raphia in verse eleven and twelve, ending the fourth Syrian war which began in verse ten. To correctly identify who Antiochus is in verses

thirteen through fifteen requires understanding his role in the previous two battles. Verse ten represents the beginning of the fourth Syrian war and the Battle of Raphia represents the end. The fifth Syrian war is represented by the battle of Panium. Thus, Antiochus' prophetic role is marked by three battles.

In the first and last battles he is victorious and both victories mark either the fourth or fifth Syrian war. The battle (Raphia) in the middle marks the ending of a Syrian war. Verses ten through fifteen begin and end with a victory for Antiochus Magnus over Egypt. The middle war (Raphia) Antiochus loses.

Both Raphia and the Ukraine mean "borderland" and the ending of the fourth Syrian war is the border between two wars. The structure of the three battles bears the signature of Truth, for the first battle and the last battle Antiochus prevails. In the middle battle Ptolemy, who is the king of the south or Egypt prevails. Very few symbols of rebellion exist that outshine the rebellion of Pharaoh of Egypt. The middle battle represents the thirteenth letter of the Hebrew alphabet—thirteen being a symbol of rebellion. The first and last battles represent the first and twenty-second letters and the first, thirteenth and twenty-second letters when brought together form the Hebrew word "truth."

The three battles are represented as one line of truth. All three battles are between the Seleucid Empire represented by Antiochus and identified as the king of the north in a struggle with the kingdom of Egypt, the king of the south. North against south in all the battles, which all occur during Syrian wars. Antiochus is in every battle. Verses ten through fifteen are therefore one prophetic line.

In each of the three battles the direct antagonists are each descendant of the kingdom of Greece, and they therefore identify that the history set forth in the verses, and which was thereafter fulfilled in the history of the three battles represent a struggle that impacts the entire world—for Alexander's Greece is a symbol of the world. The three conflicts of the king of the south and king of the north in the six verses represent a history from the time of the end in 1989 until the Sunday law in the United States.

To understand who Antiochus and Ptolemy represent in the battle of Panium logically requires that the prophetic characteristics of both the king of the north and the south are clearly established. The last six verses of Daniel eleven were unsealed in 1989 and it was then recognized that those last six verses portrayed the conclusion of Daniel's testimony of the conflicts between the southern and northern kings. Verse forty begins by representing the king of the north, the papal power at the time of the end in 1798, receiving its prophetic deadly wound. At the end of verse forty, in verse forty-one, that very same deadly wound is healed at the Sunday law with the alliance of the threefold union of the dragon, the beast and false prophet. The same powers found in verse forty, are again manifested at the Sunday law in the United States when they then form one threefold power.

Verse forty represents the king of the north, the papal power, the beast of the threefold union at the point in history where Isaiah in chapter twenty-three identifies that the whore of Tyre, the papal power, the beast was forgotten for seventy years, which is the days of one king or kingdom.

The modern king of the south, France in the beginning of verse forty represents the power that defeated the papacy, the king of the north at the time of the end in 1798. The term "modern" represents the point in history where the prophetic testimony of king of the north and south is no longer applying to geographic model of Alexander the Great's kingdom, but unto the entire world. The modern king of the south, the Soviet Union at the time of the end in 1989 represents the power

that is defeated by the papacy and its proxy power, the United States, the false prophet. Verse forty begins with the papal power, the beast of the threefold union which lead the world to Armageddon receiving its temporary deadly wound and it ends with the papal power receiving its permanent deadly wound in verse forty-five. Verse forty is a fractal of verses forty to forty-five.

Verse forty directly identifies the dragon, the beast and the false prophet and in verse forty-five the geographic location of Armageddon is represented as “between the seas in the glorious holy mountain.” The prophetic witnesses of the conflicts of the king of the south and the king of the north in the books of Daniel and Revelation are portraying the period of history that was unsealed and began to fulfill at the time of the end in 1989.

The relationships of the various powers in the history of 200 BC, relationships that must be considered within the entire history that fulfilled verses ten through fifteen, (218 BC through 200 BC). The king of the south is in battle with Antiochus in each of the three battles, but unlike Antiochus in the third battle it is no longer Ptolemy IV Philopater, it is his son Ptolemy Epiphanes. The prophetic distinction between the father and son must be recognized. The father became so powerful he was swept away by pride. The son is only a child, represented by a corrupt prime minister who lacks the support of the citizens.

Verse ten typifies verse forty’s time of the end in 1989. Verses seven through nine typify verse forty’s “time of the end” in 1798. Verse ten links with verse forty and the “external” prophetic line identifying the battles between the king of the north and king of the south. Verse ten also connects with the “internal” prophetic line identifying that the message which is unsealed at the time of the end contains life and death consequences.

In Isaiah chapter six the prophet represents the wise at 911 who choose to proclaim the prophetic message of coming judgment. The wicked King Ahaz represents Laodicean Adventism who spurn the warning message of the latter rain. In the next chapter Isaiah portrays he and his children as He presents the warning message to Ahaz. In that pronouncement the second witness of verse forty is identified. The first witness being verse ten.

Daniel eleven verse ten and Isaiah chapter eight verse eight provide two witnesses to verse forty. In order to rightly divide verses ten through fifteen, we must see that verse ten typifies and illustrates the events of 1989 as represented in verse forty. We must also recognize that the responsibility to proclaim the message of 1989 is identified in Isaiah chapter six. The message that was unsealed at the time of the end in 1989, is represented in verse ten.

Isaiah in chapter six represents those who are commissioned to be God’s watchmen in 1989, and the message they proclaim is “the message of 1989.” That message and its proclamation are set forth by Isaiah beginning in chapter seven through eleven. Isaiah testimony connects the “external” events connected with the close of probation to the “internal” events connected with the close of probation by including the prophecy of the “seven times” within his representation of the proclamation the third angels message.

In order to rightly divide verses thirteen through fifteen we must understand verse ten, 1989 and the internal and external message of 1989. Verse ten not only typifies the time of the end in 1989 as represented by verse forty, but it also represents a beginning of a prophetic line that concludes and therefore illustrates Panium of 200 BC. Pope John Paul II, in 1989 represented the king of the north. He became the most travelled pope in history and the most recognized man in the world during that history. He thus manifested the prophetic attributes of Revelation where the whole world wonders after the beast, and also established the vision of 1989. In doing so he typified a pope during the last presidency who will also become world renowned and establish the end of the vision which was unsealed in 1989.

He established the vision of 1989 through the alliance he formed with the United States. In the history of verse forty there are three popes of significance. Pius IV was the pope taken into captivity in 1798, which is where verse forty begins. Then in 1989 Pope John Paul II formed an secret alliance with Ronald Reagan, and when the Sunday law arrives there will be another pope reigning. Pius IV of 1798 and the deadly wound at the beginning represents the pope, perhaps the current pope at the ending of verse forty. Pope John Paul II represents the middle Pope of the history represented by verse forty. As Pope he was shot by an Islamic assassin, but his deadly wound was healed. The beginning Pope received a deadly wound, the middle Pope received a deadly wound that healed and during the reign of the last Pope the deadly wound will be healed. The healing process began with 1989 and Pope John Paul II. As the middle waymark in a line that is represented repeatedly as being governed by the word "truth," the middle Pope, represented by the thirteenth letter and a symbol of rebellion includes the alliance where apostate Protestantism rejected and rebelled against the very definition of Protestant.

There was an unsealing and increase of knowledge at the 1798 Pope, and unsealing and increase of knowledge with the 1989 Pope, so there will be an increase of knowledge when the deadly wound is healed at the Sunday during the papacy (perhaps) of Leo XIV. That increase of knowledge is the loud cry of the third angel at the Sunday law in the United States. That event was typified by Pentecost when the Holy Spirit was manifested as tongues with fire. The unsealing at the Sunday law is represented by those who have the seal of God for as a symbol of the finishing of the sounding of the seventh trumpet, they represent the combination of divinity with humanity. They are therefore reflecting the image of Christ, not the image of the beast, the papacy. As a symbol of Christ, they also represent the Word of God, for Christ is the Word of God that their characters perfectly reflect. Men, according to Paul are "letters."

Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? **Ye are our epistle** written in our hearts, **known and read of all men:** *Forasmuch as ye are* manifestly declared to be **the epistle of Christ** ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2 Corinthians 3:1–3.

The one hundred and forty-four thousand are the increase of knowledge for the eleventh-hour workers, for the only way the world can be warned is by seeing the increase of knowledge that is unsealed at the Sunday law.

"The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

In the context of the time of the end, verse forty identifies 1798, 1989 and concludes at the Sunday law of verse forty-one. When Pope Pius IV received the deadly wound there was an

increase of knowledge. In the rebellion of 1989, there was an increase of knowledge. At the Sunday law there will be an increase of knowledge.

When Napoleon took the pope captive in 1798 it established the vision of the deadly wound. With the unholy alliance of 1989, Pope John Paul II established the vision. At the Sunday law's enforcement of the mark of the beast it will be Rome's mark of authority that establishes the vision. To understand the symbolism of Antiochus Magnus as the king of the north, we must rectify how pagan Rome of 200 BC and Antiochus of 200 BC both represent symbols of the king of the north. That understanding is identified in Isaiah twenty-three's forgetting of the papacy from 1798 unto the Sunday law—represented by Isaiah as seventy symbolic years. That line is the history of the United States, the history of Adventism, the history of the three angel's messages and especially for our point, it is the history of verse forty.

In verse forty the United States repeats the history of pagan Rome and France in particular as it accomplishes the work of placing the papacy back on the throne of the earth. That work is accomplished while the papacy is forgotten, but it is still the work of the king of the north. The papacy accomplishes its work through proxy powers and in the history of verse forty the "chariots, ships and horsemen" represent the proxy power of the papacy that is the United States as typified by Antiochus and the robbers of thy people in 200 BC. Two kings of the north in the same history, but 1989 and especially Revelation thirteen identify that it is the United States that is the proxy for the papacy.

The name "Antiochus" was a dynastic name commonly used in the Seleucid Empire, derived from Greek roots anti ("against" or "in place of") and oche ("support"), meaning something like "resolute in contention." The Seleucid Empire's rulers often chose the name "Antiochus" and also the name "Seleucus" meaning a bright light. The popes of Rome, the king of the north who is typified by the rulers of the Seleucid Empire also choose dynastic names for themselves, and the name of the king of the north is a truth which the one hundred and forty-four thousand, the wise virgins of the parable must understand if they are to get victory over his name. The relation of one of the biblical given names for the papal king of the north is "antichrist."

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, **and over the number of his name**, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Revelation 15:2, 3.

The number of his name is six, six, six.

**Here is wisdom.** Let him that hath understanding **count** the number of the beast: for it is the number of a man; and his number *is* **Six hundred threescore and six**. Revelation 13:18.

Those with "understanding" are those who understand the increase of knowledge produced by the book of Daniel when it is unsealed. Those with "understanding" have "wisdom," thus defining them as wise virgins. In chapter seventeen the wise virgins are again identified,

And **here is the mind which hath wisdom**. The seven heads are seven mountains, on which the woman sitteth. Revelation 17:9.

The wise virgins who understand the increase of knowledge, "count" the number of the beast. The papal power was the fifth and will be the eighth sequential kingdom of Bible prophecy.

When it becomes the eighth sequential kingdom, it is simultaneously one of three powers making up the threefold union of the dragon, the United Nations, the beast, the papacy and the false prophet, the United States. In this prophetic sense the king of the north is simply one third of the final and sixth kingdom. The final kingdom as the sixth kingdom with three allies. Together their number is six, six, six. The mind that has wisdom “counts” the number of the beast, and in Revelation seventeen he is the eight that is of the seven.

And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is **the eighth, and is of the seven**, and goeth into perdition. Revelation 17:9–11.

To get the victory over the beast’s name and number allows the alignment of Antiochus with antichrist. Both are given names for the king of the north. Antichrist means in place of Christ, Antiochus in place of strength. In the last days all the churches of the world desire the name of the king of the north.

And in that day seven women shall take hold of **one man**, saying, We will eat our own bread, and wear our own apparel: only **let us be called by thy name**, to take away our reproach. Isaiah 4:1.

“Seven women,” or all (seven) the churches (woman) take hold of the hand of the “man” of sin during the Sunday law crisis. In that testing time to accept the mark of the beast is to accept his name.

“The soul that has had light in regard to the Lord’s Sabbath, his memorial of creation, and to save himself from inconvenience and reproach has chosen to remain disloyal, has sold his Lord. **He has dishonored the name of Christ**, he has taken his stand with the armies of Antichrist; with them at the last great day, he will be found outside the city of God, not with the loyal, the true and righteous, in the heavenly kingdom.” *Selected Messages*, book 3, 401.

To reject the Sabbath for the mark of the beast is to dishonor “the name of Christ” and inversely to honor the name of the beast. The righteous in the Sunday law crisis will not wear their own garments.

“Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, ‘The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel.’ Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God **clothed with the garments of Christ’s righteousness**, and ‘He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and **I will clothe thee with change of raiment.**’ Every sin of which they had been guilty was forgiven, and they

stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.” *Testimonies to Ministers*, 39.

Those who wish to take hold of the man and desire to be called by his name are wearing their own garments. They are not the saved. They desire to be called by the name of the beast. They are also those who reject the seventh-day Sabbath for the first day of the sun. The number of the beast’s name is six, six, six and the name is the first day of the week in contrast to the seventh day of the week. The number eight is the symbol of resurrection and of the seven kingdoms of Revelation seventeen that precede the eighth and final kingdom. It is only the fifth kingdom that is marked in the prophetic word as receiving a deadly wound. At the Sunday law, when the threefold union of the sixth kingdom whose number is six, six, six—the eighth kingdom that is of the seven will be resurrected.

The “enigma of the resurrection” represented by the eighth being of the seven is now unsealed for the wise to understand. Rome is the power that comes up eighth and is of the seven. In chapter seven of Daniel pagan Rome becomes the ten kings of Europe, who ultimately remove three horns so the little horn that speaks great words against the Most High could be enthroned. When the little horn that replaces the three horns that were plucked up, he becomes the eighth, that is of the seven. In chapter eight “horns” accompany the kingdoms of Bible prophecy as Medo-Persia is represented by the two horns of the ram. Then Greece arrives in the narrative with one horn between his eyes, but when that horn is broken four horns come up out of the broken horn.

Two horns for the Medes and Persians, one and then four more horns for Greece adds up to seven horns before the little horn of pagan Rome arrives, for just as papal Rome was the eighth that was of the seven in chapter seven. Pagan Rome was the eighth of the seven in chapter eight. The kingdoms of history, (not of Bible prophecy) begin with Egypt, followed by Israel, then Assyria, then Babylon, the Medo-Persia, the Greece and the seventh is pagan Rome, followed by papal Rome, for Rome always comes up eighth and is of the seven.

That number of the beast’s name is something the wise get victory over. That number is six, six, six, for the papacy is one third of the sixth kingdom. When the papacy is resurrected as one third of the sixth kingdom, it is resurrected as the eighth that is of the seven. Whether pagan, papal or modern Rome—Rome comes up eighth and is of the seven. This fact allows one who is wise to recognize that as the United States erects an image of that very beast, it also fulfills the enigma of the eighth being of the seven. Donald Trump was elected as the eighth president since the time of the end is 1989, and he is of the previous seven presidents represented by Reagan, Bush the greater, Clinton, Bush the lesser, Obama, Trump, Biden and then Trump as the eighth who is of the seven.

As the Republican horn of the earth beast Trump fulfilled the enigma as he erects a prophetic image of the papal beast. At the same time the Protestant horn fulfilled the enigma as the Laodicean and seventh church is passed by and replaced with the Philadelphian movement that is the eighth which is of the seven. There is of course more to the enigma, but suffice it to say that it is Rome that establishes the very enigma that is fulfilled by **the beast, his image and the one hundred and forty-four thousand in the hidden history of verse forty**, from 1989 unto the Sunday law of verse forty-one. Antiochus Magnus as the king of the north in the six verses we are considering is a symbol of Rome, but the robbers of thy people in verse fourteen were not Antiochus or his descendants.

In the Seleucid Dynasty there were thirteen rulers who took the name “Antiochus.” As a king of the north the prophetic attributes of the Seleucid’s and especially Antiochus Magnus of

verses ten through fifteen are essential to understand. The beginning of the Seleucid Dynasty is important to consider, for we are told that prophecy is based upon the phenomenon of the “rise and fall” of kingdoms.

The Seleucid dynasty was established by Seleucus I Nicator around 305 BC. Seleucus I, one of Alexander the Great’s generals, founded the empire after Alexander’s death in 323 BC. He initially served as satrap of Babylonia (321–312 BC) but was driven out by Antigonus I Monophthalmos in 316 BC. Seleucus reclaimed Babylon in 312 BC, a date often used as the starting point of the Seleucid Era (used for calendrical purposes in the empire). By 305 BC, he officially took the title of king, marking the formal establishment of the Seleucid dynasty. The empire’s foundation was solidified through three key victories, most notably the Battles of Gaza (312 BC), Ipsus (301 BC), and Corupedium (281 BC). The capital was initially Babylon (312–305 BC), but Seleucia-on-the-Tigris became the primary capital under Seleucus I, with Antioch later serving as a major capital under his successors. As the prophetic king of the north Seleucus I Nicator began his dynasty in Babylon, was removed from there, but returned.

Papal Rome is spiritual Babylon and the ruler was removed, but is about to return. Papal Rome, as with pagan Rome were established when three enemies were removed, as was the Seleucid Dynasty established after three decisive battles. The rulers of the dynasty selected their own royal names, and Antiochus typifies the antichrist of Rome. In verse forty papal Rome’s proxy power of the United States is represented as an ally of Rome that supplied military and economic strength. Those two strengths are represented as chariots, ships and horsemen.

There is more to factor in about Antiochus Magnus of 200 BC. In 200 BC Antiochus formed an alliance with Philip of Macedon. In that very year pagan Rome entered into prophetic history and initiated the second of four wars that are called the Macedonian Wars. When the “robbers of thy people” established the vision in 200 BC they initiated a war with Philip of Macedon. Pagan Rome enters prophetic history entering into a war with Philip of Macedon, while also entering into an alliance with Egypt under the premise of defending the Ptolemy, the child-king Egypt. In 200 BC the fall of Macedon, the fall of Egypt and the fall of Syria all began as Rome began to rise.

The wars that followed the death of Alexander the Great are called the Diadochi Wars and in agreement with God’s word the warfare became divided into the four directions of east, west, north and south. From Alexander to a fourfold division representing the world. At the very conclusion of that fourfold power struggle, the next kingdom of Bible prophecy exalted itself to establish the vision. In verses thirteen to fifteen and the battle of Panium the conclusion of the fourfold struggle for world dominion came to a conclusion as Rome rose to be the fourth kingdom of Bible prophecy. In that history Philip of Macedon represented Macedon, the heart of Greek heritage and the northern region in relation to Panium. To the south of Panium was Egypt, to the east was Antiochus’ Syria and to the west was Rome. The four primary powers in 200 BC represent the east, west, north and south, thus identifying that when 200 BC is repeated in the last days it identifies the rise of modern Rome that is established in verse sixteen, the Sunday law in the United States. It identifies Panium as a worldwide event.