

Panium - Number Eleven Eleven

Eleven, Eleven: The Prophetic Witness of Daniel and Revelation

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It has been a long process for me to get to this point in the study of Panium, and the title “Eleven, Eleven” is meant to emphasize that the Lion of the tribe of Judah coordinated both the book of Daniel and the book of Revelation to set forth the internal and external lines of the history of the sealing of God’s people in the eleventh chapter and eleventh verse. Just before probation closes a command to unseal the prophecy in Revelation that was sealed until the time when the internal and external prophetic histories represented by the two lines of eleven—eleven, found in the books of Daniel and Revelation became present truth.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

The “time is at hand” just before the close of probation, and the “time is at hand” when the “Revelation of Jesus Christ” is unsealed.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1–3.

When the Lion of the tribe of Judah unseals the “Revelation of Jesus Christ” as He has been doing since the arrival of the message of the Midnight Cry in July of 2023, that unsealing includes the revelation that He is “Palmoni,” the Wonderful Numberer, or the Numberer of Secrets. Failure to accept this truth is to fail the testing process which seals the one hundred and forty-four thousand.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:11, 12.

“Just how soon this refining process will begin I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor.” Testimonies to Ministers, 372, 373.

The lines of prophecy which identify the time of the sealing as a prophetic testing process are more than abundant. It is clear that the testing process is based upon the students aptitude and ability to apply the correct or incorrect methodology for studying God’s prophetic Word. This truth is also

abundantly set forth within the inspired record.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Daniel 1:17–20.

A premier rule of prophetic interpretation is that truth is established upon the testimony of two, and those who fail to have confidence in the principle are setting themselves up for failure. An element of the testing process during the sealing time, involves the recognition of the connection of the internal and external histories represented in chapter eleven and verse eleven by Daniel and John.

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” Manuscript Releases, volume 9, 8.

The books of Daniel and Revelation represent two witnesses, and the one hundred and forty-four thousand are represented as two witnesses in Revelation chapter eleven. In verse eleven of the chapter the two witnesses, represented by Elijah and Moses are resurrected as typified by both John in the boiling oil and Daniel in the lion’s den. The one hundred and forty-four thousand are represented by Daniel and John, and also by Elijah and Moses. To succeed in the testing process which produces the one hundred and forty-four thousand a student must understand that truth is established upon two witnesses, and that the books of Daniel and Revelation represent two witnesses, and that the one hundred and forty-four thousand have been typified as Elijah and Moses and also Daniel and John.

These truths are only a brief sampling of prophetic truths associated with the internal and external history represented by “eleven, eleven” in both Daniel and Revelation. As Palmoni, Christ guided in the alignment of the two passages, and also that eleven, plus eleven equals twenty-two, which in turn is a tithe or tenth of two hundred and twenty, which is a symbol of the combination of divinity with humanity. Palmoni established upon more than two witnesses that “two hundred and twenty” represents the combination of divinity and humanity, which is in turn a description of the incarnation of Christ when He took upon Himself fallen flesh. In doing so He set forth the example for mankind that if they are willing to meet the requirements of the gospel, Christ is willing to combine His divinity with our humanity. Divinity and humanity are therefore two witnesses.

The “Revelation of Jesus Christ” that opened up just before probation closes includes that Jesus is the “Word” of God.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not

anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1–5.

The Bible is the “Word” of God which, just as Christ represents the combination of divinity with humanity. The Bible represents the two witnesses of the Old and New Testaments, who are also Moses and Elijah in Revelation chapter eleven.

“Concerning the two witnesses the prophet declares further: ‘These are the two olive trees, and the two candlesticks standing before the God of the earth.’ ‘Thy word,’ said the psalmist, ‘is a lamp unto my feet, and a light unto my path.’ Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament.” The Great Controversy, 267.

The two witnesses are the two olive trees, the two candlesticks and the Old and New Testaments, which is represented in the paragraph as “Thy word.” The “Revelation of Jesus Christ” that is unsealed by the Lion of the tribe of Judah just before the close of probation is “the final increase of knowledge” which tests those who are candidates to be one of the one hundred and forty-four thousand. The “final increase of knowledge” is also the message of the Midnight Cry in the parable of the ten virgins.

“‘Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. Zechariah 4:11–14. These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart.” The Seventh-day Adventist Bible Commentary, volume 4, 1180.

The Word of God is both the Bible and Christ, and the Bible and Christ represent two witnesses, as do the one hundred and forty-four thousand. The two witnesses in turn represent a combination of divinity with humanity. They also represent internal and external prophetic histories. As witnesses, they provided evidence that divinity combined with humanity does not sin. They also represent the connection between divinity and humanity. Whether a ladder, conduit, pipes, angels or any of the other symbols of the communication link between God and man, the message conveyed to man is always life or death.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out.

Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world.” Review and Herald, July 20, 1897.

The outpouring of the Holy Spirit occurs during the internal and external histories marked by Daniel and Revelation 11:11. There are “at least” four prophetic characters represented in verses eleven and twelve of Daniel chapter eleven that need to be identified. There are also four that need to be identified in verses thirteen through fifteen, and four in verse sixteen. We are now living in that very history, so it behooves us, as students of prophecy to sort out who the symbolic characters of verses eleven through sixteen are, for they represent a line of prophecy that covers the hidden history of verse forty of the same chapter.

It also seems relevant to identify the personalities represented in the history of verse forty which has been unsealing since 1989.

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.

Verse forty begins at the time of the end in 1798 with Napoleon of France taking the pope into captivity. Napoleon's justification was based upon the broken Treaty of Tolentino in 1797. Napoleon and the pope's battle had previously been typified in the history which fulfilled verses six and seven of Daniel chapter eleven. The broken marriage treaty and the defeat of the northern king by the southern king in fulfillment of verses six and seven were repeated in the history of 1798, and in doing so they represent the prediction of God's Word in verses six and seven, and the fulfillment of those verses in the beginning of the warfare between Ptolemy Philadelphus, the second and king of Egypt, and Antiochus Theos, third king of Syria. Ptolemy represented the southern king and Antiochus represented the northern king.

The prediction of the verses, brought together with the fulfillment of that prediction in the history of Ptolemy and Antiochus—which in turn typified and the history of Napoleon and the pope in 1798 provide three lines which typify the history of Putin and Zelenskyy in verses eleven and twelve. Thus, understanding that the time of the end in 1798 represents the history of Napoleon and the pope is incomplete if it ends there. We must understand what verses six and seven predict about

Napoleon and the pope, and also what the history of Ptolemy and Antiochus teaches of that same period. When we understand those lines of truth, we may then understand that those previous historical fulfillments are identifying the beginning history of verse forty, and in so doing, they are also identifying the ending of verse forty when Putin, who has been typified by Napoleon and Ptolemy—Putin who has been predicted in verses six and seven, fulfills verses eleven and twelve.

An important observation concerning the prophetic relationship between the dragon and the beast as John would identify them, or as “the daily and the abomination of desolation” as Daniel would represent them is that they are prophetically very similar. John says it this way.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? Revelation 13:4.

To worship the dragon is to worship the beast, for both represent the religion of paganism. Like unto John, Daniel uses “the little horn” of Daniel chapter eight verses nine through twelve to represent both pagan and papal Rome, though he clearly distinguishes between the two by identifying the little horn of pagan Rome in the masculine sense, and the little horn of papal Rome in the feminine sense. In chapter seven Daniel identifies pagan Rome as “diverse” from the kingdoms before it, and Daniel further identifies that papal Rome was also “diverse.” Rome, whether pagan or papal is diverse. The male symbol of Rome representing pagan Rome is upheld by Ahab and Herod. Both were married to symbols of the papacy. The woman is churchcraft and the man is statecraft, so at the prophetic level when the Word of God speaks of a man and woman becoming one, it is confirming the reality that pagan Rome and papal Rome are very similar in the prophetic sense, for they are one flesh.

France’s relationship to the papacy in 1798 typifies the relationship of the United States with the papacy when the ten kings burn Rome with fire and eat her flesh.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Revelation 17:16.

France’s relationship to the papacy when it placed the papacy in power in 538, typifies the work of the United States in healing the papacies’ deadly wound at the soon coming Sunday law.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Revelation 13:11–14.

The “time of the end” in 1798 in fulfillment of verse forty identifies the spiritual king of the north being removed by the spiritual king of the south. That prophetic history is the ending history of the twelve hundred and sixty years of papal rule, and therefore the prophetic characteristics of the

beginning of that prophetic history is represented at the ending. In 538 the fourth kingdom of Bible prophecy gave way to the fifth kingdom of Bible prophecy and in 1798 the fifth kingdom of Bible prophecy gave way to the sixth kingdom of Bible prophecy.

538 is also a middle waymark of the curse of the “seven times” of Leviticus twenty-six against the northern kingdom of Israel that began in 723 BC, when Assyria took Ephraim into captivity. 1798 therefore possesses not only the prophetic attributes of 538, but also of 723 BC. In 723 BC the ten tribes of Israel were being overthrown by Assyria, and twelve hundred and sixty years later in 538 pagan Rome was being overthrown by papal Rome, who was in turn overthrown by France in 1798 at the conclusion of the “seven times.”

In 1798 France, the king of the south, took the papacy off the throne. In 538 France, the premiere symbol of the disintegration of pagan Rome into ten kingdoms placed the papacy on the throne. At the Sunday law the United States repeats the role of France in 538, and when the ten kings burn the papacy with fire and eat her flesh the United States repeats the role of France in 1798.

The judgment of “seven times” against the northern and southern kingdoms of Israel was brought about by kingdoms which came out of the north.

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

Assyria came out of the north and conquered the ten tribes in 723 BC and Babylon took Judah captive in 677 BC. Though Israel was the northern kingdom in relation to Judah, still both kingdoms were conquered by enemies from the north, thus making both Israel and Judah southern kingdoms in relation to the enemy who took them into captivity. 723 BC represents the king of the north conquering a southern tenfold kingdom. 538 represents a transition from paganism to papalism and also a northern kingdom conquering a tenfold kingdom. 1798 represents a northern king being defeated by a southern king who represents a tenfold kingdom.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. Revelation 11:13.

The period of transition associated with 538, when Rome changed from pagan to papal, is also the change in Daniel chapter eight from masculine to the feminine, which symbolically is from statecraft to churchcraft. The prophecy of “seven times” bears the signature of “truth” for the first letter (723 BC) illustrates the twenty-second and last letter of the Hebrew alphabet (1798), while the thirteenth and middle letter represents rebellion (538). Daniel identifies that the “transgression” that is symbolized by the expression “the transgression of desolation” was the combination of church and state, with the church in control of the relationship. That “transgression” represents 538, which is the middle and metaphorically the thirteenth letter of the three primary waymarks in the period of the seven times against the ten northern tribes of Israel.

In 1798, the “time of the end” as set forth in verse forty of Daniel chapter eleven, atheistic France, the king of the south delivered the deadly wound to the papacy, the king of the north. In 1989 the papacy retaliated against the atheistic king of the south, who had then become the Soviet Union. The retaliation included a secret alliance between the United States and the Vatican. The sweeping away of the Soviet Union in 1989 ends the written prophetic message of verse forty, and the next verse, verse forty-one, represents the Sunday law in the United States. Thus, from the collapse of the Soviet Union in 1989 until the Sunday law in the next verse we have been living in the hidden history of verse forty.

Verse forty begins by identifying a king of the south and north in 1798, and then in 1989 a king of the south and north, as well as a third power represented by the chariots, ships and horsemen.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

At the “time of the end” in 1798 a literal general of Napoleon entered the Vatican and literally took the pope and incarcerated him. In 1989 the retaliation for 1798 took place. There had been prophetic transitions which took place in the history between 1798 and 1989 that are important to note. Atheistic France, the king of the south in the 1798 time period was the first spiritual king of the south, and Putin’s Russia is destined to be its last. France is identified in Revelation eleven, which is directly identified by Sister White as atheistic France. One of the two symbols which identify France in chapter eleven is Egypt, which Sister White identifies as a symbol of atheism. In the chapter the beast who ascends out of the bottomless pit was atheism that came into history during that time period.

Atheism comes into history beginning with France in the 1798 time period and by 1989 the spiritual king of atheism has become the Soviet Union. The sweeping away of the Soviet Union in 1989 in fulfillment of a secret alliance between Pope John Paul II and Ronald Reagan had been typified in verse ten of Daniel chapter eleven, and a second witness to verse ten is found in Isaiah’s passage of the two curses of twenty-five hundred and twenty years against the northern and southern kingdoms of Israel as set forth in chapters seven through eleven.

1989 therefore becomes the point of reference for resolving the prophetic riddles of the last days. It was then that verse forty was unsealed. It can now be recognized that verse forty begins in 1798 and ends at the Sunday law of verse forty-one.

At the Sunday law the United States will speak as a dragon and end its rule as the sixth kingdom of Bible prophecy. It began its time to reign in 1798, when the fifth kingdom received a deadly wound. In 1798 the United States passed the Alien and Sedition Acts, thus typifying the end of the sixth kingdom at its very beginning. Verse forty is therefore the history of the United States as the sixth kingdom of Bible prophecy.

1798 is the first letter of the Hebrew alphabet, the Sunday law is the twenty-second and last letter of the Hebrew alphabet and 1989 is the waymark in the middle that represents the rebellion

symbolized by the number thirteen and the thirteenth letter of the Hebrew alphabet. 1989 represents the rebellion of Reagan's secret alliance with the antichrist of Bible prophecy. 1989 introduces the first of the last eight presidents that reign during a period of escalating rebellion against the Constitution. 1989 began a testing process among Seventh-day Adventists that is designed to produce two classes of worshippers. The faithful are the few the unfaithful are the many. 1989 represents the center waymark of verse forty, and it represents the rebellion symbolized by the thirteenth letter. Verse forty bears the signature of "truth."

Verse forty has kings of the north and the south who are different in the history at the end of the verse. It also has the United States, who according to John is the false prophet who works with the dragon and beast to lead the world to Armageddon. The king of the south in verse forty is the dragon, the king of the north is the beast; the chariots, ships and horsemen are the false prophet. The fulfillment of verse forty in 1989 becomes an important prophetic attribute for understanding verses eleven through fifteen. If you are not right on 1989, you cannot logically be right about the history we are in today.

From 1989 unto the Sunday law three proxy wars for the papacy are represented in verses ten through fifteen. These verses must be considered as one continuous history for the same "Antiochus Magnus" is found in the three battles represented in the historical fulfillment of verses ten through fifteen.

All three battles are one prophetic line, for Antiochus Magnus was in each of the three battles. Verse ten, and Isaiah 8:8 provide two witnesses to the fulfillment of verse forty in 1989. Verse forty is the point of reference in verse ten and Isaiah 8:8. The "chariots, ships and horsemen" represent the two horns of the earth beast in chapter thirteen of Revelation. At the end, when the United States "speaks as a dragon" the two horns are no longer Republicanism and Protestantism. At that time the so-called Protestants will join with Catholicism, and the Constitutional Republic will be changed into a dictatorship. In that time period the two horns of the earth beast will be economic and military strength. In chapter thirteen of Revelation the United States forces the world to accept the mark of the beast in order to buy and sell, and also upon threat of death. Those two horns are Daniel's "ships" representing economic power and his "horsemen and chariots" representing military strength.

1989 establishes that when applying the historical fulfillment of the battles of Raphia and Panium in verses eleven through fifteen, the same prophetic methodology that was employed to understand 1989 and the collapse of the Soviet Union must be used for Antiochus Magnus was in all three battles represented in verses ten through fifteen. Antiochus represents the power of chariots, ships and horsemen, who in 1989 was Ronald Reagan, the first of eight presidents, of which the last was also the sixth and is now the eighth that is of the seven.

According to Isaiah twenty-three the papal power, (the whore who commits fornication with the kings of the earth) would be hidden during the reign of the United States as the sixth kingdom of Bible prophecy. In 1989 the United States, that had been typified by Antiochus Magnus was the proxy power of the papacy in its warfare against the beast of atheism that delivered it a deadly

wound in 1798.

The three battles of verse ten through fifteen represent warfare between the king of the north, who as the hidden whore of Tyre, employs proxy powers as she moves towards the restoration of her power and the defeat of the king of atheism—the king of the south. The historical fulfillments of the three battles of verses ten through fifteen instruct us that in the first and last battles Antiochus Magnus won, but the middle battle he lost. The prophetic characteristics of the 1989 Ronald Reagan years with Pope John Paul II and the collapse of the Soviet Union will have a counterpart in the last of the three battles, for these verses are what is unsealed just before probation closes. As verse forty was unsealed in 1798 and then again in 1989, the verse was unsealed at the end, beginning in July 2023.

The Revelation of Jesus Christ is unsealed just before probation closes and it includes the preeminent truth that Jesus is the first and the last, and as such always illustrates the end with the beginning. Probation closes for Adventism at the Sunday law, and just before the close of probation the Revelation of Jesus Christ is unsealed. The message which concludes at the closed door of the Sunday law is the message of the Midnight Cry, which led to the closed door of October 22, 1844 in Millerite history. The unsealing of 1798 in the beginning of verse forty which is also the beginning of the United States as the sixth kingdom of Bible prophecy typified the unsealing of 1989 in the middle of verse forty and the start of the progressive ending of the United States. The unsealing in 1798 which typified 1989 represents two witnesses to the unsealing of the message of the Midnight Cry in 2023. The line, with its three waymarks 1798, 1989 and 2023 identifies the internal work of purifying ten virgins and the external line of the sixth kingdom of Bible prophecy.

The battle set forth in verse eleven which was fulfilled at the Battle of Raphia when Antiochus was defeated by Ptolemy, represents a defeat of the papal proxy power, who in this current battle is the Nazi's of the Ukraine allied with the Western European globalist nations that make up the EU, NATO and are in lock step with the political and economic globalists of the United Nations. If Antiochus Magnus was at all three battles and represents the papal proxy power against the king of the south, how can it be the United States in 1989, then the Ukrainians as typified by the Battle of Raphia and then the United States again at the Battle of Panium? Verse ten is the key to verses eleven through fifteen for its fulfillment in 1989 provides an illustration of the prophetic characteristics of the first of the three proxy wars. What is the prophetic justification for identifying Antiochus as the papal proxy power, while not applying the United States to each of the three battles?

In the history of the Ukrainian war, which has been typified by the battle of Raphia the United States employed the Nazi's of the Ukraine as their proxy power in the very history where they are forming and image of the papacy, the power who always and only uses proxy powers to do her dirty work.

To answer the question of proxy powers in verses ten through fifteen involves a prophetic study of the characteristics of Antiochus as a symbol. The Diadochi Wars were a series of conflicts from

323–281 BC among the Diadochi (Greek for “successors”), the generals and successors of Alexander the Great, who fought for control of his vast empire after his death in 323 BC. The first Antiochus was Antiochus I Soter, the son of Seleucus I Nicator, one of Alexander’s Diadochi (successors), who founded the Seleucid Empire.

The name Antiochus can be understood to mean one who stands in place of, in order to support. Antiochus is a symbol of Rome, and papal Rome is the antichrist, which possesses a similar symbolism as does Antiochus. Antiochus as a name represented the son of the founder of the Seleucid Empire, and in that sense, Antiochus stood in the place of his father, he stood as his proxy. Sister White identifies both Satan and the pope as the antichrist, and states that the pope is Satan’s representative on earth. It became a prominent dynastic name in the Seleucid Empire, partly due to its association with Antiochus I Soter and the city of Antioch, named after either Seleucus I’s father or son. The pope is the proxy for Satan, and symbolically the name Antiochus represents a proxy for his father, the founder of the northern kingdom who located its capital in Babylon.

After Alexander the Great’s death in 323 BC, his empire fragmented among the Diadochi (successors). In the Partition of Babylon (323 BC), Seleucus was initially appointed as the commander of the Companion cavalry (a prestigious military post) under Perdiccas, the regent of Alexander’s empire. By 321 BC, Seleucus was appointed satrap (governor) of Babylonia during the Partition of Triparadisus, following Perdiccas’ death and further negotiations among the Diadochi. In 316 BC, Antigonus I Monophthalmus, another Diadoch, forced Seleucus to flee Babylon due to Antigonus’ growing power. Seleucus sought refuge with Ptolemy I Soter in Egypt. In 312 BC, Seleucus returned to Babylon with a small force provided by Ptolemy. He defeated Antigonus’ forces and retook Babylon, marking the establishment of his power base. This event is often considered the founding of the Seleucid Empire, with 312 BC as the start of the Seleucid Era in historical reckoning.

The name Seluecus is derived from Greek and comes from the root selas (σέλας), meaning “light,” “radiance,” or “flame.” The name suggests brilliance or illumination, fitting for a prominent figure like Seleucus I Nicator, the founder of the Seleucid Empire and who typifies the father who had been the light bearer in heaven.

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.” *The Great Controversy*, 50.

Antiochus Magnus represents the proxy of papal power, as the pope represents the proxy of Satan. The symbolism of Antiochus allows for differing proxy powers, just as there have been many popes. Reagan was the proxy of 1989, the Ukraine became the proxy of the United States in 2014 and Trump is the proxy at the Battle of Panium. Reagan was the first, Trump is the last and Zelenskyy is the rebellion in the middle.