

Absolute truth and **pluralism** represent two different approaches to understanding knowledge, ethics, and reality.

Absolute truth refers to the idea that there are objective, unchanging facts or principles that are universally true regardless of context, perspective, or belief. This concept asserts that certain truths are independent of human perception and are universally applicable. Absolute truths are considered objective, meaning they are true regardless of individual beliefs or opinions. These truths apply universally, across all cultures, times, and situations. Absolute truths do not change over time; they are permanent and unalterable.

Pluralism, in contrast, acknowledges the existence of multiple perspectives, interpretations, and truths. It emphasizes diversity and the legitimacy of different viewpoints in understanding the world. Pluralism accepts that what is considered true or valid can vary depending on cultural, social, or individual contexts. Pluralist approaches are open to change and adaptation, recognizing that truths may evolve over time and in different circumstances.

Absolute truth posits a single, unchanging reality, while pluralism accepts multiple, context-dependent realities. Absolute truth seeks universal principles that apply in all situations, whereas pluralism values a range of perspectives and the context in which they arise.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. **The truth for this time God has given us as a foundation for our faith.** He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” *Selected Messages*, book 1, 161.

“‘And because iniquity shall abound, the love of many shall wax cold.’ The very atmosphere is polluted with sin. Soon God’s people **will be tested by fiery trials**, and the great proportion of those who now appear to be genuine and true **will prove to be base metal**. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, ‘Them that honor me I will honor.’ Shall we be less firmly attached to God’s law because the world at large have attempted to make it void?

“Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God’s wrath is poured out upon the earth, who will then be able to stand? **Now is the time for God’s people to show themselves true to principle.** When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. **To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few, —this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.**

“**The days of purification of the church are hastening on space.** God will have a people pure and true. In **the mighty sifting soon to take place,** we shall be better able to measure the strength of Israel. The signs reveal that the time is near when **the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor.**

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.” *Review and Herald*, January 11, 1887.

ZOOM JULY 13

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“And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

“There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and **Antiochus Theos**, third king of Syria. They at length agreed to make peace upon condition that **Antiochus Theos** should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.” Uriah Smith, *Daniel and Revelation*, 250.

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“VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land.

“This branch out of the same root with Berenice was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army, and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians, being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians, but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murders, invaded Syria, slew Laodice, and **proceeded as far as Babylon**. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by garrisons of the kings of Egypt. Thus **did he enter into the fortress of the king of the north**. Polyaeus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of

the north; for **Seleucus Callinicus died in exile, of a fall from his horse**; and Ptolemy Euergetes survived him for four or five years.” Uriah Smith, *Daniel and Revelation*, 251.

THE FOURTH SYRIAN WAR BEGINS 219 BC—1989

“VERSE 10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and **overflow, and pass through**: then shall he return, and be stirred up, even to his fortress.

“The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were **Seleucus Ceraunus** and **Antiochus Magnus**. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude **to recover his father's dominions**; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, **Antiochus Magnus**, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia and recovered Syria, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which **Antiochus** returned and overcame in battle Nicolas, the Egyptian general, **and had thoughts of invading Egypt itself**. Here is the ‘one’ who should certainly overflow and pass through.” Uriah Smith, *Daniel and Revelation*, 253.

Daniel 11:40

THE BATTLE OF RAPHIA JUNE 22, 217 BC—UKRAINIAN WAR

“VERSE 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

“**Ptolemy Philopater** succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after **Antiochus Magnus** had succeeded his brother in the government of Syria. He was a most luxurious and vicious prince, but was at length aroused at the prospect of an invasion of Egypt by **Antiochus**. He was indeed ‘moved with choler’ for the losses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of **Antiochus**, according to Polybius amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain, and over four thousand men were taken prisoners; while of Ptolemy’s army there were slain only seven hundred horse, and about twice that number of infantry.” Uriah Smith, *Daniel and Revelation*, 253.

THE BATTLE OF PANIUM 200 BC—CEASAREA-PHILIPPI

“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 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: —

“Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interests of that monarch, and were ready to assist him on all occasions. Yet no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father’s kingdom, then they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus, all the rest. With this view, the latter

entered Coele-Syria and Palestine, and in less than two campaigns made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to the most horrid crimes; but it fully justified its conduct by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example. For, while they were meditating to dispossess a weak and helpless infant of his kingdom by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king.’ —*Ancient History*, Book 18, chap. 50.

“‘To establish the vision.’ The Romans being more prominently than any other people the subject of Daniel’s prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power.

“‘But they shall fall.’ Some refer this to those mentioned in the first part of the verse, who should stand up against the king of the south; others, to **the robbers of Daniel’s people, the Romans**. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

“‘VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

“The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus.

“To this end he dispatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

“Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the

south to withstand, and the failure also of the people which the king of the south had chosen; namely, Scopas and his AEtolian forces.” Uriah Smith, *Daniel and Revelation*, 253–258.

POMPEY, B.C.65–THE SUNDAY LAW

“VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

“Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when **Pompey, B.C.65**, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

“The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest **till B.C.63**; and then in the following manner.” Uriah Smith, *Daniel and Revelation*, 259.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

““And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to

righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

“It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation.** *The Great Controversy*, 310.

“**The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 594.

“Who was **Antiochus**? From the time that Seleucus made himself king over the Syrian portion of Alexander’s empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, **twenty-six kings** ruled in succession over that territory. The eighth of these, in order, was **Antiochus Epiphanes.** **Antiochus**, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.” Uriah Smith, *Daniel and Revelation*, 172.

(Modern historians identify thirty.)

OUT OF THE DRAGON

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh **king of Egypt, the great dragon** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself. Ezekiel 29:2–3.

And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. Daniel 11:5.

“These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt. **Thus was his kingdom made strong.** But another of Alexander’s princes is introduced in the expression, ‘**one of his princes.**’ The Septuagint translates the verse thus: ‘And the king of the south shall be strong, and one of his [Alexander’s] princes shall be strong above him.’ This must refer to **Seleucus**, who, as already stated, having annexed Macedon and Thrace to Syria, thus **became possessor of three parts out of four of Alexander’s dominion**, and established a more powerful kingdom than that of Egypt.” Uriah Smith, *Daniel and Revelation*, 250.

DANIEL 2

“**We have come to a time when** God’s sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying

upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

DANIEL 7

Then I would know the truth of the fourth beast, which was **diverse** from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, **brake in pieces**, and stamped the residue with his feet; And of the ten horns that *were* in his head, and *of the other which came up*, and **before whom three fell**; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be **diverse** from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be **diverse** from the first, and he shall subdue three kings. Daniel 7:19–24.

DANIEL 8

And out of one of them came forth **a little horn**, which waxed exceeding great, toward the **south**, and toward the **east**, and toward *the pleasant land*.

And **it** waxed great, *even* to the host of heaven; and **it** cast down *some* of the host and of the stars to the ground, and stamped upon them.

Yea, **he** magnified *himself* even to the prince of the host, and by **him** the daily *sacrifice* was taken away, and the place of **his** sanctuary was cast down.

And an host was given *him* against the daily *sacrifice* by reason of transgression, and **it** cast down the truth to the ground; and **it** practiced, and prospered. Daniel 8:9–12.

ANTIOCHUS

The name "Antiochus" is of Greek origin and is associated with several rulers of the Seleucid Empire, which was founded by Seleucus I Nicator. The name "Antiochus" (Ἀντίοχος in Greek) comes from the Greek elements "anti" (meaning "**against**" or "opposite") and "ocheo" (meaning "to hold fast" or "to maintain"). The name was famously borne by **a number of kings in the Seleucid dynasty**, most notably Antiochus III the Great and Antiochus IV Epiphanes.

The founder of the Seleucid Empire, Seleucus I Nicator's father was named **Antiochus**. His father **Antiochus** was a nobleman and a general in the service of King Philip II of Macedon, who was the father of Alexander the Great. This noble status and military background helped establish **the foundation for Seleucus's own prominent role and subsequent rise to power after the death of Alexander the Great.**

(Against the king of the south)

Little children, it is the last time: and as ye have heard that **antichrist** shall come, even now are there many antichrists; whereby we know that it is the last time. **They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.** 1 John 2:18, 19.

G500 antichristos From G473 and G5547; an *opponent of the Messiah*: - antichrist.

“A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

“There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents.

“Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. **The Saviour's words concerning the bigoted Jews apply with still greater force to the Romish leaders:** ‘They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.’ Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.” *Signs of the Times*, June 30, 1898.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love

me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word. **Ye are of your father the devil, and the lusts of your father ye will do.** He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. John 8:41–45.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and **the dragon gave him his power, and his seat, and great authority.** Revelation 13:2.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:31.

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome.**” *The Great Controversy*, 439.

THE GOVERNOR OF BABYLON

Seleucus I Nicator (c. 358–281 BCE) was the founder of the Seleucid Empire, one of the largest of the successor states that emerged after Alexander’s death.

After Alexander's death in 323 BCE, his empire was divided among his generals, known as the Diadochi. **Seleucus initially received the satrapy of Babylon.** In 316 BC, Antigonus forced Seleucus to flee Babylon. Seleucus sought refuge with Ptolemy I in Egypt. Ptolemy, seeing an opportunity to ally with Seleucus against their common enemy, Antigonus, welcomed him. Seleucus reclaimed Babylon in 312 BC with the support of Ptolemy, the satrap of Egypt. He then expanded his territory through a series of military campaigns, eventually establishing control over a vast region that included Persia, Media, and parts of India.

Seleucus assisted Ptolemy in the Battle of Gaza in 312 BCE. This battle was part of the Wars of the Diadochi, where Ptolemy and Seleucus fought against the forces of Antigonus. **Their victory at Gaza enabled Seleucus to reclaim Babylon and reestablish his rule there.** Eleven years later in 310 BC In 301 BCE, Seleucus played a key role in **the Battle of Ipsus**, which led to the defeat of Antigonus and solidified his control over the eastern parts of Alexander’s former empire.

Throughout their careers, Seleucus and Ptolemy maintained **a generally cooperative relationship.** Their mutual support was strategic, allowing them to counterbalance the power of other rival generals like Antigonus and later the emerging threats from other Hellenistic states. Seleucus was assassinated in 281 BCE by Ptolemy Ceraunus, the son of Ptolemy I of Egypt, while preparing to invade Macedonia.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 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 13:1–4.

“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.

THE TIME OF THE END

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.

1989—THE INCREASE OF KNOWLEDGE

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.

PROXY

“Proxy” refers to a person or entity authorized to act on behalf of another. The term is used in various contexts with slightly different implications. A proxy is an agent or substitute authorized to represent someone else. This can involve making decisions, casting votes, or performing actions that the principal (the person who granted the proxy) would normally do themselves. Overall, “proxy” generally denotes an intermediary or substitute acting on behalf of another individual or entity.

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.

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. Daniel 11:14.

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

Keepeth—H8104 A primitive root; properly to *hedge* about (as with thorns), that is, *guard*; generally to *protect, attend to*, etc.: - beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, **preserve**, regard, reserve, save (self), sure, (that lay) wait (for), **watch (-man)**.

Perish—**H6544A** primitive root; to *loosen*; by implication to *expose, dismiss*; figuratively *absolve, begin*: - avenge, avoid, **bare**, go back, let, **(make) naked**, set at nought, **perish, refuse, uncover**.

Perish is to be naked, (Laodicea).

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.** Revelation 16:12–15.

PANIUM

Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, **I will give the land of Egypt unto Nebuchadrezzar king of Babylon**; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord God. **In that day** will I cause the horn of the house of Israel to bud forth, and I will give thee **the opening of the mouth** in the midst of them; and they shall know that I *am* the Lord. Ezekiel 29:18–21.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Daniel 11:42.

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. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Revelation 17:16–18.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. Revelation 17:14.

And the dragon was wroth with the woman, and went to make war with **the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

“John beheld **a new power** coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.” *Signs of the Times*, November 1, 1899.

THREE PROXY WARS

Verse 10 the fourth Syrian War begins

Verses 11 & 12 the Battle of Raphia (the borderland)

Verses 13 to 15 the Battle of Panium

Verse 10 Egypt versus Antiochus—Syria

Verses 11 & 12 Egypt versus Antiochus—Syria

Verses 13 to 15 Egypt versus Antiochus—Syria

1989—Verse 10 Egypt versus Antiochus—Syria

2014—The Ukrainian War—Verses 11 & 12 Egypt versus Antiochus—Syria

The Subjection of Russia—Verses 13 to 15 Egypt versus Antiochus—Syria

1989—Verse 10 Egypt versus Antiochus and the United States as papal Rome’s proxy army

2014—Verses 11 & 12 Egypt versus Antiochus and the Nazi’s as papal Rome’s proxy army

Soon—The Subjection of Russia—Verses 13 to 15 Egypt versus Antiochus and the United States as papal Rome’s proxy army

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. Daniel 11:14.

PHILADELPHIAN MILLERITE ADVENTISTS

“Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5,13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and anyone who may have the curiosity to see the exact agreement between the prophecy and history, can read *Rollin’s Ancient History*, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity’s sake, pass over these texts, and examine the text, Dan 11:14, ‘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.’

“The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means **remains yet a doubt perhaps to some**. That it cannot

mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘**also** the robbers of thy people,’ etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as **Antiochus is not spoken of anywhere in the vision as performing any act of that kind**; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same.” William Miller, *Miller’s Works*, Lecture 6, 89.

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74, 75.

“164 Death of Antiochus Epiphanes, who of course did not stand up against the prince of princes, as he had been dead 164 years before the birth of the prince of princes.”

THOSE WHO BECOME CONFUSED

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God’s people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy’s last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. **Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.** There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world. **By their fulfillment in these last days, they will explain themselves.**

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel’s messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God’s chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only

those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.

“God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. **The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure.** There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God’s wrath is kindled against those who in carnal security and pride have shown contempt for his management. **They are endangering the prosperity of the cause.**

“Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord’s will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord.” *Kress Collection*, 105, 106.