Shall we begin with a word of prayer?

Heavenly Father, we thank You for this Sabbath. We thank You for bringing us together to study your word and consider the existing process that we're now in. We ask for Your blessing, Your Holy Spirit, help me to have clarity in what I present and give us all discernment, wisdom to rightly divide the things that we're going to consider. Please bless us now with Your presence, we ask in Jesus' name, Amen.

I'm sure and I hope that everyone has a little bit of familiarity with the vision of Sister White where God's people are traveling up a path and it gets narrower and narrower as they make their way to heaven. And as they're going up, they reach points where the path becomes so narrow that they have to discard [stuff], you know, they begin with a horse-drawn wagon, they end up having to take all the luggage out of the wagon, leave the horses and the wagon behind, and on and on. And I'm under the conviction now that that vision, among other things, is illustrating things that need to be set aside as we reach the sealing of the 144,000.

And it's not earthly goods, even though the vision is using earthly goods to convey this lesson. I think it's human concepts, if that's the right way to say it, that we hold to, that we've accepted from our culture, our environment, that the Holy Spirit reveals to us and identifies that we need to put those behind us if we're going to stay on the path.

A couple of those concepts that in this movement we've talked about through the years, one of them is that virtually everyone that gets involved with this movement and follows this message from 1989 onward, for whatever reason, and I'm sure it's the influence of the Holy Spirit, they all have a regard for the King James Bible. They don't have sympathy for the Catholic versions of the Bible. Another, if you are going up that path, at some point in time you're going to have to accept the King James Bible as God's Word, as His authoritative Bible, and the other ones do not possess His endorsement.

Another concept, I believe, that has to get set aside on that path to heaven, is the people that have been involved with this movement, invariably they have a respect for the authority of the Spirit of Prophecy. Now, we may all profess to have respect for the authority of the Spirit of Prophecy, though, so there could be varying degrees, but if we're as most of the population of the Seventh-day Adventist Church are today, and have outright no respect for the Spirit of Prophecy, we're not on that path, and in order to stay on that path, we have to develop the respect for the Spirit of Prophecy.

So, I'm suggesting that that vision, among other things, that symbols have more than one meaning, is identifying human concepts that have been inculcated into us through our culture, through our family relationships, through our church, whatever, that prevent us from being saved. I mean, that was a theme in the time of Christ, that even His disciples had been infected by the false teachings of the Pharisees or the Jews through the years, and it prevented them from understanding things correctly.

And I'm suggesting that one of those concepts that we have to come to grips with is the distinction between absolute truth and pluralism, and in this current controversy over who establishes the vision in Daniel 11:14. For me, I see that one of the dividing lines between the two approaches to identifying that verse is an unwillingness to exercise the principle of absolute truth, and a willingness to hold on to the concept of pluralism.

And I've run into pluralism for years by those in the Adventist Church, particularly. Some of them will say, oh yeah, I see what you're saying, that it's correct, but I believe this too. I've seen people say that both the correct and the false view of “the daily” are both true. I've seen people argue that the correct view of the glorious land of Daniel 11, verse 41, and the incorrect view of the glorious land of Daniel 11:41 are both true.

And so I've bumped heads with others through the years over certain prophetic issues, and many times, from my perspective, it boils down to an acceptance of absolute truth or the rejection of it. And when you reject absolute truth, you generally fall into the camp of pluralism, where a variety of opinions can be categorized as truth.

In regard to that, and it's more than what I put together that's on your screen now, and I want to just put these definitions into play, and I'm just going to read from this.

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, interpretation, 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 culture, social, or individual context. These approaches are open to change and adaptation, recognizing that truth 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.

Mrs. White says it this way, “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 true, but which are not true. 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 after 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 to the close of their lives the experience through which they passed, even as did John the Apostle to 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'm 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 theory. This has been done over and over again during the past 50 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 50 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, page 161.

I contend in this discussion over Daniel 11:14 that “the robbers of thy people” [is understood] wrong. And [I will present] how the pioneers understood it. And in this movement, we have come to understand and teach—and correctly so, I believe—that the foundational truths are the truths that are represented upon the two tables of Habakkuk, which are the 1843 and the 1850 charts.

And the only reference to anything that isn't directly from God's word on the 1843 chart is to the discussion about who “the robbers of thy people” are prophetically. And the Millerites understood that the robbers of thy people, that exalted themselves, and fell, to establish the vision was Rome.

And as expressed on that chart, Sister White has informed us that that chart was directed by the hand of the Lord and should not be altered. And the evidence is, from several of her quotes, that that chart represents the foundation of Adventism, and we're not to accept any teaching that would remove any of that foundation.

So, to be at the end of the world and have what some are calling new light, that identifies that the robbers of thy people are not Rome, that they are the United States, is a great mistake, as Sister White would say. And I suggest that the articles that began to come out in July of 2023 were not of human origin, and they are the message that makes up the Midnight Cry message for this time, in fulfillment of the parable of the Ten Virgins. They fit the prophetic narrative of the Midnight Cry, they fit in the sequence of events where the Midnight Cry is to be proclaimed.

And in the history of the Midnight Cry, we find illustrated at the beginning of Adventism, that at the Exeter camp meeting, where the Midnight Cry message was put in place through the message of Samuel Snow, that on that campground, there was another tent where people were meeting and it was the people from Watertown. And of course, Exeter is a word that references the Exeter River in England, and Watertown is a town in New England, and both of them have the emphasis upon water. And the Midnight Cry is where the Holy Spirit is poured out as rain.

So that history there is telling us that when we get to the time of the Midnight Cry in our history, because that history, the Millerites, fulfilled the parable of the Ten Virgins to the very letter, and our history is doing the same thing.

When we get to the point in time where the Midnight Cry message is being set forth, there will be a class that have been represented as those that were worshiping in the Watertown tent in Exeter. And it's clear from the historical testimony that those in the Watertown tent were approaching God's word from an emotional perspective rather than from an intellectual, and I don't mean by high IQ, but at the Exeter camp meeting, Samuel Snow was opening God's prophetic word in order to establish the message, and the Watertown group were having an emotional experience that typified a Pentecostal experience that is based on emotions and feelings.

So in that history, we find another line of prophecy that would overlay the Exeter camp meeting and overlay our history, and it's when in Malachi chapter 3, the messenger of the covenant suddenly comes to his temple, and he purifies the sons of Levi as gold and silver, and this next quote from Sister White, it starts with the first sentence from the Bible, it speaks directly to our day and age.

Who would have thought that the iniquity that would abound in the last days would be as perverse. and prevalent as it is now that this woke agenda is being forced upon the world with all the echoes of Sodom and Gomorrah and so on and so forth? So this quote begins with that reference, marking our time period.

“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.” For those of you that are tempted to think that I'm being defensive about this disagreement over who establishes the vision, I would suggest to you to go in and read the articles and you will find that pretty much all the biblical arguments that I would use to show that “the robbers of thy people” of Rome were in those articles long before we had this discussion publicly.

You would also find that I have been understanding, emphasizing, and setting forth that we are now in the final sealing process of 144,000. And that final sealing process has been illustrated by the messenger of the covenant in Malachi 3, coming and purifying his people and he purifies them by fire because he comes as a refiner.

Back to the quote, “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.” (He's now removing the dross from the gold and silver who are the Levites in Malachi 3.) 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 has attempted to make it void? Already the judgments of God are abroad in the land as seen in storms and floods and tempests and earthquakes and 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? Before God's wrath is poured out. While probation is still open, it's the time for God's people to show themselves true to principle. And I'm arguing that one of the principles that we have to show ourselves true to is the principle of absolute truth. Continuing on, “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.”

People can read statements like that in the Bible and the Spirit of Prophecy concerning God's law, and they can say, well, that's speaking about the Ten Commandments, exclusively about the Ten Commandments. But Seventh-day Adventists should know better. Sister White tells us that the laws of health are as binding as the Ten Commandments. So when inspiration is referring to his law, it's not simply the Ten Commandments. It includes the laws of health, but it's even more.

Since July of 2023, the Revelation of Jesus Christ has been being unsealed piece by piece, and it has demonstrated that the rules of prophecy are God's law, because the rules of prophecy are who Jesus is. And who Jesus is is a perfect transcript of God's character and His law. So when His law is most despised, that would mean every principle that is represented by His character, including the prophetic principles.

“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 apace. God will have a people pure and true. In the mighty sifting soon to take place,... (and I argue that we are at that very end of the mighty sifting that purifies God's people.) “...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.”

Now, that's a reference from the New Testament about the work that Christ would do that was identified by John the Baptist. But that's also the work of the dirt brush man. And the dirt brush man of William Miller's dream, when you reach the very end, when he's going to regather those jewels that have been covered up by counterfeit coins and counterfeit jewels and reassemble them, that they might shine 10 times brighter than they did when they first were understood by William Miller…. That purging process aligns with the work of the messenger of the covenant in Malachi 3. He's purging His floor at this time, and He's doing so by the introduction of prophetic truth, because that's how He purges His people.

“The days are fast approaching when there will be great perplexity and confusion. Satan clothed in angels' 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.

I know that there are those that have a different understanding of the robbers of thy people who established the vision than I do that over the past six or eight weeks have been convinced that the positions, the things that I have taken are un-Christian, which is plainly said in at least one email. And that's for the Lord to judge. Perhaps those people are right. Perhaps they're incorrect.

But I'm here to tell you that for whatever reason, somewhere along the line, I got taught to accept the premise of absolute truth. And in the context of Adventism, I've understood that the foundations of Adventism are absolute truth. And when I saw those foundations being attacked or removed, that it was my responsibility to stand in defense of truth and righteousness. And in doing that, I can't deny that as a human being, I may have been un-Christlike in how I've handled these things. Maybe I have, maybe I haven't. But I would suggest that those that had prior to this controversy given lip service to the idea that they were reading these articles, they had no reason to expect anything other than that of myself because I had been straight and direct about my conviction of these truths.

And for them to expect that if I had an understanding that was different from that, that I would suddenly open my mind to various understandings of what truth is, I think was a misconception on their part and doesn't necessarily equate to the concept that I was un-Christian. My motives may have been simply that I wanted to stand in defense of what I understood to be the foundational truth of Adventism.

Now, I'm going to attempt, I've never done this before, to switch to the notes that I had originally set up and see if I can make this bigger for one thing. Okay, getting it big enough. And I'm going to go down to the bottom of these notes. This is why I want to be the one that was scrolling through the notes because yesterday after I sent these notes to Jeremy and I began looking at them, there's just so many different things within these notes and how to begin them and work through them in a logical fashion kept jumping around in my mind.

So, I'm going to begin with three proxy wars. I'll try to explain what I mean because this is the conclusion of this presentation of which I, Lord willing, intend to do two presentations today. With the three proxy wars, I think I have explained these three representations of three lines, these nine lines, by the time I reach this point. This is the end of the note. So, to begin at the end without the explanation of what I mean by these three proxy wars would be tricky. So, I'm not going to spend a lot of time on it.

What I'm going to tell you is that in 1989, the Lion of the Tribe of Judah, the Alpha and the Omega, Jesus, unsealed the last six verses of Daniel 11. And when He did so, the primary verse that He unsealed initially was verse 40, which described the papacy receiving a deadly wound in 1798, which is the first few words of verse 40. “And at the time of the end, shall the King of the South push at him.” That was 1798. And the verse goes on to describe that the King of the North would retaliate against the King of the South.

And we came to understand that the retaliation of the King of the North, which was still the papacy, as it was in the beginning of the verse, was accomplished with the confederacy between Pope John Paul II and Ronald Reagan. And the King of the South that they were to sweep away together in their confederacy was the Soviet Union.

And as I consider this morning approaching the subject, I look back and realize that there's very few prophetic fulfilments in our history. There's probably none. I don't know of anything that has been prophetically fulfilled since 1989 that has more secular endorsement to the validity of our verses. And one of the testimonies that jumped out in my mind was a testimony by Carl Bernstein. And I don't really know who Carl Bernstein's father was. I know who, I can say who he was, but I didn't ever follow his life. But Carl Bernstein's father was Leonard Bernstein, a famous concert conductor, composer, a famous homosexual of his time. And he had a son, Carl Bernstein, who became famous as a reporter.

And he (and I forget the other guy's name), they're both still around. They are the two that exposed Richard Nixon's Watergate affair and got a Pulitzer Prize for their work. So Carl Bernstein was very famous as an investigative reporter. And at the collapse of the Soviet Union in 1989, Time Magazine hired him to write an article about the collapse of the Soviet Union. And the title of that magazine was “Holy Alliance”. And when I would share that magazine, I'd always call it the Unholy Alliance.

And Carl Bernstein went into depth about the relationship between the papal power and Ronald Reagan in the United States and sweeping away the Soviet Union. And as he did so, and as other authors of that time did too, the historical evidence that they used to show that the collapse of the Soviet Union was brought about by the United States and the Vatican, they would take phrases right out of verse 40 without knowing it. (Woodward was who he worked with in the Watergate scandal.)

And Carl Bernstein's testimony, he was interviewed by a famous television interviewer of that time period called Larry King. He was on Larry King Live. And we have that video. We used to play it at most of our meetings when we were dealing with Daniel 11:40 to 45. And Carl Bernstein said that when he did the work to gather together the material for the Newsweek magazine article, “Holy Alliance”, he realized that he'd come across the greatest story of his time.

So, he connected with a Vatican insider and he and that Vatican insider, I think it was, I forget his first name, something like Mario or Marco Polito, they collaborated to write a book that really detailed the fulfillment of Daniel 11, verse 40 of the collapse of the Soviet Union in 1989. And in that book, which is called “His Holiness”, in that book, fact after fact that we had come to understand about the fulfillment of verse 40 in 1989 was absolutely upheld. And of course, Carl Bernstein had no idea of its connection with verse 40.

And if I consider that book this morning, when I thought about how I'm going to introduce these notes, I remembered something that just blew my mind, and maybe you'll get it, maybe you won't. But if you've been listening to these Zoom meetings or following the articles, I have set forth that from 1989 and the collapse of the Soviet Union in verse 40 until verse 41, which is the Sunday Law, there is a period between 1989 and the Sunday Law where verse 40 says nothing at all.

When the King of the North, and the chariots, ships, and horsemen that represent the United States, swept away the Soviet Union in 1989, that's the last testimony, written testimony of verse 40, and the next verse is the Sunday Law in the United States. So from 1989 to the Sunday Law in the United States, there's a period where I have been showing prophetically that this is the hidden history of verse 40.

And to the level that when Sister White says the book of Revelation is not the book that was sealed, but the book that was sealed is that portion of the book of Daniel that related to the last days…. When Sister White says that, I've been arguing that the portion of the book of Daniel that related to the last days that was sealed up is this hidden history from 1989 to the Sunday Law. And this is the history of the sealing of the 144,000. And this is the history that's so perfectly illustrated in verses 1 through 15 of Daniel 11.

But what blew my mind this morning is when I thought back on Carl Bernstein's book, “His Holiness”, it has a subtitle. The full title of the book is “His Holiness, John Paul II, and the Hidden History of Our Times.” The secular commentators have given witness to the prophetic testimony. And in verse 40 (and verse 40 is sometimes difficult for people that profess to be in this movement).

And what I mean by that is this, September 11, 2001, when the Third Woe arrived into history, the Lord led His people, this movement, back to the “old paths”. Before that time, the old paths were understood in a very shallow fashion. It was after September 11, 2001, that we came to understand that those foundational truths were the truths represented on those sacred charts.

We had not seen the 2520, the “seven times” of Leviticus 26. We had not seen the role of Islam in Bible prophecy.

So, September 11, 2001, there was great light because the angel came down and the earth was lightened with his glory. And it was such compelling light that from September 11, 2001, there were many people that joined with this movement, but there was a high percentage of those people that had never grappled with what we had taught about the last six verses of Daniel 11 before September 11, 2001.

So, from that point on, we had a mixed multitude, so to speak. We had people in the movement that were grounded on the last six verses of Daniel 11, and they accepted the revelation that the Third Woe had arrived in history on September 11, 2001. But there was a group of people that understood September 11, 2001 correctly, but they were uncertain how they believed the last six verses of Daniel 11.

Maybe that's the case here, that there's people that have come on-board after September 11, or have come on board to this message after the disappointment of July 18, 2020. And they're not so familiar with all the foundational prophetic truths that have been put in place since 1989. And for that reason I say this, that in verse 40 of Daniel 11, you see this testimony of the papal power at the end of the world. It begins when the papacy receives its deadly wound in 1798, and it ends in verse 45 when the papacy receives its deadly wound, when he comes to his end and none shall help.

Those verses are about the final rise and fall of the papal power. It is reestablished upon the throne of the earth at the Sunday law in the United States, but its going to fall when Michael stands up and human probation closes. It's a story about the final rise and fall of the papal power as represented by John in Revelation 13, when he speaks about the deadly wound being healed, the deadly wound that was being healed was given in 1798. And the testimony of Daniel in Revelation is how the papacy returns to the throne of the earth and accomplishes a bloodbath as it did during the 1260 years from 538 to 1798.

So there is a possibility that there's some that have found an interest in the articles or come on-board with this message at some point in time, and they don't understand that verse 40 of Daniel 11 is, I would argue, the most soundly defended understanding of prophetic fulfillment in our lifetime. And by soundly defended, I'm emphasizing that the secular testimony all agrees with what we understood with those verses.

And what was understood by the secular authority, authors, commentators, whatever you want to call them, and what was understood by the verse itself prophetically, it was about the papal power who had received a deadly wound in 1798 returning to sweep away the King of the South, the Soviet Union in 1989. But when it returned, it brought a proxy power with it. And the proxy power was the United States. And the United States has a role as the proxy power of the papacy.

And we're going to define proxy, Lord willing, as we move through these verses. But now I want to point you to what you have on your screen, perhaps, where the subtitle is Three Proxy Wars. And what this is, is that I repeat these three lines three times, making nine lines.

And in verse 10 of Daniel 11, the historical fulfillment of verse 10 isn't a battle. What was fulfilled in verse 10 was the beginning of what the historians called the Fourth Syrian War. It's when the king of the north, Antiochus Magnus, determines to gather up the territory that had been taken away by the Egyptians, by the king of the south, when they retaliated against the king of the north earlier for the king of the north setting aside the Egyptian queen that had been given to him to make a treaty between the king of the north and the king of the south. And when that treaty was broken, the king of the south, Egypt, came in, took the king of the north captive, took him back to Egypt, where he died.

And as time progressed, the new king of the north, Antiochus Magnus, determines he's going to take back the territory that was lost during that previous history. And the historians call that the beginning of the Fourth Syrian War. Syria being the title of the geography, but the kingdom of Syria is called the Seleucid Kingdom. And it's named after the first king of the Seleucid Kingdom, whose name was Seleucus. So, the Fourth Syrian War begins in verse 10, which is a really profound and important war.

And then in verses 11 and 12, you have a battle that was part of that war, the Battle of Raphia. And then in verses 13 through 15, you have the Battle of Panium.

So, prior to getting to the conclusion of these notes, I've hopefully identified some of these concepts that I have not identified for you before. And in so doing, I'm bringing those concepts Line-upon-Line, to focus in on what verses 10 through 15 are speaking about.

The second expression of these three lines on your notes is verse 10, Egypt versus Antiochus, who is Syria, who is the Seleucid Kingdom. And this particular Antiochus is Antiochus Magnus. After Antiochus Magnus regains the territory, he comes all the way up to the border of Egypt in verse 10. He stops for two years. And then in two years, another battle, the next battle of that Fourth Syrian War begins, and Antiochus Magnus is defeated by Egypt. And that was the Battle of Raphia in verses 11 and 12. But it's still the same Antiochus Magnus. And then in verses 13 through 15, it's once again Egypt versus Antiochus Magnus. But in this battle, the Battle of Panium, Antiochus Magnus is the winner.

So, what I'm wanting you to see is that in each of these three steps; verse 10, step one, verse 11 and 12, step two, and verses 13 through 15, step three; the King of the North, Antiochus Magnus, representing Syria or the Seleucid Kingdom, is in war with Egypt. And that history is typifying the hidden history of verse 40. Because the hidden history of verse 40 is represented as beginning in verse 10. In verse 10 of Daniel 11, 1989 and the collapse of the Soviet Union is represented. And there, Egypt is defeated. All the territory that they'd previously taken from the King of the North is won back by Antiochus Magnus. And he stops at the “borderland”.

And then in verse 11, through 11 and 12, we see the Ukrainian war. “Ukraine” also meaning “borderland”, just like Russia does. And it began in 2014. And in that battle, Egypt, which is now being represented by Russia, is going to defeat Antiochus Magnus. And then in verses 13 to 15, Russia is going to be defeated, put in subjection by Antiochus Magnus of the Seleucid Kingdom.

So, I'm starting this presentation in order to give you the conclusion that we're going to head to once we get in the notes. In 1989, verse 10 was Egypt versus Antiochus (and the United States as Papal Rome's proxy army). In 2014, verses 11 and 12, it's Egypt versus Antiochus. And the Nazis of the Ukraine are Papal Rome's proxy army. But Antiochus is still there because everyone knows that the financing, the military training, the military hardware that's propping up the Ukrainian government at this time is, once again, the United States. They're there, but they're actually using the Ukrainian Nazis as their proxy.

And then soon, after this Ukrainian war is over, Russia is going to be brought into subjection in verses 13 through 15 in the Battle of Panium. It's, once again, Egypt versus Antiochus and the United States is Antiochus, it's Papal Rome's proxy army. Verse 40 of Daniel 11 teaches us that when the King of the North begins this final warfare, that the United States is its proxy army. And in these histories, represented by verse 10, and then verses 11 and 12, and then verses 13 through 15, the United States is the proxy army.

So, you have to keep that in mind, because the Seleucid Kingdom, that there's so many Antiochuses in that history, kings that took on the name “Antiochus”. One of those kings was Antiochus Epiphanes. And in Millerite history, the argument between the Millerites and the Protestants was over the definition of the symbol of “the robbers of thy people” that exalt themselves, and then fall, to “establish the vision”.

And the Protestants claimed that what established the vision was the Seleucid King Antiochus Epiphanes (and the Antiochus of the Seleucid kingdom here at the end of the world, they represent the United States), but the Millerites said, No, the robbers of thy people were not Antiochus Epiphanes, the robbers of thy people were Rome.

So whether it can be seen by those who refuse to see and heard by those that refuse to hear, I don't know. The Holy Spirit may anoint their eyes and cleanse their ears. But to identify the robbers of thy people in verse 14 of Daniel 11 as the United States is to identify the robbers of thy people as Antiochus, just as the Protestants did in the Millerite history. And the Millerites said, Not so, what [you are saying] establishes the vision is wrong. And this particular argument is represented on the 1843 chart, it's foundational.

And everyone that's hearing these words or may read these words later, if they're faithful to the testimony of the Bible and the spirit of prophecy, have a responsibility to guard the foundational truths, especially when there's been so many warnings that they were going to come under attack. And one of those truths that's on that chart is that it's wrong to identify Antiochus as the robbers of thy people, because Antiochus in that history represents the United States and the United States did not establish the vision. The Millerites' foundational understanding was that Rome established the vision.

Now, there's more to say about the word “Antiochus”, but this is the conclusion of this study, that those who are teaching that it is the United States that establishes the vision are repeating prophetically the same argument of the Protestants that was brought forth against the Millerite understanding in the time period of the Millerite movement. And Jesus illustrates the end of a thing with the beginning of the thing.

And Sister White said old controversies would be revived. And Jesus informs us that He illustrates the end from the beginning. And at the beginning, there was a controversy over “the robbers of thy people”. And here at the end, this controversy has raised its head again. And it's the identical controversy, and it's taking place in the period of the final sifting of the 144,000 when the messenger of the covenant is bringing fiery trials upon his people to purify the gold and silver that the Levites might be lifted up as an ensign to the world at the Sunday law, which is verse 16.

So now that you know where I intend to go with these notes, I'm going to scroll up to the beginning of these notes, not all the way to the beginning. I want to put one thing in place before [I start], a Spirit of Prophecy quote that's going here. “We have no time to lose. Troublous times are before us. (I hope you can see the troublous times that are before us)... “The world is stirred with the spirit of war. (I hope you can see that too)…. “Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the 11th of Daniel has nearly reached its complete fulfillment.”

And you need to think this through. Mrs. White says in The Great Controversy that the “time of the end” was 1798. Verse 40 of Daniel 11 begins with the words, “And at the time of the end”, so verse 40 begins in 1798, and Sister White is recording this passage that we're reading now well after 1798. So when she says the 11th of Daniel has nearly reached its complete fulfillment, she's speaking about history that has begun to be fulfilled after 1798. Much of the history that's taken place in fulfillment of this prophecy will be repeated. Much of the history in Daniel 11 will be repeated when the 11th of Daniel reaches its complete fulfillment.

I would argue that there isn't any history in Daniel chapter 11 that is not repeated in the last six verses of Daniel 11. It all is. “Much of the history that's taken place in fulfillment of this prophecy will be repeated. In the 30th 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.’”

If you get into “Daniel and Revelation” by Uriah Smith or “Daniel the Prophet” by Haskell, you'll find that Sister White just quoted verse 30 there of Daniel 11, and that the pioneer understanding, the correct pioneer understanding, that where it says, “them that forsake the Holy Covenant” at the end of verse 30, verse 31 begins, “And arms shall stand on his part”... Those two verses are the dividing line between the subject being pagan Rome and switching to papal Rome.

In verse 31, that begins, “and arms shall stand on his part”, “his part” is the papacy. And it says that “arms shall stand on his part”, military strength is going to stand up for the papacy. And this is represented by Clovis. It's referenced in Revelation 13, verse 2, where it says the dragon shall “give him his power, his seat and his great authority”, and power in Bible prophecy is military strength or arms. The military strength that stood up for the papacy that stood on his part is represented by Clovis, king of the Franks, king of France in 496 who dedicated his army and his wealth to placing the papacy on the throne of the earth in 496.

So when Revelation 13 says the dragon, which is pagan Rome, shall give its “power”, it's speaking about giving its military support to the work of placing the papacy on the throne of the earth. Those “arms” in Revelation 13 were going to give their seat to the papacy. And when Constantine moved the capital from the city of Rome to the city of Constantinople in the year 330, he left the city of Rome to the papacy. He gave them their “seat”. Clovis gave them their “power”. Constantine gave them their “seat”.

And then in the year 533, Justinian passes a decree where he identifies the Pope of Rome as the head of the churches and the corrector of heretics. And in so doing, he gave the civil authority over to the papacy because if the papacy has the authority to identify heretics, then the papacy has the civil power to kill heretics. That's Revelation 13 too, which is a parallel to verse 31 that we're looking to go through in this quote.

“And arms”, pagan Rome, Clovis, 496, “shall stand on his part”, for the papacy. “And they”, those arms, “shall pollute the sanctuary of strength”. And the sanctuary of strength for both pagan and papal Rome was the city of Rome. And in the history that's being addressed, the history of the rise of the papacy and the falling away of pagan Rome, the city of Rome came under repeated military attacks. The sanctuary of their strength, that city, was polluted. And those arms, pagan Rome, should take away “the daily”, and “the daily” is a symbol of paganism. In 508, the religion of paganism was so subdued that from that point on, the religion of Catholicism, which is nothing more than paganism clothed in a Christian garb, ascended.

The work of pagan Rome in bringing its military strength in 496 with Clovis, and the history of the warfare that took place in the city of Rome, and the removal of paganism as the religion of the realm in 508, led to the placing of the abomination that make it desolate in 538.

So, this history is cited by Sister White in the context of the principle that much of the history that's in Daniel 11 will be repeated in the final fulfillment of Daniel 11. And the final fulfillment of Daniel 11 is the last six verses of Daniel 11. And this history that she uses to give an illustration of history that would be repeated is the history that identifies the relationship of pagan Rome, who is the power that places the papacy on the throne of the earth in 538.

And pagan Rome, though it be Rome, in that relationship with papal Rome, is representing a proxy army of Rome. It's representing the one that does the work for Rome, and in that sense, it's representing the work of the United States at the end of the world that is the power that will place the papacy back on the throne of the earth, but it's the King of the North that is the subject of prophecy, not the proxy power of the United States.

It goes on in the verses through verse 36 to tell of the persecution that takes place for many days, which is the 1260 years of papal rule, and says that the papacy would “prosper until the indignation be accomplished for that that is determined shall be done.” It would prosper until 1798 when it received a deadly wound.

And then Sister White says scenes similar to those described in these words will take place, and you can line up the history that's represented there from verse 30 to verse 36 with the history that's represented in verse 40 to 45 of Daniel 11, so when Sister White says scenes similar to those described in these words will take place, it's a very specific reference to a line of prophecy that illustrates the final rise and fall of the king of the north.

So, what I'm saying is there's other lines of history in Daniel 11 that are teaching the same truth that the punchline, the conclusion, the climax of Daniel 11 in the last six verses is the story about papal Rome, deadly wound being healed, about papal Rome being returned to the throne of the earth and the bloodbath that follows until it comes to an end with none to help when “the indignation”, the final indignation upon the papacy, is accomplished.

So, my contention is that verses 1 through 15 of Daniel 11 are the beginning of Daniel's last vision, and verses 40 to 45 are the end. And I contend that Jesus, as the Alpha and Omega, always illustrates the end with the beginning. And therefore, the beginning verses of Daniel 11, 1 through 15, are an illustration of the story of the final rise and fall of the king of the north in those last six verses.

And, well, let's just work down through it. I've come to the top of the notes, and I'm going to quote from Uriah Smith in “Daniel and Revelation” profusely here. And I want to try to share something with you that had to click for me to make sense of this history. This history is a little bit tricky for me, maybe not for you.

But the person that establishes the Seleucid kingdom is the first king, and his name is Seleucus. And for that reason, it's called the Seleucid kingdom. But those kings that followed Seleucus, the historians tell us that they would take this name “Antiochus” as a cultural and a political move to show that they were connected to this kingdom. But the word “Antiochus” is not the name of Seleucus, the first king. It's the name of his father.

So, let me explain Antiochus, and it requires me dropping down. Just wait a second if you watch it, scrolling up and down, it may not be fun. But let me tell you what we understand about Antiochus. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire that's constituting the Syrian horn of the goat, thinking about Daniel 8 there, until the country was conquered by the Romans, 26 kings ruled in succession over that territory. The eighth of these in order was Antiochus Epiphanes.

Now what Uriah Smith is addressing here, if you go into page 172 and you read the full context of this, he's showing why Antiochus Epiphanes is not the power that establishes the vision. And the “remarkable horn” of Daniel 8 can't be the Syrian horn, it has to be Rome. And he's identifying that from the first Seleucid king, Seleucus Nicator, until the last Seleucid king, there are 26, and the modern historians say there are 30. It doesn't matter to me if there was 26 or 30. Some of that history is very clouded through the years. But I do point that out, that Smith says 26 kings, modern historians say 30. And Antiochus Epiphanes is the one the Protestants were claiming establishes the vision. And Uriah Smith is making that case there.

Now, let me go on just a little bit forward. What I'm trying to explain here is 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”, Greek pronunciation, in Greek comes from the Greek element “anti”, meaning “against or opposite”, and “ocio”, meaning “to hold fast” or “to maintain”. The name was famously born by a number of kings in the Seleucid dynasty, Antiochus III “The Great”, and Antiochus IV Epiphanes.

So why was it that there were so many kings in the Seleucid kingdom that chose a name for themselves? And is there any other historical power that when they take control of the kingdom, they choose a name for themselves? Well, yeah, the Antichrist of the Catholic Church, when they become Pope, they choose a name. And so did these rulers of the Seleucid kingdom. And I'm suggesting that the name “Antiochus”, which they chose to show their connection with, not Seleucus Nicator, but his father, is wrapped up in the same “anti” as Antichrist.

Continuing on, “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. And the name “Antiochus” means “against”, and also “how to hold fast” or “maintain.”

And in the context of Daniel 11 and the history of the Seleucid Empire, the Antiochus’ represent those that were against and held fast against their enemy, and their enemy in that history was the King of the South. But I'm suggesting that when Alexander the Great's kingdom dissolved, the reason that the following Seleucid kings wanted to take upon themselves the name of Antiochus was to show a connection with the Greek Empire of Alexander the Great. And they chose Seleucus's father, “Antiochus” as the name of who they were. And in so doing, the kingdom of Seleucus becomes a symbol of Rome.

The Seleucid kingdom becomes a symbol of Rome because when Alexander the Great's kingdom divided into four parts, Seleucus was given the area called Babylon. He was the satrap of Babylon, and a satrap in our terminology is a governor. He was made governor of Babylon. His father had been in the realm of Alexander the Great. And when it divided into four areas, Seleucus became the representative of Babylon. And in so doing, he's representing modern Babylon at the end of the world. And modern Babylon in Revelation 17 is this whore that commits fornication with the kings of the earth, and Sister White directly tells us that this is the Roman church.

So when Seleucus takes one-fourth of Alexander the Great's kingdom, and his capital that is given to him, that he's going to govern from, is Babylon. You're seeing specific prophetic references to his kingdom typifying the kingdom of papal Rome. Another specific reference is that Seleucus, when he finally prevails in becoming the King of the North, is when he takes control of not only Babylon in the north, but he takes control of the east and the west.

Seleucus has to overcome three geographical areas before he becomes the King of the North, just as pagan Rome had to overcome the south, the east, and the glorious land before it became the king of the north, just as papal Rome had to overcome the Heruli, the Ostrogoths, and the Vandals before it became the king of the north in 538, just as modern Rome has to overcome the king of the south in verse 40 of Daniel 11, the glorious land in verse 41 in the United States, and Egypt, the United Nations, in verse 42.

Seleucus is typifying Rome at the end of the world. His kingdom is established when he overcomes that third obstacle, and the name that is taken by the following kings repeatedly in his kingdom is “Antiochus”, which is a symbol of the Antichrist of Bible prophecy, which every pope in papal history was and still is.

Now, in 1 John 2:18 and 19, it says, “Little children, it is the last time, and as you have heard, the 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.”

Okay, Antichrist in this passage means Antichrist, and it's an opponent of the Messiah. Antiochus was an opponent of the King of the South. “Antiochus” is the name that's given to the kings of the Seleucid Empire that was established by Seleucus Nicator, and his capital was Babylon. Much of the history that's taken place in fulfillment of Daniel 11 will be repeated, and there's no accidents in God's Word, and his kingdom is an illustration of the papal kingdom.

So, when we understand that the Antichrist symbolically represents the Antichrist of the papal kingdom, we can notice here a quote where Sister White does something that you're probably familiar with, because I'm sure you've all read this before. “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 churches, 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 had an experimental knowledge of Christ will be swept into this deception. The form of godliness without the power is just what they desire.

“The Romans feel the 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.”

Now, here's what I'm wanting you to see. There is a striking similarity between the church of Rome and the Jewish church at the time of Christ's first advent. It just described the characteristics of the Roman church, and now she's saying that those characteristics existed in the Jewish church in the time of the first advent. “While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews profess to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's suffering, while in their hearts they deny him who 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 interpretation, and rigorous exactions. The Savior's words concerning the bigoted Jews applies with still greater force to the Romanist leaders. They bind heavy burdens on the grievous to be born, and grievous to be born, 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.”

Now, what I'm going to need you to see is that the Jewish church parallels the Romanist church, and it's the Jewish church, especially in the time that Christ walked among men. And here's what Jesus said to the Jewish church, and therefore it would be a parallel to the Roman church. Jesus said, “You do the deeds of your father”. And what I'm saying is the deeds of the father in the terms of Daniel 11, verses 1 through 15, is that the Seleucus’ empire’s father was Antiochus of the kingdom of Alexander the Great. And so, they took his name and wanted to be connected with that. He was the father, but Seleucus was the one that established the Seleucid empire.

And Jesus said to the Jews, which typify the Roman church, which has been typified by the Seleucid kingdom, “You 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, you would love me. For I proceeded forth and came from God, neither came I of myself, but he sent me. Why do you not understand my speech? Even because you cannot hear my word. You are of your father, the devil, and the lust 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 all. And because I tell you the truth, you believe me not.”

What I'm saying is that the Jews professed to be the sons of the Heavenly Father, and in reality, they were the sons of Satan. And the Roman church has been paralleled, that same relationship, that when you pray to the Roman church, you're praying to Satan. That's just what Bible prophecy says. Revelation 13: 2, “And the beast which I saw was likened to a leopard.“ This is why I knew I had to jump around a little bit, forgive me. I want to go to Revelation 13:1 through 4, not just verse 2.

“And I stood upon the sand of the sea and saw a beast rise up out of the sea….” (And this is why it's clear that this beast that comes out of the sea is the Roman church.) “...Having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast (the Roman church), which I saw was likened to 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 his 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 worshiped the dragon, which gave power unto the beast. And they worshiped the beast, saying, who is like unto the beast? Who is able to make war with him?” Revelation 13:1 through 4.

When Catholicism worships the Pope, they're actually worshiping Satan. Because Satan is their father, even if they profess that the Heavenly Father is their father. Just as the Jews, which typify the Roman church, profess to be worshiping the Heavenly Father, but Jesus said, You're worshiping your father, Satan.

And the reason I'm going into this little tangent here is because the Seleucid Empire was established by Seleucid Nicator. He never took the name Antiochus. But the kings, 26 to 30 kings that followed him, many of them would take the name of Antiochus. And the historians tell us that they did so because they were reaching back before Seleucus to his father. And his father was Antiochus. And Antiochus, “anti-ocus”, is symbolizing anti-Christ. And Sister White applies Antichrist to both Satan and the popes.

So I'm wanting you to see that in Daniel chapter 11, the history of verses 5 through 15, where we're seeing this, the beginning of the struggle between the King of the South and the King of the North, that the Seleucid Empire is representing the story of the papal power in very precise detail. "...the church was led to seek the favor and support of the great men of the earth, and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan, the Bishop of Rome."

If you are worshiping the Bishop of Rome, you are worshiping the dragon. That's what Revelation 13, verse 4 says. And if you are a king in the Seleucid Empire, when you take the name Antiochus upon yourself, you're worshiping the father of the founder of the Seleucid Empire, Seleucus Nicator.

Let me make sure that, okay, that's enough on Antiochus, perhaps, to go back into the beginning of this presentation. And we're going to take a break here, and when we come back, we'll finally begin at the beginning. I've taken all this time to do an introduction to the beginning, but we've also covered much of the notes that are in this presentation.

Shall we close with a word of prayer and then come back at 1230?

Heavenly Father, we thank You for the time that You've allowed us to come together on this Sabbath and consider these things. We need to understand the beginning of the last vision of Daniel that so perfectly illustrates the end of the last vision of Daniel. For we're living in the very history of this hidden history where the sealing of the 144,000 takes place, when You are sifting and purifying Your people with fire. And we want to go through this sifting period in a way that glorifies You, and that we can obtain eternal life. We can grab that cord and swing over the abyss to the earth made new. Let the study we're doing today help edify us and prepare us for that time period that's taking place right now. We thank You for these things in Jesus' name. Amen.