

The Battle of Ipsus is the story of the 2016 election. It's amazing to look at a battle fought over 2,000 years ago, that when it's broken down it can explain to us the 2016 election. The complicated and controversial American election cycle all explained by a battle that happened over 2,000 years ago. God is amazing. There are two sides - two are fighting three allies to control or dominate them.

Antigonus = equal to the ancestor
anti means like or comparison to;
gonus means ancestor



In this story of Greece, this ancestor is Alexander the Great.

In Antigonus, we see the falling apart of Greece, but we have Antigonus and Alexander showing the beginning and the end of his Empire.

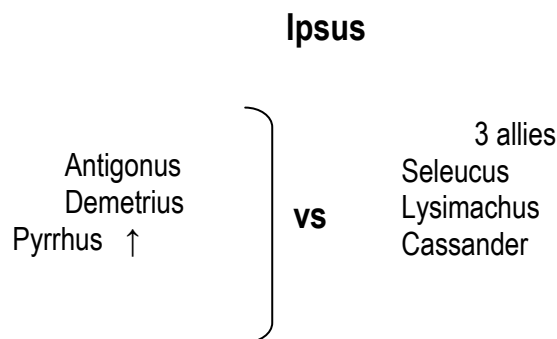
Antigonus = Alexander – in a sense the same person, doing the same work. That's one of the reasons that Daniel can go from one to four. Alexander's work is continued by Antigonus. It's when Antigonus is killed that that work ends, of constructing and uniting one Empire. We don't want to miss the point - what was Antigonus doing to Alexander's Empire? Reorganizing and reconstructing. Alexander's work was to try and unite this huge Empire. Antigonus is doing the same thing, uniting this Empire. Even historians recognize they were doing the same work. Once Antigonus is killed, they mark that as the end of the empire. Who does Antigonus represent? Hillary Clinton. Who was making America great again? Hillary Clinton.

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(Alexander the Great)

Hillary Clinton

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| Alexander G Washington | Antigonus Clinton |

We have this story of an Empire and we can mark it as an alpha and omega. Whatever made America great in the first place, whatever was happening in that early history, is the work that Obama and Hillary Clinton we're doing in uniting that Empire. We have an alpha and an omega. We can say one is Alexander and one is Antigonus, If we are to stick with people, one is George Washington, one is Hillary Clinton; that work goes on for 200 plus years. Antigonus, for over 80 years, is undefeated. He faces his last battle, and they're fighting three allies. We have Seleucus, Cassander, Lysimachus. Both of these men with separate armies are taking on three allies. Demetrius has an ally or general working for him, Pyrrhus. Demetrius is supported in his work by the King of the South, in an alliance with the King of the South.



When we come to the 2016 election, what are these two people trying to win or defeat? or take over, or control? Hillary Clinton isn't trying to control Donald Trump's life. She wants the three allies. She doesn't want to take Trump down or control his life. They are not fighting over each other's property; she doesn't want to take Trump Tower from him. In this battle they both want the same thing. The two, Clinton and Trump from that angle are in unison - they both want the three branches of government, beginning with the executive branch, the presidency.

When we get to 2016, Trump has all these business interests. Is that what Hillary is trying to take? She's not trying to take over his life. And he's not trying to take from her, her belongings and land. What do they both want? Antigonus is not wanting what Demetrius has. Demetrius has land that does not belong to his father, he has his own navy, and his own cities. Antigonus doesn't want to take Demetrius's cities away from him. Demetrius isn't trying to take Antigonus's land - in that sense, they're not fighting each other. They both want the three allies, Seleucus, Cassander, Lysimachus to control. It's not their own belongings; it's something they're both striving for.

In 2016, they want to control all three branches of the US government. World War II explains that in more detail because in World War II there are three allies, Poland, France, and Britain. When Hitler begins World War II what does he take? Poland, one of the allies. At the beginning of the war on the western front, there are three allies, he takes only one ally, just Poland. At the beginning of World War II, you can see just one is taken. War was different 2000 years ago. What might be a battle back in history, in our history, can turn into trench warfare. You don't see one battle; you see an invasion that lasts for years.

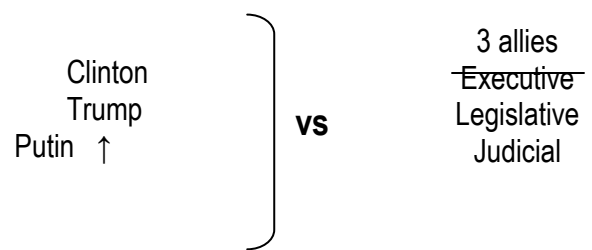
Without proving it, Seleucus equals the executive branch. Whether we can tie the legislative and judicial branch to Cassander and Lysimachus, we're not sure how you would choose which represents which. Maybe it can be done.

When it comes to 2016, what is Trump running on? What is his attack against Hillary Clinton? What is his problem with Hillary Clinton? His number one attack is saying she's like Obama, or **the establishment**, or the swamp. He turns the establishment into a bad thing. If we can erase all that brainwashing from our mind, is she the establishment?

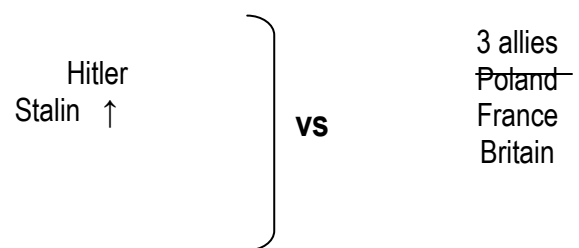
The establishment they're talking about is that continuing ruling class. What Trump is saying, is we need to overthrow the establishment, "them". He calls that ruling class the swamp. There's an element of Truth to that. But he brainwashed people into thinking the establishment was something negative, because Hillary equals

Antigonus. She stands for what George Washington stood for and what the people who wrote the Constitution stood for.

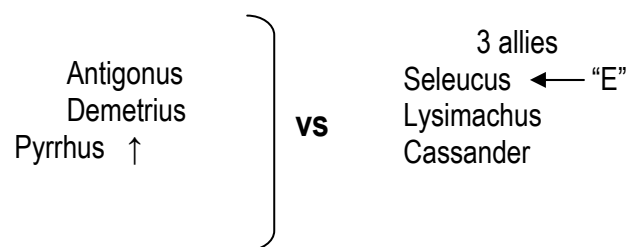
2016



Hitler begins WW2



Ipsus

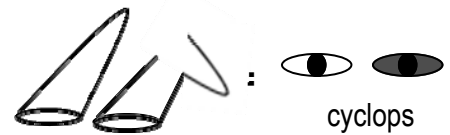
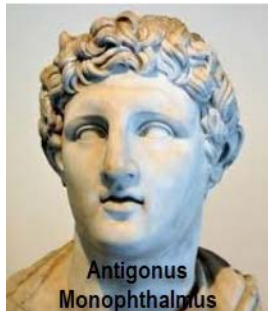


I saw that many would fall this side of the kingdom. God is testing and proving His people, and many will not endure the test of character, the measurement of God. Many will have close work to overcome their peculiar traits of character and be without spot or wrinkle or any such thing, unrebukable before God and man. Many professed Sabbathkeepers will be no special benefit to the cause of God or the church without a thorough reformation on their part. Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's word or in union with the body of Sabbath-keeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven. Therefore as long as they thus remain they cannot possess the spirit of freedom and holiness. {1T 533.3}

Their principles and positions in political matters are a great hindrance to their spiritual advancement. These are a constant snare to them and a reproach to our faith, and those who retain these principles will eventually be brought just where the enemy would be glad to have them, where they will be finally separated from Sabbathkeeping Christians. These brethren cannot receive the approval of God while they lack sympathy for the oppressed colored race and are at variance with the pure, republican principles of our Government. God has no more sympathy with rebellion upon earth than with the rebellion in heaven, when the great rebel questioned the foundation of God's government and was thrust out with all who sympathized with him in his rebellion. {1T 534.1}

Tess, Brazil

Going into this battle Antigonus had one eye. We considered also this symbology, and saying that the two horns are here represented by two eyes. Prior to this battle what happened? In a battle long ago, he loses an eye, so he's blinded in one eye. What does that tell us? He starts off with two, loses one. The horn breaks, which horn is that? Protestantism. So, he goes into this battle with one eye. If the Protestant horn is broken what does his other eye represent? Republicanism. The Republican horn. So, when Hillary Clinton is defeated, we can identify that the Republican horn is broken. We know once that is broken it cannot be taped back up together again. Another reason to say we are in the history of the last president.



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Hillary Clinton



Alexander
G Washington



Antigonus
Clinton



Demetrius, what does he represent? His name means the goddess **Demeter**. They would teach when it came time for winter Demeter would go to visit the god Hades in hell. In the six months when she was with him in the winter, it was cold, then she would come back in time for Harvest. **She's known as the goddess of corn and harvest.**

A couple of things we want to note, first of all in 2016 the Republican horn was broken, Antigonus was killed, representing that history of Empire builders. Demetrius becomes king, although he becomes king as a weak king because these three allies are still not his friends. So he is weak.

We need to come to a couple of conclusions, first, whatever America was created to be, if we consider it as an alpha and omega, we're going to mark Antigonus or Clinton or Obama, and what conclusion can we come to? What was Antigonus doing? Restoring, healing, building the empire. The same work as George Washington, Roosevelt, and Abraham Lincoln. This isn't a story where it becomes weak in that history that somehow Obama brought in more taxes and because we're getting taxed now to support the needy, he's a communist and a socialist and he's destroying the horn of Republicanism.

The other conclusion we need to see, without going into the proofs, that when we come to Raphia and Panium there's going to be no huge change. **This makes it that much more important that we have the right perspective now.** It's the same thing for Sunday law.

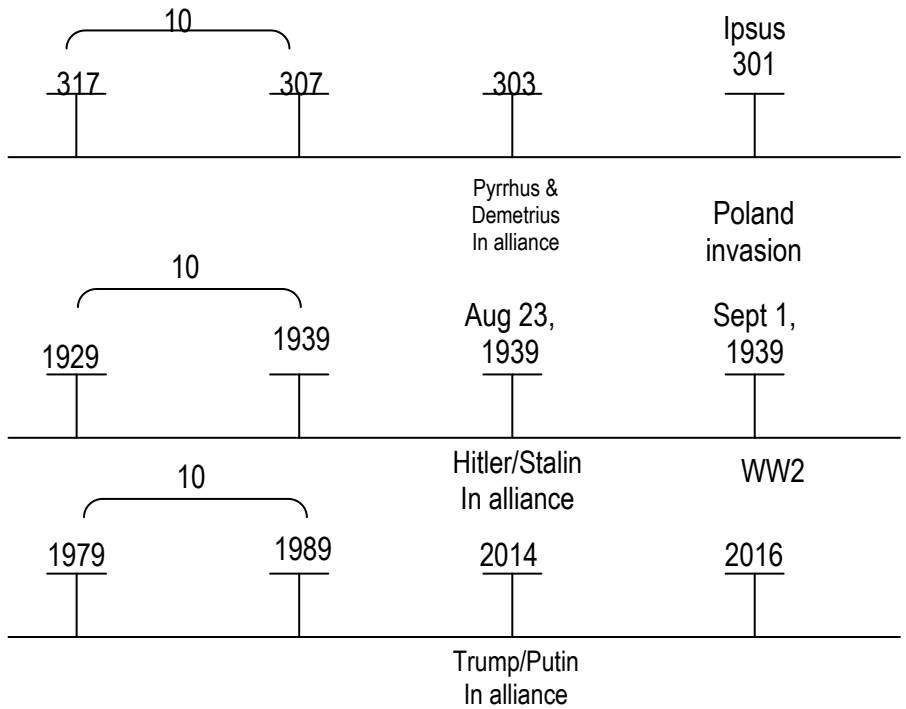
We're wanting to bring into our study Hillary Clinton's morality. We want to feel better about making this mistake, by questioning her morality or behavior, or strange beliefs. That's dangerous – we can bring any US president for all the arguments we make against Clinton in this movement, we don't see anyone question George Bush Jr for going into a war for no reason where they killed hundreds of thousands of people. That is morally questionable. We treat her in a different way and not sure why that is. Perhaps it's where she came from, but we attack her in ways we do not attack other presidents. **The problem with doing that now is that we cannot go into prophecy and justify that.** Maybe we still carry political views that keep us from seeing what our prophetic lines teach us. The kings in the statue weren't that moral either. We use that as a band-aid to cover our mistake. Our mistake is greater than not recognizing who would win in 2016, based on the idea that he's richer therefore he should be president. This wasn't a choice between two bad options, where we get to choose the richer one. **This makes us question how much we understand Republicanism.** And what apostate Protestantism is trying to do.

Tess, Brazil

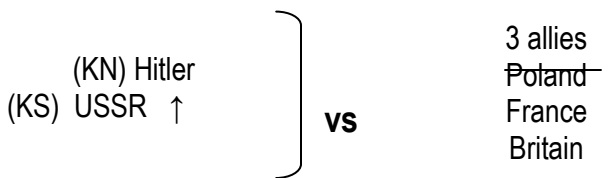
Now we have people in this movement saying that they agree with these studies, but it is good that Trump won because Hillary Clinton was worse. And she would have brought around the Sunday law faster. The problem with that is it is rebellion to prophecy because the person in alliance with the King of the South is the only one on this board that represents Harvest at the end of this Empire. Then people want to spend the last months of probation that we have left going through Hillary Clinton's emails to prove that she was a bad person, to justify our mistakes. And five years after our Sunday law in 2014, we were almost to Daniel 12:1, and we realized that we had gone through the history of Sunday law and the loud cry with these mistakes. I think we should be going back and asking ourselves why we made them and not justifying them. The evidence for this conclusion only gets stronger and stronger. Not everything has been presented yet, not every evidence. It only adds weight and makes our mistake more serious.

Demetrius =
goddess of corn or harvest
=
Donald Trump

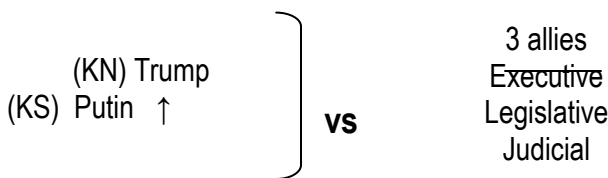
We took a different perspective, this is the history of Pyrrhus, Ipsus 301bc. Then we went into the history of World War II and we saw the invasion of Poland and that gave us a little bit of additional information. A repeat and enlarge of the battle of the same story. In World War II we don't see Antigonus and Demetrius. Why? Who is taking on the three allies in World War II? A king and a kingdom, Hitler. Where is Antigonus and Demetrius in that story? Hitler is supported by the Soviet Union; Demetrius is supported by Pyrrhus. Where is Antigonus? He's not there. This isn't a story of Antigonus and Demetrius because Hitler has already come into power. We would need other layers to understand that history. But what is the repeat and enlarge? What can we learn from World War II that we can't learn from Pyrrhus?



WW2



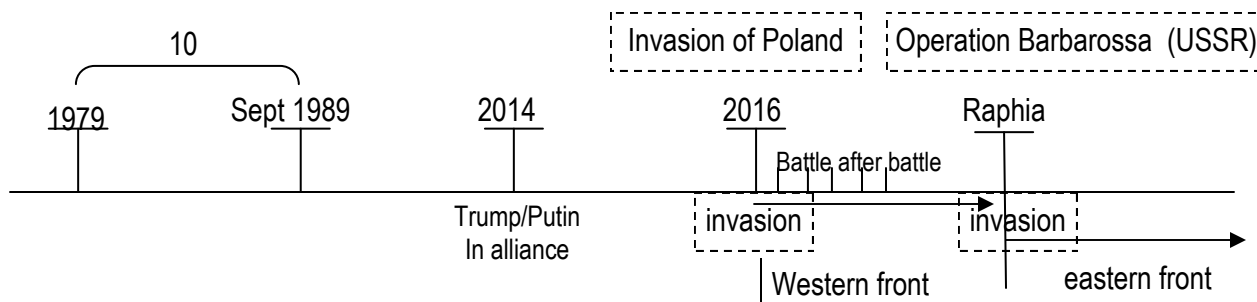
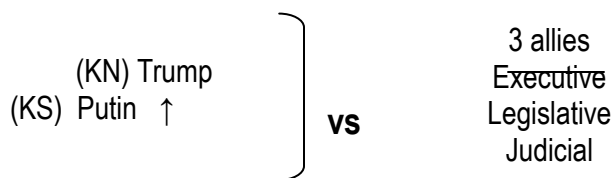
2016



What do we learn from the beginning of World War II? Hitler is taking on three allies, September 1939. In this story you have Demetrius and Antigonus fighting three allies, but this gives us more understanding of that battle. Who does Hitler attack in 1939? Poland. Does he take it? He does, and quickly. But in the story of Antigonus and Demetrius we don't see that. So we can see a repeat and enlarge. Now Hitler, the king of the north, supported by the King of the South, takes on these three allies, and he takes out Poland. If this is the 2016 election, Donald Trump is taking on the three branches of the US government. What does he take quickly? He wins the presidency, the executive branch. So, he takes on these three branches, but what he is attacking or trying to capture is the executive branch. And he takes it fairly quickly.

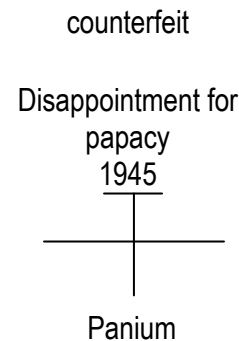
What does Hitler do in World War II? He's taking Poland quickly, and now it's a long, drawn-out war with France and Britain. We can say clearly, based on prophecy, when we look at America and see it is in trouble, that war on the western front is this internal fight, as Trump tries to control the whole of the government, courts, everything. The history of WW2 gives us more detail.

2016 Western Front



We also considered that this is the western front. The western front begins in 2016. When does the eastern front begin? What is the eastern front? Raphia. Once Raphia comes around, now there's war on the eastern front. What is the eastern front going to look like? Information war. Just based on this structure how would we prove that? Raphia begins war on the eastern front. What did the eastern front look like? This would be Trump vs. Putin, the King of the North vs King of the South. But when does World War II begin? With the invasion of Poland. Where is that on our line? 2016 begins World War III. What does the eastern front look like? It looks like the western front. So how Trump is fighting now, we can understand how he's going to fight then. There were some changes in scenery, but the method of warfare was essentially the same. 2016 is an invasion, Raphia is an invasion, the invasion of Poland, and Operation Barbarossa is the invasion of the Soviet Union. It's interesting when you come to this history, we don't see battles. A battle 2000 years ago, even brought to this history, moves from being a battle to not quite so obvious. Now it's an invasion that begins and goes all the way through. In this history there's battle after battle after battle. It's not like long ago when there would be one battle and then you withdraw. Long ago you would have a battle, like Ipsus or Raphia, you would meet on the field and fight, there's a victor or a loser, essentially in one or two days, and then you would withdraw and the fight is over. But Invasion doesn't look that way. Now it's just the beginning of a war, and there's many battles in that history. It starts to change our idea of what this conflict looks like. Also how much we expect to see at Raphia.

2016 to Raphia is a history of failure. If we went to the history of the counterfeit, where we compare the true and the counterfeit, we can see 1945 lines up with Panium, but this is a disappointment to the papacy. Is at Panium a disappointment for the papacy? No. When we have a history of failure such as World War II, (*we haven't gone far enough in our studies to prove that*) but when it comes to a battle between the King of the North and the King of the South, you switch who attacks and who wins. So, at Operation Barbarossa, when we see Russia attacked, you would see instead of the King of the South being attacked, you would see at (Raphia) the King of the North being attacked in our history. In 1945 the King of the North loses, at the Battle of Panium the King of the North wins. So, who is under attack at Raphia? The King of the North.



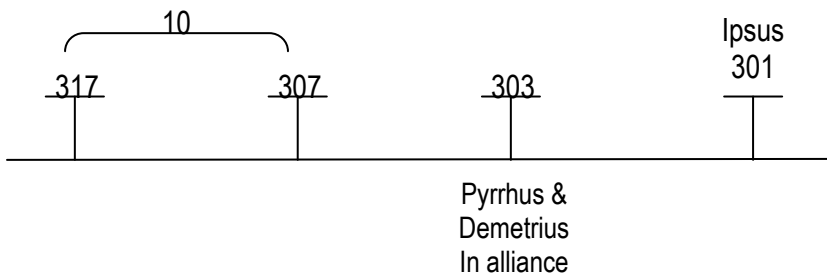
It's difficult and it shows how parables can be limited, when we try to imagine what an ancient battle looks like in history. In World War II, we can see it's an invasion. It's not the major events of one day, we might see very little happen, but all through that history you're going to see battles, essentially. Who won at that invasion? Hitler covered a fair amount of territory but it would have taken a long time to actually understand how that tide of battle is even going, (*or what direction, who is coming out the victor*). It's not easy to see or clear-cut.

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|---------|----|-----------|
| KS | vs | KN |
| Pyrrhus | | Demetrius |
| Stalin | | Hitler |
| Ptolemy | | Seleucus |

KN vs KS

We're looking at this history a few different ways, from different perspectives. We've already started overlaying two different histories. In our time we're taking the battle of the King of the North vs the King of the South, and over this history, placing the history of Pyrrhus who's fighting Demetrius. The King of the South and the King of the North. And then we're going to overlay Stalin versus Hitler. What we need to consider, to overlay in this history, is Ptolemy and Seleucus, because we know they also play a part in this history. This is where we actually get the terms Raphia and Panium in the first place, by understanding Ptolemy and Seleucus in Daniel chapter 11. Raphia is aligning with Operation Barbarossa, the 23rd of August. There's an invasion and they're on the same side all the way up to Operation Barbarossa. That's where war begins on the eastern front. We need to consider that the western front is largely internal. The eastern front is where we get the King of the North and the King of the South.

World War II is trying to teach us something different. When we started considering that history, we talked about 1933, and Hitler's rise to power. But it's a separate and distinct history. If we consider our lines in 303 BC, neither of these men are Kings. Pyrrhus isn't in control of his kingdom in 303, neither is Demetrius. In this history of World War II (Aug 23, 1939), they're both Kings. When we come down to 2014, one's a king and one isn't. In 303 there's an alliance, it's open, everyone knows about it. In WW2 (Aug 23, 1939) history it's half open and



half secret. In our history it's all secret. We can go through and mark differences, and one of the differences is that Hitler is already in power here. You're not going to observe the change in the German government. We would need other lines to show that. This is just showing Hitler as the King of the North already, which we are observing Trump is already being seen as the King of the North. That becomes an important thought, when we understand that 2014 is Sunday law. Where does the Sunday law come from? The King of the North. We shouldn't be looking in 2014 for a Sunday law from Obama. We can see it from Trump. *But that's a different study.* We can't see a Sunday law from Obama. Apostate Protestantism is not speaking through Obama. They're doing everything they can to have him removed. We're not going to see a church-state relationship, it's the opposite, they're trying to kill him symbolically. Obama doesn't speak for apostate Protestantism and Trump does. So Obama is not going into a church-state relationship. So how do we see a Sunday law in 2014? By comparing and contrasting. It's easy to see where the Sunday law has to come from. It's hard to see from Obama - we would have to see it come from the right wing - from Reagan a Republican, George Bush at 911 a Republican. On the witness of two or three, a Republican. We know it comes from the right ring so why do we mark it in 2014? The right wing is very active in 2014, they're working hard but in secret. Not the president, internal and external, compare and contrast, but that's a different study.

How long is Raphia? We're not meant to know that yet. We know enough to know this is Nov 9, our COP. If this is our COP, we know we've got a history of making mistakes. If we sort out what has gone wrong in our past history, then we get into the dispensation when we're supposed to know how long Raphia is. God will tell us how long this history is. We didn't know in 2014 when Raphia was. We didn't know how long Ipsus would go for. We have to wait until we're in that history. If we're worried about our COP, we shouldn't be worried about when our 2nd advent is. Especially since we know we've made serious mistakes about our Sunday Law. That's why we are laboring our history from 2016-2019. By understanding the two fronts, we can see that there is battle after battle after battle. Not just one point in time.

We'll move to begin looking at Ptolemy and Seleucus. That history we find in Daniel 11, where we get the battles of Raphia and Panium. We just want to make one point, working backwards, reading verses 13 -15

Daniel 11:13 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 with much riches.

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.

11:15 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.

What is happening in these verses?

The KS is defeated, the KN comes against the KS and the KS is defeated.

What battle are these verses discussing? When do we see the KS defeated?

Panium—the literal battle of Panium - it's why we write Panium on our reform line. We can see this battle in the verses. This is Seleucus and Ptolemy. Not so literally, because this is their descendants. It's 200 bc, and it's Panium



Verse 13—the KN is returning and is bringing a bigger army than he had before. What do we know then has happened before? They have fought before—this is a bigger army than what he fought with previously. We find that battle in verses 11 and 12.

Just to speak about Panium, we need to make a couple of points as we go through this. Not details we need to memorize but to look at who we're studying.

In 200 bc

KN is Antiochus III

KS is Ptolemy V Epiphanes - about 10 years old and is not fighting in this battle. It's a general of the KS: Scopas of Aetolia

Those are the two leaders fighting. On the part of the KN, it's the King, but on the part of the KS it's his general that fights. The Ptolemaic kingdom never fully recovered from Panium.

Moving forward, we'll look at Raphia, and Seleucus and Ptolemy

Antiochus III the Great /æ'n'taiəkəs/ (Greek: Αντίοχος Μέγας; c. 241 – 3 July 187 BC, ruled April/June 222 – 3 July 187 BC)^[1] was a Hellenistic Greek king and the 6th ruler of the Seleucid Empire.^{[2][3][4]} He ruled over the region of Syria and large parts of the rest of western Asia towards the end of the 3rd century BC. Rising to the throne at the age of eighteen in 222 BC, his early campaigns against the Ptolemaic Kingdom were unsuccessful, but in the following years Antiochus gained several military victories and substantially expanded the empire's territory. His traditional designation, *the Great*, reflects an epithet he assumed. He also assumed the title *Basileus Megas* (Greek for "Great King"), the traditional title of the Persian kings. A militarily active ruler, Antiochus restored much of the territory of the Seleucid Empire, before suffering a serious setback, towards the end of his reign, in his war against Rome.

Ptolemy V Epiphanes (Greek: Πτολεμαῖος Ἐπιφανής, *Ptolemaïos Epiphanēs* "Ptolemy the Illustrious"; 210–181 BC^[2]), son of the siblings Ptolemy IV Philopator and Arsinoe III of Egypt, was the fifth ruler of the Ptolemaic dynasty from 204 to 181 BC. He inherited the throne at the age of five, and under a series of regents, the kingdom was paralyzed.

See also: Fifth Syrian War

"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." {1897 UrS, DAR 255.1}

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. {1897 UrS, DAR 255.2}

"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." {1897 UrS, DAR 255.3}

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.** {1897 UrS, DAR 255.4}

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.** {1897 UrS, DAR 256.1}

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:- {1897 UrS, DAR 256.2}

"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, than 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

From Seleucia on the Tigris he led a short expedition down the Persian Gulf against the Gerrhaeans of the Arabian coast (205 BC/204 BC). Antiochus seemed to have restored the Seleucid empire in the east, which earned him the title of "the Great" (Antiochos Megas). In 205/204 BC the infant Ptolemy V Epiphanes succeeded to the Egyptian throne, and Antiochus is said (notably by Polybius) to have concluded a secret pact with Philip V of Macedon for the partition of the Ptolemaic possessions.^[13] Under the terms of this pact, Macedon was to receive the Ptolemaic possessions around the Aegean Sea and Cyrene, while Antiochus would annex Cyprus and Egypt.

Once more Antiochus attacked the Ptolemaic province of Coele Syria and Phoenicia, and by 199 BC he seems to have had possession of it before the Aetolian leader Scopas recovered it for Ptolemy. But that recovery proved brief, for in 198 BC Antiochus defeated Scopas at the Battle of Panium, near the sources of the Jordan, a battle which marks the end of Ptolemaic rule in Judea.

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. {1897 UrS, DAR 256.3}

"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.** {1897 UrS, DAR 257.1}

"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. {1897 UrS, DAR 257.2}

"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." {1897 UrS, DAR 257.3}

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. {1897 UrS, DAR 257.4}

To this end he despatched 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. {1897 UrS, DAR 258.1}

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.** {1897 UrS, DAR 258.2}

Tess, Brazil

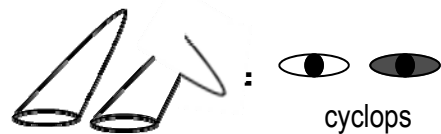
We're looking at the Battle of Ipsus from the perspective of Pyrrhus as the King of the South. When we considered Ipsus, we found it was a battle between the last great General who was uniting Alexander's Empire. That General was Antigonus. His name means like the ancestor.

The ancestor is Alexander the Great so Antigonus = Alexander the Great. We have learned that he had one eye, having lost one in a previous battle. What application did we make? We made the application of the two eyes to represent the two horns of the US. When Antigonus comes to the battle Ipsus, he only has one eye. It's a fully functioning eye, there's nothing wrong with it. But he is blind in one eye.

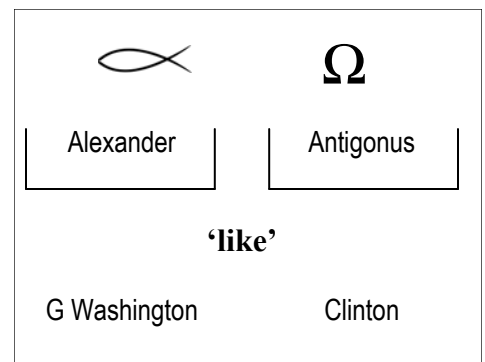
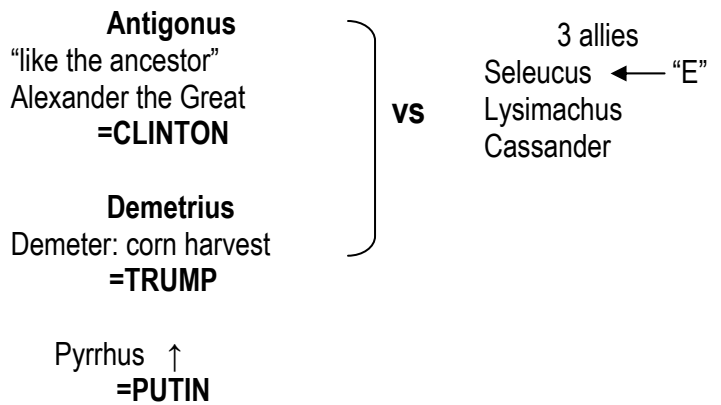
When we consider the horns in 2016, the US has 1 horn. What happened to the other one? The Protestant horn was broken when they closed their door in April, 1844. So, they've already lost their Protestant horn, and in 2016 they still have their Republican horn. What happens in 2016? Hillary Clinton lost the election. Who represents Hillary Clinton? Antigonus. Antigonus was killed, *the other eye was lost*, and we understood that to represent Clinton. But there's one other person in that battle, fighting the same oppositional enemy, and that was Demetrius. What did we learn Demetrius means? The goddess 'Demeter' what we take from that is the corn harvest, so it's related to harvest. Demetrius is an interesting personality and his greatest weakness was that he did not have the respect of his people because of his behavior. He will be studied more later, in the line of Pyrrhus. Demetrius represents who? Donald Trump. We have these two parties, Antigonus and Demetrius, and they're not fighting for each other's territory; they're fighting for the territory of the three allies. Those allies are Seleucus, Lysimachus, and Cassander.

When we come to 2016, Clinton and Trump aren't fighting for each other's belongings. What they're fighting for is the government, distinct and separate. We understand that in this battle Antigonus is killed. He's been undefeated for over 80 years. The last of the uniters of Alexander's Empire. Demetrius becomes king and a general of his, Pyrrhus, is undefeated. Pyrrhus is in Alliance with Demetrius from another kingdom who's working for him. Who does Pyrrhus represent? The King of the South, Vladimir Putin.

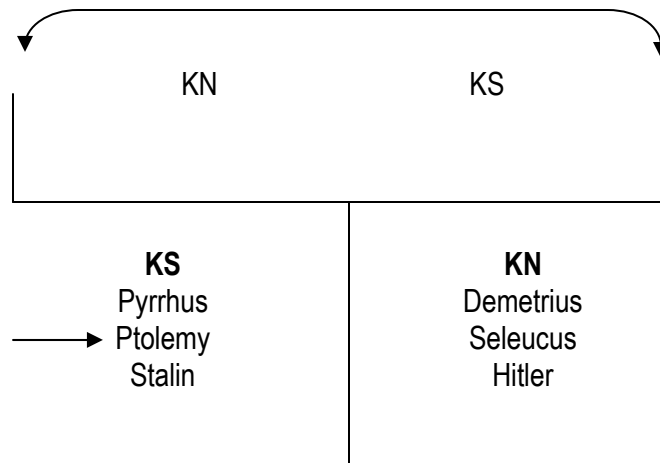
We understand that Antigonus is killed by elephants. Seleucus returns from a battle from the east, he's gone all the way to India, and he's returning with around 400 to 500 war elephants. It's those war elephants that sever Antigonus from his army. We need to note that Antigonus is separated from his people. The elephants themselves don't kill him. They drive a wedge between him and his army. And he's killed in a hail of spears (arrows). Antigonus means like the ancestor, and when we see 'like' we can do a comparison. What we can do then is an alpha and omega, we have the beginning and the end. So we have Alexander and Antigonus, an alpha and an omega. Antigonus was an empire builder, Alexander was an Empire Builder. And they were both building the Grecian Empire. They are like or compared to, or the same person, so we can go from Washington to Clinton, they're doing the same work.



2016 Ipsus



We've considered the history of Ipsus, and we need to step back from the history of Pyrrhus because when we consider this war between the King of the North and the King of the South, how did we first come across this history? How did we first come to understand this continuing War? In 2015, we believed that this King of the South was finished in 1989. What light change that? The King of the South is going to resurrect. What story did we learn that from? We've been looking at Pyrrhus and Demetrius. Pyrrhus being the King of the South, and Demetrius the King of the North. We understood this in 2018. But in 2016 we saw a king of the south and a king of the north. Raffia and Panium. And who then is the King of the South and the King of the North? Ptolemy and Seleucus. These are the stories we have to construct this history. We're going to add another line, Stalin and Hitler. Our original story when we came to understanding the King of the South, and it's return or resurrection, was through this story of Ptolemy and Seleucus. Where did we come to understand that? In 2016 the early verses of Daniel 11 begin to open up in application. We particularly mark Daniel 11:4 - 15, that really cover that history. It's those verses that give us the literal Battle of Raphia and Panium. When we come to 2019 and say it's the battle of Raphia, we're saying that because we saw that in the early verses of Daniel 11.



Before we go further into Pyrrhus, we're going to go through Daniel 11 so we can understand those passages and the history of Seleucus and Ptolemy.

Beginning from the end and work our way backwards.

Daniel 11:13 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 with much riches.

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.

11:15 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.

What are these verses describing? Panium. This is the literal Battle of Panium in 200 BC. The King of the North is coming again against the King of the South.



13-15
Panium
200bc



Antiochus III (S)
Scopus of Aetolia (P)

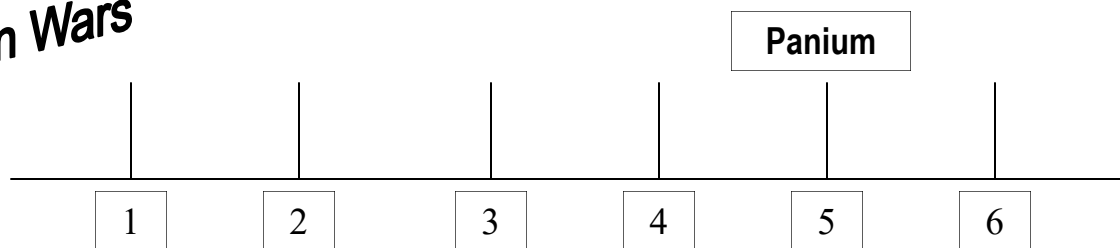
If it says the King of the North sets forth a multitude greater than the former, what do we know? What can we understand from that? He's bringing a bigger army or a greater Army, then there must be a time when he brought a smaller army. We conclude from that, that they fought before. This isn't the first time that they fought. In the battle of Panium it was Antiochus III who was king of the Seleucid Empire. And for the Ptolemaic empire it was General Scopus of Aetolia. Why was a general fighting for the King of the South? Ptolemy was very young, too young to be leading an army. So, it is Scopus of Aetolia that fights for Ptolemy. Antiochus III of the Seleucid Empire achieved a complete victory. He annihilated the Ptolemaic Army. What did he win victory over? What were they fighting over?



Seleucus doesn't take Egypt here. He didn't conquer Egypt—he didn't want Egypt. That wasn't the quarrel between them. They're not just fighting for the sake of fighting; something has happened long ago that has turned these two men against each other.

There's something that they both want and it's not each other's Empire. They're fighting over the area known as Coele Syria. They both want this strategic area. When they fight the battle of Panium, it's over this area. This is what Antiochus wins at Panium. They've been fighting over that area for a long time. In all, there have been six Syrian Wars. All the history we're talking of relates to these six Syrian Wars. Panium is the 5th, it finishes the 5th Syrian War. In that actual history if you were a historian, you wouldn't mark the end at Panium. But Daniel does in Chapter 11. He says the 6th war is noise, and that the king of the south is not that strong again. In the 6th Syrian War, it's not really two empires fighting because it's at Panium that Ptolemy is weakened. He is never able to become strong again, as an empire. We need to locate ourselves in history, that there are six Syrian Wars and we're marking the end of the 5th in Daniel 11.

6 Syrian Wars



In the 6th war, Egypt isn't strong. One of the reasons we need to go through this history is to understand how we identify noise. Sometimes our studies are taught in such a way that the facts are laid out as application. And we say this is 1798, this is what the history tells us. We don't realize how much we just accepted that as fact, when in that actual history we can see that we've overlooked very much. We've completely ignored that there's another war. We've ignored that the King of the South doesn't fight at Panium as the head of his army. Because he's only about five years old.

We need to become comfortable with the history we've already agreed with because we've already bought into this story. And in this story, we've already overlooked a lot of information. This is an exercise before Pyrrhus.

At the Battle of Panium, what does Seleucus win? The territory of Coele Syria. And after Panium, Antiochus starts to prepare for war with Rome. We're also identifying a shift in Daniel 11 where it begins to introduce Rome in verse 14. Another reason it would identify the 6th War as noise.

They have fought once before, we found that battle in verses 11 and 12.

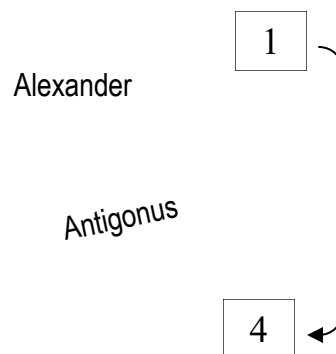
Dan 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:12 [And] when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it].

What battle is this? If we were to go into the actual history, this war between Seleucus and Ptolemy are known as the six Syrian Wars. The story of Daniel 11 ends at the end of the 5th Syrian War. It ends the fight there with the battle of Panium. But if you were to go into the history there was one more war. We need to know what we mean when we call something noise. When we look at a history, we can see it's heavy with information. We've described it as a tree full of cherries and the key to understanding that history, is knowing which cherries you want to pick and which ones you want to leave. The example used most often, is Daniel 8 verse 8.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

It's talking about a great king, who is that? It's speaking about Alexander, and it describes him as one horn. Then his kingdom is divided into many. Daniel doesn't give the entire history. He would say those 22 years are irrelevant to the model he wants to build. He skips 22 years and 4 wars, some very significant battles in history. He also skips dozens of generals, the greatest general of all Antigonus, he skips him entirely and goes to the four generals who weren't even Alexander's greatest generals. Cassandra wasn't even a general of Alexander the Great, his father wasn't and he took his father's Kingdom. So, we have all that history and then he takes these four generals and 301 BC and by the time you get to 287 BC there's only three generals. It's a tiny little snapshot of history. Because he wants to teach us a certain lesson, he only picks the parts of that history that he wants to draw our attention to. The rest is noise or cherries that we don't want to pick. So that 6th Syrian war is noise. We need to make the point also that it is logical, even in this history to do that makes sense, depending on the story you're wanting to build. He skipped Antigonus but Antigonus was the same as Alexander the Great. So, if you want to mark the end of the empire, it would make sense to see that completed in 301 BC. As long as Antigonus is alive that empire is not finely divided. What he is doing is reasonable depending on what perspective you want to look at in that story.



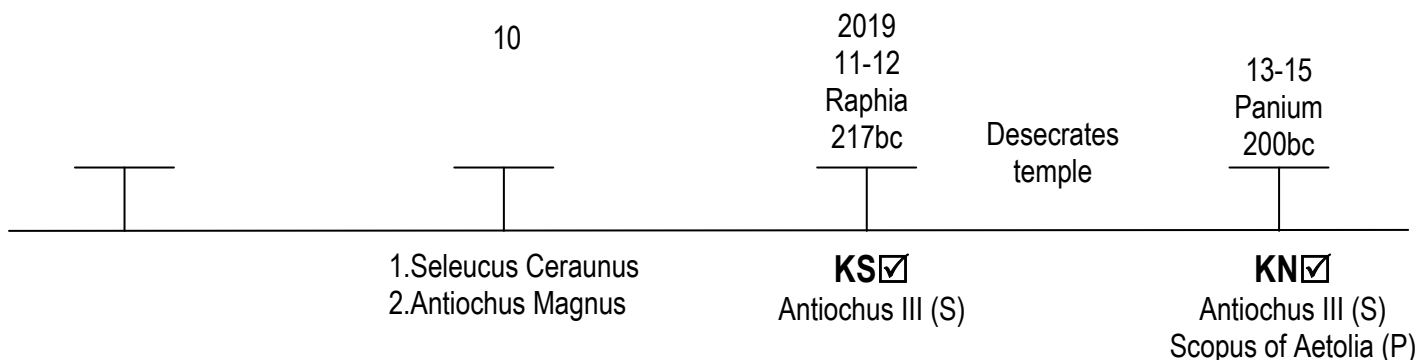
#25 Raphia 1:29 2/21/2019

Tess, Brazil

Daniel 11:11 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.

11:12 [And] when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it].

In verse 11 and 12, what battle is this? It's Raphia 217 BC.



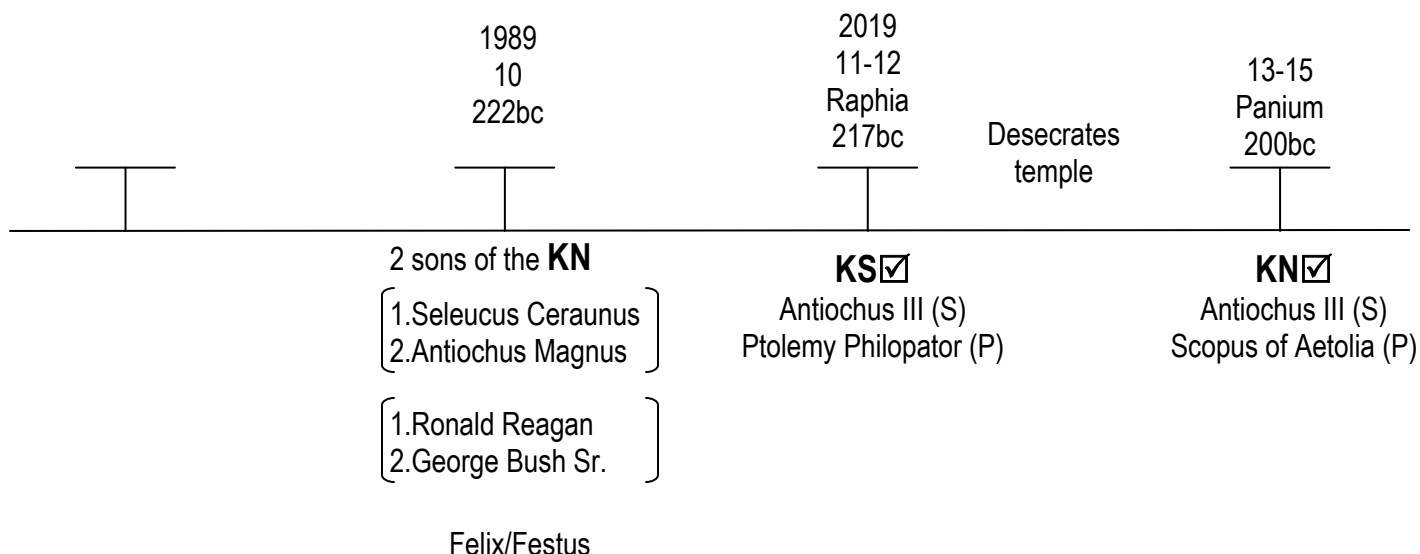
This is the victory for the King of the South and we can also read in those verses that after the King of the South wins that battle, his heart shall be lifted up. How do we understand that? What we identify in this verse is he attempts to desecrate a temple. In what history would we place that in? The King of the North and the King of the South fight at Raphia, the King of the South defeats the King of the North, his heart is lifted up which means it's an exhibition of pride. We need to note that we are marking the desecration of a temple. That will become more significant when we look at Pyrrhus. Because we're going to go over the same history and application. What date do we mark as Raphia in application? It's from here backwards we can start marking a definite date. Raphia is 2019.

If we go to the history before this, we need to see a little bit of what is happening at this time. They meet at Raphia and fight this battle and it was one of the largest battles ever fought in the ancient world. They're not fighting for each other's territory. This battle, like the others, is over Coele Syria. We'll back up now to verse 10....

Daniel 11:10 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.

What is this first telling us? We've identified in our histories the battles of Raphia and Panium, but we're going backwards in history to see why they're fighting in the first place. Our conclusion is back in this history. We need to come to understand why they're even fighting in the first place. It's like when you meet someone you don't like and you keep fighting because they upset you 10 years ago. So, something has happened that has turned these two into enemies and they're fighting at Panium because they fought in Raphia. And they fought in Raphia because of something in this history. So, this is another battle in verse 10. And what is this one describing? In the first three words, what do they teach us? The sons...here it is describing the King of the North. In those first few words what details can we learn? The first thing that we can notice is that it is unusual, that there's two sons. So, at this way mark the King of the North is represented by two people. This is Seleucus Ceraunus and Antiochus Magnus. There are two brothers. While we're on that subject we need to make one more point about noise. Raphia is Antiochus III. But it's Ptolemy IV Philopator that comes against him.

When it comes to our history, what kings are we saying fight Raphia and Panium?



No one line gives us every detail. They are not always the same time spans or people. In 1989, the people are different, but it's still the KN and KS.

We've identified that at this waymark (vs 10) there are two sons, they both assemble a great multitude, and then they overflow and pass through, and go to the fortress, to the borders of Egypt but they don't go into Egypt. The application is 1989, it's 222 BC. Who are these two sons? When we get to 1989 this war between the Soviet Union and the United States, we can mark two presidents: Ronald Reagan and George Bush Senior. It's between the two of them that they form this multitude and are engaged in war. But it says one shall come, so it's just one of them that uses this army and takes down the King of the South. Because in 1989 we are in an election cycle, and what did we do in Acts 27 at the time of the end? Who did we mark in Caesarea at the time of the end? Felix and Festus. By marking a president and a vice president we're also marking a co-rulership. In Acts 27 we mark Felix and Festus. At the time of the end we see a transition in leadership in the King of the North. And this is 1989. In this history it's Seleucus that builds the army, but it's Antiochus that uses it against the King of the South. When we come to Reagan and Bush, it's Reagan that goes into the alliance and does all that work, but it's Bush who's in 1989 to 1991 that actually sees the completion of that process.

We'll go back and find out why they fought before this in verse 6-8. There's a previous battle.

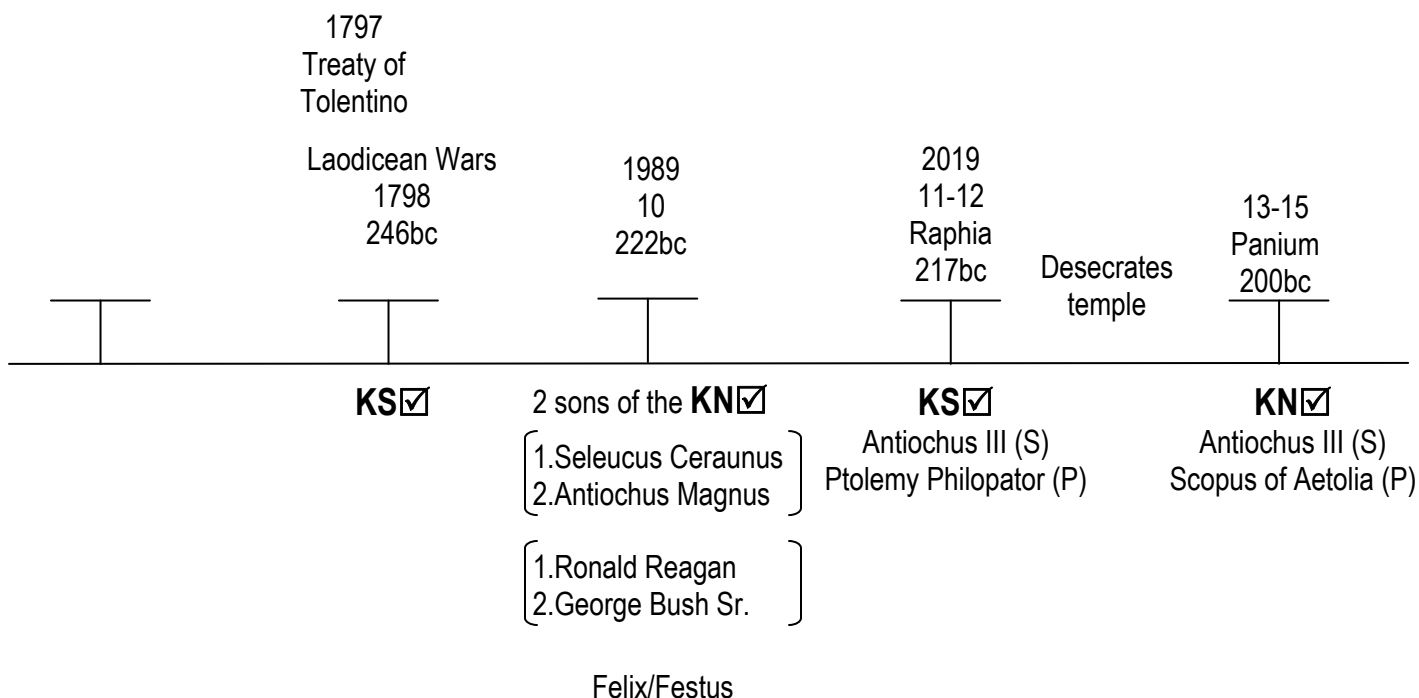
Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times.

11:7 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:

11:8 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.

#25 Raphia 1:29 2/21/2019

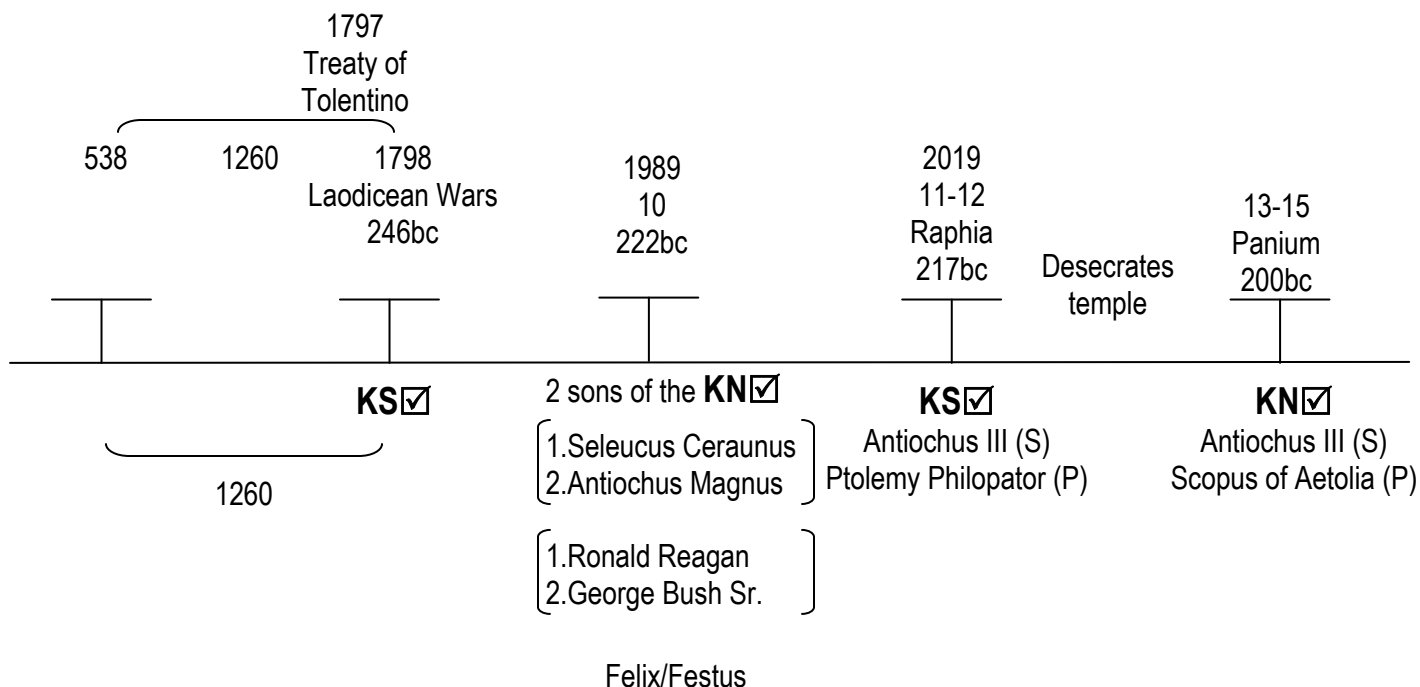
Tess, Brazil



We will paraphrase these versus simply. The King of the North and the King of the South are in an alliance. They make an agreement. The King of the South's daughter marries the King of the North. That agreement is broken, the alliance ends. So the King of the South comes against the King of the North and defeats him. This is where we mark that he goes into the fortress. This history is known as the Laodicean wars. It was Berenice the daughter of Ptolemy that married the King of the North. They go into this alliance; the King of the north puts away his wife Laodice and he marries Ptolemy's daughter Berenice. He begins to miss his former wife, so he brings her back. Fearing that she'll be put away again, she poisons him, Berenice and their child. So, they have this Alliance and its broken. And it's Berenice's brother who takes revenge and comes against the King of the North. That is described in verse 7, that in retaliation for her murder he attacks the King of the North, goes into his fortress and defeats him. What history is this? We're going to call it the Laodicean wars on our line. This is the history and application of 1798. In 1796 France had invaded the Papal States and defeated the papal army. They then went into a treaty or an alliance. The King of the North violated that alliance which the King of the South, France, used as the reason to march into Rome, proclaim a republic and take the pope captive. So, it begins with an alliance, that alliance is broken, and then the King of the South defeats the King of the North; this lines up with 246 BC.

In 1797 it's known as the Treaty of Tolentino. And this is when there is a treaty or peace made between France and the papacy. In 1798 the papal army killed one of the generals of the French army. Just like their Berenice was killed, and it's used as an excuse for France to invade the Papal States.

Daniel 11:5 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.



In verse 4, it goes from the death of Alexander the Great to four generals. Verse 5 goes from four generals to two generals. It starts talking about Cassandra and Lysimachus, and from verse 5 it's only a story of Seleucus and Ptolemy. It's describing how they began. It says the King of the South is strong, and who is the King of the South? Ptolemy. Ptolemy has a prince in reality a general, it's describing a general. And this general of the King of the South is going to be stronger than he is, he's going to have a bigger empire and more power. That General is to Seleucus. So literally in that history Seleucus was a general of Ptolemy who was then given Babylon and began to establish the Seleucid empire. In application when it says his dominion, she'll be a great dominion, what do we describe that dominion to be? We say it's the 1260, the great Dominion where the King of the North is more powerful than the King of the South, and he's going to rule with this great power. We would say 538 to 1798 is the great Dominion.

The point we need to come to in doing this, the main reason, it's we understand Raphia and Panium; we understand this prior history. But, why are they fighting? Because they started out as allies and somewhere in their history, they began to fight over Coele Syria. This is what they're fighting over, that territory. We need to understand where that all began. Where that began is verse 4. We won't read it in the verse, we have to go to Wikipedia. Wikipedia will tell us that this tension between the King of the North and the King of the South began at the Battle of Ipsus, what we've been discussing for the last couple of classes. We need to make the point, we talked a lot about Raphia, but even from the perspective of Seleucus and Ptolemy, ignoring Pyrrhus and Demetrius, there is no Raphia and Panium without Ipsus. And what happened at the Battle of Ipsus? There was



| Historical era | Hellenistic era |
|------------------------------------|-----------------|
| • Conquests of Alexander the Great | 332 BCE |
| • Syrian Wars | 274–168 BCE |

Lysimachus. Just before they fought that battle, Ptolemy heard word that it had been lost. Though he was still in an alliance and supporting the others, he never came and fought himself. What that battle looks like, was Antigonus against Seleucus, and Cassandra and Lysimachus. Antigonus was killed and when he was killed his empire was divided up between these three. Seleucus was given Coele Syria. Before he could take control of that region, Ptolemy went up and took it for himself. It was not Ptolemy's to take but he took it anyway. Because these men were old friends, Seleucus never fought him over it. He let him keep it. But when those two kings died, their children fought for it for many years. So, the six Syrian Wars are their descendants fighting over Coele Syria. It

Ptolemy

KN

Seleucus

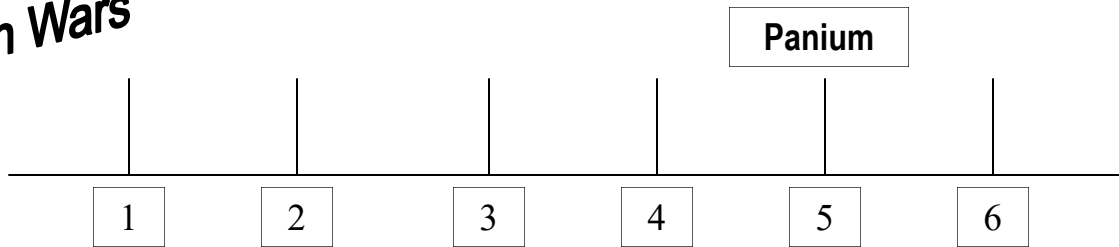
Cassander

Lysimachus

Antigonus

"like ancestor"

6 Syrian Wars



began at the Battle of Ipsus. We spoke at the beginning of our class on Ipsus, but we need to be able to look at one battle or history from more than one perspective. If we could take a picture of something, we might see we can have this card, it's the same card, but you can look at it from one angle and see one picture, and you could look at it from another angle and see another picture. We can look at it from the history of Pyrrhus and Demetrius, but if we take it from this other perspective of Seleucus and Ptolemy, now you have a different perspective. It's the King of the North, Seleucus, he's going into battle with Antigonus. Antigonus is like the ancestor, the same person. But Antigonus is fighting Seleucus, and who isn't at that battle, that is supporting Seleucus? Ptolemy. Now we have a different perspective of 2016. In one

2016 Ipsus

Antigonus

"like the ancestor"
Alexander the Great
=**CLINTON**

Demetrius

Demeter: corn harvest
=**TRUMP**

Pyrrhus ↑
=**PUTIN**

vs

3 allies

Seleucus ← "E"
Lysimachus
Cassander

perspective we have Pyrrhus supporting Demetrius, trying to take over these three allies. But from this other perspective of the battle who is taking down Antigonus? Donald Trump. This is one perspective of Ipsus. Who was the King of the North? Demetrius. King of the South? Pyrrhus. We can take it to a different history, now it's not a story of Demetrius and Pyrrhus. Now we're understanding why Raphia happens in the first place. It happens because of the battle of Ipsus. Now it's a history of Seleucus and Ptolemy. And in this first battle they're not enemies like in the six Syrian wars, they're allies. They're on the same side taking down a common enemy. Antigonus, who is like the ancestor. Come back to 2016, who is fighting Clinton? From this perspective? Trump and Putin. And from this perspective, who has 400-500 elephants? Who has the new mode of warfare? Because it's not Clinton, she's not using the new mode of warfare. Now it's

Seleucus, now it's Trump. We make a big deal about how Putin uses this disinformation and lies, but I think we're a little harsh on Putin. Those elephants didn't come from Ptolemy, we can't blame Putin for Trump's Twitter feed. This happened within America, to themselves. I think we blame too much on Putin. But if we're willing to understand elephants is a new mode of warfare, then who is wielding that weapon in 2016? Donald Trump.

#25 Raphia 1:29 2/21/2019

Tess, Brazil

There's more that we need to add to the story but we need to do it a little bit more slowly in another study, to give us a little more evidence of why we can do this. I'm sure some people have noticed that if we take this battle back to Ipsus and make application, we're saying 2016, skipping all this history and saying that without 2016 there is no Raphia. We're skipping this history and could just be saying it's all just noise. We can give stronger logic for why we're doing this, of why we can skip the history and identify Ipsus as 2016 that leads us to Raphia. It's a jump to Raphia from 301 to 217 - there's history that is jumped over. Some may want to try reapplying these verses and saying they've happened between 2016 and 2019. 538 is verse 5. Verse 6 to 8 is 538 to 1798.

