

The Book of Daniel - Number One-Hundred and Eighty-One

The Midnight Cry and Rome's Prophetic Role: Unveiling the Last Days in the Book of Daniel

Jeff Pippenger

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Within Daniel chapter eleven, there are several lines of prophecy that all align with the last six verses of the chapter. The portion that aligns with the history of verse forty from the time of the end in 1989, until the Sunday law of verse forty-one, is the portion of the prophecy that was sealed until the last days. It is Daniel's complement of the Revelation of Jesus Christ that is unsealed just before probation closes. Verse two introduces Trump, the last Republican president, the last President, the President that is the eighth that is of the seven, and he is the richest president that began to stir up the globalists when he announced his candidacy in 2015. Verse ten identifies 1989, and verses eleven and twelve identify the Ukrainian War that began in 2014, with Putin's victory and following demise.

Verses thirteen through fifteen, describe the third of the three battles of verse forty, beginning with the collapse of the Soviet Union in 1989, then the Ukrainian War, followed by the Battle of Panium, which represents the external struggle of apostate Protestantism in the United States against the globalists of the world.

Apostate Protestantism prevails, and establishes the hierarchical relationship of the threefold union that is implemented at the soon coming Sunday law. The beast is Catholicism, and she is the head of the three powers, represented as Jezebel and a multitude of other symbols. She is the whore that reigns over and rides the beast.

The false prophet is the United States, represented by her husband Ahab, who is the head of the tenfold kingdom of the dragon. The Battle of Panium in 200 BC, typifies the external struggle between globalism and apostate Protestantism. The internal struggle is represented by the revolt in 167 BC, followed by the rededication of the temple as commemorated by Hanukkah in 164 BC, that was then followed by a period from 161 BC to 158 BC, that typifies where the United States erects an image of Catholicism's union of church and state, as represented by the "league".

In verse thirteen, Uriah Smith informs us that fourteen years after the Battle of Raphia, Ptolemy dies through "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." After Putin's short-lived victory is over, Trump will be ready to deal with the new infant king of Egypt. Before he does so, he will have "suppressed a rebellion" within the United States.

When Trump is elected, he will implement laws that have been typified by the Alien and Sedition Acts of 1798, along with suspending “habeas corpus,” as did the first Republican president in response to a Civil War. His actions have also been typified by the actions of president Grant when he dealt with the Ku Klux Klan, and F. D. Roosevelt when he imprisoned the Japanese and others in World War Two, and George Bush the last’s Patriot Act.

He, as with Seleucus, will suppress the rebellion in the United States, and then turn his eyes toward the “child king” of Egypt. In so doing, he will form an alliance with Philip of Macedon, for Smith records, “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.”

Trump will form a firm alliance with the nations of NATO (the United Nations), to address Russia, and the complexities of resolving the fallout of the collapse of Putin. At that time, according to verse fourteen, and Smith’s commentary, “a new power is introduced.” The papacy will intercede to protect Russia and its satellites from the authority of NATO and the United States, or as Smith’s commentary cites, “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 BC 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt.”

Rome, the whore of Tyre, then begins to sing her songs and commit fornication with the kings of the earth, in advance of those kings coming into full obedience to her, just two verses later. At that same time, the Battle of Panium occurred. The year 200 BC identifies the whore of Tyre beginning to sing, and she does so in regard to protecting Russia, who the United States and the United Nations have just agreed to divide up for their mutual benefit. The whore prevails over them both, but the “battle” of Panium then takes place and the United States prevails over the United Nations.

Symbolically, thirty-three years later the revolt of Modein begins in the United States.

Symbolically, three years later after that, the rededication of so-called Protestantism and a Constitutional Republic is established as represented by Hanukkah. Symbolically, three years after that, the period represented by the league of the Jews with Rome begins.

The final movements will be rapid ones, so the history represented by forty-eight years in the verses is describing a series of rapid events that prophecy has specifically identified as beginning at the time of the end in 1989, followed by the second battle of verses eleven and twelve in 2014, followed by 2015, when Trump announced his candidacy for president, and thus began his prophetic work of stirring up globalism. Once Trump begins the work of suppressing the Civil War that is already under way, he will attempt an alliance with the United Nations (NATO—Philip of Macedon), and Rome will begin to sing. The attempted alliance becomes the struggle for supremacy between the two forces that is represented by the Battle of Panium.

Panium then is the waymark of verse thirteen, where the final rapid movements that precede the Sunday law begin. All the prophets spoke more of the end of the world, than the time in which they

lived, and Jesus was of course the greatest of all prophets. Just before the cross, which typifies the Sunday law, that is represented by verse sixteen, Jesus took a trip with His disciples to Panium. His time there, and the lessons He set forth there, align with the soon coming Battle of Panium. Throughout history Panium has had several names, and at the time of Christ the name for Panium was Caesarea Philippi.

“Jesus and His disciples had now come into one of the towns about Caesarea Philippi. They were beyond the limits of Galilee, in a region where idolatry prevailed. Here the disciples were withdrawn from the controlling influence of Judaism, and brought into closer contact with the heathen worship. Around them were represented forms of superstition that existed in all parts of the world. Jesus desired that a view of these things might lead them to feel their responsibility to the heathen. During His stay in this region, He endeavored to withdraw from teaching the people, and to devote Himself more fully to His disciples.

“He was about to tell them of the suffering that awaited Him. But first He went away alone, and prayed that their hearts might be prepared to receive His words. Upon joining them, He did not at once communicate that which He desired to impart. Before doing this, He gave them an opportunity of confessing their faith in Him that they might be strengthened for the coming trial. He asked, ‘Whom do men say that I the Son of man am?’

“Sadly the disciples were forced to acknowledge that Israel had failed to recognize their Messiah. Some indeed, when they saw His miracles, had declared Him to be the Son of David. The multitudes that had been fed at Bethsaida had desired to proclaim Him king of Israel. Many were ready to accept Him as a prophet; but they did not believe Him to be the Messiah.

“Jesus now put a second question, relating to the disciples themselves: ‘But whom say ye that I am?’ Peter answered, ‘Thou art the Christ, the Son of the living God.’

“From the first, Peter had believed Jesus to be the Messiah. Many others who had been convicted by the preaching of John the Baptist, and had accepted Christ, began to doubt as to John’s mission when he was imprisoned and put to death; and they now doubted that Jesus was the Messiah, for whom they had looked so long. Many of the disciples who had ardently expected Jesus to take His place on David’s throne left Him when they perceived that He had no such intention. But Peter and his companions turned not from their allegiance. The vacillating course of those who praised yesterday and condemned today did not destroy the faith of the true follower of the Saviour. Peter declared, ‘Thou art the Christ, the Son of the living God.’ He waited not for kingly honors to crown his Lord, but accepted Him in His humiliation.

“Peter had expressed the faith of the twelve. Yet the disciples were still far from understanding Christ’s mission. The opposition and misrepresentation of the priests and rulers, while it could not turn them away from Christ, still caused them great perplexity. They did not see their way clearly. The influence of their early training, the teaching of the rabbis, the power of tradition, still intercepted their view of truth. From time to time precious rays of light from Jesus shone upon them, yet often they were like men groping among shadows. But on this day, before they were brought face to face with the great trial of their faith, the Holy Spirit rested upon them in

power. For a little time their eyes were turned away from ‘the things which are seen,’ to behold ‘the things which are not seen.’ 2 Corinthians 4:18. Beneath the guise of humanity they discerned the glory of the Son of God.

“Jesus answered Peter, saying, ‘Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.’

“The truth which Peter had confessed is the foundation of the believer’s faith. It is that which Christ Himself has declared to be eternal life. But the possession of this knowledge was no ground for self-glorification. Through no wisdom or goodness of his own had it been revealed to Peter. Never can humanity, of itself, attain to a knowledge of the divine. ‘It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?’ Job 11:8. Only the spirit of adoption can reveal to us the deep things of God, which ‘eye hath not seen, nor ear heard, neither have entered into the heart of man.’ ‘God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.’ 1 Corinthians 2:9, 10. ‘The secret of the Lord is with them that fear Him;’ and the fact that Peter discerned the glory of Christ was an evidence that he had been ‘taught of God.’ Psalm 25:14; John 6:45. Ah, indeed, ‘blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee.’

“Jesus continued: ‘I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.’ The word Peter signifies a stone,—a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail.

“Centuries before the Saviour’s advent Moses had pointed to the Rock of Israel’s salvation. The psalmist had sung of ‘the Rock of my strength.’ Isaiah had written, ‘Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.’ Deuteronomy 32:4; Psalm 62:7; Isaiah 28:16. Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, ‘If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house.’ 1 Peter 2:3–5, R. V.

“‘Other foundation can no man lay than that is laid, which is Jesus Christ.’ 1 Corinthians 3:11. ‘Upon this rock,’ said Jesus, ‘I will build My church.’ In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail.

“How feeble the church appeared when Christ spoke these words! There was only a handful of believers, against whom all the power of demons and evil men would be directed; yet the followers of Christ were not to fear. Built upon the Rock of their strength, they could not be overthrown.

“For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved.

“Peter had expressed the truth which is the foundation of the church’s faith, and Jesus now honored him as the representative of the whole body of believers. He said, ‘I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.’

“‘The keys of the kingdom of heaven’ are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God’s word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results.

“The Saviour did not commit the work of the gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. And the same in substance was spoken also to the twelve as representatives of the body of believers. If Jesus had delegated any special authority to one of the disciples above the others, we should not find them so often contending as to who should be the greatest. They would have submitted to the wish of their Master, and honored the one whom He had chosen.

“Instead of appointing one to be their head, Christ said to the disciples, ‘Be not ye called Rabbi;’ ‘neither be ye called masters: for one is your Master, even Christ.’ Matthew 23:8, 10.

“‘The head of every man is Christ.’ God, who put all things under the Saviour’s feet, ‘gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all.’ 1 Corinthians 11:3; Ephesians 1:22, 23. The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon man, or be controlled by man. Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction. The Saviour declares, ‘All ye are brethren.’ All are exposed to temptation, and are liable to error. Upon no finite being can we depend for guidance. The Rock of faith is the living presence of Christ in the church. Upon this the weakest may depend, and those who think themselves the strongest will prove to be the weakest, unless they make Christ their efficiency. ‘Cursed be the man that trusteth in man, and maketh flesh his arm.’ The Lord ‘is the Rock, His work is perfect.’ ‘Blessed are all they that put their trust in Him.’ Jeremiah 17:5; Deuteronomy 32:4; Psalm 2:12.

“After Peter’s confession, Jesus charged the disciples to tell no man that He was the Christ. This charge was given because of the determined opposition of the scribes and Pharisees. More than this, the people, and even the disciples, had so false a conception of the Messiah that a public announcement of Him would give them no true idea of His character or His work. But day by day He was revealing Himself to them as the Saviour, and thus He desired to give them a true conception of Him as the Messiah.

“The disciples still expected Christ to reign as a temporal prince. Although He had so long concealed His design, they believed that He would not always remain in poverty and obscurity; the time was near when He would establish His kingdom. That the hatred of the priests and rabbis would never be overcome, that Christ would be rejected by His own nation, condemned

as a deceiver, and crucified as a malefactor,—such a thought the disciples had never entertained. But the hour of the power of darkness was drawing on, and Jesus must open to His disciples the conflict before them. He was sad as He anticipated the trial.” *The Desire of Ages*, 411-415.

Verse sixteen of Daniel eleven, represents the soon coming Sunday law in the United States. Just before the hour of that “earthquake” the candidates who are seeking to be among the one hundred and forty-four thousand are awakened from their sleep. What awakens them is a prophetic message. At that point two classes are manifested, and as illustrated in the parable of the ten virgins, one class has oil in the vessels, the other class does not. Verses thirteen through fifteen of Daniel eleven, not only represent the prophetic history that precedes the Sunday law, they represent the “message”, which, in the context of the parable of the ten virgins, is the “oil,” that the wise will have in order to receive the seal of God and be lifted up as an ensign at the hour of the great earthquake. These articles have now reached the climax of all the articles, for the message that is represented within these verses, is the golden oil that is poured down through the two golden pipes.

We will continue this study in the next article.

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

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