

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

Prophetic Alliances and Battles: From Ancient Seleucus to Modern Geopolitics

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Verses thirteen and fourteen, identify a history where Seleucus and Philip of Macedon were forming an alliance, and they typify the United States, which is the first proxy army of Rome, and Macedon (Greece) is a symbol of the United Nations. In that early history, an alliance of the king of the north (Seleucus) and Philip (Greece), represents the history that leads into the Battle of Panium, which, two centuries later, had the name of the town changed from Panium, into the town of Caesarea Philippi. The twofold name of the town was not commemorating the alliance of Seleucus and Philip of Macedon.

The name “Caesarea Philippi” derives from the historical transformation of the ancient city known as Paneas or Panium. The city was originally named Paneas due to its proximity to a prominent spring dedicated to the Greek god Pan. The spring, which was a significant religious site in antiquity, fed into the Jordan River.

During the reign of King Herod the Great, around the 1st century BC, the city underwent significant renovations and was expanded and beautified. Caesarea Philippi was named by Herod Philip, a son of Herod the Great. He named the city Caesarea in honor of the Roman Emperor Caesar Augustus, and Philippi after himself, thus Caesarea Philippi. Therefore, “Caesarea Philippi” is a combination of “Caesarea,” reflecting Herod’s homage to Caesar Augustus, and ‘Philippi,’ honoring Herod Philip.

Prophetically Panium is associated with a confederacy between Seleucus and Philip of Macedon, and also the alliance between Caesar and Herod Philip. Those two alliances address the alliance between the United States and the United Nations that follows the collapse of Putin’s Russia as represented by Seleucus and Philip. They also represent the alliance between the Papacy, who is the mother, and the United States, who is the daughter, as represented by Caesar and Philip, who were both representatives of Rome. Together they identify the United States reaching “across the gulf to grasp the hand of the Roman power,” and reaching “over the abyss to clasp hands with Spiritualism.” Before the Sunday law of verse sixteen, the threefold union is already put in place.

Panium represents the center of Greek worship of the god Pan. The spring that was dedicated to the Greek god Pan, was also known at that time as the “Gates of Hell,” and when Jesus visited there, His statement about the “Gates of Hell,” identifies a struggle between the political and religious attributes of Greece (globalism), and apostate Protestantism that takes place in the last days. It is the battle that was first initiated by the rich President that stirred up the realm of Grecia in verse two. It is a worldwide external battle and also an internal battle with the United States.

The religion of globalism, is the religion of the dragon, which in our modern setting is the religion of woke-ism. In 2020, the beast from the bottomless pit, identified in Revelation chapter eleven, manifested its political and religious power and slew both horns of the earth beast. That bottomless pit, among other things, is represented by the “Spring of Pan,” that fed the Jordan River.

In Greek mythology, Pan was associated with nature, wilderness, and rustic music, and the presence of a spring dedicated to him held religious importance for worshippers. The god Pan is often depicted with the legs, horns, and ears of a goat. Pan was considered the god of shepherds and flocks, and was often portrayed as a playful and mischievous deity who frolicked in the forests and mountains. The imagery of Pan as a goat-legged deity agrees with Daniel chapter eight, where Greece is represented by a he-goat. Goats are a common domestic animal in ancient Greece, and were often found in mountainous regions where Pan was believed to roam. This depiction became a prominent feature of Pan’s iconography and persisted in Greek art and literature depicting the god, including the national currency.

When Jesus visited Caesarea Philippi, He identified that the “Gates of Hell” would not prevail against the Church. What Peter had stated in answer to Jesus’ question is understood in Christian history and tradition as the “Christian Confession.”

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And 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. And 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. Then charged he his disciples that they should tell no man that he was Jesus the Christ. Matthew 16:13–20.

This passage is significant because it represents a pivotal moment in Jesus’ ministry and the development of Christian theology. Peter’s confession of Jesus as the Messiah, the Son of the living God, is seen as the foundation of Christian faith and the cornerstone upon which the Church is built. The phrase “on this rock I will build my church” is interpreted in Catholic tradition as a reference to Peter himself, whom Jesus identifies as the “rock” upon which the Church will be built. This interpretation serves as the basis for the papal primacy and authority in Catholic theology.

In Protestant theology, the “rock” is not understood to refer to Peter personally, but to Peter’s confession of faith in Jesus as the Messiah and the Son of God. In this view, the foundation of the Church is not Peter, but the confession that Jesus is the Christ and the Son of God. Regardless of theological interpretation, the Confession of Peter in Matthew 16:13–20 is considered a central and foundational passage in Christian belief, emphasizing the identity of Jesus as the Messiah and the Son of God, and affirming the mission and purpose of the Church.

In the previous article we presented a passage from *The Desire of Ages*, where Sister White identifies some of the issues associated with Christ's visit to Caesarea Philippi. One of the points she notes is that Christ had taken the disciples away from the influence of the Jews for the purpose of setting forth the lessons of 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.” *The Desire of Ages*, 411.

On July 18, 2020, Christ removed the disciples of September 11, 2001 from the influence of Laodicean Adventism. The first disappointment in the parable of the ten virgins produced a separation of the movement from the assembly of mockers that was in the process of being passed by. This truth was fulfilled in Millerite history on April 19, 1844, and again on July 18, 2020. The history of the tarrying time then began, and it possesses the signature of “Truth” in both the movement of the first and third angels.

The first disappointment is the first of three waymarks, and the history concludes with the Great Disappointment of October 22, 1844, that typifies the “great earthquake” of Revelation chapter eleven. The beginning, first letter of the Hebrew alphabet represents a disappointment, and the ending, twenty-second letter of the Hebrew alphabet also represents a disappointment. The thirteenth letter, representing rebellion, identifies the disappointment of the foolish virgins who manifest their lost condition when the call at Midnight identifies who has and who has not prepared for the crisis. The twenty-two letters of the Hebrew alphabet represent the symbol of the combination of divinity with humanity that is accomplished within that history, though the Millerite history represents the first Kadesh, and our history today represents the last Kadesh.

The two lines are parallel, but one represents the failure of God's people and the other the victory of God's people. Just before the cross, Jesus brought His disciples to Panium, just as He has brought His last-day disciples to Panium, and in doing so He allowed a disappointment to remove His last day disciples from the “controlling influence” of Laodicean Adventism, represented by “Judaism” in the history of Matthew chapter sixteen. In doing so, He also simultaneously brought His disciples into a closer contact with heathenism, thus representing the working environment of His last-day disciples who are now living in the full-blown manifestation of satanic power represented by the modern communication systems that are being employed to lead the entire world into receiving the mark of the beast.

The history of Caesarea Philippi aligns with the history of the Battle of Panium, and verses thirteen through fifteen. Christ and His disciples, were standing in the shadow of the cross, typifying His last-day disciples standing in the shadow of the Sunday law. There, in verses thirteen through fifteen, which was Caesarea Philippi, and also the Battle of Panium, which is where we stand

today, Christ began to teach His disciples about what was about to happen in verse sixteen.

“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.” The Desire of Ages, 411.

Before Christ told His disciples of the cross, He first went away, or He tarried, thus marking the tarrying time in the parable and the history from July 18, 2020 to July 2023.

“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.” The Desire of Ages, 411.

In July 2023, the Lord began to give opportunity for those involved with the disappointment, to express their faith. He did so by opening up the message of Ezekiel thirty-seven, which was a confirmation of the message of September 11, 2001. It was the thread that tied the sealing time from September 11, 2001 to the soon coming Sunday law together. It did so by placing the disappointment of July 18, 2020 in the structure of truth, for, those who were willing to see, could recognize that every reformatory movement has a theme that runs through their peculiar sacred history.

In the last days the message of the third Woe arrived on September 11, 2001, then a false message of the third Woe was proclaimed that produced a disappointment, but the message that brought them back to life after three and a half days of being dead, dry and scattered bones was the message of the four winds, that is also the third Woe.

The last-day disciples can see, if they choose to see, that the three waymarks of the sealing of the one hundred and forty-four thousand are the same theme at each step, and that at the second step, the rebellion represented by the thirteenth letter of the Hebrew alphabet confirmed the message as “Truth.” A second witness the Lord provided was in the fact that the first disappointment of prior reformatory movements was based upon rebellion against God’s revealed will, whether it was Moses not circumcising his son, or Uzzah touching that ark, or Martha and Mary doubting Jesus’ word concerning the death of Lazarus. The only reform line that did not uphold the fact that the first disappointment was based upon disobedience was the reform movement of the Millerites, but it was also shown at that time that the history of the Millerites possessed internal waymarks that were based upon the truth of the eighth, being of the seven.

The fact that the eighth is of the seven is a major element of the Revelation of Jesus Christ which is now being unsealed, and the transition of the Philadelphian Millerite movement unto the Laodicean church was a waymark that identified when the Laodicean movement of the third angel would transition unto the Philadelphian movement of the one hundred and forty-four thousand. Thus, the fact that the first Millerite disappointment was accomplished without their movement manifesting disobedience, provided the contrast for the same waymark in the last days where the Laodicean movement of the third angel would disobey and produce a disappointment, and in so doing would align with the Millerite waymark, and produce the logic to see the movement of the one hundred and forty-four thousand is the eighth, that is of the seven.

On July 2023, the Lord raised up a “voice in the wilderness” in order to prepare His last-day people for the crisis of the Sunday law, and once He returned from tarrying in prayer unto the disciples, He gave them opportunity to express their faith. In Christ’s day the message was His baptism, the point where Jesus, became Jesus Christ. That waymark aligns with September 11, 2001, and His disciples were asked what men thought, and then asked what the disciples themselves thought about Christ.

“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.”
The Desire of Ages, 411.

The majority of Adventism did not believe in the third Woe of September 11, 2001. They believed some of the miracles of the prophetic word that had been presented in the movement, and some understood that the message of September 11, 2001 had elements of truth, but they did not truly believe the claims of September 11, 2001.

The claim of September 11, 2001 had been typified by the claim of August 11, 1840, and that claim was expressed by Sister White when commenting upon the fulfillment of August 11, 1840. She stated:

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” The Great Controversy, 334, 335.

What was confirmed on August 11, 1840 was that Miller’s prophetic views were accurate, and the claim of September 11, 2001 is the confirmation that Future for America’s prophetic views are accurate. The unrepentant multitude in July of 2023 could not and would not accept the premise that the methodology designed by Christ, and entrusted to Future for America is actually the methodology of the latter rain. But then Christ asked His disciples what they, not the multitude thought.

“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 Desire of Ages, 412.

Peter's confession in identifying that Christ is the son of God, spoke directly to the testing question of that history. The time had come for the Messiah to appear, as set forth by God's prophetic word, and only those who accepted that truth would be included with those represented by Peter's statement. Peter represents those who accept the message established on September 11, 2001, and that confess that Jesus is the son of God. "Peter had expressed the faith of the twelve," and the twelve he represented were the one hundred and forty-four thousand. For this reason, Christ changed Peter's name from Simon Bar-jona unto Peter in the passage.

"Simon" means "he who hears," and "bar" means "son of," and Jonah means "dove." Simon represented those who heard the message of the dove, which represented the truths associated with the baptism of Jesus, when He became the Christ, anointed with power, as was symbolically represented by the descent of the Holy Spirit in the form of a dove.

The reform lines parallel each other and John represents the Millerites, who on August 11, 1840, ate the little book. Jeremiah aligns with that event, and when he ate the little book, he was then called by God's name.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. Jeremiah 15:16.

When the Lord entered into covenant with Abram, He changed his name to Abraham, as He did with Sarai and Jacob. The changing of a name represents a covenant relationship, and at the waymark where the divine symbol descends God's people are to eat the message, enter into

covenant, and their name is then changed. As a representative of the disciples of Christ's time, Simon Bar-jona represented those who "heard" the message of the "dove."

When he gave testimony that he recognized that at that waymark Jesus became the Christ, and that He was the Son of God, and all which that entails, Christ then changed his name to Peter. He had expressed the message that Christ's covenant people of that history accepted, and in so doing he also typified the one hundred and forty-four thousand of the last days.

The letter "P" is the sixteenth letter in the English alphabet, and the letter "E" is the fifth letter in the alphabet, and the letter "T" is the twentieth letter, the letter "E" is repeated, and the name ends with the letter "R" which is the eighteenth letter. Sixteen "times" five, "times" twenty, "times" five, "times" eighteen equals one hundred and forty-four thousand. The Wonderful Linguist spoke to Peter in Hebrew, and the New Testament was written in the Greek, and the translators of the King James Version produced the New Testament in English.

In spite of the three steps of differing languages, Christ, who is the Son of God, the Wonderful Linguist, and the Wonderful Numberer, placed an illustration of the sealing of the one hundred and forty-four thousand in Matthew chapter sixteen, that aligns with the Battle of Panium, and His visit to Caesarea Philippi. He did so by employing His control of language and numbers, for He is both Palmoni (the Wonderful Numberer), and the Word (the Wonderful Linguist).

We will continue this study in the next article.

"Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, 'Lo, I come.' 'Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.' Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, 'A body hast Thou prepared Me.' Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form.

"This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in 'the body of our humiliation' (Philippians 3:21, R. V.), 'in the likeness of men.' In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.

“God commanded Moses for Israel, ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. ‘The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.’ John 1:14, R. V., margin.

“Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour’s life on earth, we see ‘God with us.’

“Satan represents God’s law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. ‘In all things it behooved Him to be made like unto His brethren.’ Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was ‘in all points tempted like as we are.’ Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, ‘I delight to do Thy will, O My God: yea, Thy law is within My heart.’ Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God’s law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

“By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, ‘I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ Exodus 3:14. This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God ‘manifest in the flesh.’ 1 Timothy 3:16. And to us He says: ‘I AM the Good Shepherd.’ ‘I AM the living Bread.’ ‘I AM the Way, the Truth, and the Life.’ ‘All power is given unto Me in heaven and in earth.’ John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. ‘God with us’ is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.” The Desire of Ages, 23, 24.