

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

From Raphia to Panium: Unveiling the Prophetic Significance of Ancient Battles

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The Battle of Raphia and the Battle of Panium are two distinct historical events that occurred in different periods and contexts, but they both have significance in the history of ancient Judea and its surrounding regions. The Battle of Raphia took place in 217 BC. The Battle of Panium occurred in 200 BC between the Seleucid kingdom (king of the north) and the Ptolemaic kingdom (king of the south). These two battles are identified in verses eleven through fifteen of Daniel chapter eleven. These two battles preceded the Maccabean Revolt in 167 BC.

The Battle of Panium took its name from the nearby geographical feature, Mount Panium, where the conflict occurred. The name Panium is derived from the Greek god Pan, to whom a temple was there dedicated. The site was known as Panium due to its association with worship of Pan. The temple complex was often referred to as the Sanctuary of Pan, emphasizing its role as a place of religious devotion and worship dedicated to the god Pan. The term “Nymphaeum” refers to a monument or shrine dedicated to water nymphs in ancient Greek and Roman religion. The temple complex at Panium included a grotto and natural spring, which were believed to be inhabited by nymphs, and thus it was sometimes referred to as the Nymphaeum of Panium.

After the city was rebuilt and expanded by Herod Philip, son of Herod the Great, it was known as Caesarea Philippi in honor of the Roman Emperor Caesar Augustus and Herod Philip himself. The temple complex was an important religious center within this city.

During the reign of Emperor Augustus, the temple was rededicated or renamed in honor of Augustus, reflecting the imperial cult and the integration of Roman religious practices into the local religious landscape. The area near the ancient city of Caesarea Philippi, where the temple of Pan was located, was sometimes referred to as the “Gates of Hell” or the “Gates of Hades.”

In verses sixteen through nineteen of Daniel chapter eleven, the three geographical areas of conquest that pagan Rome was to overcome in order to be established as the fourth kingdom of Bible prophecy and the king of the north in the chapter, are represented. In verse sixteen, the Roman general Pompey is identified as conquering Syria in 65 BC, and then Jerusalem in 63 BC. Verses seventeen through nineteen identify Julius Caesar’s conquering of Egypt, the third of the three obstacles. The Battle of Actium in 31 BC, marks the beginning of the three hundred and sixty years that pagan Rome would rule supremely in fulfillment of verse twenty-four, of Daniel chapter eleven.

In verse twenty the reign of Augustus Caesar is marked, and in that history, Jesus was born. Then in verses twenty-one and twenty-two the wicked Tiberius Caesar's reign is identified, thus marking the crucifixion of Christ. In verse twenty-three, the league which the Maccabean Jews entered into with pagan Rome is marked, and thus the flow of history that began in verse eleven is halted, and the historical narrative drops back to the period of 161 BC to 158 BC.

Verse twenty-three represents the line of the Maccabees, and though it does not provide all the details of their prophetic line, the record of history does. In 217 BC, the Battle of Raphia took place, and in the aftermath a child king left Egypt vulnerable. As the Seleucid and Greek kings made plans to deal with the child king in the year 200 BC, Rome inserted itself into the history and became the defender of the Egyptian child king. In the same year the Battle of Panium took place. Then in 167 BC the guerilla warfare of the Maccabees, began.

The Maccabean revolt began in Modein in 167 BC, and it consisted of the Maccabees not only engaging against the Seleucid Empire, but also engaging the Jews that they had determined were in alliance with the Seleucids. The revolt was religiously motivated, and it was carried out against an internal and external enemy. In 164 BC the Maccabees rededicated the Temple, and this event is commemorated by the Jewish celebration of Hanukkah. In that year the infamous Antiochus Epiphanes died. Then from 161 BC to 158 BC the "league" of verse twenty-three was entered into with Rome.

The only direct reference to the Maccabees, their revolt and their league with Rome, is found in verse twenty-three, but the history of the dynasty, called the Hasmonean Dynasty began at Modein in 167 BC, and continued to the time of the cross. The final representatives of the Hasmonean Dynasty were the Pharisees of Christ's time period. Therefore, there is a prophetic line of the history of apostate Judaism as represented by the Maccabees which began in 167 BC at the revolt of Modein, which ends in verses twenty-one and twenty-two when Jesus was crucified.

Their history reached a turning point in verse sixteen, when Rome, for the first time, through Pompey, conquered Jerusalem. His primary motivation for bringing the destruction upon Jerusalem at that time was a dispute among two factions of the Hasmonean Dynasty. From that point in time (63 BC), Judah was under Roman rule. The Hasmonean Dynasty of the Maccabees begins prophetically at the battle of Modein in 167 BC, then is placed under subjection to Rome in 63 BC. Soon after the beginning of that history the Maccabees initiated and entered into a league with Rome from 161 BC to 158 BC. They were in subjection to Rome from 63 BC until the cross and the ultimate destruction of Jerusalem in the year 70.

The prophetic line of the Maccabees is the line of apostate Judaism, and it therefore typifies the line of apostate Protestantism. From the Battle of Panium until the Sunday law of verse sixteen the prophetic events of 200 BC, 167 BC, 164 BC, and the league from 161 BC to 158 BC will be repeated in the history of apostate Protestantism. These waymarks will occur in the history of the eighth president who is of the seven in advance of the Sunday law. 200 BC represents the external line of the Republican horn in relation to 167 BC, representing the internal line of the apostate Protestant horn.

These waymarks are essentially hidden within the historical line of the Hasmonean Dynasty, but none-the-less form part of the hidden history of verse forty of Daniel eleven. It is a line that is part of the “that portion of the prophecy of Daniel relating to the last days.”

The fact that Judaism celebrates Hanukkah in memory of the revolt of the Maccabees, does not define the Maccabees as righteous. Due to rebellion the shekinah never returned to the temple that was rebuilt after the captivity of seventy years. The final prophetic message came through Malachi roughly two centuries before the Maccabees. The history of the Maccabees identifies that they allowed their political leaders to also function as high priest, the very sin that the Egyptian Ptolemy attempted, and that King Uzziah also attempted. Tradition identifies that God intervened to prevent Ptolemy from the sacrilegious action, and God’s word identifies directly that God did intervene when king Uzziah attempted to perform the work of the priest and king. The final fruit of their dynasty was the Pharisees. There is no reason to conclude the Maccabees were a symbol of righteousness, in spite of the historical reverence modern Judaism’s Jews may hold to.

The Protestant reformation began in the time of Luther, and it was a progressive development. It was not a new tradition, for Jesus and His disciples were Protestants, it was an awakening to the darkness of the history where Luther and other reformers were awakened. The climax of that progressive reformation was the Millerite movement. God did not only need to awaken the early reformers to the sins of Babylon, but He intended to bring them into the full understanding of His law, and His work in the heavenly sanctuary. On April 19, 1844 the Protestants rejected the increasing light of the reformation and became apostate Protestantism.

The faithful Millerites then were “given the mantle” and directed into the Most Holy Place to finish the work to become mature Protestant Christians. In 1863 those who had been given the mantle, through disobedience, set aside the mantle of Protestantism, and took the mantle of Laodicea. In the final period of the sealing of the one hundred and forty-four thousand, which began twenty-two years after September 11, 2001, in 2023, the Lion of the tribe of Judah is unsealing the truths that fill up the hidden history of verse forty of Daniel chapter eleven, which is the history from the collapse of the Soviet Union in 1989 unto the soon coming Sunday law. In doing this, He has unsealed the history of apostate Judaism as a symbol of apostate Protestantism.

Both lines of God’s apostate people, whether those of literal Judah or spiritual Judah (both glorious lands), end at the conquering of Jerusalem, the former in 63 BC, and the latter at the soon coming Sunday law. Both lines represent warfare that is motivated by misguided religious convictions. Both lines represent a warfare against the religious philosophies of Greece, and both lines end up with the apostates being in subjection to Rome. I identify the three battles of verse forty representing the collapse of the Soviet Union in 1989, the Ukraine War, and Panium at the Sunday law for the purpose of identifying a distinction between those three battles and the three world wars.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence

in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”
The Great Controversy, 581.

From verse ten, which identifies the collapse of the Soviet Union in 1989, unto the Battle of Panium in verse fifteen, the papacy has been “strengthening her forces to further her own ends when the time shall come for her to strike.” These verses identify the prophetic circumstances that are the “snare” that has been prepared by the papacy, which will be impossible to “escape.” In the final engagement, represented by the Battle of Panium, the image of the beast will be formed in the United States. The formation of that image is the final test for God’s people of the last days.

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. ... In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” Manuscript Releases, volume 15, 15.

The formation of the image of the beast is represented by the period when the league of Rome was entered into. The Protestant horn of the United States became the daughters of Rome in 1844, and the beginning of their history is repeated at the end of their history when they once again determine to imitate their mother.

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

“I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

“Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God.” Spalding and Magan, 1, 2.

In the passage there are two groups of “nominal,” which means “in name only,” that betray God’s faithful ones to the Catholics. Ellen White’s understanding of nominal churches and nominal Adventists is different than what they actually represent in the last days, for her understanding of a “nominal Adventist,” would have represented a Christian who professed to believe in the return of Christ. But the prophets speak more for the last days, than the days in which they lived, and a “nominal Adventist,” in the last days represents the Laodicean Seventh-day Adventist church, and the nominal churches are the descendants of those who became the daughters of Rome in 1844.

Seventh-day Adventists will hate the “obscure people,” who are God’s true representatives for they “cannot refute the Sabbath truth,” which represents the Sabbath of the land resting. The Seventh-day Adventist church professes to uphold the seventh-day as the day of worship, but in the last days the Sabbath they can not refute is the “seven times,” of Leviticus twenty-six, which was the first foundation truth they rejected in 1863.

The passage that we are now addressing is identifying the prophetic dynamics associated with the history that begins at the soon coming Sunday law, but the final testing history that follows the Sunday law is first accomplished within the United States. At the Sunday law the United States will force the entire world to erect an image to the beast, but before they accomplish that work, they will have erected an image to the beast in the United States.

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” Testimonies, volume 6, 18.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” Testimonies, volume 6, 395.

The great test for the people of God, occurs before the Sunday law, for at the Sunday law probation closes for Seventh-day Adventists. The test is represented as the formation of the image of the beast, and the image of the beast is the combination of Church and State, with the Church in control of the relationship. Just as the Protestants became a daughter of Rome in 1844, and a daughter is the image of her mother, the apostate Protestants will accomplish a parallel work in the last days, for Jesus always illustrates the end of a thing with the beginning of a thing.

The history represented by the “league” of verse twenty-three of Daniel chapter eleven, represented a professed apostate people of the glorious land reaching out to form a union with Rome. 161 BC to 158 BC represents the formation of the image of the beast that culminates at the Sunday law.

We will continue this study in the next article.

“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” *The Great Controversy*, 443.