

# The Book of Daniel - Number One-Hundred and Ninety

## *The Prophetic Crescendo: Unveiling the Battle of Panium and the Prelude to the Sunday Law*

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The last article ended with a passage that included the paragraph that said, “Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” “Transgression” reaches its limit when the cup of probationary time is filled, and that limit is reached for the United States at the Sunday law.

“But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan’s right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God’s creation, and then it is that God ‘will do a strange work in the earth.’ He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.” Review and Herald, March 9, 1886.

At the Sunday law the United States will have filled its cup to the full, and national apostasy will be followed by national ruin. The paragraph we are considering says, “transgression has almost reached its limit,” “and a great terror is soon to come upon human beings.” At the Sunday law, which is the “hour of the great earthquake” in chapter eleven of Revelation, “the tenth part of the city fell,” and “behold, the third woe cometh quickly,” and the “seventh angel sounded.” The third Woe is the Seventh Trumpet, and it arrives at the Sunday law bringing “great terror.” At that point “the end is very near,” and it comes as “an overwhelming surprise.” At the Sunday law the cup of probationary time is also filled up for the papacy, for then the second voice of Revelation eighteen proclaims, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.”

That history opens up at the Sunday law, and marks a symbolic period of time when the papacy “shall go forth with great fury to destroy, and utterly to make away many,” for “in the last days there will be many martyrs.” That which enrages the papacy is the “tidings out of the east and out of the north” which “shall trouble him,” but “he will come to his end, and none shall help him.” From the Sunday law to the end of the papacy, the first phase of God’s Executive Judgment begins. It is followed by the second phase which is the Seven Last Plagues, and finally the eternal destruction of the wicked at the close of the thousand year millennium. The history of God’s Executive Judgment is placed within the context of war.

“We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.” Christian Service, 50, 51.

God seals the one hundred and forty-four thousand and then calls His other flock out of Babylon, and the other flock also receive the seal of God, though they are represented as the “great multitude” in contrast with the one hundred and forty-four thousand. The essential point to see in the previous quote is that “the four winds are held until the servants of God shall be sealed in their foreheads.” At the Sunday law the one hundred and forty-four thousand have been sealed, “and behold the third Woe cometh quickly”, yet it is not until the last of God’s other flock have received the seal that the four winds are fully released.

“The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus’ work was done in the Sanctuary, and then will come the seven last plagues.” Review and Herald, August 1, 1849.

The “great and solemn events” which we are “standing upon the threshold of” are represented as “wars, and rumors of wars.” It is represented as occurring when “everything in our world is in agitation,” when nations are “already rising against nation.” Panium represents the “strange and eventful history,” in verse fifteen of Daniel chapter eleven, that leads into, and ushers in verse sixteen, which is the Sunday law, where the “general engagement,” that all “the powers of earth” marshal their forces for the last great battle” begins. That “last great battle” is the Third World War, and is represented by the Battle of Actium in 31 BC.

Verses one and two, and verses ten through fifteen represent the hidden history of verse forty in Daniel eleven. Verse forty identifies the history of the United States and Adventism from 1798 unto 1989. It then is silent until the end of the United States as the sixth kingdom of Bible prophecy and the spewing out of the Laodicean Seventh-day Adventist church in verse forty-one, which is the Sunday law, that is also verse sixteen. Verses one and two identify the time of the end in 1989,

and the presidents of the United States from that point, until the sixth rich president who stirs up the satanic globalists. Verse two brings the history to the election of Donald Trump in 2016, and then verse three takes up the history of the ten kings, represented by Alexander the Great, who is the seventh kingdom of Bible prophecy, who give their kingdom to the papacy at the soon coming Sunday law crisis.

Verse ten closes by identifying 1989 as the time of the end, and verses eleven and twelve set forth the war in the Ukraine, identifying that Putin, and Russia will win the war, but that they will not be benefitted by their victory. The Ukrainian War began in 2014, a year before Trump's first campaign began. These verses lead into the resurrection (politically) of Donald Trump as he begins his third campaign to become the eighth president, that is of the seven. Verse thirteen identifies the political struggles of Trump that precedes his victory at Panium in verse fifteen, and verse fourteen addresses the history that occurs during the Battle of Panium until his victory in verse fifteen, the history when the man of sin begins to openly intrude into political history. When the papacy intrudes into prophetic history, the whore of Tyre begins to sing and the vision is established.

The victory at Panium in 200 BC, was followed by the waymark of the Maccabees "revolt" at Modein (meaning protest) in 167 BC. In 164 BC the Maccabees rededicated the Temple, and Antiochus Epiphanes died marking the turning point in the Maccabean struggle against the Greek religious influence. In the period from 161 BC to 158 BC the work of entering into a league was initiated and finalized. The prophetic waymarks repeat in the Hasmonean Dynasty within the history of verses fifteen to verse twenty-three.

The league with Rome in verse twenty-three is a direct reference, but in verse fifteen, the four Maccabean waymarks of 167 BC, 164 BC, 161 BC and 158 BC, are only seen when the history of the "league" is applied to the verse. When Pompey conquered Jerusalem in verse sixteen, he was confronted with a civil war that was taking place within the city, and the two opposing parties were both splinter groups of the Hasmonean Dynasty. The Maccabees are therefore also in the history of verse sixteen.

Verse twenty identifies the birth of Christ and verses twenty-one and twenty-two identify the history of Christ's death, therefore that history has the line of the Hasmonean Dynasty represented by the Pharisees. Verses fifteen through twenty-three are identifying the literal glorious land, and God's Judean apostate people who professed to be the defenders of His truths, but were no more God's representatives than is apostate Protestantism.

Sister White informs us that "much of the history that has taken place in fulfillment of" "the eleventh of Daniel" "will be repeated." The line of prophecy represented by the Hasmonean Dynasty represents the line of prophecy illustrating the apostate horn of Protestantism beginning at the third presidential campaign that is taken up by the sixth richest president. Trump runs for president three times, the first and the last time he runs he is victorious, but the second time the rebellion represented by the number thirteen, identifies the stolen election of 2020. The world is then being divided into two classes, one class can see 2020, and the other class is blind. It symbolizes the great test which precedes the close of probation for Adventists in the formation of

the image of the beast.

“Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth’s history that will fulfill the predictions of prophecy for these last days.” Review and Herald, April 23, 1889.

The advancing “preparations,” the “movements” that are now “in progress, and the “events” “which will result in making an image to the beast”, and “that will fulfill the predictions of prophecy for these last days,” include the waymarks of the Hasmonean Dynasty from verses fifteen to twenty-three on Daniel chapter eleven. The apostate Hasmonean Dynasty, representing apostate Protestantism, is woven into the testimony of Donald Trump, the sixth and eighth Republican president who stirs up and engages his MAGA-ism against the woke-ism of the new world order.

The testimony of Trump reaches to 2020 in verse two of Daniel eleven, and it includes his campaign and first term, then verses thirteen through fifteen identify his third and last campaign, victory, and his last term. Between the two terms, Revelation chapter eleven, identifies that the Republican horn was slain, and laid dead in the street for three and a half days. That line of Trump’s history ties together the beginning and ending of his presidencies in Daniel chapter eleven. Thus, the testimony of Donald Trump is located in both the books of Daniel and the Revelation, and it is located in both books in chapter eleven.

The three partial lines, when brought together identify Trump’s complete history as the sixth and the eighth president, and they are structured upon the signature of “Truth”. They come from the books of Daniel and Revelation, and produce a line of history which aligns with that “portion of the book of Daniel that relates to the last days.”

That portion of Daniel is what is unsealed by the Lion of the tribe of Judah, just before the close of probation, and is therefore an element of the sealing message of the one hundred and forty-four thousand. But it requires spiritual twenty-twenty vision to see the prophetic waymarks of the two witnesses being slain in 2020.

Verse fifteen of Daniel eleven, represents the Battle of Panium and the line of the Hasmonean Dynasty, which was fulfilled by a literal battle, thus symbolizing a prophetic illustration of a spiritual war between the religion of apostate Protestantism and the religion of the globalist’s new age. The Battle of Panium, which occurred in 200 BC, represents the battle of the Republican horn, and the struggle represented by the Maccabean Revolt represents the battle of the apostate Protestant horn. Though the revolt of the Maccabees occurred in 167 BC, it aligns prophetically with the Battle of the Republican horn in 200 BC, for prophetically the horns parallel each other’s histories.

Verse fifteen represents the prophetic history which immediately precedes and leads into the soon coming Sunday law. It therefore represents the very point in the sealing time of the one hundred and forty-four thousand when the power within the sealing message eternally impresses the seal upon God’s last-day people.

It is the Lion of the tribe of Judah who unseals that truth, and that truth is the Revelation of Jesus Christ. The one hundred and forty-four thousand are those who “follow the Lamb whithersoever He goeth,” and when He unseals verse fifteen, the Lion of the tribe of Judah has led His last-day people to Panium. Jesus illustrated this very point in the sealing process when He took His disciples to Panium, just before the cross.

The war of Panium is specifically addressed by Christ, when He was standing in Panium with His disciples and there instructed them that His church would be built upon the confession of Peter, and that “the gates of hell” would not prevail against it. Jesus identified the warfare that is represented by the Battle of Panium. The Battle of Panium is verse fifteen, and verse sixteen is the Battle of Actium. Christ stood at Panium, just before the act of His death played out.

Panium to the Sunday law is the history of the political and religious struggle of the earth beast’s two apostate horns of Protestantism and Republicanism. They were both attacked by the atheistic beast from the bottomless pit in 2020, and the warfare of the two horns against the political and religious gods of globalism is represented within the history of verses eleven through sixteen.

From the Ukrainian War that began in 2014, to the first presidential campaign of Donald Trump beginning in 2015, unto the death of the two horns in 2020, unto the resurrection of 2023, to the third campaign of Trump which began on November 15, 2022, the history leads to verses thirteen to fifteen. In those verses the history that is revealed by God’s prophetic word represents the prophetic truths which seal the one hundred and forty-four thousand.

Those truths were illustrated in Christ’s visit to Caesarea Philippi in Matthew chapters sixteen and seventeen. In those verses, the man of sin returns to prophetic history singing the songs of the whore of Tyre, and in so doing establishes the vision, thus placing those verses in the context of the Midnight Cry, for where there is no vision the people perish.

Where there is no vision, the people perish: but he that keepeth the law, happy is he. Proverbs 29:18.

Those who have eyes, but will not see, and ears, but refuse to hear are the foolish Laodicean virgins that do not have the “oil.” The “oil” is the increase of knowledge that is produced when the Revelation of Jesus Christ is unsealed just before probation closes, and according to Hosea, God’s people who refuse and reject knowledge are to be destroyed.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Ezekiel 12:1, 2.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and

convert, and be healed. Isaiah 6:9, 10.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matthew 13:10–17.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

We will continue this study in the next article.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1–3.