

Panium - Number One

Chapter Eleven

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For some time, we have been focusing our attention on the hidden history of Daniel 11:40, and in recent weeks, the Lord has drawn our consideration to verse 27:

And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Daniel 11:27.

Initially, I was uncertain about the details—when, where, and who sat at that table, speaking lies to one another—but these questions are now under review. Over the past few Sabbaths, I made some missteps as I worked through these lines. Yet, through what I believe to be providential guidance, the alliances represented in verses 13–15, symbolized by Caesarea Philippi, began to unfold. Though some elements still require refinement, I believe the Lord has lifted His hand from these verses to reveal their meaning.

This understanding crystallized immediately after last Sabbath's Zoom meeting. A week earlier, I had been struck by the intricate interplay of histories in verses 10–15. I wrote and sent a text message to a few people outlining my thoughts and asked to share them on Friday evening. I was attempting to organize the issues within those verses, convinced there was something profoundly significant. There is, but it wasn't what I initially proposed. Despite my stumbles over the past week and a half as I grappled with this passage, I recognize a familiar providence. The Lord was unsealing a special, vital truth. Once the human element is fully exposed and set aside, the truth—opened by the Lion of the tribe of Judah—proves even more profound than I had grasped.

Verse Five through Nine

Putin, as the king of the south, mirrors Ptolemy, who will triumph in the Ukraine war, fulfilling verse 11. Historically, Ptolemy IV Philopator's victory at the Battle of Raphia fulfilled this verse, prefiguring Putin's imminent success. Verses 5–9 outline a history that foreshadows the papacy's 1,260-year rule (538–1798) in meticulous detail. These details have been explored repeatedly in the past, so here I will highlight one prophetic waymark fulfilled in verses 5–9 and echoed in the period from 538 to 1798.

This period began with a treaty between the southern Ptolemaic kingdom and the northern Seleucid kingdom, sealed when the southern king gave his daughter in marriage to the northern king. This union initiated a seven year span that ended when the southern king invaded the north, took the northern king captive to Egypt, and the captive king later died after falling from a horse.

A Broken Treaty

The invasion stemmed from a broken treaty. After the seven-year period began, the northern king set aside his first wife to marry the southern princess and secure the treaty. Later, he discarded the southern wife and reinstated his original queen. This prompted the first queen to execute the southern queen and her entourage, enraging the southern queen's family in Egypt.

With prophetic discernment, seven years can be seen as two periods of three and a half years, as illustrated by the three and a half years before and after the cross that together represented the week that Christ confirmed the covenant. The three and a half is also recognized in the seven times curse carried out upon the northern kingdom of Israel from 723 BC unto 1798. That seven times is divided into two periods of twelve hundred and sixty, with 538 as the middle point. These illustrations of seven being divided into two periods of three and a half is not random, it is purposeful.

In the division in the week Christ confirmed the covenant the cross represents the center and in so doing it identifies Christ presenting the message in person for three and a half years, followed by His disciples presenting the message for the same period. In the seven times against the northern kingdom 538 divides the history into a period when paganism trampled down the sanctuary and host followed by papalism trampling down the sanctuary and host for the same period. In prophetic symbolism "seven" is represented with three and a half, which in turn is represented by forty-two months, three and a half days or years, twelve hundred and sixty, twenty-five twenty and a time, times and dividing of time. In context, all these figures are interchangeable.

The treaty represented between the Ptolemaic Kingdom, ruled by the descendants of Ptolemy I (a general of Alexander the Great), who controlled Egypt, and the Seleucid Empire, ruled by the descendants of Seleucus I (another of Alexander's generals), who controlled much of the Middle East, including Syria concluded the Second Syrian War in 253 BC. The war had begun seven years before in 260 BC. Seven years after the treaty was ratified it was broken in 246 BC. Fourteen years, divided into two seven-year periods. The first half is warfare and the second half is peace. The fourteen years begin with the Second Syrian War and it ends with the Third Syrian War. This type of symmetry in history is amplified when you recognize that the history is represented in verses five through nine of chapter eleven. The treaty and its breaking are the focus of the verses and the history which fulfilled the verses.

This aligns with the papal domination from 538 to 1798. Near the end of that era, Napoleon Bonaparte entered a treaty with the Vatican. Citing the Vatican's breach of the 1797 Treaty of Tolentino, Napoleon sent General Berthier in 1798 to take the pope captive. The pope died in France in 1799. This 1,260-year period is detailed in verses 31–39.

The history of verses 5–9 parallels that of verses 31–39, providing two witnesses within Daniel 11. Both lines share identical prophetic waymarks, revealing the dynamics between the kings of the south and north. Each period is symbolized by three and a half years, concluding with the southern king prevailing, capturing the northern king, and taking him to the southern land, where both northern kings die. In both cases, as the text states, the southern king returns with spoil:

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.
Daniel 11:8.

For Ptolemy, this was treasure previously looted by the northern king; for Napoleon, it was the Vatican's riches plundered and taken to France. These two lines of witness indicate that the northern king's death is symbolized by falling from a horse. In Revelation 17, the woman riding the beast represents the Catholic Church:

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. Revelation 17:3.

The beast she rides is the United Nations. Revelation 17 describes her restoration to power after the deadly wound of 1798. As the eighth kingdom, she resumes her reign, symbolized by riding the beast:

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.
Revelation 17:18.

The deadly wound of 1798 was prefigured in verses 5–9 when the northern king fell from a horse and died. These two lines in Daniel 11 run parallel to verses 41–45. The Sunday law in the USA, marked in verse 41, begins the papacy's final ride on the beast—a period reflected in these two lines. When Ellen White notes that “much of the history” fulfilled in Daniel 11 “will be repeated,” verses 5–9 and 31–39 align with verses 41–45.

Only Verse Forty

From verse 31 to 45, only verse 40 stands outside the prophetic period of three and a half days. It represents a unique history within the final third of Daniel's 45 verses. In verse 16, the history of pagan Imperial Rome unfolds through four rulers—Pompey, Julius Caesar, Augustus Caesar, and Tiberius Caesar. Augustus's victory at the Battle of Actium in 31 BC began Imperial Rome's 360-year rule, fulfilling the “time” in verse 24:

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. Daniel 11:24.

After Actium, Rome made Egypt a province in 30 BC. Three hundred and sixty years later, in 330, Constantine moved the empire's capital from Rome to Constantinople. This “time” aligns prophetically with the 1,260 years of papal rule and the 7 years of verses 5–9.

From verse 16, pagan Imperial Rome dominates until verse 30, encompassing the Maccabees' league with Rome and the line of Christ. Yet, verses 16–30 align with verses 31–39 and 41–45. Thus, in the last 30 verses of Daniel 11, a consistent prophetic line emerges—except for verse 40, where the “time of the end” is marked in 1798 and 1989.

With minor exceptions in verses 2 and 3—where the final of eight presidents transitions to control the ten kings of the United Nations—the first two verses align with verse 40, representing the Sunday law and the shift from the sixth to the seventh and eighth kingdoms. Verses 3 and 4 align with verse 45 and Daniel 12:1, depicting the rise and fall of the Grecian kingdom, paralleling the papacy's establishment and demise in verses 41 through Daniel 12:1. Both the woman and the beast she rides end with no help, framing the beginning and end of Daniel 11 outside verse 40's history. Alexander the Great symbolizes the United Nations, fornicating with the whore of Tyre (the king of the north from verse 41 onward), who is both the beast and the dragon.

Verses Nine and Ten

Verses 5–9 conclude at the time of the end in 1798, while verse 10 marks 1989. Thus, the span between verses 9 and 10—from 1798 to 1989—represents the revealed portion of verse 40, initiating its hidden history. To clarify: nearly every verse in Daniel 11 reflects the papacy's rule from 538 to 1798. Verse 40 covers 1798 to the Sunday law in the USA. Verses 6–9 typify the papal era, while verse 10 foreshadows the USSR's collapse in 1989. Therefore, verses 11–15 span from 1989 to the Sunday law, as represented in verses 16, 31, and 41.

Verse 40 is divided into two parts. The first, from 1798 to 1989, begins and ends with a “time of the end.” The second half begins in 1989, where the first half concludes. Verses 1 and 2 identify a sequence of presidents starting in 1989, aligning with the second part of verse 40. Verse 11 marks the onset of the Ukraine war in 2014, while verse 12 highlights the consequences the victorious king of the south brings upon himself. Verse 13 nears fulfillment, but here we note that verse 11 falls within the second part of verse 40—post-1989, yet pre-Sunday law (verse 41).

Verses 13–15 point to the Battle of Panium in 200 BC, the year pagan Rome began exerting influence over human affairs, tied to that battle. Occurring well before Pompey's entry into Jerusalem in verse 16, it provides historical evidence identifying verse 41 as the Sunday law in the USA.

Every prophetic line and its historical fulfillment in Daniel 11 lies either within verse 40's history (1798 to the Sunday law) or from verse 41 to Daniel 12:1. Of the 45 verses, verses 1, 2, 7–15, and 40—totaling twelve—apply to verse 40's timeline when layered line upon line. Verse 40 splits into two segments at 1989. Verses 1, 2, and 10–15 align with its second half. Verses 1 and 2 trace the line of presidents in the earth beast's history, while verses 10–15 depict three proxy wars orchestrated by the king of the north (the papal power) from 1989 to the Sunday law. The three proxy wars begin with the United States, identified in verse 40 as “chariots, ships and horsemen.”

We will continue in the next article.