

# Panium - Number Four

## *An Alliance*

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In the history of Panium an alliance was formed between Antiochus Magnus and Philip of Macedon. The battle was directly carried out against the child Ptolemy V by Antiochus, and Philip contributed in the sense that his warfare in other parts of the realm prevented other armies from coming to the aid of the Egyptian child king. This means that Putin, the final king of the south—typified by the child king of Egypt (child meaning last generation prophetically) is defeated by Trump represented as Antiochus Magnus who defeated Ptolemy V at Panium and as Reagan defeated the USSR in 1989.

Philip means “a lover of horses” and “horses” symbolize both military and economic power. Horses pull chariots and are ridden by soldiers, and horses also move goods to the market. “Horses” are a symbol of “chariots, ships and horsemen” which is the primary symbol of the United States in its proxy relationship with the king of the north as set forth in verse forty.

Trump’s ally has two typifications in Philip of Macedon and Herod Philip the Tetrarch. Whether it is Herod Philip or Philip of Macedon the symbol identifies one who loves the power supplied to it by either Caesar or Antiochus, respectively. Philip loves horses, and one Philip was from Macedon, which held a central and foundational role in Alexander the Great’s kingdom.

It was his homeland, the kingdom he inherited from his father, Philip II, and the springboard for his vast empire. Located in the northern part of Greece, Macedon was distinct as the political and military core where Alexander was born (in Pella, 356 BC) and raised, and it provided the initial resources, manpower, and organizational structure that fueled his conquests. In essence, Macedon was the nucleus of Alexander’s kingdom—its starting point, military engine, and the region that anchored his identity as a Macedonian king, even as his empire grew far beyond its borders.

Macedon represents the northern area of Alexander’s fourfold kingdom. Thus, one Philip is the Tetrarch, meaning ‘a fourth part,’ and the other Philip is ‘one-fourth’ of the four winds of Alexander’s former empire.

Herod represents one who rejects the covenant. Esau, the blood line that leads to Herod rejected his birthright. At the very beginning of the history of a chosen covenant people Esau becomes a symbol of those who reject the covenant Christ died to confirm. At the very point where God was going to expand his chosen covenant people into twelve tribes, Esau rebelled. At the end of ancient Israel, when at the cross the Jews claimed they had “no other king than Caesar” the Jewish nation became the symbol at the end which had been typified by Esau in the beginning. Herod’s family tree is made up of the blood line of Esau and the Jews, a blood line symbolized by a rebellious covenant breaker at the beginning and a rebellious covenant people at the end.

Herod the Great imposed the taxes that brought Joseph and Mary to Bethlehem, and one of his three sons, Herod Antipas the son of Herod the Great ruled during the time of the cross. The period of Christ's life from His birth to His death is symbolically represented by the family of Herod, thus identifying the history as the time of the chosen people's visitation, a visitation the Jews by and large never saw.

Herod the Great murdered the children in response to Jesus' birth, thus repeating the history of the birth of Moses when Egypt was murdering children. The first child slaughter was an attempt to murder the expected chosen one and the last child slaughter was again an attempt to murder the expected chosen one. The one hundred and forty-four thousand sing the song of Moses and the Lamb, and prophetically a "song" represents an experience. The one hundred and forty-four thousand live in a period that possesses parallel experiences. One of those parallels arrived on January 22, 1973 with a Supreme Court ruling allowing abortions in the USA. In the following forty-nine years roughly 66 million potential candidates to be among the one hundred and forty-four thousand were slaughtered through federally sanctioned abortion.

Power symbolizes military strength:

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

The dragon, who is pagan Rome provided three things for the papacy, i.e. "his power, and his seat, and great authority." In verse twelve the USA, the earth beast is represented as exercising all the "power" of the beast before him. Yet the word "power" in verse two is a different Greek word than the word translated as "power" in verse twelve. In verse two "power" is G1722: meaning in the face of (literally or figuratively): in the presence (sight) of.

The word "power" in verse twelve is a different Greek word.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Revelation 13:12.

The word "power" G1832 here means, (in the sense of ability); privilege, that is, delegated influence: authority, jurisdiction, liberty, power, right, strength. The word "power" in verse twelve is identifying that the earth beast is the sea beast's delegated authority—the USA is the proxy representative of the sea beast. The USA exercises all the delegated authority of the first beast. In verse two pagan Rome gave three things to the papacy. Clovis gave his military and economic might to the papacy in 496 at the Battle of Tolbiac. Constantine gave the "seat" of the empire away in 330 and Justinian identified the pope as the corrector of heretics and the head of the churches by a decree in 533. Clovis in 496 typifies Reagan in 1989. Reagan typifies Trump.

According to Gregory of Tours (writing nearly a century later), Clovis was losing the battle and, in desperation, called upon the Catholic god for aid. His wife, Clotilde, was a Catholic Burgundian princess who had been urging him to convert from paganism. Clovis vowed that if he won, he

would adopt Catholicism. The tide turned—whether by divine intervention or military strategy—and Clovis defeated the Alemanni, killing their king and scattering their forces. True to his vow, he converted to Catholicism and was baptized, traditionally dated to Christmas Day 496 in Reims by Bishop Remigius (St. Remi).

His conversion marked a turning point, making Clovis the first Catholic king among the Germanic rulers (unlike the Arian Christian Visigoths or Ostrogoths). This aligned the Franks with the Roman Church, gaining him support from the Gallo-Roman population and the papacy. Clovis' baptism is often seen as the symbolic “birth of France” as a Catholic nation, distinguishing it from other barbarian kingdoms that adhered to Arianism or paganism. For this reason, Catholicism refers to France as “the firstborn of the Catholic church,” and also “the eldest daughter of the Catholic church.”

When Clovis became the first proxy power of the papacy in 496, he typified Reagan who became the proxy power in 1989. In the history of Reagan and pope John Paul II a secret alliance was formed for the purpose of bringing down the king of the south. From 1798 unto the Sunday law the whore of Tyre is hidden, and she is the very same whore who traces her roots back to Macedon the northern most kingdom. She is the king of the north, hidden prophetically, but still professing to be infallible.

The pope also represents “them that forsake the covenant,” who though prophetically hidden throughout the three proxy wars; will ultimately come into view in the history of the Battle of Panium. In the transition from Imperial Rome to papal Rome Daniel identifies when pagan Rome was reaching the end of its time as the fourth kingdom of Bible prophecy.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

In the verse “them that forsake the holy covenant” is the Catholic church. Those who forsake the holy covenant are John the Revelator's compromising church of Pergamos, that according to Paul would fall away before the man of sin would be revealed. Catholicism is those who have forsaken the covenant as represented by the attack that was brought against the Word of God, and also the seventh-day Sabbath which were both brought under progressive attacks from the time of Constantine onward. Earlier in chapter eleven the “covenant” is also referenced.

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. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:27–29.

In these verses “he” returns to his own land, then later he returns to his own land again. The two returning's represent two victories that were then followed by a triumphal “return” to the city of Rome. The first was the Battle of Actium in 31 BC against Antony and Cleopatra, and the second

was after the destruction of Jerusalem in 70 AD. The “time appointed” in the verses is the year 330, which identified the conclusion of the prophetic “time” of verse twenty-four that equates to three hundred and sixty years.

The two kings who speak lies at one table do so before the “time appointed,” “for yet the end shall be at the time appointed.” A question which should be considered is what does the verse mean when it states, “Then shall he return into his land with great riches?” Does it mean at the time appointed, then shall he return; or does it mean once the two tell lies at the table, then shall he return, and therefore the return is before the time appointed.

Uriah Smith identifies the two returns as 31 BC and 70 AD, which represents a history before the year 330, which is the time appointed. Smith also points out that the “return” of verse twenty-nine is post 330, and that it is not successful as were the returns following the battles of Actium and Jerusalem. What this means is that before the time appointed there is a meeting where lies are told, that is followed by one of the two kings who had been telling lies returning with great riches, who then opposes the holy covenant, does exploits and returns at the year 330, which is the time appointed.

He then attacks the south, but it will be unlike the Battle of Actium or the destruction of Jerusalem. The history of 70 AD in the verses portrays the end of God’s chosen covenant people as represented by “the holy covenant” in the passage. In verse thirty pagan Rome has intelligence with those who forsake the holy covenant. 70 AD was the very end of ancient literal Israel as God’s covenant people, and verse thirty is identifying the history four centuries after 70 AD. Those who forsake the covenant in the history represented in verse thirty, are those who have forsaken the covenant entered into by God and His Christian people. Papal Rome is the church represented as those who forsake the holy covenant in verse thirty.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

Verse twenty-nine brings us to the year 330, which was the time appointed as fulfilled by Constantine moving the capital city to Constantinople. At that waymark pagan Rome would be drawn into a southern war that would not be successful as had been Actium and Jerusalem. Then in verse thirty pagan Rome is attacked by Genseric who launched his naval warfare from Chittim, which is known today as Carthage. This warfare against pagan Rome was also represented as the second trumpet of the seven trumpets in the book of Revelation. The first four of those trumpet powers brought Western Rome to a conclusion by 476. Of those first four trumpets, the second trumpet, which is the ships of Chittim was the most severe, for Genseric took control of the seas and the wealth of the Empire dried up.

Confronted and grieved by the ships of Chittim he returns and has indignation against the holy covenant. This was fulfilled in the history leading up to the empowerment of the papacy in 538, through a warfare against God’s Word. After that he returns and has “intelligence with them that forsake the holy covenant.” That interaction between pagan and papal Rome was fulfilled in 533

with the decree of Justinian. The next verse, verse thirty-one then continues with how pagan Rome was “grieved.” In 2 Thessalonians, Paul teaches that pagan Rome “restrained” the papacy from taking control in 538. After he is grieved by an attack from the seas which wreck the economics of the kingdom, he has indignation against the holy covenant, then intelligence with those who forsake the covenant. In the next verses, “arms” which represents the power given to the papacy in 496 by Clovis, stand up and they pollute the sanctuary of strength, which in history represented the city of Rome, and then pagan Rome would remove the religion of paganism (the daily) from the realm and replace it with Catholicism and then they place the papacy on the throne in 538.

When the papacy was empowered in 538 it provided both a prophetic witness, and also a historical witness that are represented in the verses we are considering. The year 538 is typified by 31 BC and the Battle of Actium. In Daniel chapter eight, verse nine pagan Rome would conquer three geographical obstacles to take the throne of the earth. The first was Syria to the east, then Judah and Jerusalem followed by Egypt at the Battle of Actium. Papal Rome would also have three horns removed, the third of which was the Goths who were driven from the city of Rome in 538. Pagan Rome and papal Rome provide two witnesses that identify that the Battle of Actium aligns with 538, and 538 illustrates the Sunday law in the USA, when modern Rome rules supremely until probation closes.

We have concluded an overview of verses twenty-seven to thirty-one.

In the next article, we will focus on these verses and begin the work of aligning the passage with the history of verses eleven through fifteen.