

Panium - Number Six

Prophetic Waymarks in Daniel 11: The Collapse of the USSR, the Sunday Law, and the Rise of Modern Rome

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With the collapse of the USSR in 1989 verse forty of Daniel eleven was fulfilled. Verse forty-one is the Sunday law in the United States, as is verse sixteen. From 1989 until the Sunday law in the United States verse forty is empty. The collapse of the USSR in 1989 was also identified in verse ten of Daniel eleven, that was initially fulfilled by Antiochus Magnus.

Antiochus III Magnus the Seleucid “king of the north,” ruled from 223–187 BC and sought to reclaim territories lost to the Ptolemies (the “king of the south”) after the Third Syrian War (246–241 BC). His campaign in the Fourth Syrian War (219–217 BC) aimed to retake Coele-Syria, Phoenicia, and Palestine. In 219 BC Antiochus marched south, capturing Seleucia-in-Pieria, Tyre, and Ptolemais (Acre), regaining coastal strongholds. In 218 BC he advanced further, taking Philadelphia (Amman) and pressing toward Egypt’s frontier, intent on reclaiming lost Seleucid lands down to Gaza. Antiochus halted his march in 218 BC, consolidating gains and preparing for a decisive push. Ptolemy IV Philopator, the Ptolemaic king, mustered an army to meet him, bolstered by Egyptian troops. Verse ten of Daniel eleven sets forth this movement of Antiochus, thus prefiguring the collapse of the USSR in 1989, and typifying verse forty.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. Daniel 11:10.

When the king of the north in verse forty “overflows and passes over” it aligns with verse ten’s king of the north “overflowing and passing through.” In both verses it is the identical Hebrew words, that are simply translated a little differently. It is the same expression as found in Isaiah 8:8.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:8.

Each of the three verses is identifying a southern king being defeated by a northern king. Antiochus the northern king prevails over Ptolemy the southern king, just as Sennacherib prevailed over Judah the southern king, and just as the king of the north in verse forty swept away the USSR in 1989. Three verses along with the three historical fulfillments of those verses, identify the “time of the end” in 1989. Thus, verse ten is 1989 and verse sixteen is the Sunday law in the United States, as is verse forty-one.

Verses eleven through fifteen is a line of Scripture, which also has a historical fulfillment that identifies specific prophetic waymarks within the hidden history of verse forty. Before the Sunday

law in the United States, but after 1989 the battle of Raphia and its aftermath is set forth in verses eleven and twelve, and the battle of Panium is set forth in verses thirteen to fifteen.

The Sunday law is the time appointed; for it is there that the deadly wound of the papacy is healed, and the pope returns to the throne of the earth. That empowerment was typified by the enthronement of the papacy in 538, and by the enthronement of pagan Rome at the battle of Actium. Once prophetically enthroned pagan Rome ruled supremely for 360 years. Once the papacy was enthroned in 538, she ruled supremely for twelve hundred and sixty years. Once the deadly wound is healed at the Sunday law the papacy will rule supremely for a symbolic 42 months.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. Revelation 13:3-5.

Verse 27 says “both” of these kings:

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.

The two kings in verse twenty-seven are the kings in the previous two verses who thereafter fought the battle of Actium.

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. Daniel 11:25, 26.

Verse twenty-seven therefore creates an anomaly that needs to be understood before we proceed. In verse twenty-four the “time” represents a 360-year period beginning at the battle of Actium and concluding at the appointed time in the year 330.

The king of the south in the battle was Cleopatra, who was in an alliance with Marc Antony. Octavius was the king of the north who would defeat them both. At the time appointed (31 BC) the two kings who had previously sat down at one table and told lies to one another would confront each other at the battle of Actium.

The two kings at the table align with the history of the battle of Panium (verses 13 through 15), where there was an alliance of Antiochus Magnus and Phillip of Macedon. That historical alliance corresponds with the symbolic alliance represented in the name of Panium in the time of Christ—Caesarea Philippi. The alliance is also represented in verse forty when the USSR is swept away in 1989 through an alliance between Reagan and pope John Paul II. The two kings tell lies to each other before 31 BC, which aligns with the Sunday law in the United States, and therefore their

lies occur before verse sixteen, during the history represented by verses thirteen to fifteen which were fulfilled at the battle of Panium seventeen years after the battle of Raphia, and one hundred and thirty-seven years before Pompey conquered Jerusalem in fulfillment of verse sixteen.

In verse twenty-eight Octavius, the victor over both Cleopatra (the king of the south) and Marc Antony, “returns 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.” Uriah Smith identifies these two victories as Actium in 31 BC and the destruction of Jerusalem in 70 AD. Verse twenty-eight is therefore identifying a history which begins at the battle of Actium, which is the beginning of the 360 years and the destruction of Jerusalem in 70 AD.

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. Daniel 11:28.

The last phrase of verse twenty-four (even for a time) onward represents a historical line which began in 31 BC and concludes in the last phrase of verse thirty-one (shall place the abomination that maketh desolate) which was fulfilled in 538. The line begins with the battle of Actium, which marks the beginning of pagan Rome ruling supremely for three hundred and sixty years. The line ends in 538 with papal Rome beginning to rule supremely for twelve hundred and sixty years. Within the verses and the history which fulfilled the verses the time appointed in 330 represents a division in the history of pagan Rome as the fourth kingdom of Bible prophecy. After the initial period of ruling supremely for three hundred and sixty years, there follows two hundred and eight years of disintegration of the empire in advance of the papacy taking the throne in verse thirty-one in the year 538. In the sequence of those eight verses only verse twenty-seven identifies a historical fulfillment that occurred before the battle of Actium in 31 BC.

Verse twenty-seven identifies a meeting between two kings in advance of the “appointed time” and verse twenty-nine identifies an “appointed time.” Verse twenty-seven’s “appointed time” is the beginning of the three hundred and sixty year period and the “appointed time” of verse twenty-nine is the ending of the three hundred and sixty year period. The beginning and ending represent an “appointed time.”

The empowerment of pagan Rome began when it conquered the third geographical obstacle as represented in Daniel 8:9.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. Daniel 8:9.

The empowerment began at the battle of Actium, and the subsequent subjection of the king of the south (Egypt) in verse nine of chapter eight.

The ending of pagan Rome’s rules as the fourth kingdom of Bible prophecy ended in 538 when papal Rome overcame its third geographical obstacle. The entire five-hundred and sixty-eight year period from the battle of Actium unto 538 begins with pagan Rome conquering its third obstacle and becoming the fourth kingdom of Bible prophecy, and it ends when papal Rome conquers its third geographical obstacle.

As the fourth kingdom of Bible prophecy, the history represented identifies two periods, the first when Rome exalts itself followed by a period describing Rome's fall. The beginning of the first period of exaltation is also the beginning of the entire period pagan Rome ruled as the fourth kingdom of Bible prophecy. The first period of Rome's exaltation begins and ends with an appointed time, and it also begins with the joining of the northern and southern kingdoms. It ends with the division into an eastern kingdom and a western kingdom. Beginning and ending with an appointed time and the beginning and ending represent the four divisions of Alexander's kingdom.

The two appointed times of verses twenty-seven and twenty-nine represent a beginning and ending waymark describing the period when Rome rules supremely. At the Sunday law in the United States in fulfillment of verse forty-one and verse sixteen of Daniel eleven the period for modern Rome to rule supremely for forty-two symbolic months begins. The first appointed time of verse twenty-seven is the Sunday law in the United States and the second appointed time represents when the last nation on earth follows the example of the United States and enforces the last Sunday law and in so doing identifies the worldwide enforcement of the idol sabbath.

Those two prophetic waymarks are the Sunday law in the United States unto the world Sunday law enforcement, and those two Sunday laws are the two appointed times in verse twenty-seven and twenty-nine. The first appointed time of verse twenty-seven was also typified by Constantine's Sunday law in 321, and the papal Sunday law at the Counsel of Orleans in 538 represents the worldwide Sunday law.

In the context of verses thirteen through fifteen the battle of Panium is the history that precedes the Sunday law of verse sixteen. Within that history the meeting of the two kings who lie to each other is fulfilled. Verse thirteen through fifteen are part of the history represented in verses ten through sixteen. The verses identify the fourth Syrian War in verse ten, the battle of Raphia in verse eleven, and the aftermath of that battle in verse twelve. Verses thirteen through fifteen represent the history of the year 200 BC when the battle of Panium was fulfilled, and when pagan Rome represented as the robbers of thy people enter the prophetic narrative.

Daniel eleven verse forty identifies the collapse of the USSR in 1989 and verse sixteen identifies the Sunday law in the United States. The meeting between two kings who tell lies to one another in advance of the time appointed, which was the battle of Actium, do so within the history of verse forty that follows the time of the end in 1989 and concludes at the Sunday law in the United States. Verse twenty-seven is a waymark in the hidden history of verse forty, occurring after 1989, but before the Sunday law. The "meeting" of verse twenty-seven is a waymark before the empowerment of Rome at the Sunday law. There are several waymarks that lead up to the empowerment of the papacy in 538, and these waymarks also occur before the time appointed. One of those prophetic waymarks is the decree of Justinian in 533, that fulfilled verse thirty's reference to having "intelligence with those that forsake the covenant."

The other waymarks that lead to the time appointed in the history of pagan Rome are the year 330 when pagan Rome cast down and simultaneously gave the "seat," to the papal power. In 496 Clovis gave his "power" to the papacy. In fulfillment of Daniel seven pagan Rome removed "three

horns” for the papacy, the last being the removal of the Ostrogoths from the city of Rome in 538. In 508 the religion of paganism was set aside as the legal religion of the realm and was replaced with Catholicism. 538 represents the Sunday law of verse forty-one, and 496 represents 1989 when Reagan as with Clovis dedicated his power to the pope of Rome. The year 330 identifies the Sunday law, for it is there that the papacy returns to the seat of authority.

This identifies that both 538 and 330 represent the time appointed, which is verses sixteen and forty-one. 496 represents 1989 fulfilled verse ten and verse forty in Daniel eleven and Isaiah 8:8. 508 identifies when the religion of the realm is set aside for Catholicism. Beginning with Clovis in 496 through 508, a progressive removal and replacement of the legal religion of the realm was illustrated. In the history beginning in 330 a progressive demise of Western Rome is represented by the first four trumpets, thus identifying progressive destruction that begins at the Sunday law in the United States.

The progressive fall of pagan Rome following Constantine’s Sunday law in 321 illustrates the fall of the United States as the sixth kingdom of Bible prophecy that arrives at the Sunday law. Then the four trumpet judgments are brought upon the United States as Sister White has identified when she states that “national apostasy will be followed by national ruin.” Ezekiel adds witness to a fourfold punishment.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God. Ezekiel 14:12–23.

We will continue these considerations in the next article.