

Panium - Number Seven

Daniel 11 Unveiled: Prophetic Lines from 1989 to the Sunday Law

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2025-03-15

We are working on bringing all the lines of Daniel eleven together in connection with the hidden history of verse forty that represents 1989 unto the Sunday law in the United States. Our calling as students of prophecy is to rightly divide the word of truth.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15.

Daniel chapter eleven can be divided into ten prophetic lines. Verses one through four represent one prophetic line. Verse five through nine represents a second line. Verse ten represents a third line. Verses eleven and twelve represent the fourth line. The fifth line is verses thirteen through fifteen. The sixth line is verses sixteen through twenty-two. The seventh line is verses twenty-three and twenty-four. Verse twenty-four through verse thirty-one is the eighth line. Verse thirty-one through forty is the ninth line, and the tenth and final line are verses forty through forty-five. These ten lines are to be brought together line upon line.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13.

Each of the ten prophetic lines are of course interrelated, but within each line a specific theme can be recognized. Though each line has a primary theme, the lines possess more than a singular testimony. I intend to identify each of the themes in the ten lines.

First Line

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be

broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. Daniel 11:1–4.

The first year of Darius marks the end of seventy years, thus identifying a prophetic time of the end. By verse three Alexander the Great establishes his worldwide kingdom, and by verse four his kingdom was to be plucked up and divided unto the four winds. Using Darius as the time of the end in 1989 allows us to count the kings represented in verse two. When Gabriel states in verse one, “Also in the first year of Darius” he is following up on what he informed Daniel at the beginning of the vision, which began in chapter ten.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. Daniel 10:1.

The waymark that represents a “time of the end” contains two symbols. The “time of the end” for Moses’ prophetic line was Aaron’s birth, followed three years later with the birth of Moses. Aaron and Moses are the twofold symbol of the “time of the end” in their history and typify the birth of John the Baptist and Jesus six months thereafter. The “time of the end” in 1798 marked the capture of the pope of Rome who thereafter died in captivity in 1799. From “the first year of Darius the Mede” unto “the third year of Cyrus king of Persia”; Darius and Cyrus represent thee “time of the end” in 1989, for all the prophets are speaking more about the last days than the days in which they lived.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

Darius and Cyrus represent Ronald Reagan and George Bush senior in 1989. Both were presidents that year. Verse one of chapter eleven places the vision in the third year of Cyrus, which would represent George Bush the senior who followed Reagan as Cyrus followed Darius. Verse two states that three kings would yet stand up and the fourth is far richer than them all. The final “time of the end” in chapter eleven begins in 1989 and identifies that after George Bush senior three kings would yet stand up, thus identifying the three presidents that followed Bush senior. Those three kings were Bill Clinton, George Bush junior, Barak Obama and then the richest president, Donald Trump would “by his strength” and “through his riches he shall stir up all against the realm of Grecia”.

Verse three then introduces Alexander the Great and therefore typifies the last leader of United Nations who unites with the papacy in the last days, but who like unto the papacy comes to his end. The United Nations is the seventh kingdom represented as ten kings in Revelation seventeen, and the confederacy of ten kings agree to give their seventh kingdom unto the papal beast for one symbolic hour.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall

overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. Revelation 17:12–14.

Those ten kings are represented by verses three and four and also by the history of the rise and fall of Alexander the Great who fulfilled the verses in the fourth century. Greece is the third kingdom of Bible prophecy and is a symbol of the dragon, a third of the threefold union of the dragon, the beast and the false prophet. At the cross the message “King of the Jews” was recorded in Hebrew, Latin and Greek; representing the Jews, the Romans and the rest of the multitudes from the other nations that would be in Jerusalem at the Passover. The Greeks represent the dragon, the Romans represent the beast, and the Jews were the false prophet.

The first four verses of chapter eleven identify the end of the earthly dragon power who commits fornication with the papal power as human probation closes. Verses three and four identify the final rise and fall of the last manifestation of an earthly dragon power. The verses overlay the last six verses which identify the end of the beast who commits fornication with the kings of the earth. The beginning and ending of chapter eleven identify the history where the enemies of God come to their end with none to help. The first four verses aligned with the last six verses and in so doing they bear the symbolism of the Ten Commandments with a table of the first four commandments and a table with the last six commandments, while also symbolizing a test with the number ten.

The first four verses represent a beginning that illustrates the ending while anchoring the message as beginning at the “time of the end” in 1989. The verses represent 1989 until the close of human probation, thus summarizing the message of the last six verses which are the increase of knowledge that was unsealed in 1989, which identify the events connected with the close of probation.

The verses provide the prophetic anchor to recognize that beginning in 1989 there would be a total of eight presidents, with the eighth being of the seven previous presidents, thus tying the passage together with the enigma of the eighth being of the seven, which is a prophetic characteristic that is present truth in the last days.

The theme which can be understood with the verses is the final destruction of the dragon power who commits fornication with the whore of Tyre. The whore commits fornication with all the kings of the earth, but just as ancient France became the firstborn of the Catholic church when Clovis dedicated his throne to the papacy in 496, so too, the earth beast of the United States will also be the first of the kings to commit fornication with the whore at the Sunday law. Just as in the ending six verses the beginning four verses identify and emphasize all three powers that lead the world to Armageddon, but the theme in the first four verses is the dragon power represented by Grecia and Alexander the Great.

Reagan began the process of eight presidents that has led now to the last of the eight presidents. The eighth president will erect the image of the beast and enforce a Sunday law in the United States, while also brokering and arrangement making him the head of the United Nations, that will at that very point enter into a worldwide church state relationship under the guise of solving the increasing warfare of radical Islam.

The transition of the United States, which is the earth beast of Revelation chapter thirteen from being the sixth kingdom of Bible prophecy unto the head of the seventh kingdom of Bible prophecy, while consummating the unlawful relationship with the eighth kingdom of Bible prophecy is illustrated from verse one identifying 1989, through the presidents that lead to the Sunday law in the United States, and immediately then identifies the mighty king standing up. That mighty king is Trump assuming control over the United Nations, which he is now in the process of dismantling in advance of his demands.

Second Line

Verse five through nine represents the first mention and the point by point illustration of the battle between the kings of the north and south that the entire chapter employs as the primary prophetic backdrop. Verse five sets forth the theme of the passage.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. Daniel 11:5.

Ptolemy I Soter and Seleucus I Nicator are represented in the verse. Both were a fourth of the “Diadochi” (meaning successor) of Alexander’s kingdom. Seleucus is the first “king of the north” in chapter eleven, and in agreement with pagan Rome, papal Rome and modern Rome—Seleucus was only established as the prophetic king of the north after three primary victories or pivotal events: his reclamation of Babylon in 312 BC, the Battle of Ipsus in 301 BC, and the Battle of Corupedium in 281 BC. These movements defeated his major rivals, expanded his empire, and solidified his dominance in the region.

The second line begins with identifying the kings of the north and south in distinction with any other of the successors (Diadochi) of Alexander’s divided kingdom. It begins with identifying that the king of the north is only empowered after three conquests. Then in the history of the struggle for dominion that unfolded after Alexanders death in verses six through nine, identify a period that concludes with the overthrow of the king of the north by the king of the south. This is the first of three times in chapter eleven that the king of the south prevails over the king of the north. They provide three internal witnesses within the chapter that clearly establishes the waymarks of the history that leads to a king of the south defeating a king of the north.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 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. So the king of the south shall come into his kingdom, and shall return into his own land. Daniel 11:5–9.

The historical fulfillment of the verses provides the template for the prophetic fulfillment of the twelve hundred and sixty years of papal rule identified in verses thirty-one through forty, and the prophetic template for the fulfillment of verse eleven, that was first fulfilled in 217 BC at the Battle of Raphia. Those three witnesses identify the characteristics of the Ukrainian War where Putin, the final king of the south will prevail over the proxy army of the papal king of the north.

The theme of the second line of prophetic history is how the deadly wound is delivered to the papacy in 1798, as represented by verses five through nine and the battle of Raphia in verse eleven. The king of the south, which is Egypt, is the dragon power.

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. Ezekiel 29:2, 3.

The three illustrations of the king of the south prevailing over the king of the north in chapter eleven combine to identify the final fall of the king of the north in verse forty-five.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:45.

There are three lines in chapter eleven that illustrate a king of the south defeating a king of the north, but when the king of the north comes to his end with none to help it is not so apparent. But the book of Revelation identifies that it is the dragon power that brings her down by eating her flesh and burning her with fire. Once the dragon power is recognized from the book of Revelation we can see the kings, who are also the dragon and also the king of the south who are going to bring down the king of the north in verse forty-five. Three direct witnesses in the chapter that are all testifying to their perfect fulfillment as represented through the connection of the books of Daniel and Revelation.

The modern papal king of the north comes to his end with none to help in verse forty-five, and the book of Revelation identifies how the papal power comes to his end at the hands of the dragon power.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Revelation 17:16, 17.

The ten kings burn the papal king of the north with fire and eat her flesh. The kings of the last days are the dragon power.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.”
Testimonies to Ministers, 38.

The ten kings are the dragon power, who is also represented by the kingdom of Greece and Alexander. Those kings are southern kings, for they are represented by Pharaoh king of Egypt. They will eat her flesh, for they are also the prophetic “dogs” which the Psalmist calls the “assembly of the wicked.”

For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. Psalms 22:16–18.

The papacy is the king of the north in verse forty-five, and the papacy is represented by Jezebel in the church of Thyatira.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Revelation 2:20–22.

Jezebel’s judgment is accomplished when she is eaten by dogs.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. 1 Kings 21:23.

The dogs are pagan Rome, the dragon power, for it was pagan Rome that crucified Christ.

“In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, ‘Dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture.’ Psalm 22:16–18. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men’s contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, ‘Let us not rend it, but cast lots for it, whose it shall be.’” The Desire of Ages, 746.

The ten kings, who are the dogs, who are the assembly of the wicked, who are Greece and Egypt will also to burn the whore with fire.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. Leviticus 21:9.

The ten kings burn the whore with fire for she professes to be a priestess but is a whore.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that

the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. Isaiah 23:15–17.

In verses five through nine, and verses thirty-one through forty, we find witness to the papacy coming to its end at the hands of the dragon power. This principle is also currently being fulfilled in the Ukrainian War. These three witnesses inform us that when the king of the north comes to his end with none to help in verse forty-five, the dragon will eat her flesh and burn her with fire. Upon three witnesses the motivation for the dragon's action will include a broken treaty.

In verses five through nine, the second Syrian War ended with a treaty in 253 BC. The war had started in 260 BC and seven years into the second Syrian War a peace treaty was accomplished by the king of the south giving a daughter to the king of the north so he could marry the king of the south's daughter and bring about peace through the marriage alliance. Seven years after the marriage in 246 BC the king of the north set aside the southern bride and restored his original wife who he had set aside when he married the Egyptian princess. The motivation for the king of the south to invade the northern kingdom and capture the northern king was a broken treaty.

The broken treaty typified the broken Treaty of Tolentino in 1797 that provided Napoleon with the motivation to take the pope captive in 1798, as Ptolemy had done to Seleucus in 246 BC. When Ptolemy III returned to Egypt from his victory over the northern Seleucid empire of Seleucus II he brought so many treasures back to Egypt that the Egyptians gave the title of "Euergetes" (meaning Benefactor) to Ptolemy III for restoring their "captive gods" after many years.

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 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 11:7, 8.

When Napoleon took the pope captive in 1798, he robbed the Vatican treasures and brought them back to France as typified by Ptolemy III, who took treasures and also Seleucus II back to Egypt, where Seleucus II died falling from a horse. This typified Napoleon removing the papacy from the beast in 1798, and the death of the pope in 1799. The papacy in Revelation seventeen is the woman who rides upon the beast, and Seleucus' defeat, captivity and subsequent death falling from a horse, typifies Napoleon removing the civil authority of the papacy (represented as a beast in Revelation seventeen).

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. ... And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. ... And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Revelation 17:3, 7, 18.

Verse five through nine introduces the warfare between the king of the north and south in chapter eleven. Verse five provides the anchor to Rome as the king of the north for it identifies that the

king of the north would conquer three geographical areas before it ruled supremely. The verses provide the prophetic structure that sets forth a period when the king of the north rules but comes to its end. This is the very premise and promise of chapter eleven. The theme of the line is the deadly wound of the papal king of the north, or as verse forty-five states, “he comes to his end, with none to help.” This truth is present truth in the last days.

We will continue in the next article.