

Panium - Number Eight

Third Line Overview

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Seleucus III Ceraunus, ruled briefly as king from 226 to 223 BC before being assassinated or dying under mysterious circumstances. Seleucus III was the immediate predecessor of Antiochus III. The two brothers represent the “sons” of verse ten, and they represent Reagan and Bush in 1989.

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.

Verse ten is the third line and it represents the “time of the end” in 1989. It ties together with verse forty of chapter eleven and Isaiah eight verse eight. The connection of these three verses identifies that verse eleven represents the current Ukrainian war, with Putin and Zelenskyy as the antagonists represented in the Battle of Raphia set forth in verse eleven. Verse twelve identifies the aftermath of the Ukrainian war and the fate of Putin. Verse thirteen through fifteen is the battle of Panium.

The theme of verse ten is the “time of the end” and in agreement with the principles associated with the unsealing of truth at the “time of the end” the verse, though only one verse has a multitude of prophetic lines represented. Verse ten identifies the beginning of the hidden history of verse forty, which marks the beginning of the movement of the third angel and the sealing of the one hundred and forty-four thousand.

The verse connects the seven times of Leviticus twenty-six as identified in the vision which begins in Isaiah chapter seven. That connection marks the combining of divinity with humanity, which is the finishing of the mystery of godliness during the sounding of the seventh trumpet, which is the third woe of Islam.

The verse marks 1989 as the time of the end, and with the connection of Leviticus twenty-six’s seven times, it includes the foundational truth of William Miller, and the rebellion of 1863. The verse starts the hidden history of verse forty. It is therefore an essential element of the increase of knowledge that arrives at the time of the end in 1989 and begins the prophetic illustration of the external events that make up the hidden history of verse forty, and through its connection with the seven times also identifies the internal events in the history between 1989 and the Sunday law.

The number ten is a symbol of a test, and the verses’ connection with the vision of Isaiah seven which places an emphasis upon understanding the truth.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

You will not be established if you do not believe that a “head” represents a capital city (Samaria and Damascus) and a king (Rezin and Remaliah’s son Pekah). If you do not understand those three interchangeable symbols, in the context of Isaiah eight, verse eight, (which is the same vision as chapter seven) then you will not be able to identify Putin and Russia as the king of the south in verses eleven through fifteen.

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 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 8:7, 8.

The theme of verse ten is a three-step testing process that begins at the time of the end and leads to the close of probation at the Sunday law.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9, 10.

At the “time of the end” the book of Daniel is “unsealed” and a three-step testing process as represented by “purified, and made white, and tried” begins. The “wise” understand, the “wicked” do not understand. Their lack of understanding, just as their lack of oil in the parable of the ten virgins causes them 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 words “My people” means a covenant people, and these covenant people are to be rejected and destroyed for “lack of knowledge.” The Sunday law in the United States is the waymark where things are forgotten or remembered. Remember the Sabbath day is present truth at that point. It is there the whore of Tyre is remembered. It is there that God remembers the sins of Babylon in Revelation.

And I heard another voice from heaven, saying, 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. Revelation 18:4–6.

It is there that the children, or the prophetic last generation of Laodicean Adventism is cut off. It is there that those who Daniel calls the “wicked” manifest that they had “forgot” God’s law, and the portion of God’s law which they forgot is God’s prophetic rules or laws. The context is clearly that they lack the “knowledge” that is increased when the book of Daniel is unsealed. Daniel contrasts the “wise” with the “wicked” and Jesus the “wise virgins” with the “foolish virgins.” Amos identifies the same class as “fair virgins” as those who are unable to find the prophetic message

represented by the east, north and seas.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. Amos 8:11–14.

The message they cannot find is represented by where they are looking as they “wander from sea to sea, and from the north even to the east.” Amos says these “fair virgins” are in a “famine” of hearing “the Word of the Lord,” and that “in that day they shall run to and fro to seek the word of the Lord, and shall not find it.” The message that was unsealed from the book of Daniel at the time of the end in 1989 in fulfillment of verse forty and also of verse ten of chapter eleven is summarized in the final two verses of chapter eleven.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 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 11:44, 45.

The foolish, fair and wicked virgins who lack the oil, the message of the east, north and seas who rejected knowledge and God’s covenant and Law are remembered by God at the Sunday law. Three battles are represented in verses ten through fifteen. I separate these three battles into three histories, but they are also a line when considered together, for verse ten opens up the “time of the end” and therefore initiates a three-step testing process.

Verse ten connects with the seven times of Leviticus twenty-six and therefore the foundations of Adventism and William Miller’s work. The second step of the three steps is a visual test that began when the light of verse eleven and the Ukrainian war opened up. The second test is visual and represents a test concerning our ability to recognize current events in the light of God’s prophetic Word. The third test is the Battle of Panium of verse fifteen, where Simon Barjonah’s name was changed to Peter, and thus marked the sealing of the one hundred and forty-four thousand just before probation closes at the Sunday law of verse sixteen.

When we consider Antiochus Magnus appearance in each of the three battles represented by verse ten, eleven and fifteen we also see the history of verse nine through sixteen the rise and fall of the false prophet of Bible prophecy.

Verses one through four identify the rise and fall of the dragon power. Verses nine and ten identify 1798 and 1989 respectively and in so doing, verses nine through sixteen identify the rise and fall of the false prophet. Verses forty to forty-five represent the rise and fall of the beast. Verses nine and ten also align with verse forty’s two “time of the ends” in 1798 and 1989.

Sister White informs us clearly that to misunderstand the “time of the end” produces confusion as to where to apply the prophecies.

“Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels’ messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about ‘higher education’ which they suppose originates with finite men. They know not the signs of Christ’s coming, or of the end of the world.” Sermons and Talks, volume 1, 290.

Verse ten’s theme is the “time of the end” and there are several “time of the ends” identified in chapter eleven. If you “do not see and understand” the “time of the ends” in chapter eleven, you will not know when “to locate the messages.” She says, “there are those who are searching the Scriptures,” and as with all prophets her words are addressing the last days, so in the last days those she is identifying are a class who do not understand the time of the end, so they are also Amos’ “fair virgins” who fall and never rise again.

In chapter eleven verse one Darius and Cyrus stand together to mark the time of the end in 1798. When Ptolemy went to Babylon and took the northern king into captivity in Egypt in 246 BC, in turn typifying 1798 as represented in verses seven through nine, it was a “time of the end.” Verse ten is the “time of the end” in 1798.

1798 is the end of the twenty-five hundred and twenty years of scattering against the northern kingdom of Israel which began in 723 BC. Twelve hundred and sixty years later in 538 the papacy ruled for twelve hundred and sixty years until 1798. 1798 is a “time of the end,” for it is the end of the seven times, and also the twelve hundred and sixty years, as well as the twelve hundred and ninety years of Daniel chapter twelve. 1798 is a “time of the end” and therefore 538 is also a “time of the end.” 538 is the end of the twelve hundred and sixty years that paganism trampled down God’s sanctuary and His host which preceded papalism doing the same work for the same amount of time.

538 represents the empowerment of the papacy and in so doing it represents the empowerment of the papacy again at the Sunday law. The Sunday law identifies a “time of the end.” Therefore, verse sixteen, as well as verse one, seven through nine and verse ten all mark the “time of the end.” This truth is to be understood by those who know when to locate the messages. Pompey fulfilled verse sixteen when he took Jerusalem. He was followed by Julius Caesar, Augustus Caesar and Tiberias Caesar. Jesus’ birth was a “time of the end” and it took place in the time of Augustus Caesar.

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. Daniel 11:20.

Verse twenty adds to the list of “time of the ends” in chapter eleven, and so does Tiberias Caesar who ruled during the crucifixion of Christ.

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. Daniel 11:21, 22.

The cross stands at the center of the prophetic week which Christ came to confirm with many.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:27.

In the midst of the week, we have a beginning and an ending for the first twelve hundred and sixty days ended right where the next twelve hundred and sixty days started. The week aligns with the seven times of scattering against the northern kingdom that represented both paganism and papalism trampling down the sanctuary and host.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13.

538 is a “time of the end” and it aligns with the cross, which is also the end of a prophetic period. 538 and the cross provide two witnesses that both the beginning and ending of a prophecy is prophetically marked as a “time of the end.”

Verses twenty-one and twenty-two, verse twenty, verse sixteen, verse ten, verses seven through nine and verse one all mark the “time of the end.” Verse twenty-three identifies the league the Maccabean Jews made with pagan Rome in 161 to 158 BC. The history of the Hasmonean Dynasty from their initial battle unto their ending in the destruction of Jerusalem in 70 AD represents apostate Protestantism in the United States beginning in 1844, the end of a time prophecy, and therefore a “time of the end,” and ending at the Sunday law as represented by 70 AD.

Verse twenty-three identifies a “time of the end” in 167 BC at the battle of Modein and also in 70 AD, both typifying 1844 and the Sunday law respectively. Verse twenty-three, verses twenty-one and twenty-two, verse twenty, verse sixteen, verse ten, verses seven through nine and verse one all mark the “time of the end.”

Verse twenty-four identifies the three-hundred-and-sixty-year supremacy of pagan Rome, thus marking both the beginning in 31 BC and ending in 330 as “time of the ends.” Verse twenty-seven and twenty-nine identify both the beginning and ending of that period, so verse twenty-four, verse twenty-seven, verse twenty-nine, verse twenty-three, verses twenty-one and twenty-two, verse twenty, verse sixteen, verse ten, verses seven through nine and verse one all mark the “time of the end.”

Verse thirty-one identifies 538 when the abomination that maketh desolate was placed and verses thirty-six and forty identify 1798 as the “time of the end.” 538 in verse thirty-one and 1798 in verses thirty-six and forty, verses twenty-seven and twenty-nine, verse twenty-four, verse

twenty-three, verses twenty-one and twenty-two, verse twenty, verse sixteen, verse ten, verses seven through nine and verse one all mark the “time of the end.”

The “time of the end” is marked thirteen times before verse forty-one which is the Sunday law and another “time of the end,” as is verse forty-five when the pope comes to his end with none to help. Fifteen times the “time of the end” is located in chapter eleven. Verse ten’s theme is the “time of the end.” It represents the truths which are unsealed in the sealing time of the one hundred and forty-four thousand.

We will continue in the next article.