

Panium - Number Twenty-One

The movement toward the Sunday law in the glorious land

Jeff Pippenger

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The history from verse sixteen unto twenty-two in Daniel eleven begins and ends with a typification of the Sunday law. The line's beginning and ending being the same, identifies the signature of Christ, as the Alpha and Omega. Prophetically it requires that verse sixteen be aligned with verse twenty-two. When this is done it moves the history of the glorious land, as represented by the line of the Maccabees into the history of verses ten through fifteen.

The Maccabees

The Maccabees revolt represents the twenty-two years that began in 1776 and ended when the United States became the sixth kingdom of Bible prophecy in 1798. This identifies the number twenty-two as a history directly attached to the time of the end in 1798, which is where verse forty of Daniel eleven begins.

The relation of the number twenty-two with 1798 is important to identify. The Maccabean revolt, in typifying the American revolution aligns both revolutions of the glorious land (literal and spiritual) as revolutions that rejected the statecraft of the Seleucids and the European kings, as well as the churchcraft of Greece and Rome. In both historical testimonies Greece and Rome represented the king of the north.

The line of the Maccabees is represented in verse twenty-three, but it represents a history that began 33 years after Panium of verse fifteen, and just over a hundred years before Pompey in verse sixteen. The line ends at the judgment of the cross, a judgment that extended unto 70 AD, though that period of judgment is identified as simply the cross in verse twenty-two. Prophetically the Maccabean line, representing the glorious land from 1776, then 1798 with the Hasmonean dynasty and then the Herodian dynasty to the cross and 70 AD ends at verse twenty-two and it begins with twenty-two years from 1776 unto 1798. The twenty-two years from 1776 to 1798 also typify the twenty-two years from 9/11 unto 2023, which was typified as twenty-two days in Daniel ten. The Maccabean line begins and ends with "twenty-two."

Four Roman Rulers

Verses sixteen through twenty-two directly identify four Roman rulers and represent another line within the verses. The Maccabean line is aligned based upon the principle of 'repeat and enlarge,' and the Roman line is directly represented in the verses. Pompey conquered the first two of three obstacles, as Rome ascended to the throne as the fourth kingdom of Bible prophecy at the battle of Actium in 31 BC. He was followed by Julius Caesar, Augustus Caesar and Tiberias Caesar. Pompey was a general, and the last three symbols are tied together as emperors.

The last of the four rulers dies in verse twenty-two where Christ was crucified, so we must take the last of the four rulers of Rome back to the Sunday law of verse sixteen. When we do this Pompey would represent the first of four waymarks, where the fourth and final waymark aligns with the Sunday law of verse sixteen. Verse sixteen would be represented by Tiberias Caesar, and the battle of Panium of verse fifteen would be represented by Augustus Caesar, the battle of Raphia in verse eleven would be Julius Caesar, thus marking General Pompey as verse ten and 1989.

This identifies that the “hidden history” of verse forty of Daniel eleven, the history from the collapse of the Soviet Union in 1989 unto the Sunday law of verse forty-one is represented by three lines of prophecy that are found in the history represented by verses ten through twenty-three. The Maccabees, the Roman rulers and the three battles of Rome’s proxy powers.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1.

Three Proxy Wars

Verse ten marks the end of the fourth Syrian War that occurred from 219 unto 217 BC, when Antiochus III Magnus (the Great) regrouped in advance of the battle of verse eleven, which was the battle of Raphia that would be represented by Julius Caesar. Verse ten identifies the collapse of the Soviet Union in 1989 as represented in verse forty, and Pompey aligns with that history. Verse sixteen represents the conquering of the glorious land of Judah, typifying the Sunday law in the United States, but Pompey aligns also with 1989, and in 1989 modern Rome conquered her first obstacle, but in doing so, she simultaneously spiritually conquered Protestant America when she seduced Ronald Reagan into forming a secret alliance with the glorious land. An alliance with the whore of Rome by a king, represents spiritual fornication.

1989 was where the whore of Rome begins to come out of her seventy years to commit fornication with all the kings of the earth. The first king is the United States in 1989, for the United States is also represented by Ahab, who was married to Jezebel, who is the whore of Tyre in Isaiah twenty-three.

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.

The whore was forgotten at the “time of the end” in 1798 when she received her deadly wound as represented in verse forty of Daniel eleven. At the “time of the end” in 1989 she begins the period of the healing of her deadly wound by committing fornication with the kingdom who will be the first to enforce the mark of her authority. That kingdom was represented by Ahab, and by France, who placed the papacy on the throne of the earth in 538 and was the premier kingdom to support the rise of the papal power. For this reason, they are titled as “the first-born of the Catholic

church,” as well as “the eldest daughter of the Catholic church.” France and Ahab both witness to the United States role from 1989 unto the Sunday law.

In Isaiah twenty-three, the whore of Tyre, who is also the whore of Revelation seventeen, whose forehead has Babylon the Great written upon it. It is “forgotten” for the history of the United States, beginning in 1798, when the papacy ceased to be the fifth kingdom of Bible prophecy, the sea beast of Revelation thirteen. Then the United States began its role as the sixth kingdom of Bible prophecy as the earth beast of Revelation thirteen. Ultimately the United States becomes the premier king of the ten kings of Revelation seventeen. The symbolic history of a period of “seventy years,” the “days of one king” represents the seventy years that Babylon ruled as the first kingdom of Bible prophecy. This typifies the history of the United States from 1798 unto the Sunday law where the external line of American history is represented by the Republican horn and the internal line is represented by the Protestant horn. Those two horns representing the heart of the Constitution that provides for a separation of statecraft and churchcraft, and are the subject the future of America.

Seventy years are marked for the whore of Tyre to be forgotten, then from the time of the end in 1989 unto the Sunday law she begins to sing. She began with a secret alliance as she captured the religion of Protestant America and brought down the political structure of the king of the south with the collapse of the Soviet Union. A period of seventy years that concludes in a history where Antiochus the Great is standing in the middle of a seventeen year period that is divided into ten and seven, which when multiplied equals “seventy.” At the beginning of the external two hundred and fifty years that ended between Raphia and Panium the internal time prophecy of twenty-three hundred years begins with “seventy” weeks being determined upon Daniel’s people. At the end of those seventy weeks, in 34 AD ancient Israel was forever divorced from God as His chosen covenant people, and God had then entered into marriage with His Christian bride and was then reaching out to the Gentiles.

207 BC Antiochus is standing in the middle of “seventy,” identifying the close of his kingdom’s favored nation status as the “glorious land” where He chose to raise up modern Israel. The end of the United States as the sixth kingdom at the Sunday law is the end of Isaiah’s “seventy years.” The two-hundred and fifty year line of Antiochus is identifying the close of probation for the Republican horn of the United States, just before the Sunday law of verse sixteen. The twenty-three hundred years that ended when judgment began on October 22, 1844 typifies when judgment closes at the Sunday law. The twenty-three hundred years begins with seventy weeks that identify the end of literal Israel as God’s chosen people. The end of the overall period of twenty-three hundred years concludes with the Protestant movement ending as the advent movement carried on unto the Sunday law. When the closed door of 1844 is repeated the doors will close upon the Republican horn, the Protestant horn, and the government beast.

For Antiochus to stand between the period of ten and seven is to stand at the end of his probationary time, Probation closes for the government of the United States, which is the earth beast, at the Sunday law, but the Republican horn’s probation closes before the Sunday law.

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
Matthew 18:22.

The expression “seventy times seven,” is the only place in the Bible where numbers are expressed with a multiple in this fashion. “Seventy times seven” is the four hundred and ninety years that were “determined” for Daniel’s people. It is the seventy weeks that begin the twenty-three hundred and at the end of the two hundred and fifty years from the identical starting point Antiochus arrives in the middle of ten and seven. Antiochus the Great there takes his stand in the last acts of his story in the sacred drama of the great controversy.

The closed door of 1844 represents the closed door of the Sunday law, and before the Sunday law of verse sixteen a period of seven years begins with Antiochus marking the end of his kingdom, and then his kingdom ends at the conclusion of the seven years. The seven-year period represents the image of the beast testing time, and the period begins at the first Sunday law of 321. Before the first Sunday law, which typifies the last Sunday law there is a ten-year period that begins with an edict. At the “edict” of 313 the testing represented by ten years begins, then Antiochus passes the first Sunday law and the probation of the Republican horn ends. At the end of the seven years, Panium and the Sunday law arrive, producing the division of east and west in the year 330.

Pompey

Pompey conquered the glorious land in verse sixteen, but within the two-year period from 65 unto 63 BC, Pompey, in fulfillment of Daniel eight and verse nine, actually conquered “the east” and the “[glorious] land,” typifying the double conquering in verse forty and 1989.

The third obstacle for pagan Rome would be accomplished by Augustus Caesar who is noted for forming the first official Roman Triumvirate, representing the first official threefold union in Rome. It is at the third waymark of Roman leaders that the threefold union is officially marked in Roman history. It is at the Sunday law in verse sixteen that the threefold union of the dragon, the beast and false prophet is established, and then the bird of wickedness is set back upon her place in Shinar, as set forth by Zechariah.

Augustus Caesar formed the first official Roman Triumvirate, but it is called the Second Triumvirate by the historians, for Julius Caesar also formed a Triumvirate, but it was not an official Triumvirate of the Roman government. The relation of Julius and Augustus Caesar as symbols of the threefold union of the dragon, the beast and the false prophet at the soon-coming Sunday law, is typified by Julius at the beginning of the movement to enforce Sunday legislation and Augustus at the end. The prophetic relationship is also represented by the siege of Cestius in 67, which was thereafter followed by the siege of Titus. Julius is Cestius and Augustus is Titus. Julius and Augustus represent the threefold union and Cestius and Titus represent a siege.

The period when the movement for a Sunday law begins prophetically in 313, is at the edict of Milan. Then in 321, at the midpoint of the seventeen-year period, the first Sunday law arrives. The third step of the division of the kingdom into east and west, representing the division in the United States into those who receive and those who don’t receive the mark of the beast or the seal of God

was 330. There is a series of Sunday laws which lead to a Sunday law, and 321 represents the first Sunday law, that leads to the last Sunday law of 330.

Unlike the two hundred and fifty years of Antiochus, the two hundred and fifty years of Nero identify a period of eight years, the midpoint of the first Sunday law and then nine years. Line upon line Antiochus and Nero identify two periods that are represented by three waymarks. In both lines the first and last waymarks are the same, an edict at the beginning that was marked by a marriage that ended with a divorce, and battle between the king of the north and the king of the south at the beginning and ending. The first Sunday law of 321 in the middle must be where Antiochus is standing. He is standing at the conclusion of a testing process represented by ten years, and the testing process manifests Antiochus as the eighth who is of the seven as he forms an image of the beast who is the eighth that is of the seven. At the same time the one hundred and forty-four thousand go through a testing process and transform from the seventh Laodicean church unto the eighth and Philadelphian church.

At the first Sunday law the erection of the image begins and ends at the Sunday law of Revelation thirteen, verse eleven, a verse that contrasts the beginning of the United States as a lamb, with its ending as a dragon. Thirteen is the symbol of rebellion, and the symbol of rebellion in the context of verse eleven, and the United States speaking as a dragon is the mark of the beast; whereas, the symbol of those who have the seal of God is the number eleven. Revelation 13:11 identifies the separation of those that receive the mark of the beast or the seal of God at the Sunday law when the United States speaks as a dragon.

The image of the beast testing time has specific signs that mark its arrival, while also typifying its end. From Noah to the feast of trumpets God never changes, He always announces a testing period in advance of its arrival. His announcements are found in His prophetic word. Most Adventists (I am assuming) do not know that there were two sieges in the destruction of Jerusalem, or that the day of the final destruction was the identical day of the year that Nebuchadnezzar destroyed Jerusalem and the temple the first—alpha time. They might also be unaware that the sieges began at sacred feasts and ended on a sacred feast, or that the period of the siege was three and a half years. If they don't know those facts, then it seems unlikely that they will see that Julius Caesar marks the beginning of the image of the beast testing time in its most perfect representation. By "perfect representation," I mean its final fulfillment.

The same period is represented from 1888 unto the Sunday law, and then again from 9/11 unto the Sunday law, but the perfect fulfillment of the prophetic period of the setting up of the image of the beast as represented by Constantine the Great in the period of 313 through to 330, begins in the presidency of the eighth president since the time of the end in 1989.

From the first Sunday law the testing period over Sabbath and Sunday unfolds in a period represented by the seven years of Antiochus. The seven years of Antiochus's line multiplied by the nine years of Nero's line equals sixty-three, and in 63 BC Pompey conquered the glorious land in fulfillment of verse sixteen of Daniel eleven. At the Sunday law nine kings will acknowledge the United States as the premier king of ten kings that agree to give their kingdom to the whore of Tyre

who is then to commit fornication with all the kings of the earth.

In agreement with the prophetic structure of the parable of the ten virgins, the marriage of the beast and the false prophet was accomplished in 1989, but at the Sunday law the marriage is consummated. A fractal of that history is the period of the judgment of the living that began in 2001, on 9/11. From that point to the Sunday law the image of the beast testing time, which is also the sealing time of the one hundred and forty-four thousand, judgment is accomplished upon God's covenant people, and the land where they have resided in fulfillment of Abraham's covenant prophecy. In that period the Laodicean Seventh-day Adventist church is judged, and then those who profess to be virgins are judged. Thus, the Protestant horn is judged, and it is judged during the period when first the Democratic party of the Republican horn was judged until 2024, when the judgment of the Republicans of the republican horn is now taking place. The constitutional government is the beast that carries the two horns and is judged at the Sunday law.

From 1989 to the Sunday law, is represented in a fractal from 9/11 unto the Sunday law, but the perfect fulfillment of the setting up of the image of the beast, is in the eighth president that is of the seven. Nero's seventeen years is a fractal of the history of 9/11 to the Sunday law. Antiochus' seventeen years is the same. The marriage of Reagan and the secret alliance is consummated with an open alliance in the eighth presidents' term. The first of the alpha and omega marriages was symbolized by the Patriot Act in 2001, when English law was changed to Roman law. The marriage of the edict of Milan marks the beginning of the perfect fulfillment of the setting up of the image of the beast. Its structure is based upon the structure of the marriage of the ten virgins, and represents the counterfeit marriage that occurs during the true marriage.

The image of the beast testing time represents the "test" we must pass before we are "sealed." The house of God is judged first and then at the Sunday law, those outside of God's house are judged. The period of final judgment in both the house of God and then the great multitude begins with the first Sunday law. There will be a first Sunday law in the United States which will mark the beginning of the perfect and final fulfillment of the image of the beast testing period that thereafter ends at the Sunday law which fulfills Revelation 13:11. That Sunday law is the last Sunday law in the glorious land. The last Sunday law in the glorious land is the first Sunday law in the world, marking the image of the beast testing time for the world. The world testing time begins at the Sunday law in the United States in verse eleven of chapter thirteen. When the United States "speaks" as a dragon at the soon-coming Sunday law, verses twelve and onward in the chapter represent the world image of the beast testing time.

For this reason, the two-hundred and fifty year prophecy of Nero that ends with the seventeen years beginning at the edict in 313, followed by the first Sunday law in 321, then the division of east and west in 330, is important to see. The three steps of Nero's line are about persecution, Nero being the symbol of persecution and the 250-year period representing the church of Smyrna that ended in 313 when the church of compromise arrived. The third step marks the end of a kingdom, so when applied to the United States it represents the Sunday law and the transition from the sixth kingdom to the seventh and eighth kingdoms. When applied to the world the third waymark is the close of human probation, that was typified by the close of probation for the United States at the beginning

of the world's testing period of the image of the beast.

This is why Augustus Caesar, the third of the four Roman rulers who lead to the Sunday law, represented by the cross, as set forth in verse twenty-two, can represent the cross, even though he is to be followed by Tiberias, who also represents the cross. The image of the beast testing period, is a twofold test that first test the earth and then the sea. The earth is the United States and the sea is the world.

The image of the beast test produces a doubling of signs; where the alpha of the second period is also the omega of the first period. 321 was the first Sunday law of prophetic history, and in the seventeen years identifying the image of the beast testing time, 321 is the first Sunday law in the United States that leads to the omega Sunday law of the image of the beast testing time in the glorious land. Yet 321 is also the first Sunday law for the world, so the year 321 marks the middle of both the beginning and the ending of the image of the beast testing time. 313 is the beginning, and the beginning is an edict, which typifies the Sunday law. The seventeen years of Nero identify a period of escalating Sunday laws through to the close of human probation.

The edict typifies the first Sunday law that leads to the close of probation. Pompey took Judah in verse sixteen, typifying the Sunday law, and Julius Caesar formed the first Triumvirate, though it was an unofficial threefold union, the historians still mark it as the first. Julius Caesar's typification of the Sunday law's threefold union, typified Augustus Caesar's official Triumvirate that was followed by Tiberias at the cross. All four Roman rulers typify the Sunday law, as do all three steps of Nero's seventeen years.

Pompey aligns with 1989; Julius aligns with verse eleven; Augustus aligns with verse fifteen and Tiberias with verse sixteen. The story of Julius in the verses includes his foray into Egypt and Cleopatra. The history gets repeated by Marc Antony. Marc Antony was Julius Caesar's main general at the time when Julius was assassinated with twenty-three stab wounds. Twenty-three represents the Sunday law, and Julius death by 23 wounds is a kingdom ending at the Sunday law. Marc Antony, Augustus Caesar and Marcus Lepidas then formed the first official Triumvirate to avenge his death. One of those threefold powers, Marc Antony was going to repeat Julius' encounter with Egypt and Cleopatra.

Whether Julius or Marc Antony they are both symbols of Rome and Cleopatra was a symbol of Egypt and Greece. She represented Greek rulership in Egypt, both symbols of the dragon, whereas Julius and Marc Antony are symbols of the beast. As the woman in the relation, Cleopatra was the church, making Julius and Marc Antony the state. Cleopatra represents a woman that is twice separated from her kingly Roman lovers; first in 1798 and then at the close of probation when she comes to her end with none to help. Her final demise is at the battle of Actium in 31 BC. The victor at the battle of Actium was Augustus Caesar, so we find that Pompey died in Egypt, Julius had an encounter with Cleopatra in Egypt, that was doubled in the history of Marc Antony and then Augustus Caesar ends that relationship at Actium. Actium identifies the Sunday law, for it is at the battle of Actium that the third obstacles for Rome was taken, and imperial pagan Rome began to rule for three hundred and sixty years, in fulfillment of Daniel 11:24.

Pompey took the first two obstacles and Augustus the third.

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.

Pompey is 1989, the first waymark of three political powers to be overcome by modern Rome as its deadly wound is healed. The Soviet Union, followed by the United States and also the United Nations in verse forty-one of Daniel eleven. The warfare of the papal power is political and religious and prophetically the religious power of the United States was conquered when the secret alliance of Reagan and pope John Paul II was accomplished. The papacies' target includes three political obstacles and three religious powers. In 1989 one of the three political powers was swept away, Protestantism as an actual word that means to protest Rome, was also swept away by the president of the United States in the same history. The three political powers are the Soviet Union, the United States and the United Nations, and the religious targets are Protestantism, along with the various religions of the dragon, which are all considered spiritualism. The three religions that lead the world to Armageddon are apostate Protestantism, Catholicism and spiritualism; and the papal power's internal struggles between conservative and liberal ideology within their church, along with the schisms of orthodox Catholicism is a religious obstacle, and the other two religious obstacles for Catholicism to conquer are apostate Protestantism and spiritualism. Protestantism was swept away in 1989.

If the internal struggles of Catholicism as represented in the various Catholic prophecies derived from the messages of Fatima are separated from her efforts to overcome the religious powers outside of her own religion, then her alpha victory over Protestantism was Reagan's secret alliance and her omega victory was the open alliance of 2025. Her struggles with orthodox churches are also portrayed from an initial victory in 1989 unto the final victory at Panium.

Pompey aligns with 1989, and his two victories over the "east and the pleasant land," as Daniel identifies them in chapter eight and verse nine, represent the spiritual and political victory of the papacy over the former Soviet Union, and the accompanying spiritual victory over the glorious land of professed Protestantism. Julius Caesar is going to lose at Raphia, as did Antiochus III, and as will Zelensky. Julius is the subject of verses seventeen through to nineteen, and then Augustus Caesar stands up as the raiser of taxes. Tiberias Caesar is reigning at the time of the cross, so Tiberias is verse sixteen's Sunday law.

This aligns Augustus with Panium of verse fifteen, and verse eleven's battle of Raphia with Julius. The battle of Panium is the third world war that begins just before the Sunday law of verse sixteen, but then transforms into the battle of Actium. Panium was the earth battle (the United States) and Actium was the sea battle (the world.) Augustus is represented at Panium in the line of four Roman rulers, and he was the actual leader at Actium. At Panium Antiochus dealt with Egypt, who was allied with Rome, and at Actium Augustus dealt with Egypt (Cleopatra) allied with Rome (Marc Antony). This means Pompey represents verse forty up to 1989 and Tiberias represents the Sunday law of verse forty-one. Julius Caesar arrived in 2014 when the Ukrainian War began as typified by the battle of Raphia in 217 BC.

This identifies that verses seventeen through twenty-two begin in 1989 and end at the Sunday law, and are therefore the history that aligns with the “hidden history” of verse forty. The prophetic line of the Maccabees also aligns with the very same “hidden history.” The line of Roman rulers is identifying modern Rome, the beast of Revelation sixteen, and the line of the Maccabee’s is describing the glorious land, the false prophet of Revelation sixteen. The line of the three battles identifies the victory over the king of the south, the dragon of Revelation sixteen.

Those three lines represent the three powers who lead the world to Armageddon and they are represented in verse forty as the king of the south, the dragon, the king of the north, the beast, and the chariots, horsemen and ships are the false prophet. The three lines from verse ten to twenty-three are representing the three powers in the hidden history of verse forty, that are nothing more or less than the an ongoing illustration of the three subjects represented in the open history of verse forty.

Verse One

Verses one through four identify the “time of the end” in 1989, as well as the eight presidents of the United States from that starting point, and concluding with the final and far richer eighth president. In verse four that king becomes the king of the world, as represented by Alexander the Great, king Ahab, the ten kings of Revelation seventeen, the ten tribes of Psalms eighty-three, and the ten nations set forth as a symbol of the world in the very first step of God’s covenant with Abram in Genesis 15:18–21.

Verses one through four represent the history of 1989 unto the threefold union at the Sunday law in verse forty-one, and therefore they align with the four Roman rulers, the line of the Maccabees and with the three battles of verses ten through fifteen which together make up the hidden history of verse forty.

Verses five through nine set forth a prophetic line which perfectly represents the history of 538 unto 1798, and provides the historical and prophetic logic to understand the significance of the time of the end in verse forty. That logic explains verse ten as the retaliation for the history of verses five through nine, and in doing so it defines the logic of 1989. This means that verses one through twenty-three of Daniel eleven represent five prophetic lines that are aligned with the hidden history of verse forty. The first four verses are about Trump, the eighth president who is of the seven, who is destined to be the king of ten kings in Revelation seventeen’s seventh kingdom.

Verses five through ten identify the history leading to 1798 and on to 1989, which is the history of verse forty. Verses ten through fifteen identify a history of three proxy wars beginning in 1989, the second beginning in 2014, then the richest president stood up in 2015. That richest president was slain in 2020, and in 2022 the war of Raphia escalated, and then the richest president returned in 2024, and in 2025 the head of the beast and the head of the image of the beast were both inaugurated.

We will continue these things in the next article.