

Panium - Number Twenty-Three

After the league he shall work deceitfully

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2026-03-20

Daniel eleven verse twenty-four identifies the period which pagan Rome would rule supremely with the word “time.” A “time” represents 360 years in prophetic application, and those years began at the most famous naval battle of ancient history, the battle of Actium in 31 BC. There were other naval battles that were larger and strategically more sophisticated, but Actium was the most iconic naval battle through its association with Marc Antony and Cleopatra. Similar in historical significance to the collapse of the Berlin Wall in fulfillment of Daniel 11:40, and the Twin Towers of 9/11 in fulfillment of Revelation eighteen; for when God chooses the historical events to fulfill His prophetic Word, He does so in a fashion that reaches the attention of the largest possible audience.

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. Daniel 11:23, 24.

Uriah Smith concludes his observations of the league between Rome and the Maccabees of verse twenty-three by commenting upon the small people of the verse.

“At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

“[Verse twenty-four quoted].

“The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner.

“And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.”

Uriah Smith, *Daniel and the Revelation*, 272, 273.

Smith continues and identifies the battle of Actium in 31 BC as the starting point for the three hundred and sixty years. After quoting verse twenty-five Smith states the following.

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, BC 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? — They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict.

“[Marc] Antony, Augustus Caesar, and Lepidus constituted the triumvirate which had sworn to avenge the death of Julius Caesar. This Antony became the brother-in-law of Augustus by marrying his sister, Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt’s dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife, Octavia, to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. This war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.” Uriah Smith, *Daniel and the Revelation*, 273.

Prophetically the battle of Actium identifies the Sunday law, for it represented the third conquering of the three geographical obstacles which established pagan Rome’s “universal dominion,” as Smith describes it. As with pagan Rome, it was when the third obstacle of papal Rome was driven from the city of Rome that the “universal dominion” of papal Rome began in 538. Those two witnesses address the Sunday law where and when modern Rome overcomes both the sixth and seventh kingdoms of Bible prophecy, and in doing so, overcomes its third obstacle; thus, establishing “universal dominion” for forty-two symbolic months.

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 13:5.

Rome Against Egypt

The prophetic dynamics of the war of Augustus of Rome, against Egypt and Cleopatra was motivated by the rebellion of Marc Antony, and those prophetic dynamics must of prophetic necessity represent the prophetic dynamics that are represented at the Sunday law.

At Actium Rome conquered Egypt, a power which consisted of an alliance between a rebellious man and an unholy woman. The alliance of Antony and Cleopatra is the combination of church and state. At Actium, Augustine's Rome conquered a power represented by an unholy combination of church and state.

Image of the Beast

Cleopatra represents a corrupted church aligned with Antony, a symbol of Rome. Cleopatra was the ruler over their relationship, as represented by Uriah Smith, when he stated that Antony "fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen." The alliance of church and state represented by Antony and Cleopatra identified Cleopatra as the power ruling in the relationship; so, the combination of church and state represented by their relationship meets the definition of the image of the beast—which is the combination of church and state with the woman in control of the relationship. Actium typified the soon-coming Sunday law.

Augustus, represents the papal power conquering the United States at the soon-coming Sunday law. Marc Antony is the Republican horn of the earth beast and Cleopatra is the Protestant horn. Antony and Cleopatra come together and speak as a dragon at the soon-coming Sunday law. Both Cleopatra and Antony are symbols of a dragon power, and when they are fully joined together at the Sunday law—they speak as a dragon.

Dragons

Both Greece and Egypt prophetically represent a dragon power, and Antony also represented a dragon power. Egypt was the south in Daniel eleven and Greece was the west. Egypt was taken by Ptolemy I after Alexander's kingdom divided into four parts. Ptolemy I then became the first prophetic king of the south and Cleopatra was the last Ptolemaic ruler in Egypt. Ptolemy was born in Macedon, the birth place of Alexander the Great.

Macedon was in northern Greece, and claimed their ancestral origins were from Greek mythical heroes. The southern Greek city-states considered the Macedonians as more barbaric than the Hellenists of southern Greece. The Macedonians were a monarchy, and the southern city-states (poleis) like Athens, Sparta, Thebes, Corinth, etc., were in southern and central Greece and the Aegean islands. These poleis often had democratic, oligarchic, or mixed governments, while Macedon was a centralized monarchy with a strong royal dynasty (the Argeads). Still, they were all Hellenists, and when Rome came into history, they labelled the Hellenists Greek. Cleopatra was the last Ptolemaic ruler, which represented the northern kingdom's monarchial tribe of Greeks from the area of Macedon, or northern Greece.

King of the South

Cleopatra was the final ruler of the Ptolemaic kingdom that began with Ptolemy I when Alexander's kingdom divided into four. At the battle of Actium the Ptolemaic kingdom, the literal king of the south, reached its end. The next king of the south would be spiritual Egypt, represented by atheistic France during the French Revolution history.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8.

Literal Egypt was the literal king of the south as related to the division of Alexander's kingdom, but spiritual Egypt is represented as the king of the south by the prophetic attributes of Egypt, not a literal direction.

South and West

Cleopatra being the last Ptolemaic ruler of the kingdom was prophetically a twofold power of Greek (west) and Egypt (south), whereas; the next, and then spiritual king of the south would be France, also a twofold power represented in Revelation eleven as Egypt and Sodom. The licentiousness of Sodom aligns with the licentiousness of Cleopatra of the west, and Cleopatra of the south aligns with the atheism of Egypt. The last literal king of the south's twofold nature aligned with the first spiritual king of the south.

The battle of Actium was the unholy alliance of Antony's dragon of Rome and Cleopatra's dragon of the south and west. Antony and Cleopatra represent a church and a state, so the conquering of Actium by Augustus of Rome, represents a conquering where Rome prevails over an unholy twofold union typifying the image of the beast. Three hundred and sixty years later, in fulfillment of Daniel 11:24, Constantine divided Rome into east and west, leaving the woman of Rome in the west and moving the man of Rome to the east. A conquering of south and west typified the division of east and west after a "time" of three hundred and sixty years, at the battle of Actium. In an earlier encounter Antony was given eastern Rome and Augustus the west, so Actium brought together east and west, but only for a "time."

31 BC and 330

Jesus always illustrates the end with the beginning, so the conquering of Actium in 31 BC typifies the division of the empire into east and west in 330. Actium of 31 BC was the alpha of the omega in the 360 years that concluded in 330. Both 31 BC and 330 typify the soon-coming Sunday law as represented in verse sixteen and forty-one of Daniel eleven.

Another Symbol

Antony of Rome, aligned with Cleopatra of the south and of the west represents a threefold alliance within their twofold union of the image of the beast. The cross also aligns with the Sunday law, and therefore with Actium and 330. At the cross a twofold union of church and state is represented by the Jews (corrupted church) joining with Rome (state) to murder Christ. The third party in the union at the cross is represented by Barabbas, a false Christ, whose name means "son of the father." Barabbas is symbolically a false prophet when contrasted with Christ as the true prophet. Rome was Antony, and Cleopatra of the south and west represented the Jews and Barabbas.

The cross also aligns with Elijah on Mount Carmel where the choice was over who was the true or false prophet. The false prophet then was a twofold symbol consisting of the prophets of Baal and

the priests of the grove. Baal is a male deity and the priests of the grove represented Ashtaroth, a female deity. The Jews at the cross were Ashtaroth, the female deity and Barabbas, the counterfeit of the Man of Sorrows, was the male deity Baal.

Cleopatra was both the queen of the south and the queen of the west. Antony was the image of Rome, part of the threefold triumvirate sworn to avenge the assassination of Julius. Julius death by twenty-three wounds represented the papacies deadly wound in 1798, in fulfillment of verse forty of Daniel eleven. Augustine at Actium represents the healing of that deadly wound. The wound is healed when Antony and Cleopatra die. Antony and Cleopatra represent the image of the beast in the United States that is a threefold prophetic entity, consisting of the earth beast and its two horns. Antony is one part and Cleopatra represents the other two parts. Whether it is Antony's Rome, or Cleopatra's Egypt and Greece, they die together at the Sunday law when the sixth kingdom of Bible prophecy ends. Prophetically Cleopatra in relation to Antony is the mixture of church craft and statecraft, with the church craft seducing and controlling the statecraft.

The Second Death Typified

At another prophetic level Cleopatra's relation to Julius Caesar and Marc Antony represents two times that the church craft of Cleopatra is in a relationship with the statecraft of the Roman Empire. She was left by Julius in 1798 at her first symbolic death, in fulfillment of verse forty of Daniel eleven; and then she comes to her end with none to help, at Actium in fulfillment of verse forty-five of Daniel eleven. Verse forty is the alpha of her first deadly wound that is to be healed and the omega of verse forty-five is where she receives her second and final death.

As with the four Roman powers of verse sixteen through twenty-two, Cleopatra as a biblical symbol has more than one meaning, based upon the context. Julius left her in 1798 when kingly support was removed, and then her deadly wound is healed at the Sunday law, but the ten kings of Revelation seventeen ultimately destroy her with fire, when she meets her second and final death.

Cleopatra is a symbol of the twofold nature represented by the atheism of Pharaoh's Egypt, and the religious philosophy of Greece. Her twofold nature represents the statecraft of Egypt and the church craft of Greece. Greek religious philosophy is represented by the Greek goddess Athena, who was enshrined as a statue in her temple, called the Parthenon. Athena is the symbol of wisdom, and as a woman she represents a religion of human education, in contrast with Divine education.

The two horns of the United States are Republicanism and Protestantism, which were typified in France by Egypt and Sodom. Egypt is statecraft and Sodom is church craft; thus, Republicanism aligns with Egypt and Protestantism with Sodom. Republicanism is Egypt and Protestantism is Sodom and Greece. The symbol of human education is the Greek goddess Athena, whose temple was the Parthenon that finds its modern twin in Nashville, Tennessee's Parthenon temple. The symbol of the corrupt church that aligns with the Republican horn in the United States at the Sunday law is represented as Cleopatra, Ashtaroth, Salome and Sodom.

Cleopatra portrays the atheism of Pharaoh and the religion of the Greeks. The religion that accompanies the philosophy of atheism is the worship of Greek education. Jesus always illustrates the end with the beginning and the tree in the garden that was forbidden to eat was the tree of the knowledge of good and evil, typifying the religion of Greek philosophy that Sister White calls, "higher education." It identifies and emphasizes Cleopatra's Greek religion of wisdom as the corrupted and counterfeit of true education in the great controversy between Christ and Satan.

Nashville, Tennessee is called the "Athens of the south," and Cleopatra was the last literal queen of the south. The last queen of the south typified the next and first spiritual king of the south, fulfilled by atheistic France. Atheistic France typifies the United States, where in Nashville, Tennessee, "Athens of the south" the Parthenon temple for the goddess Athena is symbolically represented. The temple is located at 2500 West End in Nashville. The number twenty-five represents the closed door of Matthew twenty-five's three parables. Cleopatra as both the queen of the "south" and "west" comes to her "end" in Athens of the south.

With these considerations of Actium, Cleopatra, Augustus and Antony we return to verse twenty-four through verse thirty of Daniel eleven. Perhaps, the vaguest part of the passage is when they speak lies at one table.

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 time appointed in the verse is 330, the end of the "time" of verse twenty-four. The time appointed represents the Sunday law for the United States and it also represents the close of human probation for the world. Before the Sunday law the two kings, whose hearts were to do mischief will speak lies to one another at one table. Before the Sunday law of verses sixteen and forty-one of Daniel eleven, two kings will speak lies at one table, but their lies do not prosper. Who are the two kings that speak lies to one another? Before we answer that thought, I will remind us of some symbolism we have previously addressed in this series.

The four Roman rulers represent a variety of prophetic symbols depending on what context they are considered. Though Roman rulers, as a symbol they essentially represent the prophetic history of ancient Judah as they transitioned from the Seleucid domination into the domination of the Romans.

Pompey was a general and the next three Roman rulers were all Caesars. Julius in relation to Augustus represented two threefold unions with the two triumvirates, the first unofficial, the second official. All four rulers represent the Sunday law in certain contexts. Pompey conquered the glorious land, Julius, represented by twenty-three stab wounds is the first angel, for he is the first Caesar, and he typifies the third angel, which was Tiberias. Tiberias at the cross, which is the Sunday law is also represented by twenty-three, for twenty-three represents the at-one-ment; and the cross is a most essential part of the work of Christ in combining His Divinity with our humanity. So, Julius and Tiberias are the first and third message, represented by twenty-three.

Julius was not the romantic figure he is often portrayed as in Hollywood lore; he was a ruthless man bent on power. Tiberias was worse than Julius, for his vileness is even addressed in the verse, for the last letter of the Hebrew alphabet is twenty-two and the first letter is one. The alpha is smaller than the omega and Tiberias' vileness is located in verse twenty-two, which is the last letter of the Hebrew alphabet, and in between the two vile persons represented by Julius and Tiberias was Augustus. Augustus represents the height of the glory of Rome's power and prestige. As the opposite of the first and third message he is represented by the letter thirteen, which is a symbol of rebellion. Augustus secured his kingdom by subduing the rebellion of Antony and Cleopatra, the most famous rebellion of Rome's history.

Augustus is the Roman power who conquered the third obstacle and in doing so he represented the Sunday law, and the Roman power who reigns during the forty-two symbolic months of Revelation thirteen's chapter of rebellion. When placed before the Sunday law Pompey is both 1798 and 1989, making Pompey a symbol of Antiochus Magnus ending the fourth Syrian War from 219 unto 217 BC, in fulfillment of verse ten of chapter eleven. Julius Caesar is then aligned with verses eleven and twelve and the battle of the borderline, the battle of Raphia in 217 BC. There Julius is also Antiochus Magnus, and Augustus Caesar is also Antiochus Magnus in verse fifteen's battle of Panium. Then in verse sixteen Tiberias is the Sunday law, but he is not Antiochus Magnus, for there he is Pompey, for Jesus always illustrates the end with the beginning. The verse marks the end of the Seleucid Empire typifying the end of the United States as the sixth kingdom of Bible prophecy.

There are more alignments to be made of the four Roman rulers, and the line represents the hidden history of verse forty. The Maccabean line of verse twenty-three also illustrates the hidden history of verse forty. Then in verses twenty-four, the story of pagan Imperial Rome is represented by a time—three hundred and sixty years. The line of Roman history represented from verse twenty-four through to verse thirty is also an illustration of the hidden history of verse forty. It ends in verse thirty-one when the subject changes from pagan to papal Rome. Pagan Rome is still in the verse, but there it is not represented as the fourth kingdom of Bible prophecy, but as the political power that placed the papacy on the throne in 538. In 538 the papacy passed a Sunday law, so verse thirty-one is aligning with verses sixteen and forty-one. Verse twenty-four introduced the battle of Actium and the history associated with the line.

Verse twenty-four is identifying when pagan Rome began to rule supremely for three hundred and sixty years, and then in verse thirty-one papal Rome begins to rule supremely for twelve hundred and sixty-years. The beginning and ending of the line bear the signature of Christ, the Alpha and Omega. In the verses we have the history of Marc Antony, Cleopatra and Augustus Caesar. In verse sixteen pagan Rome conquered the Seleucid Empire in 65 BC, and then Judah in 63 BC. The third obstacle of Actium in 31 BC identified the end of the kingdom of Egypt, as typified by the first obstacles of the Seleucid's in 65 BC. Once again, we find the signature of the First and the Last. 65 BC was the first of three obstacles and it represented the conquering of the king of the north and 31 BC represented the third of three obstacles and it represented the conquering of the king of the south. Judah, as the middle obstacle of the three obstacles, was having a civil war

within the walls of Jerusalem when Pompey arrived in 63 BC. The second obstacle is a symbol of rebellion.

In 538, the third obstacle for papal Rome was driven out of the City of Rome. That obstacle was the Goths, and there the fifth kingdom of Bible prophecy began; right where the fourth kingdom ended. And just as the fourth kingdom began at its third obstacle, the kingdom of Egypt was defeated, as had been typified in the first obstacle of the Seleucid kingdom. This identifies that the prophetic testimony found in verses twenty-four through to verse thirty, represent a line that is also to be located in the hidden history of verse forty. For this reason, it is essential to consider the various prophetic relationships that are represented by Marc Antony, Cleopatra, Julius Caesar, Pompey and Augustus Caesar.

So is the vaguest part of the passage of verse twenty-four unto thirty, when they speak lies at one table?

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.

Uriah Smith identifies the two kings as Marc Antony and Augustus Caesar.

“Verse twenty-seven quoted

“Antony and Caesar were formerly in alliance. Yet under the garb of friendship they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Caesar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Caesar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Caesar came off entirely victorious.” Uriah Smith, *Daniel and the Revelation*, 276.

When Octavia identified that her marriage to Antony was as a pledge of union, it identified the marital alliance which had been typified earlier in chapter eleven with the Hellenistic-era marriage of Berenice to the Seleucid king Antiochus II Theos around 252 BC. Berenice was the daughter of Ptolemy II Philadelphus. Octavia and Berenice represent diplomatic marriages or prophetically, treaties. Verses five through ten identify the history of the diplomatic marriage between the southern and northern kingdoms, and when Marc Antony and Octavian, later known as Augustus Caesar, arranged the marriage, they also divided the kingdom into east and west.

The Pact of Brundisium (40 BC) was a negotiated settlement between Marc Antony and Octavian (later Augustus) to resolve tensions in the Second Triumvirate after near-civil war. It involved dividing Roman territories (Antony east, Octavian west) and was sealed by Antony's marriage to Octavia (Octavian's sister). In 39 BC the original five-year Triumvirate term expired, Antony sailed to Italy with 300+ ships that were initially denied to land at Brundisium, so they ultimately docked at Tarentum. Octavian met him there after prolonged mediations produced by an unwillingness of Antony's army to fight with Octavian's army and vice versa. Octavia played a key

mediating role, persuading Antony to support Octavian against Sextus Pompey. They renewed the Triumvirate for another five years (to 32 BC), with Antony providing Octavian 120 ships in exchange for promised troops (which Octavian later withheld).

In 32 BC there was an open break between the two antagonists. Relations had deteriorated through propaganda, Antony's eastern focus (with Cleopatra), and Octavian's consolidation in the west. Octavian rejected later conference proposals from Antony before Actium.

In the diplomatic marriage with the king of the north (Antiochus) and the king of the south (Ptolemy), it was the southern king that supplied the bride, with the diplomatic marriage of Antony (the east) and Octavian (the west); the bride was supplied by the west. Both diplomatic marriages failed and the supplier of the daughter or sister was ultimately victorious over the power who broke the treaty.

The Testimony of Three

At the end of the Seleucid Empire there was a third treaty where lies were spoke at one table. This occurred in the context of the Fifth Syrian War (202–195 BC), when Antiochus III Magnus exploited the weakness of the Ptolemaic Kingdom after Ptolemy IV Philopator's death in 204 BC. Ptolemy V Epiphanes (Ptolemy V) ascended the throne as a child (around age 5–6), leaving Egypt under regents and vulnerable to internal chaos, native revolts, and external threats.

Antiochus Magnus had already invaded and seized much of the Ptolemaic territories in Coele-Syria, Palestine, and Asia Minor after victories like the Battle of Panium (200 BC). Rather than fully conquering Egypt (which risked Roman intervention, as Rome was pressuring him to stay out of certain areas), he pursued a diplomatic marriage alliance as a “protector” figure. In 197/195 BC, as part of the peace treaty ending the war, Antiochus Magnus betrothed and then married his young daughter Cleopatra I Syra (also called Cleopatra Syra) to the child Ptolemy V (the marriage took place in 193 BC at Raphia; Ptolemy was 16, Cleopatra 10).

This was framed as a generous gesture: Antiochus positioned himself as an ally and “protector” of the young king, securing peace while retaining gains in Asia. The marriage gave him indirect influence over Egypt through his daughter (he hoped she would remain loyal to her Seleucid roots and act as a pro-Syrian voice in the Ptolemaic court). The ploy backfired for Cleopatra sided with her husband and Egypt, not her father, undermining Antiochus's long-term control. This mirrors the Pact of Brundisium (40 BC) and related to Roman events in several ways.

Just as Antony married Octavia (sister of Octavian) to bind rival powers after near-war, Antiochus used his daughter's marriage to Ptolemy V to formalize a temporary peace and territorial division (Seleucids kept conquests in the north, Ptolemy retained Egypt the south).

Antiochus acted as a de facto guardian over the child-king Ptolemy V (via family ties), similar to how Octavian (and the Triumvirate) positioned themselves amid power vacuums or rivalries. In both cases, the “stronger” figure (Antiochus/Octavian) sought leverage over a vulnerable counterpart through kinship. Both arrangements brought short-term stability but ‘did not prosper’

long-term due to underlying distrust—Cleopatra favored Egypt (undermining Antiochus), while Antony's eastern focus (Cleopatra VII) led to the breakdown with Octavian.

Ptolemy V's minority under regents parallels the instability after Julius Caesar's death (leading to the Triumvirate's formation and power struggles). The marriage of Berenice to Antiochus marked the beginning of the Seleucid Empire's history in Daniel eleven, and the marriage of Antiochus Magnus daughter to the Egyptian child king, marked the ending of the Seleucid Empire. The ending of the marriage of Marc Antony to Octavia marked the ending of the Ptolemaic kingdom. The ending of Judah as God's covenant people took place at the cross, and that Judean kingdom began with the Maccabees and the league they made with Rome. All of these prophetic lines are represented within the narrative of Daniel chapter eleven, and they all align with the hidden history of verse forty. Beginning in verse five we have the treaty of Berenice, that leads to Antiochus the Great and the treaty of his daughter Cleopatra Syra, that takes place in the history of the Maccabees of verse twenty-three. The Maccabees become part of the line based upon their rebellion against Antiochus Epiphanes, one of the last of the Seleucid Dynasty.

Antiochus Epiphanes is the Antiochus who was in Egypt in 168 BC near Alexandria during the Sixth Syrian War. Antiochus Epiphanes had invaded Egypt and was on the verge of capturing Alexandria. The Ptolemaic rulers appealed to Rome for help. Rome sent Popillius Laenas (with just a small entourage—no army) to deliver an ultimatum from the Senate; Antiochus must immediately withdraw from Egypt and Cyprus, or face war with Rome. When Antiochus received the letter and asked for time to consult his advisors, Popillius—described as stern and imperious—took his walking stick and drew a circle in the sand around the king's feet. He then declared, "Before you step out of that circle, give me a reply to lay before the Senate."

The implication was clear; Antiochus could not leave the circle without committing to Rome's demands—crossing it without agreement would mean war. Stunned and humiliated, Antiochus hesitated briefly but then agreed to comply, withdrew his forces from Egypt, and returned to Syria. This bold act of diplomacy (backed by Rome's growing reputation for power) forced the retreat without a battle, showcasing Rome's emerging dominance in the eastern Mediterranean. It's widely cited as an origin for the phrase "drawing a line in the sand" (though it was literally a circle).

Antiochus Epiphanes also became the Protestant understanding of the power that exalts himself, falls and establishes the vision in verse fourteen of Daniel eleven.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. Daniel 11:14.

Antiochus IV Epiphanes reigned 175–164 BC, and was the eighth of thirteen Seleucid kings. He sought to impose Hellenistic culture and unify his empire under Greek religious practices. He plundered the Temple in 169 BC, banned Jewish practices (circumcision, Sabbath observance, Torah study), and forced sacrifices to pagan gods. In December 167 BC he erected a pagan altar (to Zeus) on top of the Jewish altar of burnt offerings in the Temple and sacrificed a pig, along with other profane acts. The desecration was the final straw for observant Jews, who saw it as the

ultimate violation of the Temple's sanctity and God's law. It sparked immediate resistance when Mattathias (a priest from Modein) refused a Seleucid officer's order to sacrifice to pagan gods and killed an apostate Jew and the officer, then fled to the hills with his sons (the future Maccabees). This ignited guerrilla warfare and revolt from 167–160 BC which aimed to restore Jewish worship, leading to the rededication of the Temple (Hanukkah) in 164 BC under Judas Maccabeus.

At the beginning and ending of the Seleucid Empire there was a significant treaty represented by a diplomatic marriage that possessed the element of division of either east and west, or north and south. As the Seleucid Empire waned Antiochus Epiphanes becomes the symbol of the rising Roman power, and the focus of the Maccabean's indignation. Later in history he becomes the counterfeit of the prophetic symbol that establishes the vision. The power in verse twenty-two of chapter eleven is broken when the prince of the covenant was broken.

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 11:22.

Antiochus Epiphanes' reign ended in 164 BC, almost two hundred years before Christ, "the prince of the covenant" was "broken" at the cross. What we wish to note here is that the Seleucid Empire began and ended with a diplomatic treaty marriage where the deceit between the two parties is a matter of the historical record. During the reign of Antiochus Epiphanes, the Maccabean revolt began, which typified the American Revolution. In the history of the Maccabees their struggle to throw off the Seleucid power included a significant treaty with Rome. The verse that identifies the treaty directly identifies Rome as working deceitfully, or telling lies at the treaty table.

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. Daniel 11:23.

Every prophetic line that precedes the time of the end in verse forty contains a broken treaty. Uriah Smith commenting on verse thirty's "them that forsake the holy covenant" records the following:

"'Indignation against the covenant;' that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down 'heresy.' The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538." Uriah Smith, Daniel and the Revelation, 281.

Verse five of Daniel eleven identifies the line of history where the king of the south provides a diplomatic bride as a symbol of a treaty that was thereafter broken by the king of the north. The retaliation of the king of the south typified the retaliation of Napoleon's spiritual king of the south

against the papal king of the north in 1798. The broken treaty of verses five through nine typified Napoleon's broken treaty of Tolentino, which typified Putin's claim of a broken treaty by NATO. The retaliation of Napoleon typified the retaliation of Putin against the Ukraine in 2014. Verse ten's retaliation of Antiochus Magnus ending the fourth Syrian War aligns with Napoleon in 1798 and also Putin in 2014. Following verse fifteen's battle of Panium in 200 BC, Antiochus arranged a diplomatic marriage with the hidden intent of taking Egypt under his command without employing military boots on the ground. Antiochus Magnus throne was passed to his son, who was assassinated which brought Antiochus Magnus's youngest son, Antiochus Epiphanes to the throne. His actions in implementing Greek customs and religion brought about the Maccabean revolt, that led to the deceitful treaty with Rome in verse twenty-three. Verse twenty-four introduces pagan Rome and identifies Antony and Augustus's table of lies. In verse thirty pagan Rome enters into dialogue with the papal church, who are noted as them that had broken the holy covenant.

Verses twenty-four to thirty is the testimony of pagan Rome and verses thirty-one to forty provide the testimony of papal Rome. Every line of Daniel eleven verse one on through verse forty represents a line of prophecy that is applied in the hidden history of verse forty. The line of the Seleucid kingdom, the line of the Ptolemaic kingdom, the line of the Judean kingdom of the Maccabees, the line of pagan Rome and the line of papal Rome all illustrate the history of 1989 unto the Sunday law. Each of those lines identify a broken treaty as a major element of the history.

It is Rome that establishes the vision of Daniel eleven, and both pagan and papal Rome's prophetic treaties of deceit are marked as progressive and as occurring before Rome ruled supremely for their respective and distinct prophetic periods. Both powers marked the beginning of the prophetic period of supremacy as beginning when their third obstacle was overcome. Before the soon coming Sunday law in the United States there will be a treaty of deceit between two powers. Four times the two powers have been the kings of the south and the north, once between the glorious land of Judah and Rome, once between two parts of the Roman triumvirate and once between pagan and papal Rome. In both deceitful treaties concerning Rome it amounted to a treaty between one half of the Roman empire, whether Antony of the east, Augustus of the west, or pagan Rome of the east and papal Rome of the west. Four treaties of deceit between the kings of the north and south, two between the kings of the east and west and one between the soon-to-be king of the north and the glorious land.

This concludes our initial presentation of the book of Daniel. The Panium series represents the conclusion of the series on the book of Daniel, which is the introduction to the hidden history of verse forty which we will continue to consider in the next article.