

PANIMUM NUMBER NINETEEN

The key to rightly dividing verses ten through sixteen of Daniel eleven is found in the basic prophetic applications that were employed over thirty years ago, in 1996, when the *Time of the End* magazine was published. Thirty years later and the Lord has revealed that another prophetic message is to be formalized as was the Millerite message formalized in 1831. In the omega history of these thirty years the message to be formalized is represented as a correction of a previous message of Islam, as represented by Josiah Litch and also a corrected message of the closed door, as represented by Samuel Snow, which is the symbol of the parable of the ten virgins. A message of Islam, accompanied with a warning of the progressive closing doors of probation as Christ finishes His work of judgment will be proclaimed. The message is twofold, possessing an internal and external line, which in turn represent the first two steps of the three-step testing process that always occurs when a prophecy is unsealed, as was the revelation of Jesus Christ on December 31, 2023.

The *Time of the End* magazine contains the basic overview of the future for America as represented in the last six verses of Daniel eleven which were unsealed at the time of the end in 1989. The magazine has been in the public record for thirty years and no one saw that a main theme of the magazine was the religious struggle between the Ukrainian and Russian Orthodox churches. That religious battle from the period of 1989, explains the context of the religious demise of Putin as represented by Ptolemy and Uzziah in the rebellion they both manifested at the temple in Jerusalem. The temple in Jerusalem was Uzziah's temple, not Ptolemy's temple. Both Putin and Zelensky desecrate the same temple in two different ways; one as an Egyptian and one as a Jew.

The church that was struggling against the king of the south in 1989 was the Catholic church. And why not? Atheism of France delivered the deadly wound to the king of the north in 1798, so why wouldn't the papacy retaliate against atheism's long-drawn-out persecution of the Catholic church, especially in the Ukraine? More significant is that this clear testimony about the Ukraine came from a publication in 1996, that was citing the secular historians about the history of 1989. Now that the Lord is unsealing the hidden history of verse forty, He has pointed to the struggle between two orthodox churches to provide the prophetic and historical context of the battle of Raphia and its aftermath, and He had already included the necessary insights in the *Time of the End* magazine that was published thirty years ago.

The demise of Napoleon illustrates the progressive demise of Lenin, Stalin and the system of the Soviet Union. When the prophetic southern kingdom moved its capital to Russia there were two major revolutions in 1917. The first is what is called the Russian revolution when the Czar was overthrown, and then in the same year the Bolshevik Revolution followed, which led to the civil war of 1917 unto 1922. In 1922 the Soviet Union was formed.

The beginning of Russia as the spiritual king of the south represented a two-step revolution that led to civil war, then the formation of a confederacy of countries. The collapse of the Soviet Union was also two steps, beginning with the tearing down of the Berlin wall on November 9, 1989, which then led to the dissolution of the Soviet Union in 1991. As the last ruler of Russia, the king of the south, Vladimir Putin was typified by the first Russian ruler by the name of Vladimir Lenin. "Vladimir" means "a great leader" and Putin means "the path." Lenin means "a great river," but Vladimir Lenin chose the name of Lenin to hide his real name, which was Vladamir Ilyich Ulyanov. Ilyich means "son of Elijah," and Ulyanov means "youthful son of Elijah."

The great Russian leader on the path, in the history represented by the battle of Raphia in 217 BC, was typified by the first leader of Russia, who as Vladimir Lenin was the great leader of the mighty river, but who hid his name. A name is a symbol of character, and for Vladimir to hide

his two names represents a character that choose a great river of political thought, over a character represented by Elijah, which means “God is Jehovah.” The root of atheism is the denial of God, and atheism is a prime characteristic of the king of the south. The second and third given name of Lenin emphasize Elijah and his son, and the end of Russia as the king of the south is represented by Ptolemy IV, who was victorious at the battle of Raphia, but when Antiochus returned in 200 BC at the battle of Panium Ptolemy’s five-year-old son was then ruling. Lenin’s two original names identify Elijah and his son, and align with to Ptolemy and his son. Elijah and the message to his children occurs in the latter days, which is what the battles of Raphia and Panium also represent.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of **the fathers to the children**, and the heart of **the children to their fathers**, lest I come and smite the earth with a curse. Malachi 4:5, 6.

The testimony of Uzziah and Ptolemy align in verse eleven of Daniel eleven, and Uzziah lived for **eleven** years after his rebellion and leprosy; whereas, Ptolemy ruled for a total of **seventeen** years, which is the same number of years between the battles of verse eleven and verse fifteen. The 250-year prophecy that began in 457 BC, ended in 207 BC in the middle of those two battles; ten years after Raphia and seven before Panium. Ptolemy IV’s reign began in 213 BC, and he died in 204 BC, so the **seventeen** years of Ptolemy are not the same line as the **seventeen** years from Raphia to Panium. Nor are they the same **seventeen** years that are represented by the conclusion of the 250-year prophecy beginning with Nero in 64 and ending in 313. From 313 to the first Sunday law in 321 is eight years, and nine years later in 330 Constantine divided the kingdom into east and west.

In the very near future Putin and Russia will defeat Ukraine and the footsteps of Ptolemy and Uzziah will begin to repeat in the history represented by verse twelve. The two biblical witnesses place the final crisis for Putin in a religious context. Their rebellion was manifested at the temple in Jerusalem, thus identifying Uzziah’s temple and religion as the point of prophetic reference. Zelensky, which means “green,” is the puppet of the globalist bureaucrats of the European Union and the United Nations, whose globalist agenda is aptly represented by the green political movement that worships mother earth. It is fitting that Zelensky was an actor, for he is clearly a proxy of other powers, and his name meaning “green” identifies the political philosophy that guides his movements on the chess board of human history. Checkmate is right around the corner for Zelensky.

Then the rebellion of Uzziah and Ptolemy will be acted out, but Ptolemy (Putin) died four years before the battle of Panium, and the last ruler of the king of the south is represented by a five-year-old child who is being handled by a series of corrupt and incompetent regents.

Ptolemy V was only about 5–6 years old when he ascended the throne in 204 BC (after his father’s mysterious death), and the Ptolemaic kingdom was paralyzed by a series of incompetent or corrupt regencies during his reign. The initial regency was from 204–202 BC, after Ptolemy IV’s death was concealed and his mother Arsinoe III murdered, the court favorites Sosibius, a longtime minister under Ptolemy IV, and Agathocles the brother of Ptolemy IV’s mistress Agathoclea, declared themselves regents. They forged or presented a will making them guardians, placed the young king under the care of Agathoclea and her family, and purged potential rivals. Sosibius handled much of the early administration.

A shift occurred around 202 BC, when Agathocles became the dominant regent, but was widely hated for debauchery and mismanagement. A popular uprising in Alexandria led to his brutal lynching by a mob, with the boy-king nominally approving. Subsequent regents were

Tlepolemus the governor of Pelusium, and then Aristomenes. By the time of the battle of Panium in 200 BC, the kingdom was under this rotating series of regents and court advisors.

At the battle of Panium the Ptolemaic forces were led in the field by the general Scopas of Aetolia, a mercenary commander appointed under the regency, not by Ptolemy V himself. The young king had no real control—the decisions, military strategy, and kingdom's overall weakness stemmed from the regents' paralysis, internal revolts (like the native Egyptian uprisings), and court intrigue. This instability allowed Antiochus III the Great to decisively defeat Scopas at Panium, seizing Coele-Syria, including Judea permanently from Ptolemaic control.

Ptolemy of the battle of Raphia represents a power that is no longer ruling at the battle of Panium. Historians discuss the probability that Ptolemy IV's death was by poisoning, which is also part of the historical speculation concerning Vladimir Lenin, Joseph Stalin, as well as the queen of the south, Cleopatra. Putin prevails in the Ukrainian War, but then his demise begins with his desire to implement the controlling relationship that the Soviet Union formerly had with the Ukrainian church, which when removed in 1989, was the symbol of the victory of religious victory of the king of the north over the king of the south.

The Ukraine is the cradle of Eastern Slavic Orthodoxy. The baptism of Vladimir the Great took place in 988 in Kyiv. Moscow later claimed the title "Third Rome" after Constantinople fell, positioning itself as the rightful heir and spiritual guardian of all Russian lands, including the Ukraine as its "canonical territory".

The Moscow Patriarchate has always viewed Ukraine as spiritually inseparable from Russia with the motto of "One people, one faith," which is a phrase Putin himself has repeatedly used. Ukraine, especially since 2014/2022, increasingly sees Moscow's oversight as colonial and imperial domination rather than true spiritual motherhood. As of February 2026, there are two competing Orthodox structures. One is the Orthodox Church of Ukraine, which since 2019 has been independent from Ecumenical Patriarch Bartholomew of Constantinople. In Kyiv the Orthodox Church of Ukraine is considered as the truly national church.

Reader beware: the Orthodox Church of Ukraine is a different church than the Ukrainian Orthodox church. The Ukrainian Orthodox church is connected with Russia's orthodox church, and for this reason Zelenski has been attacking it. The Vatican opposes the attacks of Zelenski that are already underway, but Putin's attempts follow the battle of Raphia, and is yet future.

The Ukrainian Orthodox Church was historically linked to the Moscow body. It declared full autonomy in May 2022, but Ukrainian state investigations (DESS) have repeatedly argued it remains canonically and legally affiliated with Moscow. Ukraine passed a law in August 2024 (signed by Zelenskyy) banning any religious body tied to the Russian Orthodox Church (the "aggressor state"). The Ukrainian Orthodox Church has been ordered to fully sever ties or face court-ordered dissolution of its Kyiv Metropolis. As of late 2025 and early 2026, there are ongoing raids, parish transfers to the Ukrainian Orthodox Church (over 1,300 since 2022), court cases, and UN experts warning of religious-freedom concerns regarding the Ukrainian Orthodox Church.

The Vatican has publicly opposed any forced dissolution of the Ukrainian Orthodox Church. Russia and Putin frame this as outright persecution of canonical Orthodoxy and have made protection of the "Russian Orthodox churches" an explicit demand in any peace negotiations. Russian propaganda consistently ties the Ukrainian Orthodox Church and the Ukrainian state to "Nazism" as part of the "denazification" justification.

Putin will presumptuously "enter the temple" and claim full spiritual dominion over Ukrainian Orthodoxy in attempt to re-subordinate the entire Ukrainian church structure under Moscow, demanding recognition as the rightful spiritual head of the Russian orthodox world.

This is the exact parallel to Ptolemy entering the Most Holy Place, while Uzziah is Zelenski seeking to burn incense. Ptolemy's rebellion was in the Most Holy Place and Uzziah's was in the holy place. A southern king, flushed with the victory of the "borderline," ending the proxy-power of Nazism, and then overstepping into the place that belongs only to the realm of religion. Then will come a sudden providential humbling, and Putin will disappear from the scene (as Ptolemy IV died in 204 BC). After the power vacuum of weak-successors phase, the northern king returns with greater force and prevails at the modern "Panium" in verse 15.

SEVENTEEN

Seventeen years occurs three times in the history where the battles of Raphia and Panium merge together, line upon line. The **seventeen** years from the edict of Milan where the eastern and western thrones of the empire were brought together through marriage, until the kingdom was divided and divorced in 330. The **seventeen** years beginning and ending are waymarks of two other related prophetic periods. Beginning with Nero in the year 64 a period of persecution is marked that ended in the history of Constantine the Great. The transition from Nero's period of persecution unto the compromise represented by Constantine identifies the transition from the church of Smyrna unto the church of Pergamos. 313 and the edict of Milan identify the end of the church of Smyrna, and the end of the **seventeen** year period is the year 330, which was the fulfillment of the three-hundred-and-sixty-year prophecy of Daniel 11:24.

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 11:24.

The **seventeen** years from 313 and the edict of Milan, begin with a fulfillment of prophecy and end at the fulfillment of another prophecy. The first prophetic fulfillment which marks the beginning, identifies the transition from the church of Smyrna unto the church of Pergamos, and the prophecy that marks the end of those **seventeen** years, identifies the division of Rome into eastern and western Rome. The **seventeen** years is identified by prophetic history, not by any specific **seventeen**-year prophecy. The alpha of the division of the second church from the third church aligned with the division of the empire into east and west at the fulfillment of the time prophecy of 360 years. Those two prophecies that establish a period of seventeen years would need to be established upon the witness of two or three, if **seventeen** was actually a valid symbol.

Those witnesses exist in another 250-year period which began in 457 BC. On that date the 2,300-year prophecy of Daniel 8:14 began. 457 BC is a starting point, and it is an established prophetic waymark. Extending 250 years into the future brings you to 207 BC, which is the history between the battles of Raphia and Panium. The battle of Raphia and Panium cannot be separated, for they are both engaged in by Antiochus the Great. From the battle of Raphia in 217 BC unto the battle of Panium in 200 BC is **seventeen** years. The 2,300-year prophecy identifies a change of dispensation at the beginning, when the third decree restored Judah's national sovereignty and then at the end when Christ moved from the holy place to the Most Holy Place there was a change of dispensation. 207 BC represents the change of dispensation of Egyptian rule over Judea, unto the Seleucid dispensation of rule over the glorious land. The dispensation of Seleucid control over the glorious land produced the revolt of the Maccabees in 167 BC.

The Nero period of 250 years ends with the history of Constantine the GREAT and the 250 years that conclude between the two battles is the history of Antiochus the GREAT. At the battle of Raphia, Ptolemy IV defeated Antiochus the Great and Ptolemy reigned for **seventeen** years.

Both 250-year periods contain a distinct **seventeen**-year period. Both end in the history of a ruler who is known as the GREAT. Both 250-year periods begin at an established prophetic waymark and they both end at an established prophetic waymark.

The United States began on July 4, 1776 and 250 years later brings you to July 4, 2026 when Donald Trump, who is known as the one seeking to make America “great,” is going to celebrate those 250 years. 2026, like unto the 250 years from 457 BC concludes in the middle of the history of the modern battles of Raphia and Panium, known as the Ukrainian and Third World War. The reign of a southern king, the period of the first Sunday law and the period from the battle of Raphia to Panium provide three periods of **seventeen** years that are all connected with the same prophetic history. Three 250-year periods all arrive together in the same prophetic histories. The three periods of 250 years establish three lines of prophetic truth with history associated with Donald Trump, represented either Constantine the Great, or Antiochus the Great.

The three lines of 250 years provide a different, but complementary illustration of the latter days. Nero’s line identifies the **seventeen**-year history of compromise that perfectly speaks to the prophetic characteristics of the formation of the image of the beast.

“The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be **the great test** for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is **the test that the people of God must have before they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” *Manuscript Releases*, volume 15, 15.

The image of the beast is the combination of church and state, with the church in control of the relationship. The compromise of Constantine in attempting to bring paganism together with Christianity is the classic example of the compromise of the latter days.

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

“**If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past**. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

“Royal **edicts**, general councils, and church ordinances sustained by secular power were **the steps** by which the pagan festival attained its position of honor in the Christian

world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. **321**) This edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor **after his nominal acceptance** of Christianity.” *The Great Controversy*, 574.

The progression of compromise that led to, and will again lead to the Sunday law is represented with the **seventeen**-year period from 313 to 330, with the first Sunday law of 321 as the midpoint of the history. At the beginning was a marriage of east and west, and at the end was the divorce of east and west. The first Sunday law is the middle waymark representing rebellion, just as the thirteenth letter of the Hebrew alphabet, when preceded by the first letter and followed by the twenty-second and last letter of the alphabet makes up the Hebrew word truth. Marriage at the beginning and divorce at the end identifies the alpha letter in agreement with the omega letter. The period of 250-years that began with Nero has the signature of Christ, and it speaks to a subject of present truth in the latter days.

The 250-year period that begins with 457 BC is emphasizing the statecraft represented by Antiochus the Great as he stands within the **seventeen**-year period from Raphia and Panium. We understand it as statecraft, for in 457 BC a prophecy of 2,300 years also began. The 2,300 years is the internal line of prophecy that speaks to God’s work of redemption, which aligns with a symbol of churchcraft. Unlike the 250-year period that began with Nero, the period that begins in 457 BC is addressing the political role of the last American president who is seeking to make America and then the world great, as he promotes the Catholic concept of a golden age of a thousand years of peace.

The 250 years of the United States, who is the earth beast of Revelation thirteen identifies the conclusion of the sixth kingdom of Bible prophecy, that ends where it began, in the midst of war. The victors of history, define the record of history that is preserved. To the globalist dragon powered Democrats, view the current anarchy as a revolution, and the all-talk and no action Republicans view this current history as a civil war, or civil unrest. The Democrats are representatives of the dragon of Bible prophecy, and the Republicans are represented as apostate Protestants, or in the terms of John in Revelation sixteen, they are the false prophet. The United States began in a war of revolution and it ends with the Democrats pushing as war of revolution against the Republicans who see the same war as a civil war.

Trump, as the last Republican president possesses the prophetic attributes of the first Republican president, who arrived in the external history of the Civil War, which was also the internal history of Isaiah’s prophecy of chapter seven, verse eight that ended in 1863, the very year of the *Emancipation Proclamation*. The distinction between the two parties is a primary and foundation prophetic principle. It began with Cain and Abel, who in the time of Christ were represented by the Sadducees and the Pharisees, two classes of Cain who were to murder one Abel.

The Pharisees and Sadducees represent those who agreed to crucify their Messiah, for different reasons, but agreement—just the same. The Pharisees professed to uphold the law, but didn’t, as do the Republicans. The Pharisees professed to uphold the original divine law, but interpreted the law through their own bigoted logic. The original law for the Pharisees is the Constitution for the Republicans, the very Constitution they claim to support, but don’t. The Sadducees rejected the power of God, and though a smaller sect than the Pharisees, the Sadducees controlled the religious and political landscape of Judea in the time of Christ. The Democrats are a smaller sect than the Republicans, so small they must cheat to stay in power, but stay in power

they do, for their opponents who profess to uphold equal justice for all, do nothing to enforce the principles of the law they profess to uphold.

There is nothing new under the sun, and the two political parties in the United States are as much a part of the prophetic landscape as were the Pharisees and Sadducees. There are of course many other parallels along this prophetic line, but it is only when you see the prophetic relationship of the two unholy powers, who though adversaries become united against holiness, that you see that when Ptolemy and Uzziah in the proper light. Both southern kings attempted to sacrifice at the same temple, but Ptolemy, from Egypt represents a dragon power—the Democrats. Uzziah, as king of Judea is the leader of the glorious land, who is apostate Protestantism, of the false prophet—the Republicans. The history of the two biblical southern kings aligns at the Ukrainian War, so the temple under discussion is the temple that both Russia and the Catholic proxy power of the Ukraine have been in a struggle over since the end of World War II.

The relationship of the dragon and false prophet is classically represented at Mount Carmel. At the mount, Ahab represented the dragon and Jezebel's prophets of Baal and Ashtaroth represented the false prophets who stood against Elijah. The beast that is Jezebel was still behind the scenes in Samaria. The dragon united with the false prophet was also represented by pagan Rome and the Jews unification at the cross, as will be the unification of the Democrats and the Republicans at the Sunday law. The elements of a united power are represented by the Democrats and Republicans within the Republican horn of the earth beast. Those two unholy political powers are represented by Cain, and the line of Abel also possesses a twofold division.

Abel's line, which in relation to Cain's external line is the internal line, and is represented by two classes of virgins. The progression of the Protestant horn of the earth beast that is the United States is represented by a series of religious purging's beginning with the church of Sardis in 1798, when the United States became the sixth kingdom of Bible prophecy. Sardis was a church who had a name claiming that it lived, but it was dead. By 1798 the Protestant sects that had broken away from the papal church were already returning to Rome. Christians were first named Christians in Antioch.

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him.

“**It was God who gave to them the name of Christian. This is a royal name**, given to all who join themselves to Christ. It was of this name that James wrote later, ‘Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme **that worthy name** by the which ye are called?’ James 2:6, 7. And Peter declared, ‘If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.’ ‘If ye be reproached for **the name of Christ**, happy are ye; for the spirit of glory and of God resteth upon you.’ 1 Peter 4:16, 14.” *Acts of the Apostles*, 157.

The church of Ephesus was given the name of Christian which led to the persecuted church of Smyrna, that was followed by the church of compromise in the history of Pergamos. When the papacy took the throne, a separation identified God's true church as the church in the wilderness. The Roman church was Thyatira. At the ending of the wilderness of twelve hundred and sixty years, the church of Protestantism arose, and from that point onward the Protestant horn is represented by a divine series of tests and purges. Protestantism began when Martin Luther nailed his 95 theses upon the door in 1517, and "23" years later in 1540 the Jesuit order began. In 2013 the 95th and final presentation of *Habakkuk's Tables* was nailed to the door, and on March **13, 2013**, the first Jesuit pope was inaugurated. Martin Luther was excommunicated in that very history by pope Leo. Go figure...

In 1798 the church of Sardis claimed to hold to the name of "Protestant," but by returning to Rome they were already failing to uphold their name. When Millerite Adventism took the torch of Protestantism in 1844, they represented a rebuke against Jeroboam the first king of Israel, a nation who were blood relatives of the tribe in Judah, where God has placed His temple. Jeroboam set up a counterfeit, based upon the religion that represented his nation's former bondage. He repeated Aaron's foundational rebellion of erecting an image of a beast with all the prophetic significance associated with the story. But at his dedication service Millerite Adventism rebuked his unwillingness to continue to direct true worship to the sanctuary where God lives. But Millerite Adventism chose to return to Rome, and took up the very doctrinal arguments of those who had just been exposed as false prophets through their rejection of Miller's message as the theological masters. Millerite Adventism, as with the disobedient prophet chose their own path, instead of following God's direction. The path that is chosen by the foolish in all the tests and purges of the wise and foolish virgins from the Protestant reformation onward in prophetic history is the path which returns to the worship of the land that you were delivered from, and as they say, "all roads lead to Rome." All roads except Jeremiah's old paths.

The Protestant reformation had been typified by Moses' return to Egypt in order to lead God's people into the Promised Land. Once out of the land of captivity God purposed to give His chosen people His law. In the line of Moses and the Protestant reformation rebellion was manifested immediately after the deliverance. God tested Sardis, a people who claimed to have a living name, but were dead by the time of the message of William Miller. Two purging's took place in 1844; the first was the purge of the church of Sardis, who had claimed to be Protestants, but were proven to be dead; and then the Millerite's were purged in the same year, in fulfillment of the parable of the ten virgins.

The Democrats and Republicans represent two political classes that together make up the Republican horn on the earth beast of Revelation thirteen. The wise and foolish virgins are two religious classes that together make up the Protestant horn on the earth beast. The wise virgins possess the first name given at Antioch. The wise virgins are Christians, but they are also Philadelphians who have the promise of receiving a name.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the **name** of my God, and the **name** of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new **name**. Revelation 3:12.

The first time God named His people Christian was at **Antioch**, and the history where the Laodicean movement of the one hundred and forty-four thousand changes unto the Philadelphian

movement of the one hundred and forty-four thousand is also the history of **Antiochus** the Great who is represented at the end of a 250-year period between the battles of Raphia and Panium.

We will continue these things in the next article.

PANIUM NUMBER TWENTY

The pioneer application of the history which fulfilled verses ten through sixteen identified that Rome, who established the vision arrived in the year 200 BC, the same year as the battle of Panium, and I am suggesting that in 2025 Rome arrived and established the vision with the inauguration of Trump and Pope Leo. 2025 represents the only time a pope and President were inaugurated in the same year. The beast and its image lifted up for all who are willing to see in 2025. Unlike the pioneers, I am applying the sequence of the verses, instead of the history that initially fulfilled the verses. I agree with the history, but am drawing upon a sequence within the verses as the framework for the history, as opposed to using the history to define the framework of the verses. I contend that the two approaches are both accurate.

THE REVOLUTION OF THE MACCABEES

I apply the line of the Maccabees in a similar fashion. The Maccabean revolt in 167 BC was well after the battle of Panium in 200 BC, and well before Pompey captured Jerusalem in 63 BC, yet the line which begins at verse sixteen with general Pompey conquering of Jerusalem in 63 BC, and continues through to Tiberias Caesar who reigned when Jesus was crucified. The cross and Tiberias is represented in verse twenty-two of chapter eleven.

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.

General Pompey conquering Jerusalem in 63 BC in verse sixteen, and then the cross in 31 AD in verse twenty-two represents a line of prophecy that begins at a symbol of the Sunday law and ends with a symbol of the Sunday law. Verse twenty-three is a break in the passage, thus marking verse twenty-two as the end of the prophetic line that began in verse sixteen. Accompanied with the distinct ending of the line in verse twenty-two, the fact that verse twenty-two is a symbol of the same waymark represented in verse sixteen, provides another witness that verses sixteen to twenty-two represents a distinct prophetic line. Add to this that verses fifteen and sixteen are marking the transition from the Seleucid kingdom to the Roman power, and you see a break in continuity in from the Seleucids in verse fifteen unto the Romans in verse sixteen and the line of verse sixteen to twenty-two is clearly isolated as a singular prophetic line. Verse sixteen introduces a new power than the previous passage, thus marking a transition of prophetic history that is also marked by verse twenty-three. The line begins and ends with a symbol of the Sunday law, and the line ends in the **twenty-second** verse of the **eleventh** chapter.

SMITH—AND THREE CAESARS

The fact that verse sixteen represents the Sunday law, as does verse twenty-two demands that the two verses be aligned upon each other. Uriah Smith comments on verse twenty-three, and explains why it represents a history that began further back in the history of the previous verses, as opposed to representing a history that follows immediately after the cross of verse twenty-two.

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

“The ‘**him**’ with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is **the Roman power** is shown beyond controversy in the fulfilment of **the prophecy in three individuals**, as already noticed, who successively ruled over the Roman Empire; namely, **Julius, Augustus, and Tiberius** Caesar. The **first**, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but

peacefully in his own bed. Verse 20. The **third** was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21. 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfilment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfilment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But **the evidence cannot be overthrown; the chain cannot be broken.**

“Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, **in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161:** from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God’s everlasting kingdom. The Jews, **being grievously oppressed by the Syrian kings,** sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in ‘a league of amity and confederacy with them.’ 1 Mac.8; Prideaux, II, 234; Josephus’s *Antiquities*, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:—

“‘The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force.’ ‘This decree,’ says Josephus, ‘was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner.’

“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.” Uriah Smith, *Daniel and Revelation*, 270, 271.

Not only does the cross of verse twenty-two end a line with a symbol that is also at the beginning of the line, but the next verse drops back into the history which preceded the cross, to roughly thirty years after Panium and roughly one hundred years before Rome conquered Jerusalem. The waymark of the league of the Jews that Smith here identifies as 161 BC, is identified by other pioneers as 158 BC. The point I am focusing on here is not so much the date, but that verses sixteen to twenty-two represents a line of prophetic history that the Sunday law is both the alpha and omega of the line. Then once the line of verse sixteen unto twenty-two is set forth, verse twenty-three repeats and enlarges upon that very history. The prophetic line of history represented by verse twenty-three is the history of the Maccabees, and the history of the Maccabees is a perfect parallel to the history of the United States.

TWO DYNASTIES

The Maccabees represent a rebellion against the Seleucid kingdom that began under during the reign of Antiochus Epiphanes. The rebellion was against the northern Seleucid kingdom and it resulted in a victory that led to one of two Judean dynasties in the period that ultimately led to the destruction of Jerusalem in 70 AD. The first dynasty was the Hasmonean and the second was the Herodian. The Herodian dynasty was the second Judean government after deliverance from the northern Seleucid kingdom. It was directly connected to the Roman system, whereas; the prior Hasmonean dynasty was essentially Jewish. The Hasmonean dynasty began in 141 BC and in 37 BC the Herodian dynasty began and lasted until 70 AD.

The dynasties represent the government of Judea, the ancient and literal glorious land. The Maccabean revolt was from 167 to 160 BC. In 164 BC the Maccabees drove Antiochus Epiphanes out of Jerusalem and cleansed and rededicated the temple after Antiochus had desecrated it, but it was not until 141 BC that the northern Seleucid power was fully vanquished and the Hasmonean dynasty began.

The Herodian dynasty is a key to this line, for it was Herod the Great who called to execute the babies at the time of Jesus birth, and his son was ruling when Jesus died. Herod the Great was the father, and he was a king over Judea, but his son was only a tetrarch, meaning he was a ruler over a fourth of the kingdom, like a governor rather than a king. That is why he lacked the authority which required him to connect with Pilate. Jesus' birth was the prophetic "time of the end" in his line of prophecy and His death was the Sunday law. The first Herod represents 1798, and the last Herod is the Sunday law. Herod unto Herod is the life of Christ.

The line of the Maccabees begins with a victorious rebellion against a northern king who had enforced his Greek customs, culture and political power as well as the Greek religion upon the Jews. The beginning of the Hasmonean dynasty represented 1798. If one dynasty begins at a time of the end, as it was with the Herodian dynasty at Christ's birth, then the other dynasty would of prophetic necessity have the same beginning. The two dynasties both begin with a time of the end, when we apply Christ birth as the "time of the end," but the foolish never see the unsealed light associated with the time of the end. Identifying Christ's birth as the key of bringing the line of the Maccabees into the present truth of the latter days, is making Christ the very center of the passage, which is also evidence the application is valid.

The line of the Maccabees illustrates the spiritual glorious land, and the illustration begins in a period where the citizens of the glorious land break away from the king of the north's political and religious domination. The Maccabean revolt that led to the Hasmonean dynasty represents 1776, and the revolt against the king of the north that was accomplished by the Maccabees represented the Revolutionary War. The twenty-two years of 1776 unto 1798 represent the Maccabean rebellion that led to the Hasmonean dynasty at the time of the end in 1798, which continued until the Herodian dynasty began at the time of the end in 1798. The Herodian dynasty continued until the destruction of Jerusalem in 70 AD.

What is important to recognize in this line of history is twofold; it is an illustration of the ancient glorious land that typifies the modern glorious land, and it begins within a line of history that starts with verse sixteen, where Rome conquers the glorious land for the first time, thus identifying the primary theme of the line. The line of verse sixteen unto verse twenty-two represents the glorious land, but it also represents the two classes of worshippers that influence both dynastic governments. The Sadducees were less in numbers but generally controlled the Jewish religious and political systems in both dynasties. The religious system was managed by a priesthood, and that priesthood was also influenced by both Sadducees and Pharisees. The

Hasmonean and Herodian governments were both influenced by the Pharisees and Sadducees. The dynasties represent the government of the United States from 1798 unto the Sunday law.

The Pharisees and Sadducees represent two parties of political persuasions that are distinguished by their stand upon the issue of slavery. The Democrats are pro-slavery and the Republicans are anti-slavery; and together they interact with the political apparatus of the constitutional government of the United States. That government is the earth beast of Revelation thirteen, and are the external history of the earth beast is represented by its republican horn. The internal history is represented by the Protestant horn. The horns are separated on the beast, for the beast is the Constitution that separates the state horn from the church horn, but they move through history together. The republican horn has two influences either for or against slavery. The protestant horn has two influences either for the seventh-day Sabbath day or the first day of the sun.

Roughly thirty years after the battle of Panium the Maccabees mark the history of the United States as the sixth kingdom of Bible prophecy. Then roughly a century later, verse sixteen is fulfilled when Jerusalem is conquered, typifying the cross. By the time of the cross the Maccabean history has been running for almost two hundred years. Uriah Smith identifies that the history represented by the league with the Jews in verse twenty-three is to be aligned to a starting point in history that occurred almost two hundred years before the history of the cross in verse twenty-two. The history of the cross in verse twenty-two must be aligned with verse sixteen, for verse sixteen is also the Sunday law. This means the line of the Maccabees, which is the history of the glorious land of Judah begins well before verse sixteen's Sunday law.

When we understand that the Millerite history illustrates the history of the one hundred and forty-four thousand, we can align the time of the end for the Millerites in 1798, with the time of the end for the one hundred and forty-four thousand in 1989. When we do this, we are overlaying the history of the first and second angels, with the history of the third angel. 1798 and 1989 are the alpha and omega waymark of the history of verse forty of Daniel eleven. The verse begins at the "time of the end" which is easily proved to be 1798; and when correctly understood, the collapse of the Soviet Union in 1989, fulfilled verse forty and that fulfillment was "the time of the end." The Maccabean revolt that led to the Hasmonean dynasty represents the twenty-two years from 1776 unto 1798. In 1798 the Hasmonean dynasty began and the Herodian dynasty began in 1989.

Verse ten of Daniel eleven identifies 1989, and verse sixteen is the Sunday law. The line of history within those verses represents three battles, a demise of a southern king and the entrance of Rome into the prophetic message. It also contains the line of two dynasties that typify the change that occurs when the earth beast of Revelation thirteen who "had two horns like a lamb, and he spake as a dragon." Sequentially the first Jewish dynasty is the lamb and the second Roman dynasty is the dragon. The first dynasty was Jewish, the second was Roman. Whether Jewish or Roman the earth beast had two horns.

The Jewish dynasty represents the Protestant horn and the Roman dynasty represents the Republican horn. Both horns are also divided into two. Whether political or religious the relationship of the Sadducees and Pharisees provide the framework of the pro-slavery Democrats as opposed to the anti-slavery Republicans; while also representing a twofold division of foolish virgins in contrast with the wise virgins. The Pharisees as foolish virgins are purged at the first disappointment and the Sadducees are purged at the second temple cleansing. Whether political or religious both classes unite against the wise at the crisis at midnight.

This being said, we began the article by raising the point that I am applying verse fourteen based upon its placement in the flow of the verses, in contradiction with the historical sequence

represented by the verses. I employ that logic in agreement with the placement of verse twenty-three. The placement of a waymark is to correspond to the history when it is fulfilled. The league that the Jews made with Rome during the Maccabean time period defined where the verse would be applied. The “robbers” of verse fourteen, who establish the vision did so in 200 BC, the very year of the battle of Panium, but the battle and the robbers are two different symbols.

The “robbers” become part of the narrative, not to establish a direct connection with the date of the battle of Panium, but to identify the relation they made with the weakened five-year-old ruler of Egypt that was about to be defeated by Antiochus. They did not want a disruption of the importation of Egyptian wheat to the Roman Empire. The prophetic relation of Rome with the vulnerable five-year-old Egyptian king is the subject of the verse. That intercession is identifying the aftermath of the fallout that follows Putin’s attempt to include the subjection of the Ukrainian church to the Russian church as it had formerly been, before 1989. That attempt starts the progressive demise of his southern kingdom, and when Putin dies as did Ptolemy, or simply exiled as was Uzziah and Napoleon, he is prophetically removed and his kingdom is being handled by a series of less competent leaders, and then papal Rome intercedes to protect its interests, which is the Ukrainian church.

In 1989 the Ukrainian church was a symbol of the king of the north sweeping away the Soviet Union, and Putin will seek to restore the former relationship of submission, and receive leprosy on his forehead and begin a persecution against the religion that refused his demands. That persecution took place in his own nation, in the city of Alexandria, so churches within Russia that are influenced by Rome will be Putin’s target, and his ending. As Trump prepares for the battle of Panium his open relationship with the protector of the weakened Egyptian child king, the Roman power that in 200 BC protected the Egyptian child-king will not protect the child-king, she will help to end the child king, as she did in 1989. Rome as Egypt’s protector in 200 BC, represents Rome as Egypt’s destroyer at the battle of Panium.

MILLERITES

The Millerites did not see three Roman powers, they only saw two, but their truth was truth, just the same. The prophetic logic of Antiochus as a symbol allows us to apply verse fourteen in a history that precedes verse fifteen, even if the history which initially fulfilled the verses placed both verse fourteen and fifteen in the year 200 BC. I am claiming verse sixteen is the soon-coming Sunday law and that verse fourteen was 2025, and verse fifteen is the yet future battle of Panium. Antiochus proves the three battles are one prophetic line for he is at all three battles, but he also proves the claim I am asserting about that the latter-day application of the verses, when rightly divided with line upon line methodology.

Antiochus was at all three battles and in the latter days he represents the papacies proxy power in 1989 (Reagan and the USA), 2014 (Zelensky and the Ukraine), and then at the battle of Panium it is the same proxy power as 1989, for Jesus always represents the end with the beginning. Ronald Reagan is dead and buried, so the historical witness of Antiochus is accurate to the Millerite understanding, but subject to the rules which govern line upon line application. The last papal proxy power in the verses is Trump, even though historically Antiochus was at all three battles. In order to fulfill verse thirteen Trump had to lose the second election, for in verse thirteen he “returns,” stronger than ever, strong enough to take a bullet through the ear, which along with the right thumb and right big toe is what was to be anointed with blood, when the priests were anointed.

Reagan typified Trump, for Reagan is the first of the final eight presidents from the time of the end in 1989. Lincoln typified Trump, for he was the first Republican president. Lincoln was assassinated by proslavery Democrats in alliance with Rome, and both Ronald Reagan and his

popish counterpart John Paul II both survived assassination attempts. Trump was assassinated in 2020 with the stolen election in fulfillment of Revelation eleven, verse seven, and then in 2024 he was resurrected in fulfillment of verse eleven.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. ... And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:7, 11.

Trump's resurrection was his "return" of verse thirteen, and it also provided a parallel of himself with Rome, for Rome is "the eighth that is of the seven," and Trump is destined to set up an image of Rome.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:11.

Trump's second term makes him the eighth president since Reagan, and because he was also the sixth, Trump, in alignment with the papacy is "the eight, that is of the seven." Eight is the symbol of resurrection, which emphasizes that he, as an image of the papacy needed to have a deadly wound that was healed in order to return.

And I saw one of his heads as it were wounded to death; and **his deadly wound was healed: and all the world wondered** after the beast. Revelation 13:3.

When the deadly wound is healed the world "wonders after the beast," and when Trump was resurrected as the eighth that is of the seven in 2024, he "returned" and the whole world wondered after him.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and **their enemies beheld them**. Revelation 11:11, 12.

Trump "returned" in the election of 2024, and then in 2025 he and pope Leo were both inaugurated. Jesus gave direct and fair warning to any who wished to see.

When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Matthew 24:15.

Mark says it perhaps a little clearer.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, **standing where it ought not**, (let him that readeth understand,) then let them that be in Judaea flee to the mountains. Mark 13:14.

The abomination of desolation is Rome in each of its three phases. Pagan, papal and modern Rome is each a symbol of warning for the people of God. The warning is to be recognized when Rome is in a "holy place" or where "it ought not" be. When Reagan, the first of eight presidents arranged a secret alliance with the antichrist of Bible prophecy, it represented an open alliance with Rome by the eighth and last president since the time of the end in 1989. Omega symbols often reverse attributes of the alpha symbol. The inauguration of pope Leo and Trump in 2025 is identifying an open relationship between the sea beast and the earth beast of Revelation

thirteen. The reversal to an open alliance of Trump and Leo that was typified by the secret alliance of Reagan and John Paul II, and informs us that the support of the Egyptian child-king that fulfilled verse fourteen in 200 BC, represents a lack of support in the latter-days.

2025 establishes the external foundational vision or prophecy, for it lifts up Rome as the warning of Rome that is identified by Daniel with the symbolism of “the abomination of desolation.” The warning of the abomination of desolation takes place in advance of the destruction represented by “desolation.” In the siege of Jerusalem under Cestius the warning was represented by the banners of Rome’s authority being placed within the sacred precincts of the sanctuary. Those who saw, understood, obeyed and left the city and were protected when the siege was re-engaged. They saw the Roman warning sign. The Christians who separated from the compromised church of Pergamos and thereafter the church of Thyatira fled into the wilderness when they saw the man of sin setting in the temple of God. Those witnesses identify a warning of the abomination of desolation spoken of by Daniel in the latter days.

We have repeatedly shown that 1888 was the siege of Cestius, and the conclusion of the Sunday law crisis is the siege of Titus. The Blair Sunday law bills of the 1880’s in accompaniment with the Sunday laws that were implemented in some southern states during the 1880’s was the warning of Cestius that also marked the dividing line on Sister White’s counsel on country living. Before the 1880’s her counsel was that in the future we would need to move to the country, but after the 1880’s country living was something that was to have already been accomplished. The warning sign of the *Blair Bills*, promoting the papal power’s mark of authority being discussed in 1880’s typified the *Patriot Act* at 9/11, for the angel of Revelation eighteen appeared in both those histories.

9/11 was the warning of Cestius placing his authority in the holy place where it should not be, for at 9/11 Roman law replaced English law. In the Pelosi Trials on 2021 the due process clause was repudiated, and represents another footstep towards the siege of Titus, which ends at the soon-coming Sunday law in the United States. The siege is a period of time. 1888 speaks to the rebellion of the Protestant horn and 9/11 speaks to the rebellion of the Republican horn. The inauguration of the pope from the glorious land in the same year that the final president is also inaugurated represents the final warning of the abomination of desolation standing where it ought not before the battle of Panium. The battle of Panium leads directly into the Sunday law and the battle of Actium, which represented the third and final obstacle for Imperial Rome before it ruled supremely for 360 years in fulfillment of Daniel 11:24. At the Sunday law the sixth and seventh kingdoms are both conquered by Rome, and modern Rome then reigns for one symbolic hour, or forty-two symbolic months.

Whether it was the third obstacle at Actium for pagan Rome, or when the third obstacle, represented by the Goths being driven out of the city of Rome in 538, when Rome overcomes the third obstacle it rules supremely.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7.

The Lord will surely give the final manifestation of the warning sign that is represented as the abomination of desolation in the book of Daniel, before the desolation arrives. That warning sign is the open alliance in contrast with Reagan’s secret alliance being represented in 2025. The Lord will not bring punishment, without first giving warning, and Amos is very direct what this revelation of a secret to His servants is.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Amos 3:1, 2.

Amos is addressing the last generation of God's chosen covenant people who are to be punished, in alignment with the 25 men who bow to the sun in Ezekiel eight. Amos is presenting the Laodicean message, which is the third angel's message during the blotting out of sin in the time of the judgment of the living. Amos warning is based upon a unification of two parties.

Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done *it*? Amos 3:3–6.

The warning of two walking together as one, is set within the context of a snare catching a bird from the earth. Birds are symbols of religious bodies, and the papacy is a cage of every clean and hateful bird in Revelation.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:2, 3.

A bird in a cage is a captured bird, and when a nation commits fornication with the whore of Rome it becomes a captured bird, and the bird that is lifted up above them all is the power who is placed in Shinar according to Zechariah. It is the bird that received a deadly wound in 1798, or as Zechariah states, had a lead cover placed over its basket, but was thereafter lifted up by the birds of spiritualism and apostate Protestantism.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out **two women, and the wind was in their wings**; for they had **wings like the wings of a stork**: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base. Zechariah 5:5–11.

Amos's snare catches the bird from the earth, for it represents the alliance that precedes the soon-coming Sunday law where the earth-bird is captured, and according to Amos the alliance is a rebuke to Laodicean Adventism, for there will be a warning trumpet blown in the city, which they will refuse to hear.

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done *it*? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Amos 3:6–8.

The Lion who roars is the Lion of the tribe of Judah, who represents Christ when He seals and unseals His prophetic word. The open alliance of 2025 is the siege of Cestius and the symbol of the robbers of God's people is established when you see two walking together that should never co-exist. Rome allied and aligned with Protestants is an oxymoron, for to be a Protestant means to protest against Rome. We will continue these things in the next article.

TOO LATE TO ESCAPE THE SNARE

“And **let it be remembered**, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only **when it is too late to escape the snare**. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, ‘Behold the Bridegroom cometh; go ye out to meet Him.’ But some will have delayed to obtain the oil for replenishing their lamps, and **too late they will find that character, which is represented by the oil, is not transferable**. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.” *Bible Echo*, May 4, 1896.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it

from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be **too late** to sacrifice earthly goods, and lay up a treasure in heaven.” *Early Writings*, 49.

“Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, **It is too late! It is too late!** He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.” *The Desire of Ages*, 722.