

The Hidden History of Verse Forty - Number Seventeen

The Second Woe - Part Four

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627, 632 and 637

The “key” that opens the bottomless pit is the battle of Nineveh, fulfilled in 627, five years before Mohammed died in 632. Five years later in 637, the Muslim forces captured the capital of Persia, one of the two great superpowers that engaged in the battle of Nineveh. This event dramatically shifted the balance of power in the Middle East. The battle of Nineveh in 627 sapped the strength of the Persian Empire and ten years later the Persian Empire ended.

Humiliation—782

One hundred and fifty years after Mohammed’s death in 632, in the Abbasid Campaign of 782, the Abbasid army (reportedly around 95,000 men) launched a massive invasion into Byzantine territory in Asia Minor (modern Turkey). They advanced all the way to Chrysopolis, directly across the Bosphorus Strait from Constantinople—coming very close to the Byzantine capital. The Byzantines, under Empress Irene, suffered a serious defeat. As a result, the Byzantines were forced to sign a humiliating three-year truce, agreeing to pay a large annual tribute (around 70,000–90,000 gold dinars) and hand over silk garments and hostages. This campaign was one of the largest and most successful Abbasid incursions into Byzantine lands during the 8th century. It showcased the growing power of the Abbasid Caliphate and the continuing decline of the Byzantine Empire.

Five months

In Revelation chapter nine the “five months” that equates to one hundred and fifty years is mentioned twice; once in verse five and again in verse ten.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. Revelation 9:5–10.

There are two distinct prophetic periods of one hundred and fifty years in Revelation nine’s fifth trumpet. The first is from the death of Mohammed in 632 unto the humiliation of the Empress

Irene of Eastern Rome in 782. Chapter nine identifies the rise of Islam in a very detailed fashion. From the uniting of the tribes in 606, to the battle of Nineveh in 627, to Mohammed's death in 632, then to the defeat of Persia in 637, the rise and fall of Islam is carefully traced in God's prophetic Word. Islam of Arabia is the power in the first one-hundred-and-fifty-year prophecy of torment. The unification of the tribes by Mohammed in 606; then the "key" battle of Nineveh in 627, followed by Mohammed's prediction of the demise of both Persia and Rome around 628, then on to his death in 632. These dates represent a specific sequence of events in the line of Islam.

One hundred and fifty years after Mohammed died in 632, the power-base of Islam changed from Arabia to Turkey, as it drove Eastern Rome all the way back to Constantinople. The first woe represented the Islam of Arabia, and the second woe represented the Islam of Turkey. Within the first woe, both one-hundred-and-fifty-year time prophecies identify the distinction between Islam of Arabia and Islam of Turkey, just as is represented in the distinction of the same truth between the first and second woe.

The first one hundred and fifty years began with the demise of Persia and ended with Rome being stuck within the walls of Constantinople. The second period of one hundred and fifty years began with Osman's (also called Ottman) victory at Nicomedia. The Ottoman victory at Nicomedia refers to the Siege of Nicomedia (modern-day İzmit, Turkey), which took place from 1333 to 1337 when Sultan Orhan Gazi (son of Osman I, the founder of the Ottoman Beylik), laid siege to the important Byzantine city of Nicomedia. The city held out for several years, but eventually surrendered in 1337 due to starvation and lack of supplies. The Byzantine garrison was allowed to leave for Constantinople. Nicomedia was one of the last major Byzantine strongholds in Asia Minor (Anatolia). Its fall effectively ended Byzantine control in most of western Anatolia. This victory allowed the Ottomans to consolidate their power in Bithynia and expand further toward the Bosphorus Strait. It was a major stepping stone toward the eventual Ottoman conquest of Constantinople (which happened over a century later in 1453). The siege is often seen as one of the key early victories that transformed the small Ottoman beylik into a rising regional power.

When the second one-hundred-and-fifty-year period within the first trumpet concluded on July 27, 1449 the last Constantine sought permission from the Islamic sultan to ascend to the throne of Eastern Rome, thus suffering the same humiliation that the Empress Irene suffered at the end of the first one hundred and fifty years of Revelation nine's two "five-month" periods. The humiliation of 'the Empress Irene' and also of 'Constantine the last' typified the later humiliation of the Ottomans, when at the conclusion of the time prophecy of the second woe they sought protection from the four great European powers from the threat of Egypt.

The Pantheon

The pioneers correctly understood and taught that the phrase "the place of his sanctuary was cast down" in Daniel eight and verse eleven was fulfilled by Constantine.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

The “sanctuary” here identified was the Pantheon temple in the city of Rome and the “place of” that temple was Rome. Rome was “cast down” by Constantine when he chose to move the capital of his empire to Constantinople in the year 330. Verse eleven connects with Revelation thirteen and verse two is identifying the same events.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

The dragon was pagan Rome, and pagan Rome gave its “seat” of authority over to the Roman church in 330, when it moved the capital to the east, thus leaving a power vacuum which the papal church happily took advantage of. When we start the line of eastern Rome from the year 330 unto 1453, we find that at the start of the prophecy of eastern Rome, the city of Rome is humiliated by Constantine’s rejection of Rome. That humiliation was repeated with the Empress Irene in 782, at the conclusion of the first one hundred and fifty years of torment. Both those humiliations were repeated by Constantine the last.

Peculiar Rise and Falls

The fifth and sixth trumpets of Revelation nine provide the details of the fall of eastern Rome, while also chronicling the rise and fall of Islam. Inspiration informs us to study the “rise and fall” of the kingdoms in the books of Daniel and Revelation. Those kingdoms possess their own distinct characteristics associated with their peculiar “rise and falls.” The fall of Judah was brought about by three attacks upon Jerusalem. The Hebrews were carried into Babylon and would return under three decrees, which would initiate the 2,300 years that led to the three angels arriving into history from 1798 unto 1844. Babylon fell in one night. Rome disintegrated, and within its disintegration two aspects of Rome were set forth under the location of either western or eastern Rome. The rise and fall of the Ptolemaic empire and the Seleucid empire in the first third of Daniel eleven typifies the rise and fall of papal Rome. That testimony is simply the conclusion of the story of Alexander and Greece’s dissolution. Unlike Rome, Greece divided into four parts that ultimately became two. Rome divided into east and west, and thereafter western Rome was divided prophetically into three, representing Rome’s threefold government. For eastern Rome, Constantine divided his kingdom unto his three sons. Clearly western and eastern Rome are parallel lines representing the Roman church and the Roman state. With that twofold division is a further threefold division. Greece was four into two, Babylon was one night, Judah was three attacks. With Islam, their “rise” is portrayed as a “release” and their “fall” is a “restraint.”

Their rise began with Mohammed and they were restrained on August 11, 1840. They were released and immediately restrained at 9/11. They were recently released on October 7, 2023 and have since been restrained in Gaza. Islam will be released again to mark the setting up of the image of the beast. The line of Islamic prophetic history that is represented in chapters nine through eleven in the book of Revelation, identifies the prophetic history of Islam of the third woe. ‘The prophetic history of Islam of the third woe’ is also represented by the seventh and also the third angel. The third angel arrived on October 22, 1844 when the seventh angel began to sound. The

third angel and the third woe arrived into prophetic history at 9/11. From 9/11 unto the Sunday law the prophetic history of the first and second woes has been and still is, repeating.

The “key” of the battle of Nineveh, draws two powers, Rome and Persia into direct and inseparable connection with Islam. Nineveh identifies more clearly than any other passage of Scripture the progressive demise of both western and eastern Rome.

Herod is a symbol of the dragon; he was representing Rome. The dragon at the end of the world is the United Nations. At the Sunday law the sixth kingdom falls, the seventh begins, but they give their kingdom to the eighth kingdom at their own birthday party. The seventh kingdom has just been born, and it immediately agrees to give its kingdom to the whore of Babylon for one hour, as typified by Herod promising up to half his kingdom to Salome.

Right where the United States falls, the United Nations is born and the threefold union is implemented. Herod is the dragon, and Herodias is the papacy, and the United States is Salome. Herod was in an unlawful marriage alliance, for he was married to his brother’s wife, and at the prophetic level he was in an incestuous relationship with Salome, for it is clear that he was lusting after her as she danced. The dragon has relations with both the mother and daughter. This is important to see when you determine that western and eastern Rome represents church craft and statecraft respectively. Rome, the fourth kingdom of Bible prophecy, placed the papacy on the throne prophetically, and in so doing it typified the United States who will once again place the papacy on the throne.

The progressive demise of western Rome from 330 unto 476 represents the progressive demise of the United States from 1798 unto the Sunday law. The year “330” and the year “1798” are both prophetic waymarks called “the time appointed” or the “time of the end” in the book of Daniel. 330 marks the beginnings of western and eastern Rome. The ending of both is the humiliation of the Roman leader, just as Constantine humiliated the city of Rome at the beginning. 476 was the end of a prophetic period that marks how the prestigious political structure of Rome disintegrated under three steps. A period that began with the city being rejected in 330 was followed by the humiliation of their entire political structure—their glorious republic, which had been the primary bragging point for ancient Rome, was taken apart, and ultimately reached 476, when there would never be a ruler over Rome that was from an actual Roman bloodline. Two lines of Rome beginning in the year 330, and the passage where those two lines are set forth, also includes two prophetic lines of five months. The line of western Rome begins and ends with progressive humiliation. The line of eastern Rome begins and ends with progressive humiliation in 1449, as Constantine the last asked permission to reign.

One of the five month periods leads to the end of Arabic Islam as the focus of prophecy and the beginning of Turkish Islam in 782. On that date Empress Irene is humiliated, in alignment with the humiliation of Constantine the last at the end of the second five-month prophecy. Two five-month prophecies within one narrative of fifteen verses. One portrays a history of the Islam of Arabia the other Islam of Turkey. Both conclude with the humiliation of eastern Rome. The conclusion of one of the prophecies was fulfilled by a woman being humiliated and the other by a man. Line upon

line they identify a humiliation of the church and the state of eastern Rome. Both humiliations are brought about by Islam of the first woe. The humiliation of Constantine the last in 1449, begins a four-year period that ends in 1453, with the walls of Constantinople coming down. 1449 represents a humiliation and 1453 the walls come down and a kingdom ends.

Death of Mohammed

One of the two five-month periods begins with the death of Mohammed, who is identified as the “king that was over them” in verse eleven.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The king over them was Mohammed, for he is identified in verse one, so he is not some other Islamic figure; he is Mohammed the king, and a king is a kingdom and Islam is the kingdom of Mohammed.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Revelation 9:1–3.

The repetition of the first and second woes within the third woe parallels the repetition of the first and second angels within the third angel. Mohammed, the king was given the key to open the bottomless pit and 9/11 identifies when the third angel is empowered. Christ as the mighty angel then descended as the first strike of Balaam arrived in prophetic history. Then the bottomless pit opened and Islam became a subject of world history again. Christ then led His people back to the old paths of Jeremiah and the message of the third woe and third angel began to be sounded. In 2015, Trump announced his intent to run for president, thus stirring up the globalist dragon powers and the bottomless pit then released the atheism that ultimately killed Trump in the streets of Sodom and Egypt. At the Sunday law the beast that is the eighth that is of the seven will ascend out of the bottomless pit. The beginning of the sealing time of the one hundred and forty-four thousand and the ending identifies the rise of a bottomless pit power.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Revelation 17:8.

Islam is the key that opened the bottomless pit on 9/11 and that opens the bottomless pit at the Sunday law. In the midst of the sealing time, the dragon-beast of globalism also came out of the bottomless pit.

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.

Revelation 11:7.

The key that opens all three waymarks of a power from the bottomless pit was given to Mohammed, the king of the kingdom of Islam. The battle of Nineveh in 627 represented a battle between two powers that depleted the power of both combatants that allowed Islam to rapidly rise into power. The key was turned on 9/11 and Islam's rise began, though it was restrained shortly thereafter. The battle of Nineveh was typified at 9/11, for Islam's rise there began as the mighty angel descended to lighten the earth with His glory, and the star, which means messenger, also fell from heaven. The battle of Nineveh is also typified at the end, when the Sunday law arrives and the second period of the Dark Ages begins as the smoke of the Islamic religion blots out the sun.

Exeter

The Sunday law is typified when the message of the midnight cry arrives to the Exeter camp meeting. Then the final movements of the setting up of the image of the beast begins. The formation, or the setting up of the image began at 9/11, but at the ending of the period, the period of the proclamation of the midnight cry is also a fractal of the entire period of the image's formation that began at 9/11. The beginning represents the ending. The first woe typifies the third woe, just as the first angel typifies the third angel. The battle of Nineveh at the ending of the sealing time, identifies the battle of Nineveh at the beginning. The battle of Nineveh at the Sunday law, is the ending of the sealing time that began at 9/11, but it is also the ending of the period of the proclamation of the midnight cry. The battle of Nineveh is therefore typified at the beginning to the midnight cry proclamation, that identifies the final steps in the formation of the image of the beast in the United States, and at the Sunday law the beginning of the formation of the image of the beast in the world begins. Nineveh is the key that aligns the various lines that find their perfect fulfillment in the hidden history of verse forty.

We will proceed further in the next article.