

The Hidden History of Verse Forty - Number Nineteen

The Second Woe - Part Six

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The books of Daniel and Revelation complement each other, meaning together they are perfected.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel.” Acts of the Apostles, 585.

The kingdoms of Bible prophecy are to be the student of prophecy’s focus, for it is there that external history of the latter days is primarily set forth.

“Far better is it to learn, in the light of God’s word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study the history of the great reformatory movements, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed.” Education, 238.

Sacred histories, whether it is the “great reformatory movements,” or the “rise and fall of kingdoms;” sacred histories are a life-or-death proposition in God’s Word. Paul recorded in Second Thessalonians chapter two that those that do not love the truth, and who thereafter receive strong delusion; do so because they chose to reject the message Paul identified in the passage. The passage identifies the relationship of pagan Rome with papal Rome, which is also the relationship of Pergamos and Thyatira and is also the relationship of iron and clay, as well as the relationship of the dragon with the papacy. The rise of papal Rome represented by Thyatira and the fall of pagan Rome as represented by Pergamos is a truth that those who receive strong delusion hate.

In the Millerite history the argument between the Millerites and the Protestants that made its way onto the 1843 pioneer chart was over what historical power was represented as the “robbers of thy people” in verse fourteen of Daniel eleven. Were the robbers the rising of pagan Rome as the Millerites contended, or was it the fall of the Seleucids as the Protestants claimed?

“Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another....

“From the rise and fall of nations as made plain in the pages of Holy Writ, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its

magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As ‘the flower of the grass’ it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows.” Education, 177, 184.

Biblical history is the vision that Solomon said to lack is to perish. The Millerites recognized and proclaimed the one hundred and fifty years represented as “five months” in Revelation chapter nine, verses five and ten, but they did not dredge deeply the history represented in chapter nine of Revelation. They correctly identified verse ten’s five months, but evidently thought that because verses five and ten both contain the expression “five months,” that it simply represented an emphasis upon the prophecy of torment represented in both verses. It is easily now demonstrated that when verse five represents “five months” it represents one hundred and fifty years that began at the death of Mohammed in 632, and ended in 782 with the humiliation of Empress Irene of the Byzantine, or eastern Roman empire.

The pioneers were correct in their application of verse ten as the battle of Nicomedia on July 27, 1299 as the starting of one hundred and fifty years that concluded with the humiliation of the last Constantine to reign in Constantinople on July 27, 1449. Line upon line a period of one hundred and fifty years identifies of worldwide Islam, as represented by both first woes Islam of Arabia and the second woes Islam of Turkey. The Islam that humiliated both emperor and the empress together identifies worldwide Islam conquering of a kingdom that consists of a woman, represented by Irene and a man represented by Constantine the last.

In the one hundred and fifty years that ends with the humiliation of Irene, Islam of Arabia takes control of the area or territory of Byzantine, leaving Irene in such a humiliated position that she was forced to pay tribute for three years, among other exactions. When the humiliation of Constantine the last took place, it marked the beginning of a four-year period that ends with a siege and the overthrow of the capital of eastern Rome. In both cases it was Islam, Arabian Islam for Irene and Turkish Islam for Constantine the last. In the latter days worldwide Islam as represented by the two witnesses of Arabian and Turkish Islam set forth in the first and second woes; will first take the territory, and then the capital. The latter-day political entity represented by eastern Rome’s Constantine is symbolically married to the latter-day religious entity represented by eastern Rome’s Irene. I use the term political and religious entity to address that the symbol of the image of the beast occurs first in the United States and then in the world. The image of the beast is the symbolic marriage of Constantine and Irene, who are both humiliated by losing their territory and capital to Islam.

Their marriage is identified by aligning the two histories, and it was typified by the marriage between Constantia and Licinius in 313 when the Edict of Milan was put in place, and the symbolic church of Smyrna ended and the symbolic church of Pergamos began. Those who Paul identifies as receiving strong delusion refuse to see Paul’s warning message that includes a falling away, before the man of sin is revealed. The falling away takes place in the history of Pergamos, and the man of sin was revealed in 538 then the church of Thyatira began.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thessalonians 2:3, 4.

The history of eastern Rome provides two witnesses to the prophetic truth that is also represented in the symbolic relationship of eastern Rome with western Rome. In that relationship western Rome is the church and eastern Rome is the state. Rome is a combination of church and state as represented as iron and clay in Daniel chapter two.

A reason that it can be seen convincingly that in the latter days worldwide Islam comes against a power represented as a combination of church and state, taking its territory and capital is sustained by two other witnesses from the sacred history of Revelation nine. Osman conquered the territory of Nicomedia on July 27, 1299, and he then conquered the territory of Nicaea two years later in 1301. His son conquered the capital city of Nicaea in 1331, and the same son conquered the capital city of Nicomedia in a four-year siege that ended in 1337. The pioneers marked July 27, 1299 with Osman, but never looked at the next battle, the battle of Nicaea as the historical second step to establishing the Ottoman Empire. July 27, 1299 was the first step of several steps to reach the Sunday law. The first two steps of Turkish Islam identified the beginning of a prophecy that ended in 1449, then again in 1840, then again at 9/11 and then again on December 31, 2023.

The first of those two steps marked not only the beginning of one hundred and fifty years, but also it marked beginning of thirty-eight years. It began with Osman taking the territory of Nicomedia, and it ended thirty-eight years later when Osman's son took the capital city of Nicomedia at the end of a four-year siege in 1337. The number thirty-eight represents "rising up," and the initial step of Osman taking the territory marked the rising up of Turkish Islam. In that first step of thirty-eight years, a "four years" siege marks the conclusion. At the last step of the one hundred and fifty years, the humiliation is delivered and four years later in 1453, the capital of eastern Rome is taken.

Whether it was the Ottoman Turks in 1453, or Osman's son taking both Nicomedia in 1337 and Nicaea in 1331, in all three instances each capital city had served at some point in history as the capital of eastern Rome. All three lines are identifying the conquering of eastern Rome. Each of those three lines identifies Islam conquering first the territory and thereafter the capital of eastern Rome. The name of all three capitals is the same as the name of the territory. Each of the three lines have distinct alpha and omega historical figures. While identifying a church state relationship with the humiliation by Islam of both emperor and empress, the prophetic humiliation ties their lines together with western Rome, that was also humiliated by Constantine the Great when he chose Constantinople over the city of Rome in 330. Western Rome's final humiliation came in 476 with the final emperor, and continue to decline rapidly from there on.

Western Rome in relation to eastern Rome was the church, the east was the state. Humiliation at the beginning in 330, then humiliation in 476, and then in 782 and then again in 1449. A line of humiliation beginning with the division of a kingdom, followed in 476 by the humiliation of losing the emperor, and therefore empire, only to be followed by Islam bringing humiliation first to the

territory of the east in 782 and then to the capital of the east in 1453.

Islam of Bible prophecy brings to light the line of both eastern and western Rome, and the light that Islam is producing today is in agreement with, but far beyond what the foundational light of Islam was for the Millerite pioneers. The testing time that began in 2024 with who is 'the robbers of thy people who establish the vision' was the alpha of the testing period, and now at the end of the testing period light from the subject of Islam of Revelation chapter nine adds witnesses of western and eastern Rome that were never evaluated until these current latter days.

The prophetic lines of Islam represented in chapters nine through eleven bring together the lines of history located in verses ten through sixteen of Daniel eleven by providing testimonies which connect with lines already under discussion in these articles. But within the prophetic illustration of the rise of Islam is the rise of both the movement of the Millerites and the movement of the one hundred and forty-four thousand. Two four-year periods placed firmly within and as part of the time prophecies of Revelation nine provide witness to the four years of 1840 unto 1844. In 1844 prophetic time is no longer, so the symbolic four-year period is defined by its prophetic characteristics, not time. The first four-year period identifies Islam conquering Nicomedia, the former eastern Roman capital in 1337, thirty-eight years after his father conquered the territory. The second four years identifies the humiliation of eastern Rome's political and religious rulers in 1449, brought about by Islam and the third four years identifies a glorious manifestation of the power of God when the angel who lightened the earth with his glory descended on August 11, 1840.

The Millerite history of the first and second angel aligns with the history of the third angel during the sealing of the one hundred and forty-four thousand. That final sealing work is the blotting out of sin, it is the combination of Divinity with humanity and it takes place during a warfare that is being brought by Islam.

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. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:2-4.

The perfect fulfillment of every prophecy is in the last days, so this passage is identifying the sealing of the one hundred and forty-four thousand. The prophecy of Islam in Revelation nine provides the historical key to bring the most complete illustration of the power that establishes the vision together in the history that culminated on August 11, 1840, when Islam was restrained. From that point the testimony of Revelation nine extended into chapter ten and the history of the first and second angels. Then in chapter eleven the third woe arrives suddenly at the Sunday law, which is when the loud cry of the third angel begins. Chapter nine is the key of Islam in organizing the rise and fall of kingdoms set forth in Daniel and the Revelation. Chapters ten and eleven identify the experience of the one hundred and forty-four thousand wise virgins. Chapter nine

identifies the symbol that establishes the external vision and chapters ten and eleven identify the internal vision associated with following the Lamb into the Most Holy Place.

Revelation chapter ten opens with Christ as the mighty angel that descends with a little book open. That event was fulfilled on August 11, 1840 at the conclusion of the prophecy of Revelation nine that identifies three hundred and ninety-one years and fifteen days. Revelation ten identifies the history onward until the message became bitter in John's stomach on October 22, 1844. The four years of 1840 to 1844 begin with the arrival of the first angel and end with the arrival of the third angel. Those four years that followed after the fulfillment of August 11, 1840 were typified by four years from July 27, 1449 unto 1453 at the beginning of the three hundred and ninety-one years and fifteen days. Both those four-year periods align with the four years of the siege of Nicomedia from 1333 unto 1337. Symbolically eastern Rome was conquered by Islam three times. First was at the siege of Nicaea in 1331, then the four-year siege of Nicomedia in 1337 and then the siege of Constantinople in 1453.

Diocletian legally divided Rome into east and west in 393, and Constantine prophetically divided Rome into east and west in 330. In 395, upon the death of the emperor Theodosius I, the empire was formerly and permanently divided as he bequeathed the east and the west to his two sons. The Catholic church divided into east and west in 1054 at the "great schism." The division was gradual as was the demise that followed. The division remains to this very day. Within fifty years from that date, the western church in Rome began roughly two hundred years of crusades against Islam. Western Rome fell when it lost its last emperor in 476. Eastern Rome fell in 1453. Papal Rome fell in 1798. Pagan Rome divided unto east and west in 393, 330 and 395. Papal Rome divided unto east and west in 1054. Sister White identifies the rise and fall of kingdoms as a primary point of reference in the study of God's Word.

The kingdoms that are brought out into the light of history from chapter nine of Revelation strengthen the argument that it is Rome that establishes the vision. The prophetic connection between Islam and the one hundred and forty-four thousand is evidence the message of the midnight cry, that was typified by Christ riding into Jerusalem on an ass is represented by a time prophecy that began in the time of the first woe, continued on in the second part of the prophecy in the second woe, and reached its fulfillment in the four-year history where the Millerite movement of the first and second angels began with the fulfillment of that very prophecy. The prophecy began with the symbol of "thirty-eight and two year" (1299 and 1301) years marking the rise of Islam and it concluded with the symbol of "thirty-eight and two year" (1838 and 1840) marking the rise of the Millerites.

In 1844, at the conclusion of the Millerites four-year period that had been typified by the siege of 1333 unto 1337, and 1449 unto the siege of 1453 prophetic time was no longer to be applied. The lifting up of the ensign of the one hundred and forty-four thousand is directly connected with the prophecy where Islam is lifted up.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the

prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk. Genesis 49:8–12.

The one hundred and forty-four thousand perfectly reflect the character of Christ, and Christ is among other symbolic representations, “the choice vine.” Ishmael is identified as a “wild” man in Genesis 16:12.

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

The word translated as “wild” is the wild Arabian ass. Christ’s representatives in the latter days ride upon the message of the wild Arabian ass, the ass that Christ rode into Jerusalem, the ass that finally spoke after Balaam struck him the third time. The message that empowered the first angel’s message in 1840 did not see a relevant and important one-hundred-and-fifty-year prophecy in the very prophetic history where the message that empowered the movement was located. They did not two four-year periods in that very same time prophecy that typified the history of 1840 unto 1844. The Lion of the tribe of Judah is now opening up light from the “old paths” that has never been seen before, and it is light that is in agreement with that light that has been opening up since December 31, 2023. It removes any doubts on whether it is Islam that strikes Nashville. The light illuminates the symbol of Rome, thus becoming an omega statement to the alpha controversy in 2024 about the robbers of thy people, and it is also the omega symbol of the argument over the very same symbol in Millerite history. It identifies that Islam of the time prophecies of Revelation nine is the external message during internal history of the sealing time of the one hundred and forty-four thousand. We have been teaching this fact for some time, but it can now be demonstrated upon one line that begins in Revelation nine and ends in Revelation eleven. The third four-year period connected with Islam’s time prophecy that was fulfilled in 1840 unto 1844 illustrates the sealing time of the one hundred and forty-four thousand. By the great earthquake of Revelation eleven the one hundred and forty-four thousand are lifted up as an ensign.

In Ezekiel thirty-seven the raising up of God’s people as an army is a two-step process that had been typified by the creation of Adam. First Adam was formed of the clay, then Christ breathed into him the breath of life. In Ezekiel the first prophecy forms the dead bodies, but they are still dead. Then the four winds are breathed upon the bodies and they rise up as a mighty army. The number thirty-eight and forty represent those two steps.

We will continue these things in the next article.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and

troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. John 5:1–9.

Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. Deuteronomy 2:13, 14.