

The Hidden History of Verse Forty - Number Thirty-One

Ezekiel Number Twelve

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The previous article ended with the paragraph that read, “The treaty marriage of 313 represents the final treaty marriage of the papal power with the United States—the premier king of Revelation seventeen’s ten kings; a two horned power that is typified by the two horned power of France. The history that began with Clovis in 496 and ultimately led to the decree of Justinian in 533 and the enthronement of the papacy in 538, represents the history of 1989 unto the Sunday law.”

Ronald Reagan was typified by Clovis in 496 and Donald Trump is typified by Justinian in 533. Justinian’s decree came five years before the papacy ascended the throne in 538, and the Edict of Milan came eight years before the first Sunday law of 321. Both the decree and edict align as the waymark which precedes the Sunday law.

Reagan

In 1870, Italian troops captured Rome (20 September 1870). The Papal States ceased to exist as a territorial state, and Pope Pius IX became the “prisoner in the Vatican.” With no remaining papal territory recognized as a sovereign state, the United States (like many other countries) no longer maintained formal diplomatic relations with the Pope as a temporal ruler. In October of 1951, President Harry S. Truman nominated General Mark W. Clark as U.S. Ambassador to the Vatican. Strong opposition quickly arose from many Protestant churches and organizations, who argued that the appointment violated the separation of church and state. In January of 1952 General Clark withdrew his name.

On January 10, 1984, President Ronald Reagan and Pope John Paul II formally agreed to establish full diplomatic relations between the United States and the Holy See. April 9, 1984 William A. Wilson (who had already been serving as Reagan’s personal representative) presented his credentials and became the first U.S. Ambassador to the Holy See.

Within the thirty-three years from 1951 until 1984 the resistance of Protestantism against Catholicism dissipated. The “arms” that stood for the papacy in 496 with Clovis typify Reagan in 1984 on through to 1989. Clovis represented the removal of the religion (paganism) that was restraining the papacy from rising back into power, and by 1984 the resistance of Protestantism to the rise of the papacy had been taken away. The “daily” (paganism) had been removed, and Paul describes that removing of the resistance of paganism to the papacy as a “falling away.”

The symbolic church of compromise represented by Constantine the Great and the history of 313 unto 538 represented a period when a church compromised itself and fell away. The religion represented by ‘508’ which had previously restrained the inroads of papal power, typified the

falling away of the Protestants in the United States. Reagan was represented by Clovis. In 496 Clovis gave his “power” to the papacy, thus typifying the “unholy alliance” that was accomplished in the Reagan years. Clovis also represented the taking away of the “daily” in 508. 508 typified 1984.

“This compromise between paganism and Christianity resulted in the development of ‘the man of sin’ foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.” The Great Controversy, 50.

Reagan famously called the Soviet Union an “evil empire” in a 1983 speech and regarded atheistic communism as a profound moral and spiritual threat. He and John Paul II formed a close personal and political partnership against Soviet communism. Both men saw the struggle in moral and even providential terms; Reagan privately spoke of a “Divine Plan” to bring down communism. Reagan had an interest in the Fatima apparitions (the warning that “Russia would spread her errors”), and the two leaders discussed their shared sense that God had spared their lives (both survived assassination attempts in 1981) for a purpose connected to defeating communism.

The Disciples of Christ

Reagan was raised in the Disciples of Christ denomination whose founding fathers directly taught that the pope of Catholicism was the antichrist. Alexander Campbell, the most prominent early leader of the Disciples of Christ church repeatedly identified the papacy as the antichrist. In debates and writings, he argued that the little horn of Daniel 7, the beast of Revelation 13, and the man of sin of 2 Thessalonians 2 all pointed to the popes of Rome. He used these identifications in public debates (including with Catholic Bishop John B. Purcell in 1837). Barton W. Stone referred to the government of the Pope as the true antichrist and the “man of sin.” Walter Scott (another early evangelist of the movement) wrote that the man of sin, the Pope of Rome, would arise in the Christian church and exalt himself above God.

Reagan’s mother Nelle, was a devout member of the Disciples of Christ denomination and was the main religious influence in his childhood. Reagan was baptized in the Disciples of Christ church in Dixon, Illinois, at age 11 and was active there as a teenager (including teaching Sunday school). He attended Eureka College, which was affiliated with the Disciples of Christ.

“Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world.” Kress Collection, 105.

Reagan was typified by Clovis and also the compromise of Constantine the Great. Reagan was also the first of the last eight presidents since the time of the end in 1989. As the first of the last eight presidents he typifies Donald Trump, who, like unto Reagan is profoundly confused about the true aims of the papacy, and who the papacy is.

Can two walk together, except they be agreed? Amos 3:3.

The sixth and final treaty marriage in Daniel chapter eleven occurs in the history that begins at the time of the end in 1989, and ends in the history of Donald Trump.

“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.” *The Great Controversy*, 573.

The marriage treaty of 313 and the Edict of Milan aligns with the history of 533, and the decree of Justinian in 533 will again be implemented by a professed Christian administration, that no longer understands that to identify the papal power as a Christian institution is an oxymoron at best, and a fatal delusion at worst.

Church and State

In 457 BC, the third decree of Artaxerxes returned national sovereignty for both political and religious authority.

And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. *Ezra 7:25, 26.*

The third decree provided authority to execute judgment and punishment for both the laws of God and the laws of the king. That decree marked the beginning of the twenty-three-hundred-year prophecy which concluded on October 22, 1844 when Christ suddenly came to His temple. It also marked the beginning of a two-hundred-and-fifty-year prophecy that ended in 207 BC, in the history between the battles of Raphia in 217 BC and Panium in 200 BC. The restoration of both civil and religious sovereignty in 457 BC identifies a twofold alpha that finds two omega fulfillment's. Both omega fulfillment's represent a closed door; one for the Protestant horn and the other for the Republican horn.

The first prophecy of twenty-three hundred years represented God's laws, and the two-hundred-and-fifty-year prophecy represented the king's laws. The two prophecies identify the horn of Protestantism and the horn of Republicanism upon the earth beast of Revelation thirteen. The Republican horn of the earth beast is placed into the middle of verses eleven through sixteen of Daniel eleven. The seventeen-year period between Raphia and Panium is intersected by one horn from the dual prophecy of the third decree in 457 BC. The twofold prophecy identifies both the judgment of the final covenant people and also the judgment of the nation where that covenant people find their roots.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. *Genesis 15:13, 14.*

In the book of Ezekiel, October 22, 1844 is typified by October 22, 573 BC. One date identifies the beginning of the investigative judgment and the other identifies the sounding of the Jubilee trumpet at both the beginning and the conclusion of the judgment process. Both dates align, and both identify a closed door. 1844 represents the closing of the door of the holy place, as Christ moved into the Most Holy Place. 573 BC identifies the close of human probation where the slaves of sin who have been redeemed are given their freedom, and a new earth to dwell in.

And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God. Leviticus 25:54, 55.

Both October 22's represent the closed door of the soon-coming Sunday law. The period of probation given to Adventism began in 1844 and ends at the soon-coming Sunday law, and the period of probation given to the United States also ends at the soon-coming Sunday law. Both endings align with October 22's two witnesses of 2,300 years and two hundred and fifty years.

The two hundred and fifty years that ends in the history between Raphia and Panium divides the period of the two battles into two symbolic numbers, which together possess their own peculiar meaning. Ten years after Raphia, meaning borderland and seven years before Panium which was a battle fought upon a plain and ended at a siege. Ten and seven as a symbol identify the dragon power upon several witnesses. 207 BC places Trump, the symbol of the earth beast in between verse eleven and fifteen of Daniel eleven prophetically preparing to speak as a dragon, as represented by the combination of the number ten and the number seven.

Seventeen is also symbolic and it expands the history of Raphia to Panium beyond Panium and also before Raphia. Ptolemy IV Philopator reigned as king of Ptolemaic Egypt from 221 BC to 204 BC, and he defeated Antiochus Magnus at Raphia in 217 BC. Ptolemy began to reign before Raphia, and he reigned for 'seventeen' years. The number seventeen represents a historical period which begins prior to Raphia, and that extends beyond the battle of Panium and the siege of Sidon unto the close of human probation as represented by the year 330. The two-hundred-and-fifty-year prophecy for the period of the church of Smyrna began in the 64 and ended at the Edict of Milan and the marriage treaty of 313.

Constantine the Great represents the history of the church of Pergamos, and that history began in 313 and ended in 538. The first 'seventeen' years after the conclusion of the two-hundred-and-fifty-year prophecy in 313 possesses three waymarks. 313 was the Edict of Milan, 321 was the first Sunday law and the division of the empire is marked in 330. 330 represents the final Sunday law which marks the close of human probation. The number seventeen therefore begins before Raphia and ends well after the military campaign of Panium and Sidon. Verse sixteen in Daniel eleven represents the Sunday law in the United States

The Smyrna prophecy identifies the sign of the siege that is the very heart of Ezekiel's warning message. The waymark that precedes the Sunday law, as represented by the two illustrations of the destruction of Jerusalem is the siege, but it is also the Edict of Milan, which begins the formation of the image of the beast.

At the siege a treaty marriage procession will occur. It is a fractal of the marriage procession that began with Reagan, as typified by Clovis in 496, but the final procession unto the marriage begins at the siege aligning with Justinian's decree of 533, and with the Edict of Milan in 313. Both waymarks precede the Sunday law. 313 preceded the first Sunday law of 321, and the decree of 533 preceded the Sunday law at the third Council of Orleans in 538. Some type of legislation will fulfill the prophetic characteristics of both the decree of Justinian and the Edict of Milan, while some type of a symbolic treaty marriage will be put in place.

When that decree is made it is too late to get ready, for the door of probation is closed upon the Protestant horn as surely as it closed at the first Passover in Egypt. Thereafter the Sunday law, the next waymark identifies not simply that the image of the beast has been fully formed, but also the enforcement of the mark of the beast. The Sunday law marks the end of probation for the Republican horn, the earth beast of Revelation thirteen as certainly as Pharaoh and his host died in the Red Sea after the Passover.

The two hundred and fifty years that concludes in 207 BC identifies Donald Trump, as represented by Antiochus Magnus preparing for the upcoming campaign that begins on the plain of Panium and ends with the siege of Sidon. After the Battle of Panium, the Ptolemaic commander Scopas of Aetolia fled with about 10,000 surviving troops to the city of Sidon. Antiochus pursued him and laid 'siege' to Sidon. The Ptolemaic government in Alexandria sent a relief force, but it failed. Facing starvation, Scopas surrendered the city. Antiochus allowed Scopas to leave; Scopas later returned to Egypt, where he was eventually executed on charges of treason and embezzlement. The siege of Sidon completed Antiochus's conquest of Coele-Syria after Panium.

Sister White identifies Uriah Smith's book, *Daniel and the Revelation* as "God's helping hand." Smith identifies the two-step campaign of Antiochus in his commentary on verses fourteen and fifteen of Daniel eleven.

"The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus.

"To this end he despatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

"Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. [Panium] Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope,

was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen; namely, Scopas and his Aetolian forces.” Daniel and the Revelation, 257, 258.

The two hundred and fifty years that concludes in 207 BC identifies Donald Trump. The two-hundred-and-fifty-year prophecy that ends at 313 with the treaty marriage of east and west, and the Edict of Milan is identifying the formation of the image of the beast in the United States. The church of Pergamos, which began in 313 represents the history where Christianity fell away through a compromise with the religion of paganism, in advance of the papal power taking the throne. Pergamos and the year 313, typifies the compromise that is represented by the formation of the image of the beast in the United States. It represents the compromise of Christianity and papal Rome, for the religion of Catholicism is nothing more or less than paganism disguised as a Christian institution. The two-hundred-and-fifty-year prophecy that began in 1776 and ends this year is also addressing the United States. Thus, all three two-hundred-and-fifty-year prophecies address some prophetic aspect of the earth beast of Revelation thirteen, and all three end within the prophetic lines represented by the number seventeen.

The Sunday law is when the United States speaks as a dragon, and the speaking of a nation is the action of its legislative and judicial authorities.

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” The Great Controversy, 442.

Trump is neither a judicial or legislative authority, so the soon-coming Sunday law is accomplished by the Congress. Yet any action that provides support for the papal power, typifies the Sunday law. The decree of 533, and the edict of 313 identify the beginning of the period when the image of the beast is formed. The conclusion is the soon-coming Sunday law, and Jesus always illustrates the end with the beginning, so the action of Trump through an executive order that would provide any “concession” to the antichrist of Bible prophecy would represent the alpha of the movement that only ends at the omega, when the United States “shall so abjure the principles of its government as to enact a Sunday law.”

“There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to ‘the mystery of iniquity;’ and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to

the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.” Testimonies, volume 5, 711.

Any “movement in favor of religious legislation is really an act of concession to the papacy,” and those movements occur in advance of the soon-coming Sunday law.

“The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.” Signs of the Times, May 6, 1897.

We will continue these things in the next article.