

# Panium - Number Sixteen

## *The Time of the End*

Jeff Pippenger

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Daniel eleven begins by introducing Donald Trump as the final president of the sixth kingdom of Bible prophecy. In the third year of Cyrus, which is where the vision began in chapter ten is complemented in the first verse of chapter eleven with the word, “also.”

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.  
Daniel 11:1.

Gabriel is careful to reach back to Darius and connect him to Cyrus as he begins his narrative of chapter eleven. Chapter ten continues as one vision through to the last verse of chapter twelve, and it begins in the third year of Cyrus.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. Daniel 10:1.

Darius together with Cyrus make up the symbol of the twofold nation of the Medes and the Persians, representing the twofold power of Republicanism and Protestantism in the United States; thus, representing the twofold symbol of the time of the end. The birth of Aaron and Moses marked the time of the end of Abraham’s four-hundred-year prophecy at the beginning of ancient Israel; so too, did the birth of John the Baptist and Christ represent the two waymarks of the time of the end at the end of ancient Israel. Jesus always illustrates the end with the beginning.

Darius and Cyrus together represent the waymark represented as the time of the end, when the seventy years captivity in Babylon ended.

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” Prophets and Kings, 714.

Darius and Cyrus typify the years 1798 and 1799, representing the time of the end, when the parallel captivity of spiritual Israel in spiritual Babylon ended. 1798 identified the end of the political system of the papacy represented as a beast, which the whore of Rome rode upon.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. Revelation 17:3.

Napoleon ended the life of the beast in 1798, and in 1799, the woman that rode upon the beast died in exile. In 1989, both Ronald Reagan and George Bush the greater were presidents, marking the time of the end in 1989. Darius and Cyrus represent Reagan and Bush the greater. Verse two states:

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. Daniel 11:2.

## Awakening

Darius was Reagan, Cyrus was Bush the greater, and the three who followed Cyrus were Clinton, Bush the lesser, Obama the Divider and the fourth and “far richer” president, who stirred up the globalists of Grecia was Trump. The word “stir” means to awaken. When Trump announced his candidacy in 2015, the globalists, who Joel identifies as “heathen” were awakened.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. Joel 3:12–14.

When the “heathen” is awakened, “the day of the Lord is near” in the valley of Jehoshaphat. “Jehoshaphat” means judgment of Jehovah; and the valley is also called the valley of decision. From 2015 onward the “multitudes” of planet earth will begin to move into the various bundles prepared for each excuse given by men for not deciding to serve God. At 9/11 the judgment of the living began, and in 2015, Trump announced he would seek the presidency. At 9/11 the first phase of the latter rain began to fall and the latter rain is what brings to fruition the crop, and in 2015, fourteen years into the rain that produces the ripened harvest, the book of Joel sounds the warning that when Donald Trump “stirs up the realm of Grecia,” or as Joel says, when Trump “awakens the heathen in 2015,” the harvest of planet earth is beginning to ripen.

It is important to recognize that the first truth mentioned in Daniel eleven, is the prophetic role of Donald Trump. The first kingdom of Bible prophecy represented in the book of Daniel is Babylon. Imagine the story of Babylon in the book of Daniel if Nebuchadnezzar was not employed by Inspiration to establish a prophetic model. The sixth kingdom of Bible prophecy is incomplete without the testimony of the final ruler of that kingdom. The rule of first mention establishes the significance of Trump as a symbol of primary importance in the vision which Daniel received on the twenty-second day after he fasted for three weeks.

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:13, 14.

The vision of chapter eleven illustrates what befalls God’s people in the last days, and Trump as the leader of the United States, and thereafter of the United Nations is a truth that has eternal consequences connected to understanding or not understanding that truth. That truth was so important for Gabriel to convey to Daniel that in verse fourteen, Daniel records from the light provided by the angel Gabriel that it is “the robbers of thy people” who establish the vision. It is

impossible to correctly follow the movements of Donald Trump in prophecy without using Rome as the blueprint to recognize Trump's footsteps through the prophetic history of Daniel eleven.

Trump, as a symbol of the United States during the Sunday law time period forms an image of the beast, and in so doing he is honoring the beast, so it is an image of the beast, and also an image in honor of the beast. In Revelation 17 the papacy is the eighth, that is of the seven, and Donald Trump is the eighth president since Reagan at the time of the end in 1989, but he is also the sixth, which means he is the eighth that is of the seven.

In Revelation seventeen, John in verse three is carried into the wilderness where he sees the whore riding upon a beast. The whore has been identified by every major Protestant denomination as the Catholic church, though they all deny their foundational beliefs in the latter days. The Roman church was drunken with the blood of martyrs when John saw her, and she bore the title of mother of harlots. This identifies that John was conveyed to 1798, where the papacy had the blood of martyrdom and some former Protestant church's were already returning to the Roman Catholic communion. At that vantage point John saw "seven kings," five of which already fallen in 1798, and one kingdom existed in 1798, and that kingdom was the United States, but another kingdom, made up of ten kings would come after, for in 1798 where John stood the seventh kingdom had not yet come. The ten kings rule for the hour of the Sunday law crisis, and they agree to give their seventh kingdom unto the beast of the fifth kingdom, who had received a deadly wound in 1798.

The number "8" represents resurrection and the papacy is the eight that is of the seven when its deadly wound is healed at the threefold union of the dragon, the beast and false prophet that occurs at the soon-coming Sunday law. In 2020 the globalists stole the election from Trump and he was slain in the streets of Revelation eleven. The two witnesses of Revelation eleven represent the two horns of the earth beast who were both slain in 2020. Trump is the sixth president since Reagan at the time of the end in 1989; but as of 2024, he is also the eighth that is of the seven previous kings. In 2024, his deadly wound was healed and he simultaneously became the eighth that is of the seven in perfect alignment with the prophetic symbol that establishes the vision. If you have no Rome, you have no ability to follow the movements of the image of Rome.

## **MAGA**

To understand how Trump is Constantine the Great when Nero's "250" years conclude, or how he is Antiochus the Great in 207 BC, or how he is the last president whose whole golden age movement is premised on making America "great," requires the recognition that the chapter first mentions Trump and his prophetic role.

The signature of "truth" represented by the Hebrew word "truth" that is made up of the first, thirteenth and twenty-second letter of the Hebrew alphabet identifies Reagan as the first letter, and Obama as the thirteenth letter of rebellion as represented by 2013 when the former leader of the Office of the Inquisition was followed by the first Jesuit pope. Because the leader of the inquisition retired, his ending point aligns with the Jesuit pope's starting point. That connection between Obama's two popes was March 13, 2013. Obama aligns with the thirteenth letter of rebellion, and the twenty-second letter is Trump.

The twenty-second amendment limits a president to two terms, and when considering two-term presidents, whose terms were NOT consecutive, there are only two. Grover Cleveland is the alpha of two-term presidents with non-consecutive terms, and Trump is the omega. Grover Cleveland was the twenty-second president, and Trump as the omega to Cleveland possesses the alpha distinction of “22.” Cleveland and Trump represent an alpha and omega that contains the symbolism of the twenty-second letter in the Hebrew alphabet. There are only two presidents that had two non-consecutive terms and Trump is the second of those two. The two of the omega times the twenty-two of the alpha equals forty-four, a symbol of 1844, which is a symbol of the closed door at the Sunday law, as typified by the closed door of 1844. Trump is the 44th distinct person to be president, and he is president when the door closes at the Sunday law.

Trump has been typified by Cyrus the Great. Cyrus the Great set forth the first decree and Artaxerxes the Great set forth the third decree. The first and third align with each other, for Jesus always illustrates the end with the beginning. Trump is there when Nero’s “250” years end represented by Constantine the Great. At the end of the “250” years from 457 BC Trump is represented by Antiochus the Great, who returned stronger than before in 2024, in fulfillment of verse thirteen.

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. Daniel 11:13.

When the United States is conquered by Rome at the Sunday law, every country in the world is then forced to bow to Rome.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” Testimonies, volume 6, 395.

The “foreign nations” are forced to do so by the United States who assumes leadership of the United Nations at the soon-coming Sunday law. The United Nations is the ten kings of Revelation 17 who are ruled over by Ahab, king of the ten northern tribes, who is married to Jezebel. The marriage of Jezebel to Ahab is the marriage that is consummated at the soon-coming Sunday law. At the Sunday law the United States, the glorious land of Daniel eleven, and the earth beast of Revelation thirteen ends its history as the sixth kingdom of Bible prophecy. At Mount Carmel the 850 prophets of Baal and the priests of the grove who ate at Jezebel’s table are slain by Elijah. The United States is slain at the soon-coming Sunday law, as were the false prophets at Mount Carmel. The story from then on is between Elijah, versus Ahab and Jezebel, and Ahab represents a tenfold kingdom, that is governed by the one that first committed fornication with Jezebel. Jezebel intends to commit fornication with every kingdom, but Ahab represents the first to do so, and it is the United States that dies at Mount Carmel and instantly becomes Jezebel’s first paramour. In terms of Daniel eleven, it is there at the Sunday law that Trump stands up as the mighty king of Greece, represented by Alexander the Great.

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the

four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. Daniel 11:3, 4.

Donald Trump stands up as the “mighty king” of the United Nations, who is represented within the verse and thereafter typified by the history of Alexander the Great. When he stands up, the United States, the sixth kingdom of Bible prophecy ends, and the seventh kingdom of ten kings in Revelation seventeen begins. The ten kings begin their seventh kingdom by agreeing there and then to give their seventh kingdom unto the papal power, who is the eighth kingdom, that is of the seven previous kingdoms. Their agreement was to fulfill God’s will, and His will is represented line upon line throughout the Scriptures of truth.

## **Typifying Rome**

Verses five through nine of Daniel eleven were fulfilled with a prophetic history that perfectly typified the history of the papal power as set forth in verses thirty-one through forty of the same chapter. The line of history in verses five through nine parallel the line of history in verses thirty-one through verse forty. Both lines identify a period that the power representing papal Rome first overcame three obstacles, ruled for a period until there was a broken treaty that brought a southern king upon them that delivered a deadly wound. The more closely those two lines are studied and compared to history, the more profoundly accurate they are recognized to be. Their accuracy is in regards to how closely they represent the structure within the verses and also the history which fulfilled the verses.

The history that fulfilled the five verses parallels and aligns with the history of papal Rome set forth in verses thirty-one through forty, and provide the setting for the introduction of Antiochus the Great in verses ten through fifteen.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. Daniel 11:10.

In fulfillment of verse ten, Antiochus the Great was victorious all the way up to the fortress of Egypt, where he ended the campaign in order to regroup. That history typifies the collapse of the Soviet Union in 1989, as represented in verse forty of the same chapter.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

Verse ten’s “shall certainly come, and overflow, and pass through” is identical in Hebrew to verse forty’s “he shall enter into the countries, and shall overflow and pass over.” Both verses are identifying when the king of the north (Antiochus in verse ten and Reagan in verse forty) defeat the king of the south (Ptolemy in verse ten and the Soviet Union in verse forty). Both attacks were retaliatory against the king of the south’s prior victory (Ptolemy in verses five through nine and Napoleon in verse forty). The southern king’s motivation for attack was a broken treaty (the marriage of Bernice in verses five through nine and the broken Treaty of Tolentino of 1797 with

Napoleon). The prophetic structure represented within the verses and the verses' subsequent fulfillment in history also aligns with Isaiah 8:8.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:8.

When Isaiah predicts that Sennacherib's army "shall overflow and go over," it is once again the same Hebrew as in verse ten and forty. Isaiah identifies when Sennacherib, the northern kingdom conquered the southern kingdom of Judah, but he left Jerusalem standing, for he only reached "to the neck," just as Antiochus reached to the border in verse ten. Sennacherib's motivation was that Hezekiah had broken the treaty with Assyria, as represented by Hezekiah ceasing the agreed upon tribute. The broken treaty is the anomaly to the three parallel verses. They each involved a broken treaty, but with Ptolemy and Napoleon the northern king was charged with breaking the treaty. Sennacherib, the northern king charged Hezekiah with refusing the allotted tribute.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. 2 Kings 18:13–15.

Sennacherib's northern army captured forty-six Judean cities on his march to Jerusalem. It is of great prophetic significance that Isaiah 8:8 connects with verses ten and forty, thus, providing a third witness of the collapse of the southern kingdom of the Soviet Union in 1989. That collapse marks the beginning of a period of verse forty that is empty. From the fulfillment of verse forty in 1989 unto verse forty-one, which represents the soon-coming Sunday law, there is an empty period in verse forty. That period begins at 1989 and ends at the Sunday law. Verse forty has nothing to say of that period of time, but verse forty can be understood with the methodology of line upon line.

A primary "key" to establish the hidden history of verse forty, is Isaiah's witness of the victorious retaliatory war of the northern kingdom against the southern kingdom. Whether it is the rebellion of Hezekiah ceasing to honor the previous commitment to provide "tribute" to Assyria, or the setting aside of Bernice by Antiochus or Napoleon's Treaty of Tolentino all three verses were fulfilled by histories that emphasize a broken treaty as an underlying motivation for attacking. During the Obama presidency, under the State Department of John Kerry, the assistant secretary Victoria Nuland brought about a color revolution to overthrow the government of the Ukraine. From that point on two sides of one argument exist about the Ukrainian War; Putin says it was a broken treaty, and his opponents say the treaty Putin points to never existed in the context Putin claims. Whether a treaty was actually made and then broken, or vice versa matters not, for the prophetic record simply records a broken treaty as motivation for war.

Isaiah 8:8 provides the “key” to see that the northern king only conquers up to the neck, or up to the head. That “key” identifies Russia as the head that was left standing after the collapse of the body in 1989. Verse eight's prophetic importance is not only found in the “key” of identifying the head, but its identification of the “neck” representing the head, or the capital city can only be established in connection with a previous passage of the same vision of Isaiah 8. That vision begins in chapter seven, and in verses seven and eight, a head is defined as a king, or his kingdom or the capital city of a kingdom. Jerusalem was the capital of Judah, whose 46 cities were conquered by Sennacherib's army, but Sennacherib left the capital city of Jerusalem standing.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

When Sennacherib's army came to the walls of Jerusalem in 701 BC, he came up to the neck, and in so doing; he left an historical witness of Russia remaining after the 1989 collapse. As Antiochus the Great began his retaliation against the southern kingdom he came in verse ten to the border of Egypt, but did not enter. What is significant in the victory of Antiochus in verse ten is that it marks the conclusion of a military campaign by Antiochus that lacked a distinct battle, but represents his work in re-establishing previously lost geography. His conquering in verse ten represents the conclusion of several victories. He ended the campaign of the fourth Syrian war at Raphia, which means “borderland,” and Raphia was the border, or “neck” of Egypt. Antiochus's campaign of 219 BC to 217 BC represents the overflowing and passing over of the collapse of the Soviet Union in 1989 unto 1991, when the king passed over the countries.

Prophetically Isaiah 8:8 allows Russia, as the neck in Sennacherib's battle, or the fortress in Antiochus's to be identified at the king of the south at the battle of Raphia, as represented by the fulfillment of verse eleven. In doing so, it directly connects the external history represented by the dragon (king of the south) the beast (the king of the north) and the false prophet (the king of the north's proxy power) with the internal line of prophecy as represented by the sixty-five year prophecy of verse seven of chapter seven.

Prophetically the significance of Sennacherib coming up to Jerusalem provides one of the most powerful prophetic testimonies of God's power in the Scriptures, as God there destroyed Sennacherib's army of 185,000 men in one night. The day before, on the wall of Jerusalem was both Eliakim and Shebna, the symbols of Laodicean and Philadelphian Adventism who are marked at the closed door of 1844 and the closed door of the Sunday law.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. Isaiah 36:1–3.

In Isaiah chapter seven, Isaiah is sent with a message to wicked Ahaz, the king of Judah, the southern kingdom. It is that kingdom who Sennacherib is attacking in chapter eight, verse eight. When Isaiah meets wicked king Ahaz, he meets him “by the conduit of the upper pool in the highway of the fuller’s field,” which is right where Rabshakeh blasphemes the name of the Lord. Isaiah taught that he and his children were signs.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:18.

When Isaiah met wicked king Ahaz “by the conduit of the upper pool in the highway of the fuller’s field,” Isaiah had brought his son Shearjashub, which means, “a remnant shall return.”

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field. Isaiah 7:3.

Shearjashub identifies that the message proclaimed by Isaiah at “the end of the conduit of the upper pool in the highway of the fuller’s field” is a message identifying the remnant who return. That remnant is those in the book of Malachi who are called to test the Lord by returning unto him, and by returning the tithes into the storehouse. Those who return are also represented by Jeremiah as those who return after the first disappointment. In chapter seven “the end of the conduit of the upper pool in the highway of the fuller’s field” portrays Isaiah giving a message to a wicked southern king, and in Isaiah thirty-six Eliakim, Shebna and Joah the recorder interacted for Hezekiah, while Rabshakeh represented Sennacherib.

The first message of “the end of the conduit of the upper pool in the highway of the fuller’s field” is proclaimed by Isaiah and his son, the last message of “the end of the conduit of the upper pool in the highway of the fuller’s field” was proclaimed by three persons. The first message was to an internal king and the second was to an external king. The dividing line is the wall, which is a symbol of God’s law, and the Sunday law that represents the removal of the wall of separation of church and state. At the Sunday law, or at the wall there are three symbols; Eliakim is Philadelphia, Shebna is Laodicea and Joab the recorder is Sardis.

At the Sunday law, many are overthrown according to Daniel eleven forty-one and those persons are those who are held accountable for the light upon the seventh-day Sabbath. Those who are overthrown in verse forty-one are Laodicean Seventh-day Adventists, and Eliakim represents Philadelphia.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. Isaiah 22:20–22.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man

can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Revelation 3:7–9.

Shebna is replaced by Eliakim, and Shebna on the wall represents Laodicean Seventh-day Adventists who refuse to be benefitted by the message of the early or latter rain. The early rain with the church was represented by Isaiah and the remnant who returned, and the message was directed at an apostate church, represented by wicked king Ahaz. The message from the wall was given to a wicked king of the north that was seeking to defeat Jerusalem, and it represents the latter rain in relation to the early rain. While God's church is judged the early or former rains sprinkles, but at the Sunday law the rain is poured out without measure. The message to Ahaz was the internal message, the message to Sennacherib was external. The first voice of Revelation 18:1–3 is a repetition of the second angel's message and it is internal. The second voice of Revelation eighteen verse four is external and is the third message. Isaiah and his son brought the internal second angels message, and on the wall with an external message there are three souls.

Eliakim is the one hundred and forty-four thousand, Shebna is Laodicean Seventh-day Adventism that is spewed out of the mouth of the Lord at that time. Joab the recorder represents God's other flock who record the history leading up to the wall, in order to recognize the ensign of Eliakim, when it is lifted up.

Isaiah 8:8 brings the messages of Isaiah six through twelve into Daniel eleven, verse ten. In doing so it provides a second witness that the head of the kingdom is left standing after the attack. It identifies an argument of a broken treaty that is used to precipitate a battle.

From the collapse of the Soviet Union in 1989, in verse forty until the soon-coming Sunday law represented in the next verse there is thirty-seven years of prophetic history that verse forty says nothing. Verses ten through fifteen of Daniel eleven represents the prophetic history that is not addressed in verse forty. It can only be seen when employing the methodology of line upon line. If ye will not believe, surely ye shall not be established, is the prophetic warning that is attached to the three verses that describe 1989, and the historical fulfillment of verse eight of Isaiah eight portrays a test for Eliakim and Shebna. Can you see, or are you blind?

Verse forty-one of Daniel eleven is the soon-coming Sunday law in the United States that is typified by the history that fulfilled verse sixteen.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Daniel 11:16.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

The historical fulfillment of verse sixteen on through to verse thirty in Daniel eleven is the history of pagan Rome. Every prophetic line in Daniel chapter eleven either typifies the history of pagan, papal or modern Rome. Every line either directly identifies a Roman history, or typifies a future Roman history. Every line. The verses that directly refer to the history fulfilled by pagan Rome, typify papal Rome. Together pagan Rome and papal Rome testify of modern Rome. Rome establishes the vision, for from the beginning of the chapter unto the end the vision is about Rome.

Jesus identified that there was a traitor for the purpose of helping His disciples believe when the betrayal of Judas was made manifest.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them the crowning evidence of His Messiahship. ‘I tell you before it come,’ He said, ‘that, when it is come to pass, ye may believe that I AM.’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not divine foresight, and had been surprised and betrayed into the hands of the murderous mob. A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil. Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ’s true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.” *The Desire of Ages*, 655.

December 31, 2023 the Lion of the tribe of Judah began to unseal the revelation of Himself, and the foundational test began. The test was over whether Rome was still the symbol that established the vision in verse fourteen, or had things changed? When the first antichrist from the United States began to reign on May 8, 2025, verse fourteen had been fulfilled. It could then be seen that the relationship between Trump and pope Leo had been typified by Reagan and John Paul II. The Ukrainian War which began in 2014, when the State Department of the United States brought about a color revolution in the Ukraine occurred in the presidency of Obama, who reigned during two popes. Reagan and John Paul II in verse ten, and then in 2014, the Ukrainian War began as represented by verse eleven’s battle of the borderland, or the battle of Raphia. Raphia means “borderland,” and so does the word, “Ukraine.” In that history Obama and two popes mark the second battle of the three battles of verses ten through fifteen. Then in 2024, Trump returned in fulfillment of verse thirteen. Then in verse fourteen the vision is established by the arrival of Trump’s popish counterpart.

What was established is that the three battles of verses ten through fifteen represent three waymarks that each identify the relationship between Jezebel and Ahab leading to Mount Carmel at the Sunday law. With Reagan Jezebel was in Samaria, hidden by a secret alliance. Then the priests of Baal and the prophets of the grove lifted up the spiritualism of woke liberal Catholicism, combined with Obama’s schizophrenic symbolism of both the false prophet of apostate Protestantism and the false prophet of Islam, the worship of mother earth, the licentiousness and anarchy of the French Revolution. Then Trump returned in 2024, and the open relationship between the beast and its image was made manifest in 2025. Its 2026, and the external vision test of the foundation has passed, and we are now in the vision of the temple test.

Verse eleven was fulfilled at the battle of Raphia in 217 BC, and typifies the Ukrainian War that began in 2014, which escalated in 2022, and is now on the verge of concluding. Putin will prevail, but the victory simply introduces the beginning of his demise. The prophetic structure of verse eleven and its historical fulfillment at Ptolemy's victory at the battle of Raphia in 217 BC in fulfillment of verse eleven of chapter eleven aligns with the prophetic history of king Uzziah. Both Ptolemy and Uzziah were southern kings, whose hearts were lifted up because of military successes, but their lifted-up hearts brought both of them down, and the demise of both is associated with mutual attempts to make an offering in the sanctuary in Jerusalem.

We will continue to consider the demise of Putin that leads into the battle of Panium in verse fifteen in the next article.