

# Panium - Number Nineteen

## *The Greats: Antiochus, Constantine, and the Last President*

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

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

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

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

war of 1917 unto 1922. In 1922 the Soviet Union was formed.

The beginning of Russia as the spiritual king of the south represented a two-step revolution that led to civil war, then the formation of a confederacy of countries. The collapse of the Soviet Union was also two steps, beginning with the tearing down of the Berlin wall on November 9, 1989, which then led to the dissolution of the Soviet Union on December 31, 1991. As the last ruler of Russia, the king of the south, Vladimir Putin was typified by the first Russian ruler—Vladimir Lenin.

Vladimir means “a great leader” and Putin means “the path.” Lenin means “a great river,” but Vladimir Lenin chose the name of Lenin to hide his real name, which was Vladimir Ilyich Ulyanov. Ilyich means “son of Elijah,” and Ulyanov means “youthful son of Elijah.”

The great Russian leader on the path, in the history represented by the battle of Raphia in 217 BC, was typified by the first leader of Russia, who as Vladimir Lenin was the great leader of the mighty river, but who hid his name. A name is a symbol of character, and for Vladimir to hide his two names represents a character that chose a great river of political thought, over a character represented by Elijah, which means “God is Jehovah.” The root of atheism is the denial of God, and atheism is a prime characteristic of the king of the south. The second and third given name of Lenin emphasize Elijah and his son, and the end of Russia as the king of the south is represented by Ptolemy IV, who was victorious at the battle of Raphia, but when Antiochus returned in 200 BC at the battle of Panium Ptolemy’s five-year-old son was then ruling. Lenin’s two original names identify Elijah and his son, and align with Ptolemy and his son. Elijah and the message to his children occurs in the latter days, just before “the great and dreadful day of the Lord;” which is where the battles of Raphia and Panium are also located.

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

The testimony of Uzziah and Ptolemy align in verse eleven of Daniel eleven, and Uzziah lived for eleven years after his rebellion and leprosy; whereas, Ptolemy ruled for a total of seventeen years, which is the same number of years between the battles of verse eleven and verse fifteen. The 250-year prophecy that began in 457 BC, ended in 207 BC in the middle of those two battles; ten years after Raphia and seven before Panium. Ptolemy IV’s reign began in 221 BC, and he died in 204 BC, so the seventeen years of Ptolemy are not the same line as the seventeen years from Raphia to Panium. Nor are they the same seventeen years that are represented by the conclusion of the 250-year prophecy beginning with Nero in 64 and ending in 313. From 313 to the first Sunday law in 321 is eight years, and nine years later in 330 Constantine divided the kingdom into east and west.

In the very near future Putin and Russia will defeat Ukraine and the footsteps of Ptolemy and Uzziah will begin to repeat in the history represented by verse twelve. The two biblical witnesses place the final crisis for Putin in a church and state crisis. Their rebellion was manifested at the temple in Jerusalem, thus identifying Uzziah’s temple and religion as the point of prophetic reference.

Zelenskyy, which means “green,” is the puppet of the globalist bureaucrats of the European Union and the United Nations, whose globalist agenda is aptly represented by the green political movement that worships mother earth. It is fitting that Zelenskyy was an actor, for he is clearly a proxy of other powers, and his name meaning “green” identifies the political philosophy that guides his movements on the chess board of human history. Checkmate is right around the corner for Zelenskyy.

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

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

A shift occurred around 202 BC, when Agathocles became the dominant regent, but was widely hated for debauchery and mismanagement. A popular uprising in Alexandria led to his brutal lynching by a mob, with the boy-king nominally approving. Subsequent regents were Tlepolemus the governor of Pelusium, and then Aristomenes. By the time of the battle of Panium in 200 BC, the kingdom was under this rotating series of regents and court advisors.

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

Historians discuss the probability that Ptolemy IV’s death was by poisoning, which is also part of the historical speculation concerning Vladimir Lenin, Joseph Stalin, as well as the queen of the south, Cleopatra. Putin prevails in the Ukrainian War, but then his demise begins with his desire to implement the controlling relationship that the Soviet Union formerly had with the Ukrainian church, which when removed in 1989, was the symbol of the victory of the king of the north over the king of the south.

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

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

Reader beware: the Orthodox Church of Ukraine is a different church than the Ukrainian Orthodox church. The Ukrainian Orthodox church is connected with Russia’s orthodox church, and for this reason Zelenskyy has been attacking it. The Vatican opposes the attacks of Zelenskyy that are already underway, but Putin’s rebellion of verse twelve follows his victory at Raphia, and is yet future.

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

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

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

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

## **Seventeen**

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

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. Daniel 11:24.

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

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

The Nero period of 250 years ends with the history of Constantine the GREAT and the 250 years that conclude between the two battles is the history of Antiochus the GREAT. At the battle of Raphia, Ptolemy IV defeated Antiochus the Great and Ptolemy reigned for seventeen years. Both 250-year periods contain a distinct seventeen-year period. Both end in the history of a ruler who is known as the GREAT. Both 250-year periods begin at an established prophetic waymark and they

both end at an established prophetic waymark.

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

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

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

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

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

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

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

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

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. 321) This edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.” The Great Controversy, 574.

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

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

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

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

The Pharisees and Sadducees represent those who agreed to crucify their Messiah, for different reasons, but agreement—just the same. The Pharisees professed to uphold the law, but didn't, as with Republicans. The Pharisees professed to uphold the original divine law, but interpreted the law through their own bigoted logic. The original Law for the Pharisees is the Constitution for the Republicans, the very Constitution they claim to support, but don't. The Sadducees rejected the power of God, and though a smaller sect than the Pharisees, the Sadducees controlled the religious and political landscape of Judea in the time of Christ. The Democrats are a smaller sect than the Republicans, so small they must cheat to stay in power, but stay in power they do, for their opponents who profess to uphold equal justice for all, do nothing to enforce the principles of the law they profess to uphold.

There is nothing new under the sun, and the two political parties in the United States are as much a part of the prophetic landscape as were the Pharisees and Sadducees. There are of course many other parallels along this prophetic line, but it is only when you see the prophetic relationship of the two unholy powers, who though adversaries, become united against holiness, that you then see Ptolemy and Uzziah in the proper light. Both southern kings attempted to sacrifice at the same temple, but Ptolemy, from Egypt represents a dragon power—the Democrats. Uzziah, as king of Judea is the leader of the glorious land, who is apostate Protestantism, or the false prophet—the Republicans.

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

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

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His

enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him.

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

The church of Ephesus was given the name of Christian which led to the persecuted church of Smyrna, that was followed by the church of compromise in the history of Pergamos. When the papacy took the throne, a separation identified God’s true church as the church in the wilderness. The Roman church was Thyatira. At the ending of the wilderness of twelve hundred and sixty years, the church of Protestantism arose, and from that point onward the Protestant horn is represented by a divine series of tests and purges.

Protestantism began when Martin Luther nailed his 95 theses upon the door in 1517, and “23” years later in 1540 the Jesuit order began. In 2013 the 95th and final presentation of Habakkuk’s Tables was nailed to the door, and on March 13, 2013, the first Jesuit pope was inaugurated. Martin Luther was excommunicated in that very history by pope Leo. Go figure...

In 1798 the church of Sardis claimed to hold to the name of “Protestant,” but by returning to Rome they were already failing to uphold their name. When Millerite Adventism took the torch of Protestantism in 1844, they represented a rebuke against Jeroboam the first king of Israel, a nation who were blood relatives of the tribe in Judah, where God had placed His temple. Jeroboam set up a counterfeit, based upon the religion that represented his nation’s former bondage. He repeated Aaron’s foundational rebellion of erecting an image of a beast with all the prophetic significance associated with the story. But at his dedication service Millerite Adventism rebuked his unwillingness to continue to direct true worship to the sanctuary where God lives. Jeroboam, wanted the focus of worship to be in Bethel and Dan, representing those from Sardis in 1844 who refused to follow Christ into the Most Holy Place.

Millerite Adventism chose to return to the religion of Rome, and took up the very doctrinal arguments of those who had just been exposed as false prophets through their rejection of Miller’s message; as their theological masters in order to justify their rejection of the prophetic message of the seven times. Millerite Adventism, as with the disobedient prophet chose their own path, instead of following God’s direction. The path that is chosen by the foolish in all the tests and purges of the wise and foolish virgins from the Protestant reformation onward in prophetic history is the path which returns to the worship of the land that you were delivered from, and as they say, “all roads lead to Rome.” All roads except Jeremiah’s old paths.

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

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

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

The first time God named His people Christian was at Antioch, and the history where the Laodicean movement of the one hundred and forty-four thousand changes unto the Philadelphian movement of the one hundred and forty-four thousand is also the history of Antiochus the Great, who the city of Antioch is named after, and who is represented at the end of a 250-year period between the battles of Raphia and Panium.

We will continue these things in the next article.