

Panium - Number Twenty

Daniel 11's Sequence and the 2025 Warning

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The pioneer application of the history which fulfilled verses ten through sixteen identified that Rome, who established the vision arrived in the year 200 BC, the same year as the battle of Panium, and I am suggesting that in 2025 Rome arrived and established the vision with the inauguration of Trump and Pope Leo. 2025 represents the only time a pope and President were inaugurated in the same year. The beast and its image was lifted up for all who are willing to see in 2025. Unlike the pioneers, I am applying the sequence of the verses, instead of the history that initially fulfilled the verses. I agree with the history, but am drawing upon a sequence within the verses as the framework for the history, as opposed to using the history to define the framework of the verses. I contend that the two approaches are both accurate.

The Revolution of the Maccabees

I apply the line of the Maccabees in a similar fashion. The Maccabean revolt in 167 BC was well after the battle of Panium in 200 BC, and well before Pompey captured Jerusalem in 63 BC. The line which begins at verse sixteen with general Pompey's conquering of Jerusalem in 63 BC, and continues through to Tiberias Caesar who reigned when Jesus was crucified. The cross and Tiberias is represented in verse twenty-two of chapter eleven.

And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. Daniel 11:22.

General Pompey conquering Jerusalem in 63 BC in verse sixteen, and then the cross in 31 AD in verse twenty-two, represents a line of prophecy that begins at a symbol of the Sunday law and ends with a symbol of the Sunday law. Verse twenty-three is a break in the passage, thus marking verse twenty-two as the end of the prophetic line that began in verse sixteen. Accompanied with the distinct ending of the line in verse twenty-two, is the fact that verse twenty-two is a symbol of the same waymark represented in verse sixteen, thus providing an alpha and omega witness that verses sixteen to twenty-two represents a distinct prophetic line.

Add to this that verses fifteen and sixteen are marking the transition from the Seleucid kingdom to the Roman power, and you see a break in continuity from the Seleucids in verse fifteen unto the Romans in verse sixteen and the line of verse sixteen to twenty-two is clearly isolated as a singular prophetic line. Verse sixteen introduces the next power who will dominate Judea, thus marking a transition of prophetic history just as with verse twenty-three. The line begins and ends with a symbol of the Sunday law, and the line ends in the twenty-second verse of the eleventh chapter.

Smith—and Three Caesars

The fact that verse sixteen represents the Sunday law, as does verse twenty-two—demands that the two verses be aligned upon each other. Uriah Smith comments on verse twenty-three, and explains why it represents a history that began further back in the history of the previous verses, as opposed to representing a history that follows immediately after the cross of verse twenty-two.

“‘VERSE 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.’

“The ‘him’ with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfilment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire; namely, Julius, Augustus, and Tiberius Caesar. The first, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21. 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfilment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfilment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the evidence cannot be overthrown; the chain cannot be broken.

“Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, BC 161: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God’s everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in ‘a league of amity and confederacy with them.’ 1 Mac.8; Prideaux, II, 234; Josephus’s Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:—

“‘The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force.’ ‘This decree,’ says Josephus, ‘was written by Eupolemus, the son of John, and by

Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner.'

“At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.” Uriah Smith, *Daniel and the Revelation*, 270, 271.

Not only does the cross of verse twenty-two end a line with a symbol that is also at the beginning of the line, but the next verse drops back into the history which preceded the cross, to roughly thirty years after Panium and roughly one hundred years before Rome conquered Jerusalem. The waymark of the league of the Jews that Smith here identifies as 161 BC, is identified by other pioneers as 158 BC. The point I am focusing on here is not so much the date, but that verses sixteen to twenty-two represents a line of prophetic history that the Sunday law is both the alpha and omega of the line. Then once the line of verse sixteen unto twenty-two is set forth, verse twenty-three repeats and enlarges upon the history within the line of verses sixteen to twenty-two. The prophetic line of history represented by verse twenty-three is the history of the Maccabees, and the history of the Maccabees is a perfect parallel to the history of the United States.

Two Dynasties

The Maccabees represent a rebellion against the Seleucid kingdom that began during the reign of Antiochus Epiphanes. The rebellion was against the northern Seleucid kingdom and it resulted in a victory that led to one of two Judean dynasties in the period that ultimately led to the destruction of Jerusalem in 70 AD. The first dynasty was the Hasmonean and the second was the Herodian. The Herodian dynasty was the second Judean government after deliverance from the northern Seleucid kingdom. It was directly connected to the Roman system, whereas; the prior Hasmonean dynasty was essentially Jewish. The Hasmonean dynasty began in 141 BC and in 37 BC the Herodian dynasty began and lasted until 70 AD.

The dynasties represent the government of Judea, the ancient and literal glorious land. The Maccabean revolt was from 167 to 160 BC. In 164 BC the Maccabees drove Antiochus Epiphanes out of Jerusalem and cleansed and rededicated the temple after Antiochus had desecrated it, but it was not until 141 BC that the northern Seleucid power was fully vanquished and the Hasmonean dynasty began.

The Herodian dynasty is a key to this line, for it was Herod the Great who called to execute the babies at the time of Jesus birth, and his son was ruling when Jesus died. Herod the Great was the father, and he was a king over Judea, but his son was only a tetrarch, meaning he was a ruler over a fourth of the kingdom, like a governor rather than a king. That is why he lacked the authority which required him to connect with Pilate to crucify Christ. Jesus' birth was the prophetic “time of the end” in his line of prophecy, and His death represents the Sunday law. The first Herod represents 1989, and the last Herod is the Sunday law. Herod the father to Herod the son is the prophetic line of Christ.

The line of the Maccabees begins with a victorious rebellion against a northern king who had enforced his Greek customs, culture as well as the Greek religion upon the Jews. The beginning of the Hasmonean dynasty represented 1798. Why so, you might ask? If one dynasty begins at a prophetic “time of the end,” as it was with the Herodian dynasty at Christ’s birth, then the other dynasty would of prophetic necessity have the same beginning. The two dynasties both begin with a time of the end, when we apply Christ birth as the “time of the end,” but the foolish never see the unsealed light associated with the time of the end.

“In ours, as in Christ’s day, there may be a misreading or misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ’s appearing. They would not have ascribed the glorious second appearing of Christ to his first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to his coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.

“And many are doing the same things today, in 1897, because they have not had experience in the testing messages comprehended in the first, second and third angels’ messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread; but the supposed wise and great men are prating about ‘Higher Education.’ They know not the signs of Christ’s coming, or of the end of the world.” Paulson Collection, 423, 424.

Identifying Christ’s birth as the “time of the end,” and therefore as the key of bringing the line of the Maccabees into the present truth context of the latter days, is making Christ the very center of the passage, which is also evidence the application is valid.

The line of the Maccabees illustrates the spiritual glorious land, and the illustration begins in a period where the citizens of the glorious land break away from the king of the north’s political and religious domination. The Maccabean revolt that led to the Hasmonean dynasty represents 1776, and the revolt against the king of the north that was accomplished by the Maccabees represented the Revolutionary War. The twenty-two years of 1776 unto 1798 represents the Maccabean rebellion that led to the Hasmonean dynasty at the time of the end in 1798, which continued until the Herodian dynasty began at the time of the end in 1989. The Herodian dynasty continued until the destruction of Jerusalem in 70 AD.

What is important to recognize in this line of history is twofold; it is an illustration of the ancient glorious land that typifies the modern glorious land, and it begins within a line of history that starts with verse sixteen, where Rome conquers the glorious land for the first time, thus identifying the primary theme of the line. The line of verse sixteen unto verse twenty-two represents the glorious

land, and its context is the soon-coming Sunday law. The line also represents the two classes of worshippers that influence both dynastic governments. The Sadducees were less in numbers but generally controlled the Jewish religious and political systems in both dynastic periods. The religious system was managed by a priesthood, and that priesthood was also influenced by both Sadducees and Pharisees. The Hasmonean and Herodian governments were both influenced by the Pharisees and Sadducees, and the two dynasties represent the government of the United States from 1798 unto the Sunday law.

The Pharisees and Sadducees represent two parties of political persuasions that are distinguished by their stand upon the issue of slavery. The Democrats are pro-slavery and the Republicans are anti-slavery; and together they interact with the political apparatus of the constitutional government of the United States. That government is the earth beast of Revelation thirteen, and the external history of the earth beast is represented by its republican horn. The internal history is represented by the protestant horn. The horns are separated on the beast, for the beast is the Constitution that separates the state horn from the church horn, but they move through history together. The republican horn has two influences either for or against slavery. The protestant horn has two influences either for the seventh-day Sabbath or the first day of the sun.

Roughly thirty years after the battle of Panium the Maccabees mark the history of the United States as the sixth kingdom of Bible prophecy. Then roughly a century later, verse sixteen is fulfilled when Jerusalem is conquered, typifying the cross. Judea is the second of the three obstacles Rome subdues as it takes control of the world. General Pompey conquered Syria in 65 BC, and then Judah in 63 BC. Augustus Caesar would conquer the third obstacle at the battle of Actium in 31 BC. This history is represented in the line of verse sixteen to twenty-two.

By the time of the cross the Maccabean history has been running for almost two hundred years. Uriah Smith identifies that the history represented by the league with the Jews in verse twenty-three is to be aligned to a starting point in history that occurred almost two hundred years before the history of the cross in verse twenty-two. The history of the cross in verse twenty-two must be aligned with verse sixteen, for verse sixteen is also the Sunday law. This means the line of the Maccabees, which is the history of the glorious land of Judah, begins well before verse sixteen's Sunday law.

When we understand that the Millerite history illustrates the history of the one hundred and forty-four thousand, we can align the time of the end for the Millerites in 1798, with the time of the end for the one hundred and forty-four thousand in 1989. When we do this, we are overlaying the history of the first and second angels, with the history of the third angel. 1798 and 1989 are the alpha and omega waymark of the history of verse forty of Daniel eleven.

Verse forty begins at the "time of the end," which is easily proved to be 1798; and when correctly understood, the collapse of the Soviet Union in 1989, fulfilled verse forty, and that fulfillment was also "the time of the end." Two "time of the ends," in one verse, that is in the same chapter as the line of the Maccabees. The Maccabean revolt that led to the Hasmonean dynasty represents the twenty-two years from 1776 unto 1798. In 1798 the Hasmonean dynasty began and the Herodian

dynasty began in 1989.

Verse ten of Daniel eleven identifies 1989, and verse sixteen is the Sunday law. The line of history within those verses represent three battles, and a demise of a southern king and the entrance of Rome into prophetic history. It also contains the line of two dynasties that typify the change that occurs when the earth beast of Revelation thirteen who “had two horns like a lamb, and” “spake as a dragon.” Sequentially the first Jewish dynasty is the lamb and the second Roman dynasty is the dragon. The first dynasty was Jewish, the second was Roman. Whether Jewish or Roman the earth beast had two horns.

The Jewish dynasty represents the Protestant horn and the Roman dynasty represents the Republican horn. Both horns also possess a prophetic division of two. The Sadducees and Pharisees provide the framework of the pro-slavery Democrats as opposed to the anti-slavery Republicans; while also representing a twofold division of foolish virgins in contrast with the wise virgins. The Pharisees as foolish virgins are purged at the first disappointment and the Sadducees are purged at the second temple cleansing. The Pharisees, like unto the church of Sardis professed to have a name of life, but were dead, and are purged first, then the Sadducees who denied the power of God, denied the power and message of the Midnight Cry. The Sadducees are the covenant people who are being passed by, the Sadducees are those who are satisfied with the feelings of good emotions.

“The coming of Christ, as announced by the first angel’s message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while ‘they that were foolish took their lamps, and took no oil with them,’ ‘the wise took oil in their vessels with their lamps.’ The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others ‘took their lamps, and took no oil with them.’ They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.” The Great Controversy, 393.

Whether political or religious both classes unite against the wise at the crisis at midnight. This being said, we began the article by raising the point that I am applying verse fourteen based upon its placement in the flow of the verses, in contradiction with the historical sequence represented by the verses. I employ that logic in agreement with the placement of verse twenty-three. The placement of a waymark is to correspond to its historical fulfillment. The league that the Jews

made with Rome during the Maccabean time period defined where the verse would be applied. The “robbers” of verse fourteen, who establish the vision did so in 200 BC, the very year of the battle of Panium, but the battle and the robbers are two different symbols.

The “robbers” become part of the narrative, not to establish a direct connection with the date of the battle of Panium, but to identify the relation they made with the weakened five-year-old ruler of Egypt that was about to be defeated by Antiochus. They did not want a disruption of the importation of Egyptian wheat to the Roman Empire. The prophetic relation of Rome with the vulnerable five-year-old Egyptian king is the subject of the verse. That intercession is identifying the aftermath of the fallout that follows Putin’s attempt to include the subjection of the Ukrainian church to the Russian church as it had formerly been, before 1989. That attempt starts the progressive demise of his southern kingdom, and when Putin dies as did Ptolemy, or is somehow exiled as was Uzziah and Napoleon, he is prophetically removed and his kingdom is then being handled by a series of less competent leaders. Then, in the time of the five-year old king, papal Rome intercedes to protect its interests, which is the Ukrainian church.

The papacy is not picking sides between Russian or Ukrainian orthodoxy; she is playing every side to bring all the religious bodies under her authority as represented in Isaiah four.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Isaiah 4:1–3.

The papacy takes control of all the religious bodies, represented as seven women, meaning all the churches. Those seven churches wish to be called catholic, which means universal, and they are clearly not God’s people, for they intend to wear their own apparel. The unification of all the religious bodies who wish to wear their own human garments does so in the time when those in “Jerusalem shall be called holy,” which is when the branch of the Lord transforms from a Laodicean to Philadelphian people, which is where the papacy becomes the head of all the religious bodies in the very time she will also be made the head of the political bodies.

In 1989, the Ukrainian church was a symbol of the king of the north sweeping away the Soviet Union, and Putin will seek to restore the former relationship of submission, and receive leprosy on his forehead and begin a persecution against the religion that refused his demands. That persecution took place in Ptolemy’s own nation, in the city of Alexandria, so the churches within Russia that are influenced by Rome will become Putin’s target, and his ending. As Trump prepares for the battle of Panium his open relationship with the protector of the weakened Egyptian child king is identified in 2025. The Roman power that in 200 BC protected the Egyptian child-king, will not then protect the child-king. She will help to end the child king. Rome as Egypt’s protector in 200 BC, represents Rome as Egypt’s destroyer at the battle of Panium.

Millerites

The Millerites did not see three Roman powers, they only saw two, but their truth was truth, just the same. The prophetic logic of Antiochus as a symbol allows us to apply verse fourteen in a history that precedes verse fifteen, even if the history which initially fulfilled the verses placed both verse fourteen and fifteen in the year 200 BC. I am claiming verse sixteen is the soon-coming Sunday law and that verse fourteen was 2025, and verse fifteen is the yet future battle of Panium. Antiochus proves the three battles are one prophetic line for he is at all three battles, but he also proves the claim I am asserting that the latter-day application of the verses, when rightly divided with line upon line methodology.

Antiochus was at all three battles and in the latter days he represents the papacies proxy power in 1989 (Reagan and the USA), 2014 (Zelensky and the Ukraine), and then at the battle of Panium it is the same proxy power as 1989, for Jesus always represents the end with the beginning. Ronald Reagan is dead and buried, so the historical witness of Antiochus is accurate to the Millerite understanding, but subject to the rules which govern a line upon line application. The last papal proxy power in the verses is Trump, even though historically Antiochus was at all three battles. In order to fulfill verse thirteen Trump had to lose the second election, for in verse thirteen he “returns,” stronger than ever, strong enough to take a bullet through the ear, which along with the right thumb and right big toe is what was to be anointed with blood, when the priests were anointed.

Reagan typified Trump, for Reagan is the first of the final eight presidents from the time of the end in 1989. Lincoln typified Trump, for he was the first Republican president. Lincoln was assassinated by proslavery Democrats in alliance with Rome, and both Ronald Reagan and his popish counterpart John Paul II survived assassination attempts. Trump was politically assassinated in 2020, with the stolen election in fulfillment of Revelation eleven, verse seven, and then in 2024 he was resurrected in fulfillment of verse eleven.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. ... And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:7, 11.

Trump’s resurrection was his “return” of verse thirteen, and it also provided a parallel of a characteristic of Rome, for Rome is “the eighth that is of the seven,” and Trump is an image of Rome.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:11.

Trump’s second term makes him the eighth president since Reagan, and because he was also the sixth, Trump, in alignment with the papacy is “the eight, that is of the seven.” Eight is the symbol of resurrection, which emphasizes that he, as an image of the papacy needed to have a deadly wound that was healed in order to “return.”

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. Revelation 13:3.

When the deadly wound is healed the world “wonders after the beast,” and when Trump was resurrected as the eighth that is of the seven in 2024, he “returned” and the whole world wondered after him.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Revelation 11:11, 12.

Trump “returned” in the election of 2024, and then in 2025 he and pope Leo were both inaugurated. Jesus gave a direct and fair warning, to any who wished to see.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Matthew 24:15.

Mark says it perhaps a little clearer.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains. Mark 13:14.

The abomination of desolation is Rome in each of its three phases. Pagan, papal and modern Rome is each a symbol of warning for the people of God. The warning is to be recognized when Rome is in a “holy place” or where “it ought not” be. The glorious land is the holy land in Scripture, and the United States is the spiritual glorious land.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 2:12, 13.

When you see Rome standing in the holy place the Lord is choosing Jerusalem as His covenant people for the final time. When Reagan, the first of eight presidents arranged a secret alliance with the antichrist of Bible prophecy, it represented an open alliance with Rome by the eighth and last president since the time of the end in 1989. Omega symbols often reverse attributes of the alpha symbol.

The inauguration of pope Leo and Trump in 2025 is identifying an open relationship between the sea beast and the earth beast of Revelation thirteen. The reversal to an open alliance of Trump and Leo that was typified by the secret alliance of Reagan and John Paul II, informs us that the support of the Egyptian child-king that fulfilled verse fourteen in 200 BC, represents a lack of support in the latter-days.

2025 establishes the external foundational vision or prophecy, for it lifts up Rome as the warning of Rome that is identified by Daniel with the symbolism of “the abomination of desolation.” The warning of the abomination of desolation takes place in advance of the destruction represented by

“desolation.” In the siege of Jerusalem under Cestius the warning was represented by the banners of Rome’s authority being placed within the sacred precincts of the sanctuary. Those who saw, understood, obeyed and left the city and were protected when the siege was re-engaged. They saw the Roman warning sign. The Christians who separated from the compromised church of Pergamos and thereafter the church of Thyatira fled into the wilderness when they saw the man of sin setting in the temple of God. Those witnesses identify a warning of the abomination of desolation spoken of by Daniel in the latter days.

We have repeatedly shown that 1888 was the siege of Cestius, and the conclusion of the Sunday law crisis is the siege of Titus. The Blair Sunday law bills of the 1880’s in accompaniment with the Sunday laws that were implemented in some southern states during the 1880’s was the warning of Cestius that also marked the dividing line on Sister White’s counsel on country living. Before the 1880’s her counsel was that in the future we would need to move to the country, but after the 1880’s country living was something that was to have already been accomplished. The warning sign of the Blair Bills, promoting the papal power’s mark of authority being discussed in 1880’s typified the Patriot Act at 9/11, for the angel of Revelation eighteen appeared in both those histories.

9/11 was the warning of Cestius placing his authority in the holy place where it should not be, for at 9/11 Roman law replaced English law. In the Pelosi Trials of 2021 the due process clause was repudiated, and represents another footstep towards the siege of Titus, which ends at the soon-coming Sunday law in the United States. The siege is a period of time. 1888 speaks to the rebellion of the internal Protestant horn, and 9/11 speaks to the rebellion of the external Republican horn. The inauguration of the pope from the glorious land in the same year that the final president is also inaugurated represents the final warning of the abomination of desolation standing where it ought not, just before the battle of Panium. The battle of Panium leads directly into the Sunday law and the battle of Actium, which represented the third and final obstacle for pagan Rome, and then pagan Rome ruled supremely for 360 years in fulfillment of Daniel 11:24. At the Sunday law the sixth and seventh kingdoms are both conquered by Rome, and modern Rome then reigns for one symbolic hour, or forty-two symbolic months.

In verse sixteen Pompey, who has just conquered pagan Rome’s first obstacles of Syria then conquers Jerusalem. Pompey takes down Rome’s first two obstacles and Augustus Caesar conquers the third at Actium. Modern Rome first conquers the king of the south in 1989 in fulfillment of verse forty, and as typified by verse ten. Then at the Sunday law modern Rome conquers its second and third obstacle with the United States and then the United Nations immediately agrees to give their kingdom to the papal power. Pagan Rome conquered two with Pompey and then one, and papal Rome conquered one in 1989, and then its next two in verse sixteen, which is where Pompey is marked with his second conquering.

Whether it was the third obstacle at Actium for pagan Rome, or when the third obstacle, represented by the Goths being driven out of the city of Rome in 538, when Rome overcomes the third obstacle it rules supremely.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.
Amos 3:7.

The Lord will surely give the final manifestation of the warning sign that is represented as the abomination of desolation in the book of Daniel, before the desolation arrives. That warning sign is the open alliance in contrast with Reagan's secret alliance being represented in 2025. The Lord will not bring punishment, without first giving warning, and Amos is very direct about what the secret revelation to His servants is, and who it is directed at.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Amos 3:1, 2.

Amos is addressing the last generation of God's chosen covenant people who are to be punished, in alignment with the 25 men who bow to the sun in Ezekiel eight. Amos is presenting the Laodicean message, which is the third angel's message during the blotting out of sin in the time of the judgment of the living. Amos's warning is based upon a unification of two parties.

Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Amos 3:3-6.

The warning of two walking together as one, is set within the context of a snare catching a bird from the earth. Birds are symbols of religious bodies, and the papacy is a cage of every unclean and hateful bird in Revelation.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:2, 3.

A bird in a cage is a captured bird, and when a nation commits fornication with the whore of Rome it becomes a captured bird, and the bird that is lifted up above all the other prophetic birds is the power whose threefold house is built, is established at the Sunday law, in her place, which is Shinar, which is Babylon. It is the bird that received a deadly wound in 1798, or as Zechariah states, had a lead cover placed over its basket, but was thereafter lifted up by the birds of spiritualism and apostate Protestantism.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead

upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base. Zechariah 5:5–11.

Amos's snare catches the bird from the earth, for it represents the alliance that precedes the soon-coming Sunday law where the earth-bird is captured, and according to Amos the alliance is a rebuke to Laodicean Seventh-day Adventism, for there will be a warning trumpet blown in the city, which they will refuse to hear.

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Amos 3:6–8.

The Lion who roars is the Lion of the tribe of Judah, who represents Christ when He seals and unseals His prophetic Word. The open alliance of 2025 is the siege of Cestius and the symbol of the robbers of God's people is established when you see two walking together that should never co-exist. Rome allied and aligned with Protestants is an oxymoron, for to be a Protestant means to protest against Rome.

We will continue these things in the next article.

Too Late to Escape the Snare

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”

The Great Controversy, 581.

“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, ‘Behold the Bridegroom cometh; go ye out to meet Him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.” Bible Echo, May 4, 1896.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.” Early Writings, 49.

“Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.” The Desire of Ages, 722.