

# The Hidden History of Verse Forty - Number Nine

## *Power, Glory and Suffering*

Jeff Pippenger

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Peter is at Panium (Caesarea Philippi), which is just six or eight days before the middle of the three times Peter, John and James went alone with Jesus. The first was the demonstration of His power at the resurrection of Jarius' twelve-year-old daughter; the second was the demonstration of His glory at the mount of transfiguration; and the third was Gethsemane the demonstration of His suffering. At Panium in chapter eleven Peter is aligned just before the cross of verse sixteen. The mount was the midpoint of the three exclusive trips of three disciples. At the mount the heavenly Father also spoke the second of three times; the Father spoke at the baptism, the mount and then just before the cross. Peter is twice at a midpoint of three specific events. He is also the midpoint of chapters eleven through twenty-two of Matthew.

## **The Ass**

The mount came before the triumphal entry, which began with the ass being loosed to carry the offering into Jerusalem, the way Abraham's ass carried the wood for the offering on Moriah, the ancient cite of the temple in Jerusalem. The feast of trumpets in the line of Leviticus twenty-three marks the loosing of the ass, so the experience of the mount of transfiguration preceded the triumphal entry, thus placing Peter in the history of the thirty days of Leviticus twenty-three aligned with the Pentecostal season. In those thirty days the temple (the middle test) is brought upon the candidates to be among the eighty valiant priests. In the testimony of king Uzziah's rebellion in the holy place the eighty priests are identified as valiant, thus suggesting there were priests who did not participate.

And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. 2 Chronicles 26:17, 18.

The valiant priests are those who follow the Lamb whithersoever He goes.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. Revelation 14:4.

The Lion of the tribe of Judah leads His people into the Most Holy Place and has them gaze into the ark of the covenant, and consider the High Priest who is there ministering in His final work of blotting out sin. Peter was resurrected on December 31, 2023 and then was confronted with the

foundation test over the role of Rome in establishing the external vision of prophecy. Then the second test of the temple arrived for Peter, and it is there that the vision of the internal line is represented in the looking glass vision of Daniel chapter ten.

Peter had denied his Lord on July 18, 2020, and he did so three times.

“Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter’s repentance, and showed how thoroughly humbled was the once boasting disciple.” *The Desire of Ages*, 812.

Peter represented two classes of worshippers.

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” *Christ’s Object Lessons*, 152.

The Publican went to his home justified.

“The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world.” *Christ’s Object Lessons*, 152.

Abel and the publican are a symbol of justification by faith.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18:13, 14.

The message of 1888 was accompanied by the descent of the angel of Revelation eighteen.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large

measure.” Testimonies to Ministers, 91.

## **The Laodicean Message**

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” The 1888 Materials, 1053.

## **The Latter Rain Message**

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” Review and Herald, April 21, 1891.

## **New York City and 9/11**

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Review and Herald, July 5, 1906.

Peter the publican, represents a soul who is justified by faith, and justification by faith is the third angel’s message, it is the Laodicean message that arrived at 9/11, when the great buildings of New York came down and Revelation 18:1–3 was fulfilled. Then the latter rain began to sprinkle and the sealing of the one hundred and forty-four thousand began. At the ending of the sealing time of the one hundred and forty-four thousand the angel of Revelation eighteen descended as Michael the archangel and resurrected Peter by three tests. The first test began on December 31, 2023, and represented the foundational truth that Rome is the power in verse fourteen of Daniel eleven that establishes the vision. That vision is the chazon vision, that represents the external line of prophecy, which Solomon says is life or death.

Where there is no [chazon] vision, the people perish: but he that keepeth the law, happy is he. Proverbs 29:18.

Peter’s second test is the temple test that requires entering the Most Holy Place by faith as Sister White illustrated in her first visions. There she saw the seventh-day Sabbath commandment glowing above the other nine commandments. That doctrine at the opening of the judgment represents the doctrine of the incarnation that glows above the other prophetic doctrines in the latter days, during the closing of the judgment. The incarnation of Christ the Divine, taking upon Himself fallen sinful flesh, though He knew no sin, is represented in a variety of illustrations. The

most significant is the doctrine of the seven times. The doctrine of the seven times was the alpha of Miller's prophetic discoveries, and it was the doctrine in 1856, that represented the omega doctrine of Millerite history where Millerite Philadelphian Adventism rebelled over seven years and became the Laodicean Seventh-day Adventist church in 1863.

The two sticks of Ezekiel thirty-seven represent the two 2,520-year judgments against the northern and southern kingdoms. The northern kingdom represents human flesh and the southern kingdom represents the mind that was designed to be united with the mind of Christ; thus, Divinity would be united with humanity. That is the doctrine of the incarnation in a simplified representation. The seven times was the alpha and omega of Millerite history and as it represents the incarnation it is also the omega of Seventh-day Adventist history in relation to the alpha Sabbath doctrine in 1844. One is a sign of the seventh-day Sabbath and the other is the sign of the seventh-year Sabbath.

Peter's name is changed at Panium, which was the second step for Abraham's representation of the first covenant with a chosen people, and Peter becomes the representative of the last covenant with a chosen people at his second step. It is the second step in the line of chapters eleven through twenty-two, and it is the second of three times Peter, James and John went with Jesus away from the other disciples and the second of three times the heavenly Father spoke. Nero's line ends at the midpoint between the battles of Raphia and Panium, for it aligns with the other two periods of 250 years that began in 457 BC and 1776. 457 BC ended in 207 BC and 1776 ends in 2026. Peter is at 207 BC, 2026, 313 and the temple test that precedes the third and litmus test of the loosing of the ass, which is represented as the feast of trumpets.

Peter's test is to follow Christ into the Most Holy Place, and his work is to correct and then proclaim the corrected message of the fireballs of Nashville. Peter's message of the fireballs of Nashville is the message of Pentecost that was first presented in the upper room and thereafter in the temple. He presents his message identifying the fireballs of Nashville, and the fulfillment of the battle of Raphia, in conjunction with the battle of Panium, which becomes the battle of Actium at the Sunday law of verse sixteen. The Sunday law of verse sixteen is also the Sunday law of verse forty-one and of verse twenty-two. Those three verses also align with verse thirty-one where the papacy took control in 538 and passed a Sunday law at the third Council of Orleans. The verses that lead to verse thirty-one identify waymarks that led to the Sunday law of 538 and typify the history that precedes the soon coming Sunday law.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:30, 31.

The "ships of Chittim" represented the Vandals, who are also represented as the second trumpet in Revelation chapter eight. The progressive demise of Rome began in 330, when Constantine divided the kingdom into east and west. He thereafter divided it up to his three sons. The Roman Empire that had been invincible from the battle of Actium was then divided into two parts, then

three parts, then the first four trumpets of Revelation eight represented the onslaught of enemies that brought western Rome to a conclusion in 476. Eastern Rome at Constantinople continued until the end of the fifth and beginning of the sixth trumpets, which are also the first and second woes. The time prophecy of one hundred and fifty years of the first woe ended on the date that the time prophecy of the second woe began. That date was the fall of Constantinople to the Ottoman Turks in 1453.

Babylon fell in one night, maybe you would argue that Cyrus first had to divert the river and that took a period of time, but the fall of Babylon was in one night; whereas, the fall of Rome covered 1123 years. Those years contained specific prophetic waymarks that describe the progressive demise of Imperial Rome, and Imperial pagan Rome typifies the United States in its work of placing the papacy upon the throne as the fifth kingdom of Bible prophecy in 538. The papacy is placed upon the throne at the Sunday law of verse sixteen of Daniel eleven. The waymarks that typify the work of the United States are represented in the waymarks of pagan Rome's progressive demise.

The ships of Chittim represented a financial disaster for Rome, for the navy of the Vandals brought havoc to the shipping lanes of the Mediterranean. In the latter days, Islam is portrayed as a financial disaster for the kings of the earth. The Vandals and their ships were the second trumpet power and the three woes are Islamic trumpet powers. The first was Arabia, the second Turkey and the third is worldwide.

Ships are a symbol of economic power, and in the Scriptures the ships of Chittim are the premier symbols of economic power. Those ships are sunk by an angry east wind in the midst of the seas, and in the Scriptures Islam is the children of the east. When Islam is noted in the prophetic sequence of events it produces an economic crisis. Islam is represented with Balaam as an ass, which is the Hebrew word that is translated as "wild man" in the first introduction of Ishmael in the Scriptures. Ishmael is the father of Islam at the prophetic level, not denying Abraham as Ishmael's father, but Ishmael's twelve tribes become known as the children of the east in the Scriptures.

In the latter days Balaam, symbol of the United States as a false prophet, strikes his ass three times, representing three strikes of Islam. 9/11 was the first of those strikes and marked the arrival of the sealing angel, who ascends from the east during the rough east winds of strife. The second strike of Islam is twofold, for the second step marks a doubling. October 7, 2022 Islam unexpectedly struck literal Israel and when Nashville, Tennessee is unexpectedly struck by Islam spiritual Israel will have been struck. In the story of Balaam, the second waymark came between two vineyards and the two vineyards of the Lord of Hosts were ancient literal Israel and the United States, modern spiritual Israel. Balaam's third waymark was when the ass spoke; and the symbol of speaking that marks the end of the sealing time of the one hundred and forty-four thousand that began at 9/11 is the Sunday law, when the United States speaks as a dragon. The great earthquake of Revelation eleven is that Sunday law, where the third woe cometh quickly, where the United States, the ass and Zechariah speak.

The father of John the Baptist was of the eighth of twenty-four courses of priests set up by David to serve in the temple. Zechariah the priest, was struck dumb due to disbelief until the birth of his son John and is a symbol of the number eight, (a symbol of the priesthood). At the Sunday law the final generation of priests, represented by John the Baptist, will speak as represented by His father Zechariah. Christ identified John as Elijah, and Elijah's latter-day message is represented by a father and child relationship, as was Zechariah and John. John was typified by Jeremiah who had been told that if he would return, he would be God's mouth.

Jeremiah was lamenting the first disappointment of July 18, 2020 and if he returned, he would become God's mouth at the Sunday law, when he presented the prophetic message of Habakkuk, which had tarried, but was to "speak" at the end. Jeremiah, and therefore John, and therefore Peter was to speak the message of Habakkuk at the point that the ass of Islam speaks, and when the United States speaks as a dragon.

Peter at Caesarea Philippi, which is Panium is in a period of time that preceded the waymark of the "mount" that was to be followed by the triumphal entry which led to the cross, or the Sunday law. The period of time is represented by the battle of Panium, which ends in victory for the pope and his proxy power of the United States. Panium is the third of three proxy wars, the first of which concluded at the wall of Berlin in 1989, and the last or third proxy war concludes at the tearing down of the "wall" of separation of church and state. 1989 marked the climax of a proxy war called the "cold war" that had begun at the end of the second World War, and Panium represents a cold war that ends at the third World War represented by the battle of Actium. In the middle of the first and third waymarks of three proxy wars the literal war in the Ukraine represented by the battle of Raphia in verses eleven and twelve.

Panium is a cold war that leads to the third World War as represented by the cold war that ended at the time of the end in 1989, and that had begun at the end of the second World War. In the waymarks represented by verse ten and 1989, verse eleven and twelve and the Ukrainian War that began in 2014 and verses thirteen through fifteen and the current cold war between MAGA-ism and globalism there were three presidents that marked alliances between the papacy and the United States.

Ronald Reagan was a secret alliance with Pope John Paul II, a conservative pope in terms of the satanic Fatima prophecies and is connected with the prophetic history of verse ten. Obama's presidency aligns with the history of the battle of Raphia in verse eleven and twelve. In his presidency there were two symbolic popes, for the second waymark identifies a doubling. The third waymark of verses thirteen to fifteen the pope is the first pope from the United States. We initially assumed Pope Leo was a conservative pope as typified by John Paul II, but when applied under the prophetic application of a triple application, the third waymark possesses the characteristics of the first two fulfillment's, so Leo is the conservative John Paul II, he is the former head of the Office of the Inquisition, Benedict XVI, who resigned for the woke pope Francis during Obama's term.

The first proxy war is represented by one verse, the second by two and the third by three verses. The cold war that ended in 1989, began at the end of the second World War and the third World

War represented by the battle of Actium begins at the end of the cold war that is represented by the battle of Panium. The three world wars, as with the three proxy wars are governed by the principles associated with a triple application of prophecy. The end of the second world war began a cold war that ended with the eighth president from Roosevelt in 1945, who was Reagan. Reagan at the time of the end in 1989 began a series of eight presidents leading to Trump (who is of the seven). The cold war of Trump began in 2015, when he announced his candidacy for president and stirred up the globalists, in fulfillment of Daniel eleven verse two. That cold war ends at the Sunday law, which is the battle of Actium, the third obstacle of Rome before she rules supremely.

Roosevelt began eight presidents to Reagan which began eight presidents to Trump. Roosevelt marks the second World War, dying in April 12th of 1945, and then Truman was president when the European war ended on May 8th, and the Pacific war ended on September 2nd. The European war was largely a land battle and the Pacific war was a sea battle, just as Panium represents a land battle and Actium represents a sea battle. The first illustrates the last, and the sequence of eight presidents is established upon the witness of Daniel eleven, verses two and three, and also upon the enigma of the eighth being of the seven. In the first two Continental Congresses at the beginning of the history of the earth beast of Revelation thirteen, there were seven terms of presidents. In that history George Washington was appointed as Commander and Chief. As the first official president, Washington's appointment in the Second Continental Congress symbolizes Washington in the very beginning as the eighth of seven presidents.

The first president was the eighth of the first seven presidents, and the last president is the eighth that is of the seven. The priest Zechariah speaks at the birth of John, when the ass speaks, and when the earth beast speaks. This is where the vision of Habakkuk speaks as well. The birth of John, typifying the ensign of the one hundred and forty-four thousand at the Sunday law is the last generation of Zechariah the priest. Zechariah was in the eighth of twenty-four courses of priests. At the Sunday law Zechariah (the priests) speak, when Islam (the ass) speaks and the United States speaks as a dragon. At that waymark the papal deadly wound is healed and she becomes the eighth that is of the seven. Trump is also the eighth that is of the seven, and it is he that forms the image of the beast that is finalized at the Sunday law. The priesthood of the one hundred and forty-four thousand then become God's mouth, and speak the message in the loud cry of the third angel. That priesthood is the eighth church that is of the seven.

Roosevelt begins eight presidents that lead to the time of the end in 1989, and he marks the transition from the second World War unto the cold war that ends in 1989. President Truman followed Roosevelt and reigned when the earth and sea battles that made up the second world war ended. As president, Truman reigned when the United Nations began on October 24, 1945. The relation of Roosevelt and Truman is established by the year 1945. Both were presidents in that year, and in that year the twofold war that was the second World War ended, and the United Nations was formed, and the cold war began.

In 1989 there also were two presidents, as with 1945; Ronald Reagan and George Bush the first. Reagan ended the cold war and George Bush the first, announced that he was first and foremost a globalist when he addressed the "forty-fifth" UN General Assembly on October 1, 1990, where he

spoke about building a “new world order.” In the speech he stated, “It is in our hands to leave these dark machines behind, in the Dark Ages where they belong, and to press forward to cap a historic movement towards a new world order and a long era of peace.”

In this speech, Bush linked the concept to post-Cold War cooperation, the Gulf Crisis (Iraq’s invasion of Kuwait), strengthening the UN, and a new partnership of nations based on the rule of law. Bush first popularized the phrase “new world order” a few weeks earlier in a September 11, 1990, address to a joint session of Congress.

Notice the fact that Bush placed his UN speech in a context where he identified the recent cold war ending in terms of the “Dark Ages.” The Dark Ages ended at the time of the end in 1798, and Bush was at the time of the end of 1989. Notice that his first coining of the phrase “new world order,” Islam was angering the nations, and the speech was given on 9/11. Roosevelt to Carter was eight presidents, and from Reagan to Trump was eight presidents. Trump is the last president and he was typified by the first president, who was the eighth of the first seven presidents.

The time of the end in 1798 identifies the deadly wound of the papacy, and the papacy was the power that reigned over the kings of Europe during the Dark Ages. In Revelation seventeen that relationship is portrayed as a whore that is riding upon, and reigning over a beast. In 1798 the support of European kings was removed and the beast was dead. In 1799 the pope died in exile. 1798 and 1799 represent the time of the end in its fullest sense, just as the time of the end in the time of Christ is marked by the birth of John the Baptist and then six months later the birth of Christ. Bush’s remarks of 1990 represent Bush as the second of two presidents that mark the time of the end, and mark the movement towards globalism, which is the dragon power. Bush’s symbolism marks a step towards the Sunday law when the United States ends as the sixth kingdom of Bible prophecy by speaking as a dragon. At The Sunday law the United States becomes the voice of the United Nations. In that very context Islam is angering the nations, and 9/11 is marked. September 11, 1990 when Bush the first spoke about his globalist agenda to the Congress he was typifying when Islam would again anger the nations at 9/11 in 2001, but then the president would be Bush the last.

Roosevelt, the first of eight presidents marked the end of the second World War in 1945, and was followed by the next president ushering in the United Nations. Reagan, the first of eight presidents marked the end of the cold war in 1989, and was followed by with the next president promoting the United Nations. The last president of eight presidents will end a cold war that started when he announced his intent to run in 2015, and begin the third World War. He will transition the sixth kingdom of Bible prophecy into the head of the seventh kingdom of Bible prophecy (the UN), and then agree to give that kingdom to the beast at the Sunday law.

Just as the second World War was made up of a ground and a sea war, the last president will have a cold war, represented by the land battle of Panium that leads to the sea battle of Actium. At the Sunday law the cold war that began with Trump stirring up the globalists in 2015, changes to the third World War as represented by the land and sea battles of World War II. At the end of World War II the next step was the globalism of the United Nations, just as was the case at the end of the

cold war with Reagan and Bush. First the United States ends at the Sunday law, then Bush's "new world order" introduces the seventh kingdom, which immediately agrees to give their authority to the eighth kingdom.

Bush the first and Bush the last are tied together by the first's announcement of the "new world order" to Congress at 9/11 and the last's Patriot Act of 2001. Both waymarks are placed within the context of Islam angering the nations.

We will continue these things in the next article.