

1989 ...

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

2014/2022 ...

And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

2024 ...

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

2025 ...

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

THE BATTLE OF CAESAREA PHILIPPI

So the king of the north **shall come, and cast up a mount, and take the most fenced cities:** and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. ...

THE SUNDAY LAW

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

THREE, SIX, NINE

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And **it was the third hour, and they crucified him.** And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the **one on his right hand, and the other on his left.** And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that **destroyest the temple, and buildest it in three days,** Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when **the sixth hour was come, there was darkness over the whole land until the ninth hour.** And **at the ninth hour Jesus cried with a loud voice,** saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Mark 15:24–34.

And it was **about the sixth hour,** and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and **the veil of the temple was rent in the midst.** Luke 23:44, 45.

JOHN AND ROMAN TIME

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the

passover, and about **the sixth hour**: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar**. John 19:12–15.

A CALLING

Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was **about the sixth hour**. John 4:6.

ABOUT

There was a certain man in **Caesarea** called Cornelius, a centurion of the band called the Italian *band*, *A devout man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently **about the ninth hour** of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is **by the sea side**: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called **two** of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all *these* things unto them, he sent them to **Joppa**. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up **upon the housetop** to pray **about the sixth hour**. Acts 10:1–9.

Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* **the third hour of the day**. But this is that which was spoken by the prophet Joel. Acts 2:13–16.

THE OMEGA

Now Peter and John went up together into the temple at the hour of prayer, **being the ninth hour**. And a certain man lame from his mother's womb was carried, whom they laid daily at **the gate of the temple** which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth **rise up and walk**. Acts 3:1–6.

THE ALPHA

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For **an angel went down at a certain season** into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity **thirty and eight years**. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, **Rise, take up thy bed, and walk**. And immediately the man was made whole, and took up his bed, and walked: and on **the same day was the sabbath**. The Jews therefore said unto him that was cured, **It is the sabbath day: it is not lawful for thee to carry thy bed**. John 5:1–10.

“Jesus did not hold himself aloof from the poor, the suffering, and sinful. His great heart of love went out in yearning tenderness for wretched objects who needed his help. **He was acquainted**

with the sufferers who had learned to look forward to the period when it was thought that the waters were agitated by a supernatural power. Many suffering from different maladies visited the pool; but so great was the crowd at the appointed time, that they rushed forward, trampling under foot men, women, and children weaker than themselves.” *Spirit of Prophecy*, volume 2, 157.

“Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. **They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake.** The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**” *Testimonies to Ministers*, 506, 507.

THIS PEOPLE TO WHOM HE SAID, THIS IS THE REST

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is a fading flower*, which *are* on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The **crown of pride, the drunkards of Ephraim**, shall be trodden under feet: And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are **out of the way**; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are **out of the way** through strong drink; they **err in vision**, they **stumble in judgment**. For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

Whom shall he teach **knowledge**? and whom shall he make to **understand doctrine**? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to **this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing**: yet they would not hear.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might **go**, and **fall backward**, and be **broken**, and **snares**, and **taken**.

Wherefore hear the word of the Lord, **ye scornful men, that rule this people which is in Jerusalem**. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made **lies** our refuge, and under **falsehood** have we **hid** ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a **foundation a stone**, a **tried stone**, a **precious corner stone**, a **sure foundation**: he that believeth shall not make haste. Isaiah 28:1–16.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840–44 was a glorious manifestation of the power of God;** the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. **‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’** ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. **The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward** when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

38/40

Now **rise up, said I,** and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, **was thirty and eight years;** until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. Deuteronomy 2:13–15.

“For **nearly forty years** the children of Israel are lost to view in the obscurity of the desert. ‘The space,’ says Moses, ‘in which we came from Kadesh-barnea, until we were come over the brook Zered, **was thirty and eight years;** until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.’ Deuteronomy 2:14, 15.” *Patriarchs and Prophets*, 406.

THE BOOK OF JOEL AND THE LAODICEAN SEVENTH-DAY ADVENTIST CHURCH

NUMBER FORTY-SEVEN

Malachi challenges God's remnant people to bring all the tithes into the storehouse and find out if He will not open the windows of heaven and pour out a blessing. The storehouse is the temple of the one hundred and forty-four thousand and the one hundred and forty-four thousand are the tithes in Isaiah six.

Then said I, Lord, **how long?** And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be a tenth*, and *it shall return*, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof. Isaiah 6:11–13.

The question of “how long” always concludes at the Sunday law in the Scriptures of truth. Isaiah wanted to know how long he would need to give the message he volunteered to present, and the answer was until the Sunday law. In verse three the angels proclaimed, “Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory.” Sister White identifies that the proclamation aligns with the descent of the mighty angel of Revelation chapter eighteen.

And after these things I saw another angel come down from heaven, having great power; and **the earth was lightened with his glory**. Revelation 18:1.

“The seraphim around the throne are so filled with reverential awe as they beheld the glory of God, that they do not for an instant look upon themselves with admiration. Their praise is for the Lord of hosts. **As they look into the future, when the whole earth shall be filled with His glory**, the triumphant song is echoed from one to another in melodious chant, ‘Holy, holy, holy, is the Lord of hosts.’ They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His bidding, in worshiping Him, their highest ambition is reached.” *Gospel Workers*, 21.

“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.

Isaiah six is the history of 9/11 unto the Sunday law, and in the chapter, Isaiah represents the virgins of the Laodicean movement of the one hundred and forty-four thousand who are transformed into the Philadelphian movement of the one hundred and forty-four thousand. Isaiah is representing the temple test of the one hundred and forty-four thousand.

“Isaiah had denounced the sin of others; but now he sees himself exposed to **the same condemnation** he had pronounced upon them. He had been satisfied with a cold,

lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, ‘O wretched man that I am! who shall deliver me from the body of this death?’” *Review and Herald*, December 22, 1896.

Isaiah represents those during the sealing time of the one hundred and forty-four thousand who enter into the temple by faith, and realize their Laodicean condition. It was when he looked into the Most Holy Place and saw the glory of the Lord that he was humbled into the position where he could be purified with a coal from off the altar. Isaiah represents those who volunteer to proclaim the message of 9/11 through to the Sunday law. That history produces a remnant that Isaiah calls a tenth, and a tenth is a tithe. Malachi is a message directed specifically at the priests.

The burden of the word of the Lord to Israel by Malachi. ... A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord *is* contemptible. ... And now, **O ye priests**, this commandment *is* for you. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart. Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. And ye shall know that I have sent this commandment unto you, **that my covenant might be with Levi**, saith the Lord of hosts. **My covenant was with him** of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For **the priest’s lips should keep knowledge**, and they should seek the law at his mouth: **for he is the messenger of the Lord of hosts**. But ye are departed **out of the way**; ye have caused many to stumble at the law; ye have **corrupted the covenant of Levi**, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Malachi 1:1, 6, 7; 2:1–9.

The one hundred and forty-four thousand are Peter’s spiritual house and “holy priesthood.” Malachi is a present truth message for those who enter into covenant with the Lord in the latter days. They will be given a message to proclaim to the former covenant people of God, who have ears to hear, but do not understand, and eyes to see, but do not perceive. Laodiceans refuse to “hear” what the Spirit says unto the churches, and they are blind.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:9, 10.

In 2024 the external foundation alpha test of the vision of antichrist occurred. Now in 2026 the Lord is opening the gate and lifting the veil into the Most Holy Place and calling for His people

to enter into the temple. The internal temple omega test of the vision of Christ has arrived thirty years after the message that was unsealed in 1989 was formalized. Those who are the candidates to be part of the purified priesthood of the one hundred and forty-four thousand are to be purified by an experience that occurs in the Most Holy Place. Isaiah is identifying some of the prophetic characteristics of the work Christ accomplishes for His people, who are the tithe, or tenth at the Sunday law.

Isaiah is identifying one who agrees to present the Laodicean message as represented by the message of the Midnight Cry.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. Isaiah 6:8.

When we apply the prophetic testimony to the latter days, the test of the temple which Isaiah is illustrating arrives before he proclaims the very last message to Laodicean Seventh-day Adventism. Before Isaiah does that work, he needed to be changed from his own Laodicean condition. The change was accomplished by his looking into the Most Holy Place and seeing God's glory in contrast with his humanity. The temple test precedes the last message to Adventism, and the last message is a prediction of another significant attack of Islam upon the United States, including Nashville, Tennessee.

Malachi is now calling for the tithes to be brought into the storehouse, and the tithes are the one hundred and forty-four thousand who have Divinity joined to their humanity as represented by the presence of the "substance" or "holy seed" within. By the Sunday law the trees of the Lord, representing the tithe of humanity has been joined to the holy seed for eternity.

The purification of Isaiah is a representation of justification by faith, which is the third angel's message in verity.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself." *Testimonies to Ministers*, 457.

Isaiah saw his own glory in relation to God's and was humbled into the dust. Then a Seraphim took a coal from off the altar and touched his lips.

"Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, 'I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' **This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, 'Thine iniquity is taken away, and thy sin purged'" *Review and Herald*, June 4, 1889.

Sister White is clear that the one hundred and forty-four thousand must have the same experience as Isaiah.

“The vision given to Isaiah **represents the condition of God’s people in the last days.** They are **privileged to see by faith the work that is going forward in the heavenly sanctuary.** ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ **As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,**—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and **the work done for Isaiah will be performed in them.** God will respond to the petitions coming from the contrite heart.” *Review and Herald*, December 22, 1896.

PANIUM NUMBER THIRTEEN

RETURNING TO PANIUM

From Caesarea Philippi to Caesarea Maritima, with a stop along the way at the Mount of Transfiguration, Peter symbolizes the one hundred and forty-four thousand who arrive at the waymark of the feast of Trumpets in the line constructed upon the two lines of twenty-two verses of Leviticus twenty-three, in conjunction with the Pentecostal season in the time of Christ. Leviticus twenty-three, the cross, Pentecost and Cornelius sending for Peter are all brought together line upon line with the symbolism of the third, sixth and ninth hours.

Christ at the third, sixth and ninth hour at the cross, Peter at the third and ninth hour at Pentecost and Cornelius at the ninth hour, Peter at the sixth and third hours at Caesarea by the sea, Joppa, and Caesarea Philippi respectively; connect with Daniel eleven verses thirteen through fifteen, for Caesarea Philippi is also Panium.

Peter was preaching the book of Joel at Pentecost and when Peter presented his message to Cornelius's household the Holy Spirit was poured out upon the Gentiles, as it had been poured out upon the Jews at Pentecost. The outpouring of the Holy Spirit for the Jews and thereafter for the Gentiles typified the outpouring of the Holy Spirit in the latter days. The outpouring in the latter days is twofold, beginning with a sprinkling at 9/11 that ultimately progressing to the proclamation of the Midnight Cry that reaches to the Sunday law and then becomes the loud cry of the third angel, where and when the latter rain is poured out without measure.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you **the former rain moderately**, and he will cause to come down for you the rain, **the former rain, and the latter rain** in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. Joel 2:23–25.

Peter represents those who participate in the history of the former moderate sprinkling from 9/11 unto the Sunday law, and also the latter rain, which restores the “years” the four generations of Laodicean Seventh-day Adventism's escalating rebellion destroyed. In the temple, at the ninth hour Peter presented the book of Joel's restoration of the years.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until **the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Joel 3:19–24.

The blotting out of sins is the final work of Christ in the investigative judgment, and the blotting out begins at the house of God.

For the time *is come* that **judgment must begin at the house of God**: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let

them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator. 1 Peter 4:17–19.

Peter understood at Pentecost and at Cornelius' home in Caesarea by the sea, that the book of Joel was being fulfilled. Pentecost represents the Sunday law when judgment is finished for the house of God, and then moves to the Gentiles. His message at the Sunday law is the same message proclaimed at the arrival of the Midnight Cry. The alpha proclamation is the beginning of the prophetic period that ends with omega proclamation. Peter represents those who proclaim the message, and the message begins with its empowerment, which is marked by the losing of the ass of Islam. The ass is loosed to mark the beginning of the Midnight Cry, and it is loosed again at the Sunday law, which is the conclusion of the Midnight Cry.

Peter therefore represents those who made the prediction of Islam's strike upon the United States. Peter's message at the Midnight Cry is a correction of the message that marked the first disappointment and the beginning of the tarrying time. Peter therefore represents those who proclaim the message of the Midnight Cry who have passed the first and foundational test of the foundations that was fulfilled in 2024.

The period from the feast of Trumpets unto Pentecost is the third and litmus test of the Pentecostal season represented with Leviticus twenty-three. A principle of the three angels that Sister White identified is also simply basic math. She identifies that you cannot have a third message without a first and second. Because Peter preaches the book of Joel at the Pentecostal Sunday law, then he also teaches Joel at the beginning of the proclamation of the message of the Midnight Cry, which is the litmus and third test of the Pentecostal season; then Peter represents the faithful during the three-step testing process that began when the Revelation of Jesus Christ was unsealed, beginning on December 31, 2023. If Peter is there at the third step, he must have walked the two previous steps, for you cannot have a third without a first and second.

The period of the sealing of the one hundred and forty-four thousand began at 9/11 at it opened up a three-step testing process represented by the trumpet call of 9/11 to return to the foundations, and then the test of the first disappointment of July 18, 2020 arrived. The third test of the history is the Sunday law. A prophetic wilderness arrived on July 18, 2020, and within that wilderness period, in July 2023 a "voice" began to cry and on December 31, 2023, twenty-two years after 9/11 the unsealing of the Revelation of Jesus Christ began. 2023 unto the Sunday law (when the perfect fulfillment of the 2,300 days is accomplished) identifies the period from 2023 unto the Sunday law as beginning with "23" and ending with "23," for the closed door on October 22, 1844 typifies the closed door at the Sunday law. The 2300-year prophecy is represented by the "23" in 2,300.

1844 was the end of the history of the first and second angels. The history began with the arrival of the first angel in 1798, and it ended forty-six years later in 1844. Those forty-six years represent the Millerite temple that Christ suddenly came into in 1844. The human temple is designed upon "23" chromosomes for both male and female, thus marking "23" as a symbol of the work which Christ began in 1844. That work was to combine His divinity with our humanity. Jesus employs the natural world to illustrate the spiritual, and the work that began in 1844, at the conclusion of the 2300 years is represented by the joining of the "23" male chromosomes with the "23" female chromosomes. When a man marries a woman, they become one flesh, and the marriage is what Christ began in 1844. The closed door of 1844 aligns with the closed door of the Sunday law, and the symbol of that closed door is "23."

From December 31, 2023 unto the “23” of the Sunday law identifies a period that begins with an alpha “23” and ends with an omega “23.” It also represents the period of the temple of the one hundred and forty-four thousand. **That** very same history is a fractal of 9/11 unto the Sunday law. 1844 is represented by the number “23,” and it identifies the beginning of the investigative judgment of the dead. 9/11 identifies the beginning of the investigative judgment of the living, and therefore 9/11 possess the number “23.” The period of 9/11 unto the Sunday law is a period with an alpha “23” and an omega “23.” 2023 to the Sunday law is a fractal of 9/11 to the Sunday law, and it is where the temple of the one hundred and forty-four thousand is raised. The Millerite temple was a forty-six year period, but in the latter days time is no longer and the Millerite forty-six years in the beginning of Adventism typifies the same period in the ending of Adventism, and that period begins and ends with “23,” producing the Millerite number forty-six.

All three of those histories represents a three-step testing process (the Millerites, 9/11 unto the Sunday law and 2023 unto the Sunday law). The history began with the trumpet call of Michael, who resurrected Moses and Elijah on December 31, 2023, and when Michael, who is Christ resurrects, He does so with the sound of a trumpet.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thessalonians 4:19.

Michael is the archangel, and it is his voice in conjunction with the trump of God that resurrects, and the book of Jude informs us Michael resurrected Moses.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:9.

Christ, as Michael the archangel unsealed the Revelation of Himself on December 31, 2023, when He resurrected Moses and Elijah, the two witnesses that were slain on July 18, 2020. Then in the beginning of 2024 the alpha external foundation test arrived. The angel that descended at 9/11 blew Jeremiah’s trumpet as He called the faithful back to the Millerite foundations, and in parallel with that trumpet of Michael introduces the test of the foundations. In 2024 the test was represented by Daniel 11:14, where “the robbers of thy people” establish the external vision. The Millerites identified that it was Rome that fulfilled the verse, and established the vision. Then in 2026 the erection of the temple upon the corner and foundation stone began. It began “30” years after the message that was unsealed in 1989 was formalized.

Peter represents the messengers of this sacred history who pass both the foundation and temple tests. The temple test includes the correction of the failed message of July 18, 2020. Thirty years after the message of 1989 was formalized in 1996 the test of the temple includes the work of correcting and then re-proclaiming the message of an Islamic strike upon Nashville, Tennessee. The formalization of the message of 1989 was represented by the publication of the magazine called the *Time of the End* in 1996. The magazine covered the last six verses of Daniel eleven, and it identified the Sunday law in the United States. Providentially an inactive ministry that had already been named years before was given to our ministry, which then became *Future for America*, a name picked year before by someone who had no light upon the message of 1989.

In 1996 the ministry became *Future for America*, and the publication which marked the message identified the future of America in the last six verse of Daniel eleven. The United States had begun its prophetic rise in 1776, and “22” years later, at the time of the end in 1798 the United

State began its role as the sixth kingdom of Bible prophecy, “220” years after 1776 the message of the United States in prophecy was formalized. The “220” years from 1776, and the “22” years from that point to 1798 connect with William Miller who presented his first public discourse in 1831, “220” years after the publication of the King James Bible. The beginning and ending of Adventism emphasizes the formalization of the message that is unsealed at the time of the end.

Thirty years after 1996, in 2026 the test of the temple includes the work of correcting the message of July 18, 2020. Thus, the alpha message of 1989, the message for the final generation that was formalized in 1996, began a period of thirty years that ended with the test to formalize a message. Those thirty years are a symbol of the priesthood of the one hundred and forty-four thousand who will formalize the message of the Midnight Cry. Peter represents those who accomplish that work during the period of the second omega temple test.

Sister White informs us that God allows error’s to come in among His people, for the purpose of causing them to study.

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold.”

The statement is a portion of a passage that will end this article in its entirety. In the articles and in our Sabbath zoom meetings I confused some symbols in our consideration of Daniel 11:10–15, and although we made the necessary corrections, I was diverted from pursuing a conclusion of the series of articles upon Panium—the battle that leads to the Sunday law. It is now time to return to Panium, and when we do, we will have the added line of evidence that is represented by Peter at Caesarea Philippi, which is Panium.

We will now return to our considerations of verses ten through sixteen of Daniel eleven, which illustrate the hidden history of verse forty.

“Peter exhorts his brethren to ‘grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.’ Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. **Men rest satisfied with the light already received from God’s word and discourage any further investigation of the Scriptures.** They become conservative and **seek to avoid discussion.**

“The fact that there is no **controversy or agitation** among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to **tradition and worship they know not what.**

“I have been shown that many who profess to have a knowledge of present truth **know not what they believe.** They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. **When the time of trial shall**

come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not **their great ignorance**. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. **When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.**

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that **when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.**

“Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. **With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness.** In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. **As a people we are called individually to be students of prophecy.** We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. **God wills that a voice shall be heard arousing His people to action.**

“Instead of opening the soul to receive rays of light from heaven, some have been working in an opposite direction. Both through the press and from the pulpit have been presented views in regard to the inspiration of the Bible which have not the sanction of the

Spirit or the word of God. Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain 'Thus saith the Lord' to sustain them. And when men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly-minded, undertake to arraign the word of God, and to pass judgment upon what is divine and what is human, they are working without the counsel of God. The Lord will not prosper such a work. The effect will be disastrous, both upon the one engaged in it and upon those who accept it as a work from God. Skepticism has been aroused in many minds by the theories presented as to the nature of inspiration. Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures, saying: 'This passage is needful, and that passage is not needful, and is not inspired.'

"Christ gave no such instruction in regard to the Old Testament Scriptures, the only part of the Bible which the people of His time possessed. His teachings were designed to direct their minds to the Old Testament and to bring into clearer light the great themes there presented. **For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which He had committed to them. These truths were covered up with superstitious forms and ceremonies that concealed their true significance. Christ came to remove the rubbish which had obscured their luster. He placed them, as precious gems, in a new setting. He showed that so far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which had never been discerned by the men of His time.** Himself the Author of these revealed truths, He could open to the people their true meaning, freeing them from the misinterpretations and false theories adopted by the leaders to suit their own unconsecrated condition, their destitution of spirituality and the love of God. **He cast aside that which had robbed** these truths of life and vital power, and gave them back to the world in all their original freshness and force.

"If we have the Spirit of Christ and are laborers together with Him, it is ours to carry forward the work which He came to do. **The truths of the Bible have again become obscured by custom, tradition, and false doctrine.** The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. 'Had they known it, they would not have crucified the Lord of glory.' It is ours to reveal to the world the true character of God. Instead of criticizing the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may 'show forth the praises of Him who hath called you out of darkness into His marvelous light.'

"The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them.

"My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you:

‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’”
Testimonies, volume 5, 707–711.

CAESAREA

Mount

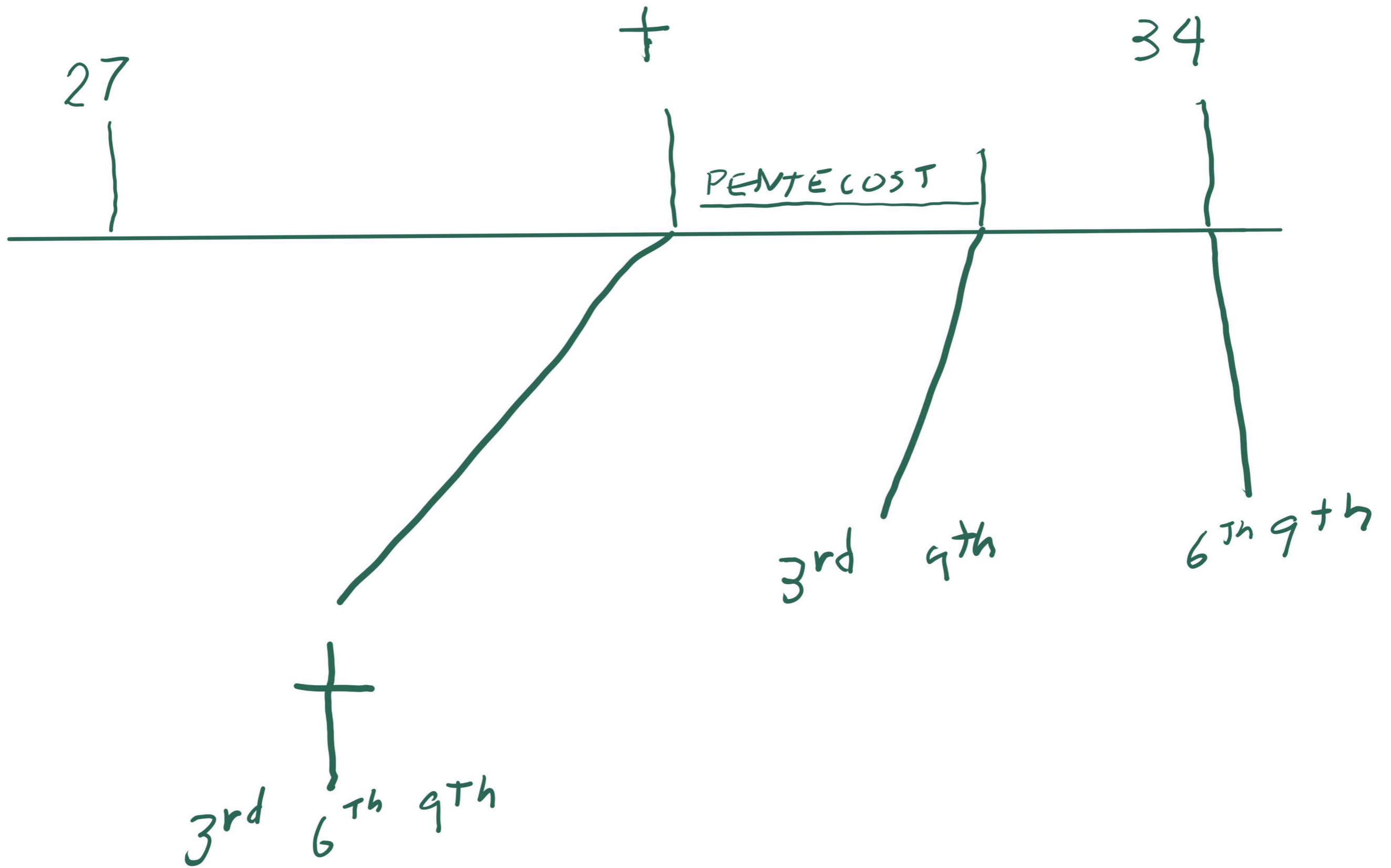
CAESAREA

JAIRUS

GETHSEMANE

BAPTISM

BEFORE
CROSS



PASSOVER

UNLEAVENED BREAD

1ST FRUITS

PENTECOST

TRUMPETS

ATONEMENT

TABERNACLES

PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS

7TH DAY

49

50

TRUMPETS

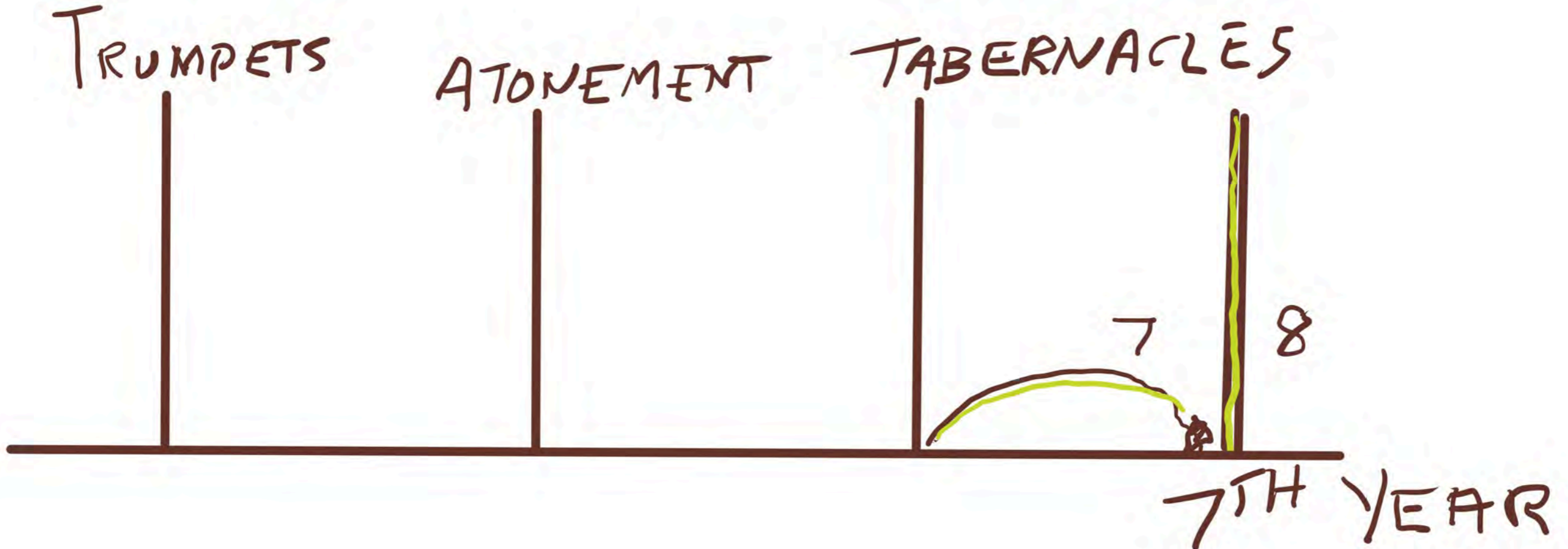
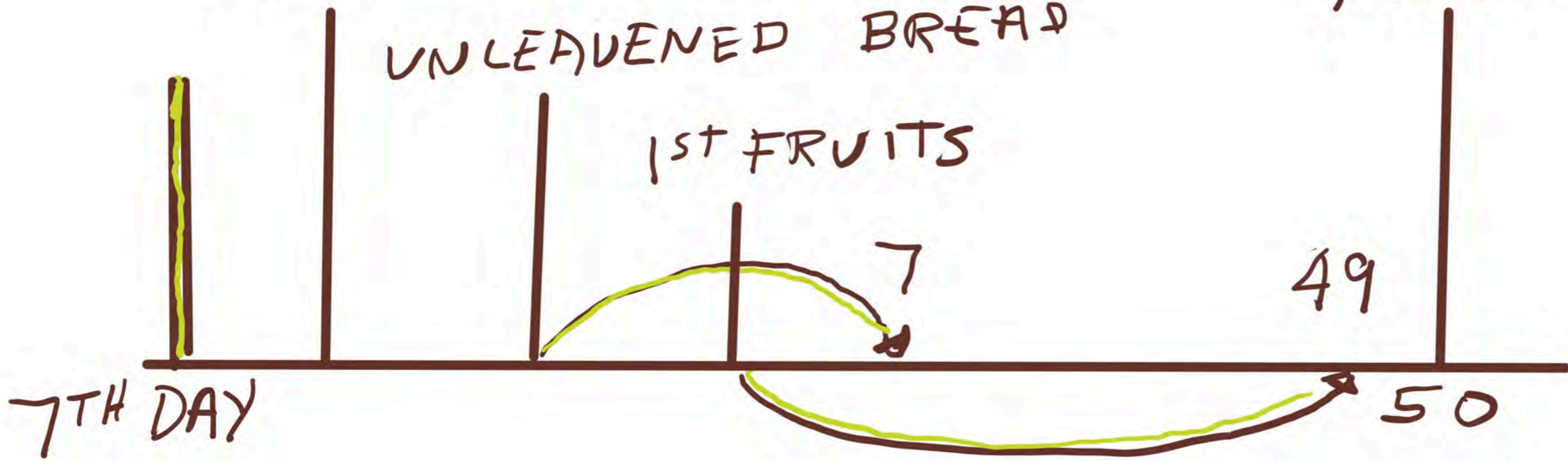
ATONEMENT

TABERNACLES

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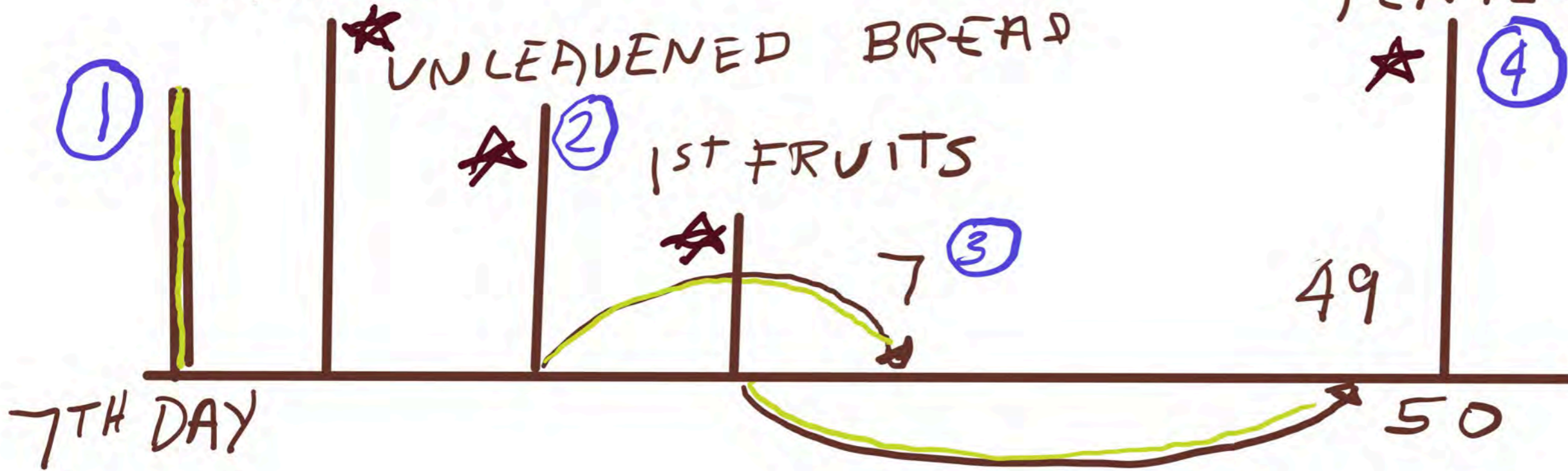
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7TH YEAR



PASSOVER

PENTECOST



TRUMPETS

ATONEMENT

TABERNACLES



○ HOLY CONVOCATIONS - 7/8

★ FEASTS — 7

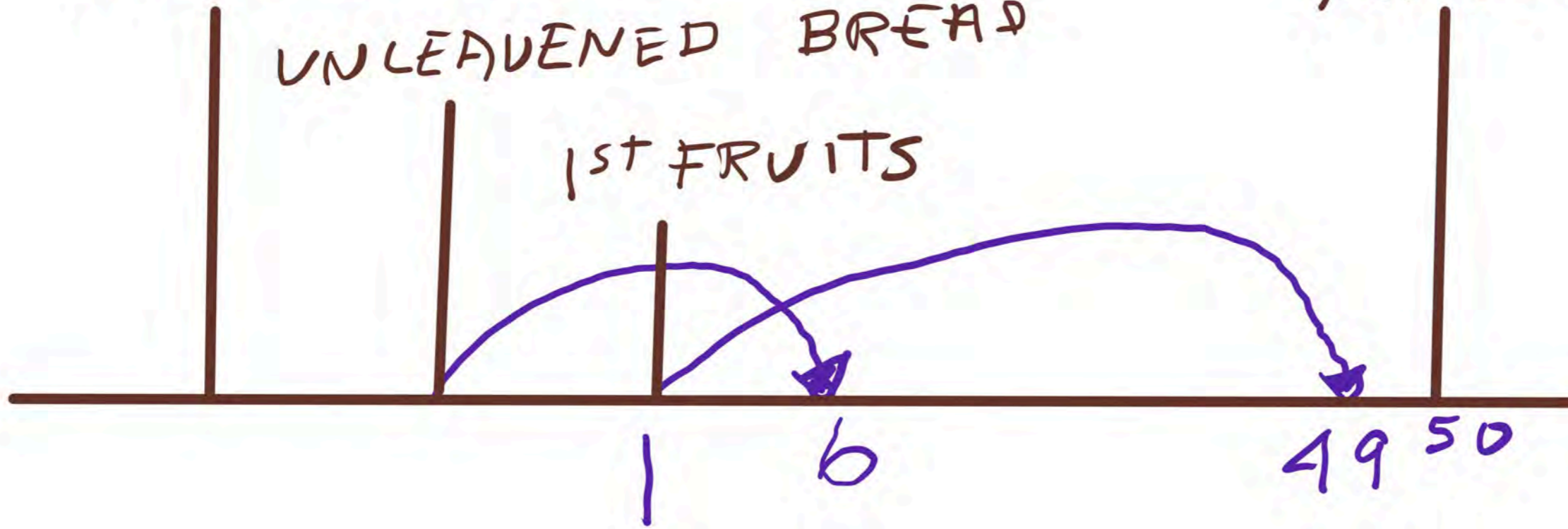
7TH YEAR

PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS



TRUMPETS

ATONEMENT

TABERNACLES

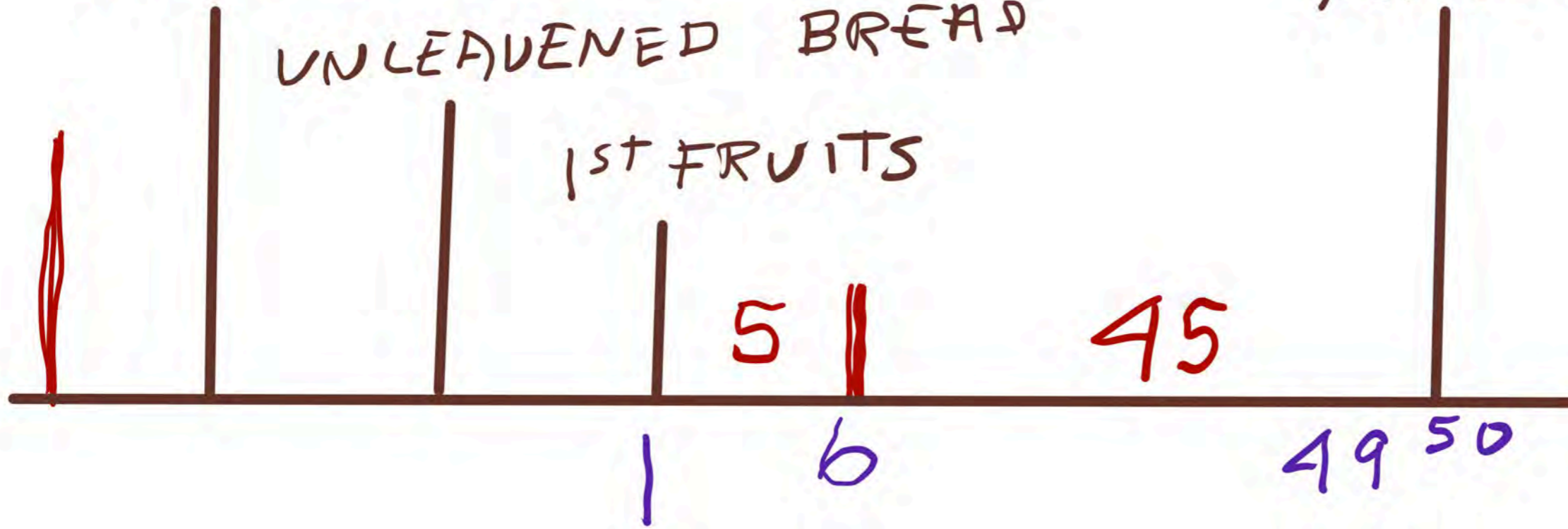


PASSOVER

PENTECOST

UNLEAVENED BREAD

1ST FRUITS



TRUMPETS

ATONEMENT

TABERNACLES



BAPTISM

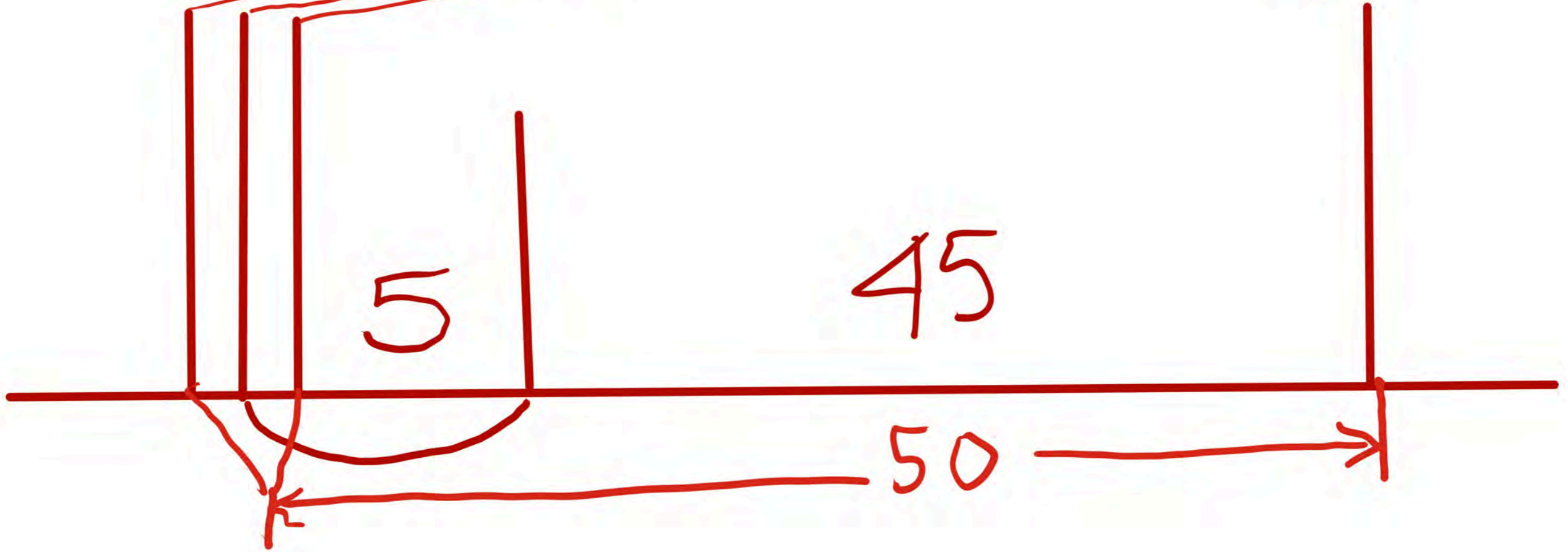
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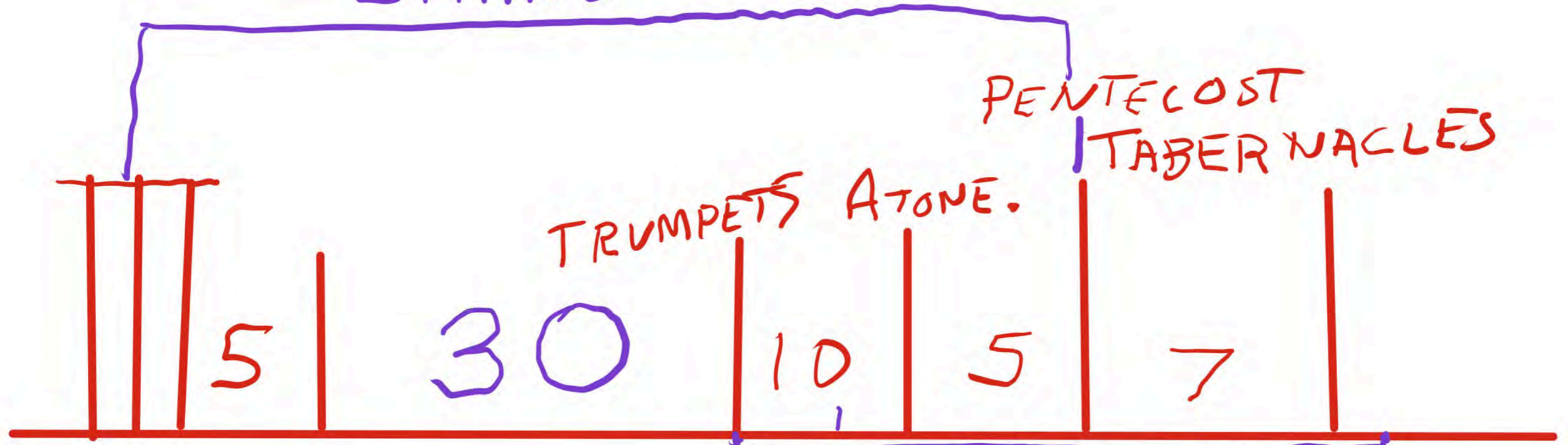
27AD

31AD

PENTECOST



SPRING



TRUMPETS ATONE.

PENTECOST
TABERNACLES

5

30

10

5

7

FALL

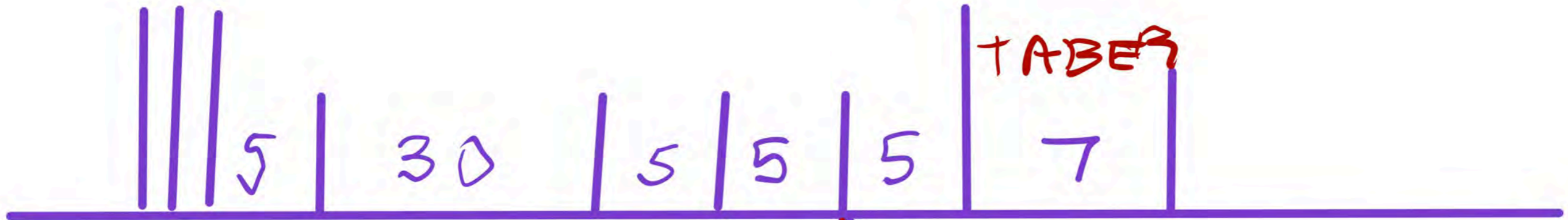
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10

PENTECOSTAL SEASON

RESURRECTION

PENTECOST
LEAVENED



UNLEAVENED

TRUMPET

ASCENSIO

ATONE.

5

1

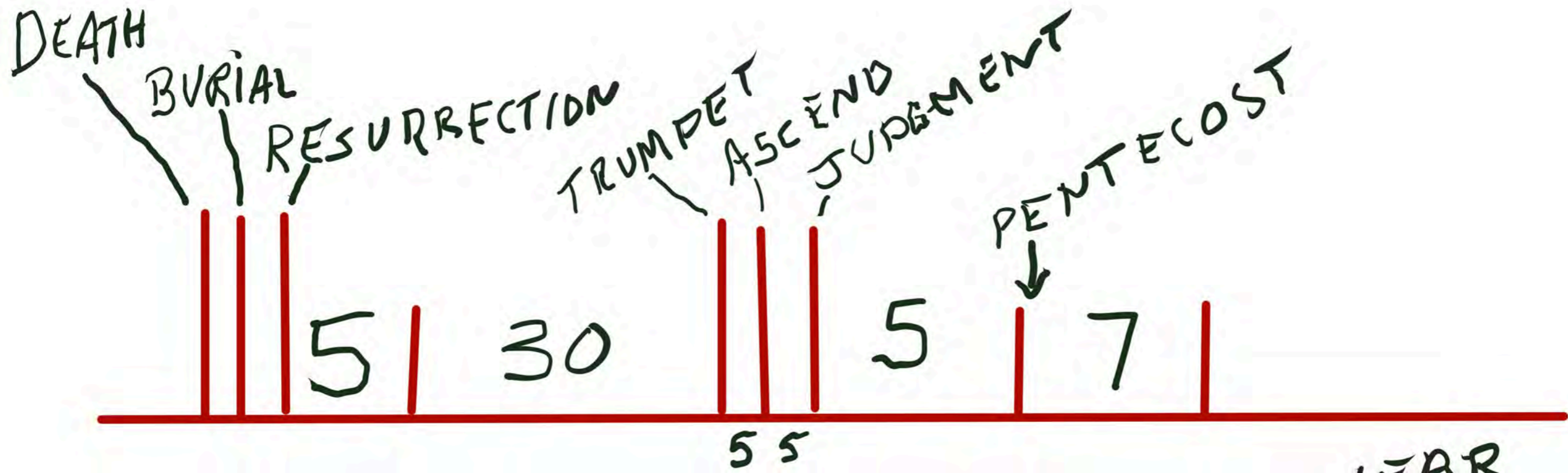
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FEAR

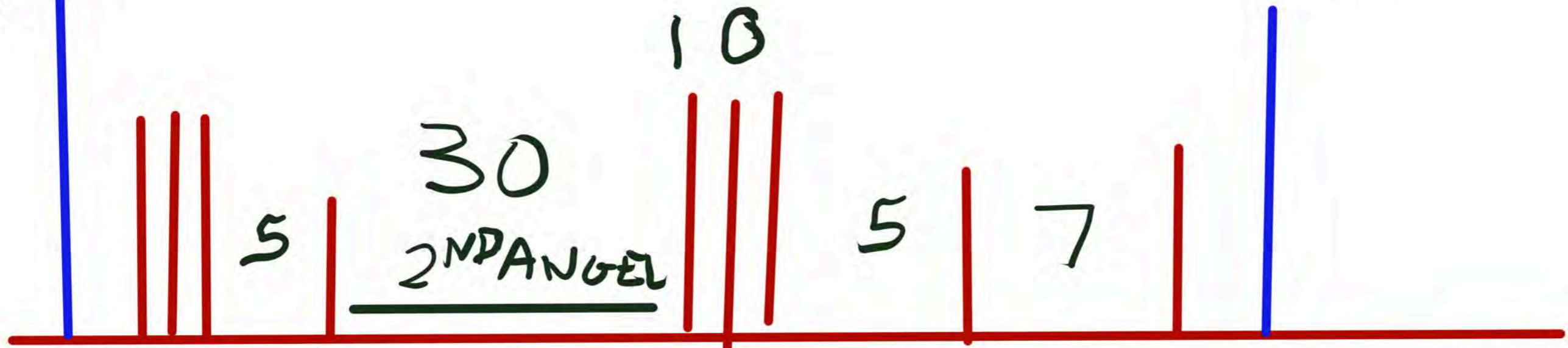
GLORY

JUDGMENT



7TH DAY
SABBATH

7TH YEAR
SABBATH



1ST ANGEL
UNLEAVENED
ALPHA

3RD ANGEL
LEAVENED
OMEGA

PEINTECOST

TABERNACLES
GENTILES
11TH HOUR WORKERS

PRIESTS
30

5

5

FOUNDATION

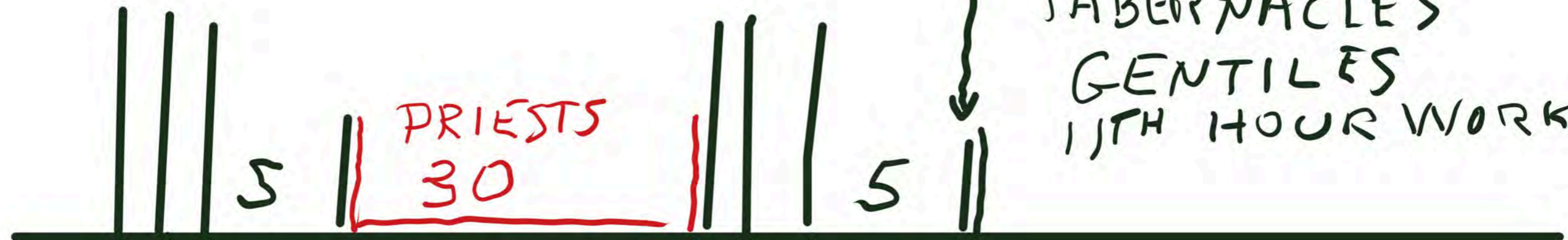
CAPSTONE

UPPER
ROOM

5

10

← 40 DAYS →
FACE TO FACE



DANIEL 10:1

"I then saw **the third angel**.
Said my accompanying angel, 'Fearful is his work. Awful is his mission.
He is the angel that is to select the wheat **from** the tares,
and seal, or bind, the wheat for the heavenly garner.
These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

Daniel 10:5

TEMPLE TEST

DANIEL 11:14 - FOUNDATION TEST

LITMUS TEST

ASCENSION

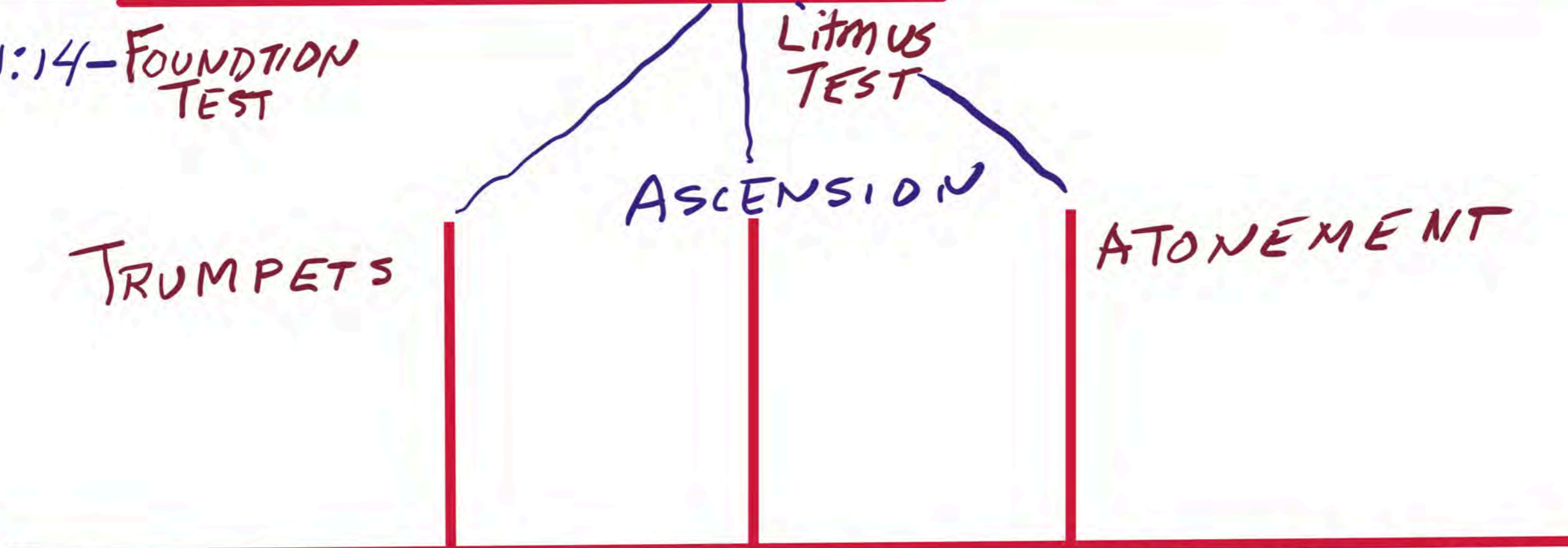
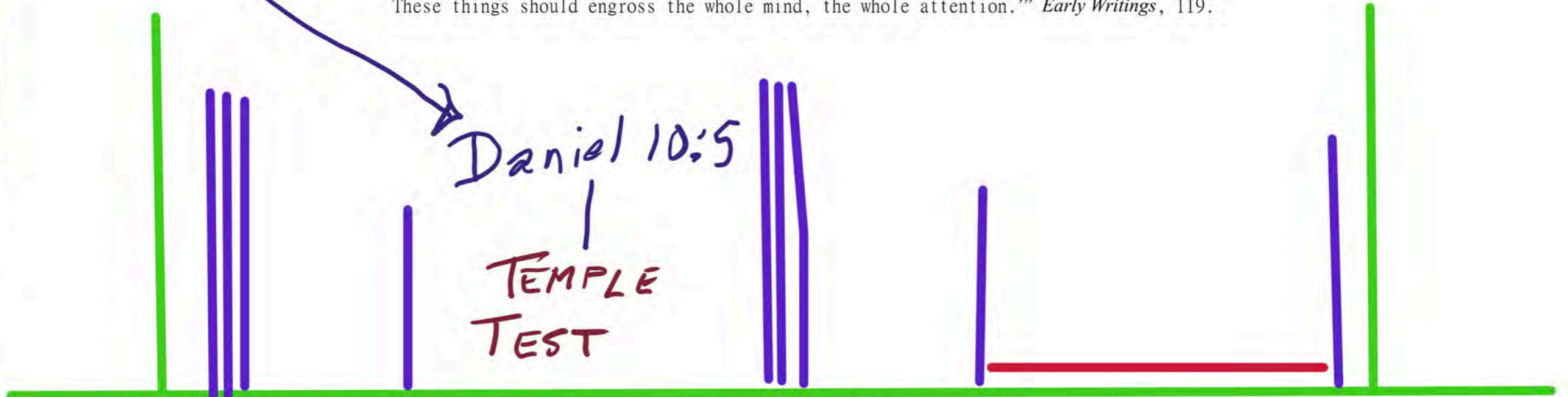
TRUMPETS

ATONEMENT

FEAR

GLORY

JUDGMENT



MOSES Elijah

MOUNT
ASCEND
GLORY

trumpets

7TH Islam

Judgment
Door CLOSED

S.L.

5

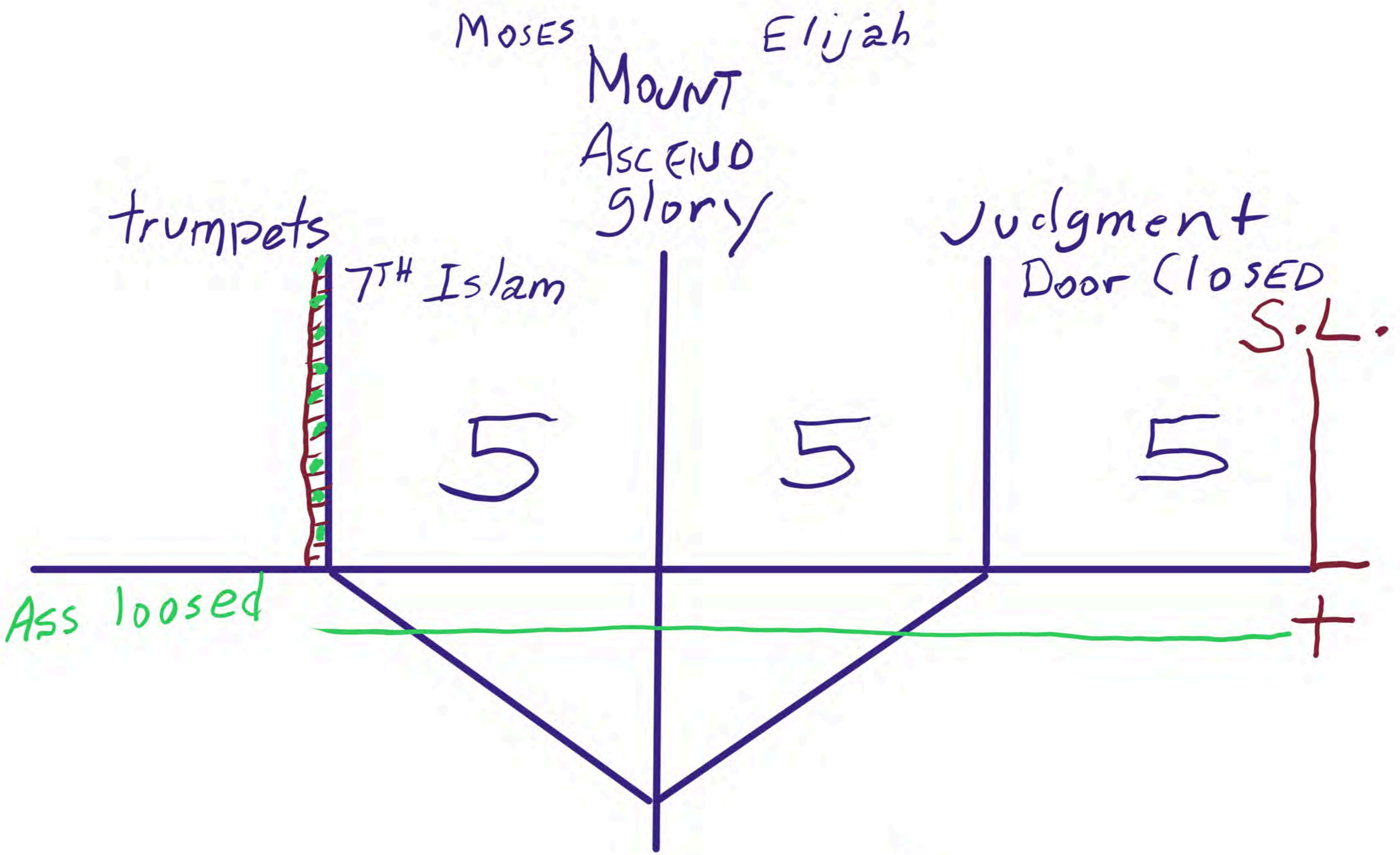
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LITMUS TEST



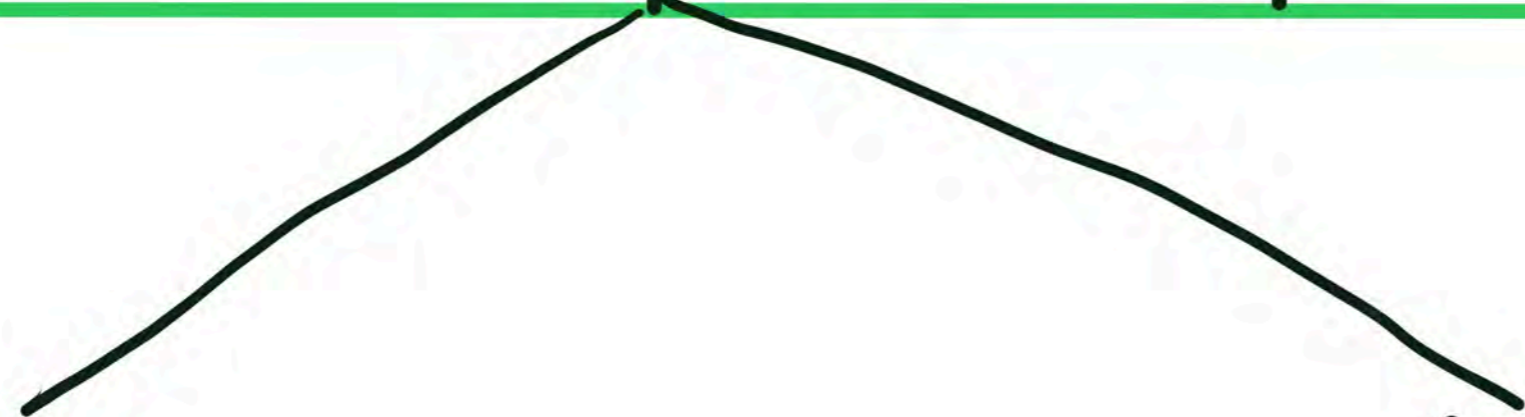
Sunday law

Door closed

Door closed

Mount

Trumpet



Caesarea
Philippi
3RD HOUR
BAPTISM
JARIAS MATT. 9:18-26

Caesarea
by the sea
9TH HOUR
BEFORE CROSS
GETHESEMENE