

The Book of Daniel - Number One-Hundred and Eighty-Five

Divinity Embodied: The Profound Confession of Peter and Its Implications

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When Peter set forth his answer to Christ's question of who the disciples say that Christ is he identified that Jesus was the anointed one, the Christ, the Messiah. He also said He was the Son of God.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:13–19.

Through Peter the Holy Spirit presented the essential truth for the one hundred and forty-four thousand to understand. He did so at Panium, which was Caesarea Philippi. Panium is the most sacred temple site in the worship of the dragon, for Greece represents the world, and the world in the last days is the United Nations, who is the dragon's earthly representative. The "gates of hell" is a name for the temple of Pan, the Greek goat-god. The temple was built in front of a cave that contained the Spring of Panium. The Spring of Panium fed the Jordan River, which is a symbol of Christ.

The name "Jordan" means "descender," and it begins its course in the mountainous region of northern Israel, drawing its main source from the springs of Mount Hermon, the highest peak in the Hermon Range, where the spring called the "gates of hell" is located. Hermon means "sacred" and "Jordon" means "to descend." The Jordan River flows from the highlands of Mount Hermon and descends through the Jordan Rift Valley, eventually reaching the Dead Sea, which is the lowest point on Earth's surface.

The waters that feed the Jordan River, that originate in the temple of Pan, and that ultimately arrive at the lowest point on earth represent the descent the Son of God made when He left the highest sacred mountain to descend to the lowest "dead sea" of this world. Christ's descent from heaven to the death of the cross also represents that He took upon Himself the flesh of fallen man, for his journey from heaven to the cross was fed by the waters that originated in the "gates of hell."

The Dead Sea is not only the lowest place on earth, but it is the saltiest waters on earth, nine times saltier than the ocean. Christ's death on the cross as typified by the Dead Sea is where He confirmed His covenant with many.

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. Leviticus 2:3.

On the way from the springs of Mount Hermon, the Jordan River passes through the sea of Galilee, which is also known as Lake Tiberius and Lake Kinneret. Galilee means a "hinge" or a "turning point." Tiberius is the name of the Roman ruler who followed Augustus Caesar, and due to the shape of the lake, it is called Kinneret, which means "a harp" or "a lyre." The turning point for mankind was when Tiberius Caesar ruled and Jesus was crucified, and every harp in heaven was silenced. The geographical testimony of the Jordan River in connection with the "gates of hell," which is the temple of the Greek god Pan, speaks to the testimony which Peter proclaimed through the inspiration of the Holy Spirit.

The incarnation of Christ was the combination of divinity and humanity that occurred when the divine Son of God took upon Himself human flesh, thus combining divinity with humanity, as represented by the waters from the spring of Pan feeding the Jordan River. What fed the spring of Pan was the dew, rain and snow that fell upon the mountains of Hermon, Hermon representing the "sacred" mountain, which is Jerusalem above.

A Song of Degrees of David. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. Psalms 133:1-3.

The "precious ointment" that ran down Aaron's beard was the oil that was used when he and his sons were anointed as God's priests.

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Exodus 29:21.

Peter expressed the confession of all the disciples, and in so doing he expressed the confession of the one hundred and forty-four thousand, who are to be anointed as a unified priesthood that is lifted up as an ensign. The "oil" that anointed Aaron, was also as the dew of Mount Hermon and also the dew of the mountains of Zion. The "oil" and the "dew" are the message which represents the anointing of the Holy Spirit.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord:

ascribe ye greatness unto our God. Deuteronomy 32:1–3.

The “dew” is the “doctrine” that falls on the mountains of Zion, and it is the “oil” of anointing that unifies the one hundred and forty-four thousand, who are God’s priests in the last days. The doctrine drops as rain, and distills as dew because it is “published”. It is published because heaven and earth are to give ear and hear the words of His mouth, through a unified priesthood that is the ensign who proclaim the messages of the Midnight Cry and Loud Cry.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isaiah 52:7–10.

The last-day watchmen, represented by Peter, publish salvation and peace, and they shall be unified, for they will see eye to eye. This happens when “the Lord brings again Zion.” The Hebrew word translated as “bring again” means to “reverse.” When the Lord reverses Zion, it means that Zion had been in captivity, as represented by the scattering, and it is reversed when the captivity ceases.

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive. Jeremiah 29:10–14.

All the prophets are addressing the last days, and in the last days His people are in a captivity that is to be reversed, in order to fulfill the testimony of prophecy.

The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Jeremiah 30:1–3.

After three and a half days of sleeping, just as Lazarus slept for four days, and Daniel mourned for twenty-one days, Michael resurrects the two witnesses, who are His last-day people and brings them into unity and also anoints them through a message that is published around the world. That message is the “dew” of Mount Hermon (the sacred mountain), that feeds the spring of Pan, which thereafter feeds the Jordan River. The anointing that is accomplished by that message represents

the anointing of Jesus, that marked when He became the Christ, which Peter identified.

When Peter identified Christ as the Son of God, he represented Christ as both the Son of God and the Son of man, as represented by the waters of the “gates of hell” feeding the Jordan River. The confession of Peter was produced by the inspiration of the Holy Spirit, and it was that truth, that Jesus was the Christ, the Anointed One, and that He was both God and man which was identified by Jesus as the truth which would be the focus of the battle against God’s last-day people, who Christ promised would be victorious, for the “gates of hell,” will not prevail against this truth.

The truth is that on September 11, 2001, just as Jesus was anointed at His baptism, the sealing of the one hundred and forty-four thousand began, and that in that history there would be a disappointment which would slay His last-day people, until He resurrected them and reversed their captivity. The process of resurrection includes the unifying of His people into a mighty army that is lifted up as an ensign. The work of resurrecting, purifying, unifying and lifting up, after the death in the streets, is illustrated in verses ten through fifteen of Daniel chapter eleven, as well as other biblical passages. But in verses thirteen through fifteen Christ has once again brought His disciples to Caesarea Philippi, to Panium, and it is there that the seal of God is impressed for eternity.

Only when we understand the profundity of these facts, can we recognize the revelations of truth located in the witness of Caesarea Philippi. In verse eighteen of chapter sixteen of Matthew Simon Barjonah’s name is changed to Peter, which symbolizes the one hundred and forty-four thousand as previously noted in a recent article. The mathematical revelation established in the verse magnifies Jesus as the Wonderful Numberer, for not only can Peter be understood to represent one hundred and forty-four thousand, but Mathew 16:18 is also the mathematical symbol of “phi”.

Before we address the mathematics associated with “phi,” it should be noted that “phi” is part of the word “Philippi,” the second of the two names of the town of Panium. Verse eighteen identifies that Jesus spoke to Peter in Hebrew, which was recorded in Greek, and later translated into English. Those three steps address Christ’s control over His Word. When the word is considered with the mathematical system of multiplying the numbered positions, it identifies that the name Peter equates to one hundred and forty-four thousand, thus emphasizing Jesus as the Wonderful Numberer. In the very same verse, where Jesus proclaims that He will build His church the Wonderful Numberer controlled the translation process to ensure that the truth represented in verse eighteen in chapter sixteen, would represent the mathematical symbol of “phi.”

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18.

His church is not simply built upon the doctrine that Jesus is the Christ, and that He is the son of God, but also the fact that He is the Word, and the Word created and controls all things, including mathematics, grammar and the works of men.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Ephesians 1:11.

Phi, often represented by the Greek letter ϕ (phi), is a mathematical constant approximately equal to 1.618033988749895. This number is known as the golden ratio or the divine proportion. It is an “irrational number”, meaning it cannot be expressed as a simple fraction, and its decimal representation goes on infinitely without repeating.

The golden ratio has many remarkable properties and appears in various contexts in mathematics, art, architecture, nature, and other fields. It is often found in geometric shapes, such as rectangles, pentagons, and dodecahedrons, where the ratio of the longer side to the shorter side is equal to phi.

In art and architecture, the golden ratio is believed to create aesthetically pleasing proportions. It has been used by artists and architects throughout history, from ancient civilizations to the Renaissance and beyond, to design compositions, buildings, and artworks. In mathematics, the golden ratio appears in various mathematical equations and sequences, including the Fibonacci sequence, where each term is the sum of the two preceding terms. As the terms of the Fibonacci sequence increase, the ratio of consecutive terms approaches phi.

In verse 16:18, we find the mathematical phi (1.618...). Jesus, the God “who worketh all things after the counsel of his own will,” determined to place His signature of being Palmoni, the Wonderful Number, or the Numberer of Secrets in the prophetic geography that identifies the battleground of His church against the gates of hell in the last days. At that prophetic battleground, through His control of numbers, He represented the one hundred and forty-four thousand with “Peter”, who had his name changed from “Simon” the one who hears the message of the dove to “Peter”, thus marking the one hundred and forty-four thousand as His last days covenant people.

The “rock” that He chose to build His church on, is the foundation rock, the foundation and chief cornerstone of the “seven times” of Leviticus twenty-six, for there is no true foundation that is not Christ. From the baptism of Christ, when Simon “heard” the message of the dove unto the cross of the Dead Sea, for twelve hundred and sixty days, twice each day, there was a morning and evening sacrifice, except on the final day of the twelve hundred and sixty days, for on that day, the evening sacrifice escaped from the priest, and on the cross Christ died as the twenty-five hundred and twentieth offering.

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest.” *The Desire of Ages, 757.*

The “rock” He would build His church upon is the foundation stone that the builders rejected, its number is “twenty-five hundred and twenty.” In one short verse Christ presents Himself as the Master of all things, and when He does so He is standing and speaking in verses thirteen through fifteen of Daniel chapter eleven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18.

We will continue this study in the next article.

“‘The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.’ Deuteronomy 29:29. Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence.

“God has permitted a flood of light to be poured upon the world in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God’s word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.

“These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God’s Holy Word. The Bible is not to be tested by men’s ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.

“In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of everyday life, that finite minds, with all their boasted wisdom, can never fully understand.

“Yet men of science think that they can comprehend the wisdom of God, that which He has done or can do. The idea largely prevails that He is restricted by His own laws. Men either deny or ignore His existence, or think to explain everything, even the operation of His Spirit upon the human heart; and they no longer reverence His name or fear His power. They do not believe in the supernatural, not understanding God’s laws or His infinite power to work His will through them. As commonly used, the term ‘laws of nature’ comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work in harmony with His own laws and yet wholly beyond the comprehension of finite beings!

“Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are

conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, 'My Father worketh hitherto, and I work.' John 5:17.

"The Levites, in their hymn recorded by Nehemiah, sang, 'Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, ... and Thou preservest them all.' Nehemiah 9:6. As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world.' Hebrews 4:3. But His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom 'we live, and move, and have our being.' Acts 17:28. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets and keeps them in position in their orderly march through the heavens. He 'bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.' Isaiah 40:26. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. He 'maketh grass to grow upon the mountains' (Psalm 147:8), and by Him the valleys are made fruitful. 'All the beasts of the forest ... seek their meat from God,' and every living creature, from the smallest insect up to man, is daily dependent upon His providential care. In the beautiful words of the psalmist, 'These wait all upon Thee.... That Thou givest them they gather: Thou openest Thine hand, they are filled with good.' Psalm 104:20, 21, 27, 28. His word controls the elements; He covers the heavens with clouds and prepares rain for the earth. 'He giveth snow like wool: He scattereth the hoarfrost like ashes.' Psalm 147:16. 'When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures.' Jeremiah 10:13.

"God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His word." Patriarchs and Prophets, 113–115.