

The Hidden History of Verse Forty - Number Eight

The Mount

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2026-04-05

The Mount of Transfiguration for Peter took place between Panium and the cross, and on another line, Peter is between Christ's baptism at the beginning of His ministry and just after the triumphal entry at the ending of His ministry. Those three waymarks of the baptism, the mount and the conclusion of the triumphal entry are marked by the three times the heavenly Father spoke. The third time in John 12 is when the Greeks were seeking Jesus. The baptism is 9/11, the mount is in the history of Panium unto the Sunday law of verse sixteen. For Peter it was Panium, then the mount unto the conclusion of the triumphal entry, which was just before Christ would be glorified a second time.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. John 12:27–33.

The line that is framed by Leviticus twenty-three and the Pentecostal season has a beginning waymark of three steps followed by five days and an ending waymark with the identical characteristics. Between those waymarks thirty days represent the period of the priests, which ends at the feast of trumpets. The feast of trumpets, the ascension of Christ after forty days teaching His disciples face to face after His resurrection and the day of atonement represents the three steps of the ending of the line in Leviticus twenty-three. Those three steps are followed by five days unto both Pentecost and the feast of Tabernacles. The third time the heavenly Father spoke was just before the Greeks, representing those who are called out of Babylon at the Sunday law, were seeking an audience with Jesus. Just before the Sunday law Jesus identifies the lifting up of the ensign at the cross. The earth was lightened with His glory at 9/11 and it is lightened again at the Sunday law.

Caesarea Philippi, which is Panium is the third hour and Caesarea Maritima is the ninth hour of the cross when the call to come out of Babylon is sounded. Before the cross, while in the prophetic history of Panium, Peter is at the mount, but still before the ending of the triumphal entry. Panium continues unto the cross of verse sixteen. Peter in Panium is just before the three-step history of Leviticus twenty-three's feast of trumpets, ascension and atonement. Peter is in the thirty days of the priest's special instruction.

Simon becomes Peter at Panium, and has one step at the mount before the triumphal entry. The triumphal entry illustrates the parable of the ten virgins. Only five enter into the marriage, and the five days between the threefold waymark and Pentecost is the beginning of the triumphal entry. It begins at the feast of trumpets, but that waymark consists of a combination of three waymarks. As a single waymark they identify the attack upon Nashville with the feast of trumpets. The message of the Midnight Cry will have just been confirmed and the procession of the five wise virgins begins the process that leads to the death, burial and resurrection of the cross, which is the Sunday law.

Peter is in Panium when he corrects the prediction of the fireballs of Nashville, and before the feast of trumpets is sounded at the fulfillment of the prediction. He must of prophetic necessity first go to the mount, for the mount was before the triumphal entry. Before Abraham went to the mount his name was changed, and Peter's name was changed at Panium, before he went to the mount. The mount is Peter's test before the prediction of the fireballs of Nashville is fulfilled. The fulfillment is the third and litmus test where character is manifested as either joy or shame.

The line of 457 BC ends between Raphia and Panium, the covenant of chapter seventeen of Genesis aligns with Raphia and the covenant of chapter sixteen of Matthew sixteen aligns with Panium. From Panium, Peter goes to the mount, as Abraham went to the sacrifice of Isaac. The mount of Peter's line aligns with the mount of Abraham's time.

Abraham's waymark consisted of three days. At the triumphal entry, two disciples were sent to fetch an ass to carry Christ, and in Abraham's line his three-day journey begins with his selection of two servants and an ass to carry the wood for the offering of Isaac. Peter's eight- or six-day journey to the mount was three days for Abraham. Peter in Panium is before the mount and before the loosing of the ass beginning the entry into Jerusalem, which is where Abraham's three days began. In the triumphal entry Christ stopped upon the Mount of Olives and wept for Jerusalem, thus marking the conclusion of the covenant relationship between God and ancient literal Israel. Peter's mount is before the triumphal entry; Christ's mount is during the triumphal entry and Abraham's mount is at the conclusion of the entry.

2026 is the midterm elections when the two-hundred and fiftieth year of the sixth kingdom of Bible prophecy celebrates its glorious reign. That celebration as a prophetic midpoint aligns with Antiochus the Great in 207 BC, the midpoint between Raphia and Panium that marks the end of the two hundred and fifty years from 457 BC.

As we consider the four lines that consist of chapters eleven through unto chapter twenty-two that have been unsealed so far, (perhaps there are other examples) we now take up those chapters in The Desire of Ages. Chapter eleven is The Baptism, and chapter twenty-two is Imprisonment and Death of John. John is at the beginning and the ending, and chapter seventeen, the middle chapter is Nicodemus.

“Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but

to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission.

“Nicodemus had heard the preaching of John the Baptist concerning repentance and baptism, and pointing the people to One who should baptize with the Holy Spirit. He himself had felt that there was a lack of spirituality among the Jews, that, to a great degree, they were controlled by bigotry and worldly ambition. He had hoped for a better state of things at the Messiah’s coming. Yet the heart-searching message of the Baptist had failed to work in him conviction of sin. He was a strict Pharisee, and prided himself on his good works. He was widely esteemed for his benevolence and his liberality in sustaining the temple service, and he felt secure of the favor of God. He was startled at the thought of a kingdom too pure for him to see in his present state.” *The Desire of Ages*, 171.

The midpoint in *The Desire of Ages* is found in the line of Nicodemus, who represents the last call to Adventism in the line of the sealing of the one hundred and forty-four thousand. He represents a class who heard the message of the forerunner of Christ, but who were unaware of their Laodicean condition.

“In the interview with Nicodemus, Jesus unfolded the plan of salvation, and His mission to the world. In none of His subsequent discourses did He explain so fully, step by step, the work necessary to be done in the hearts of all who would inherit the kingdom of heaven. At the very beginning of His ministry He opened the truth to a member of the Sanhedrin, to the mind that was most receptive, and to an appointed teacher of the people. But the leaders of Israel did not welcome the light. Nicodemus hid the truth in his heart, and for three years there was little apparent fruit.” *The Desire of Ages*, 176.

John’s message and his baptism of Christ represented the first angel’s message of fearing God. John’s message was the Laodicean message of justification by faith and that message was empowered at Christ’s baptism, just as was the message of Jones and Waggoner was the message to Laodicea in 1888. The baptism of Christ and 1888 typified the arrival of the message to Laodicea at 9/11, which ends at the midpoint between Raphia and Panium.

Nicodemus means “victory of the people,” and justification by faith is the sealing message that arrived with the message of John, was empowered at the baptism and defined by Nicodemus midnight encounter with Christ. Chapter twenty-two describes the death of John producing a recognition by his disciples of the ensign that would be lifted up and draw all men to Himself. The baptism was both 9/11 and July 18, 2020 unto December 31, 2023, for the baptism illustrates death (2020), burial (three and a half days) and the resurrection (December 31, 2023). Then the midnight encounter where the victory of the people is illustrated as being born again, from the blindness of Laodicea unto the twenty-twenty vision of a Philadelphian. Then the works of Christ are set forth as the lifting up of the ensign.

For Abraham the works of Christ in the line of John aligns with the sacrifice of Isaac. For Peter the line ends at Caesarea by the sea, Caesarea Maritima at the ninth hour, where the cross calls all men

to the victory of justification by faith, which is the message of the third angel. The message of the third angel is the message of the third woe of Islam that arrived at 9/11 in Balaam's first encounter with the ass of Islam, then a doubling of strikes against the literal glorious land on October 7, 2023, and then the second strike at Nashville as Balaam navigates the ass of Islam through the vineyards of the ancient literal and modern spiritual glorious land. The third strike is the earthquake of the soon coming Sunday law. There Isaac is offered, there the disciples of John, a symbol of the great multitude who are given the white robes of martyrdom, heard and saw the works of the ensign. The midpoints of Genesis, Matthew and The Desire of Ages identify the sealing of the one hundred and forty-four thousand and the calling of the Gentiles.

The explanation given by Christ to Nicodemus was the work of the wind, though its work is unseen.

“Nicodemus was still perplexed, and Jesus used the wind to illustrate His meaning: ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.’”

“The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process.

“While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.” *The Desire of Ages*, 172, 173.

At 9/11 the latter rain began to sprinkle. At 9/11 Islam, represented as the “east wind” in Bible prophecy arrived as the sealing of the one hundred and forty-four thousand began. The latter rain, which is a message represented as the “golden oil” that descends from Zechariah's two golden pipes, began the calling of Laodicean Seventh-day Adventists unto repentance. The wind of the Holy Spirit began its work of teaching all things that are written, and employing the message of Jeremiah's old paths to speak to the hearts of blind Laodiceans. The work of the Holy Spirit represented to Nicodemus explained more fully, the “step by step,” “work necessary to be done in

the hearts of all who would inherit the kingdom of heaven.” The process was compared to the work of the wind by Christ, and the process occurs during the period of “the east wind,” that arrived at 9/11. Isaiah addresses this same period in terms of the rough wind.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8, 9.

All the prophets align with one another in the latter days, and Isaiah’s “rough wind” is John’s winds of strife that are held in check during the sealing of the one hundred and forty-four thousand. Isaiah’s rough wind is the east wind that is “stayed” in Isaiah’s testimony, and held in check in John’s. John’s winds of strife are held while God’s people are sealed, and Isaiah’s east wind is identified as the period when “the iniquity of Jacob” is “purged.” The Hebrew word “purged” means atoned for. John’s sealing is the same as Ezekiel chapter nine and is the same as the purging of Jacob’s iniquity. The angel who goes through Jerusalem placing a mark upon those that sigh and cry is the angel who ascends from the “east.”

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:1–3.

The angel is Christ and He ascended at the end of forty days of teaching the disciples face to face in the Pentecostal season, and He ascends at the feast of trumpets in Leviticus twenty-three at the end of the thirty days of face-to-face teaching with the priests who are represented by the number thirty.

2026 is the midterm elections, and the elections have already been confirmed as prophetic waymarks. Without the Democrats stealing the election of 2020 Trump would not have fulfilled the enigma of Rome. The enigma of Rome being that it is eighth and is of the seven. That enigma identifies Trump as the representative of the image of the beast, who always comes up eighth, yet is of the seven. In Daniel seven, three of pagan Rome’s ten horns needed to be removed for the little horn to ascend. There papal Rome came up as the eighth among seven other horns, yet it came forth from pagan Rome, for it was to be of the seven. In Daniel eight the Medo-Persian empire was represented by two horns, then Greece was a single horn, that when broken produced four horns, thus before Rome arrives there have been seven horns, and the little horn of Rome is the eighth. There are other witnesses to the fact that Rome always comes up eighth and is of the seven, but the enigma’s primary point of reference is Revelation chapter seventeen.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not,

even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:9–11.

The stolen election of 2020 identified an election as a prophetic waymark. A second witness to this fact is with President Carter. Reagan was the first of the presidents that lead to Trump being the eighth that is of the seven, as he forms an image of Rome. Reagan was the first of the line of eight presidents since the time of the end in 1989. 1989 was fulfilled in Daniel eleven, verses one through four, and it sets forth the testimony of the richest president. Reagan was preceded by the worst President in history up to that point. Carter left office with a crisis of Islam unresolved. Forty-seven years later and Trump is currently resolving the problem left to Reagan by the Democrat Carter. Because the first and alpha Reagan was a Republican typifying a Republican at the ending and omega, Trump would also need to inherit a crisis of Islam created by the previous Democrat president, who would of prophetic necessity be the worst president in history up to that point. Obama, of course fulfilled all those prophetic characteristics, and so did Biden. In order for Reagan to typify the last, he also had to typify not only the eighth, but also the sixth. In doing so the Lion of the tribe of Judah had to control the elections to secure a progression of failed presidencies that preceded Trump in both instances. The elections are a prophetic waymark, and 2026 is the midterms for the president that is the eighth that is of the seven.

The two-hundred and fifty year line of the United States began in 1776 and culminates in 2026. The two-hundred and fifty year line of 457 BC culminated in 207 BC, between verses eleven and fifteen, the battles of Raphia and Panium. Raphia is prophetically aligned with Genesis seventeen covenant of circumcision, and Panium is prophetically aligned with Matthew sixteen's covenant of the one hundred and forty-four thousand. 2026, aligns with 207 BC, between verses eleven and fifteen—between Raphia and Panium, which is also between God's first covenant with a chosen people and God's last covenant with a chosen people.

The two-hundred and fifty year lines that end at the midpoint of 207 BC and 2026 align with the two-hundred and fifty year line of persecution that began when the city of Rome burned in the year 64. Beginning there, seven years of warning of the coming destruction, by a strange man were proclaimed to the inhabitants of Jerusalem. When the year seventy arrived and Jerusalem was destroyed God's church was scattered and they spread the gospel to the entire world. At the same time that the church of Ephesus was proclaiming the Pentecostal message of the resurrection, the persecution represented by the church of Smyrna began, for the two churches of prophetic necessity would run parallel for a period of time. Paul was a leader of the prophetic church of Ephesus, yet he penned of both histories.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Timothy 3:11, 12.

A.T. Jones identifies the two-hundred and fifty year period that begins in the year 64 and ends at the Edict of Milan in 313. For those years persecution against God's people was carried on by pagan Rome, but the message to the church in Smyrna identified ten days, that represent the very worst persecution of that period.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

That period of persecution represented by the Emperor Diocletian was for ten years, beginning in 303 and ending in 313, when the Emperor Constantine the Great was ruling, as he would be at the first Sunday law of 321, and when he divided Rome into east and west in 330. 313 was prophetically marked by the diplomatic marriage in Milan when Emperor Constantine (ruler of the West) arranged the marriage of his half-sister, Flavia Julia Constantia to Licinius, the emperor who controlled the eastern (or soon-to-be eastern) part of the Roman Empire. The marriage was symbolically ended when Constantine divided the kingdom into east and west in 330.

Nero's 250-year period begins with a seven-year period that begins and ends with a siege that typifies the end of the world. At the end of the period there was a distinct ten years of persecution. The period began in the time of Ephesus, then covered the history of Smyrna until Constantine's church of compromise, when the church of Pergamos arrived in 313.

Those seventeen years from 313 to 330 find their counterpoint in the history of Raphia and Panium, where the battle of 217 BC and the battle of 200 BC are separated by seventeen years. At the battle of Raphia, Ptolemy prevailed, but he would be dead and gone before the battle of Panium. Yet he reigned for seventeen years from 221 BC unto 204 BC. Three lines of 250 years tied together by three seventeens force the consideration that 313 aligns with 2026.

313 was a distinct transition from persecution unto compromise, thus marking 313 as a symbol of a change of some prophetic nature that was typified by the change from Smyrna to Pergamos. The first step was represented by a diplomatic marriage that ended in divorce seventeen years later. The second step was the first Sunday law. Inspiration informs us that the Sunday law is preceded by a progressive step by step process that includes Sunday laws that precede the Sunday law defined as forcing you to observe Sunday and also persecuting you for observing God's seventh-day Sabbath.

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

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. 321.) This edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.” *The Great Controversy*, 573, 574.

The Edict of Milan in 313, was the “royal edict” that was followed by “general councils and church ordinances sustained by secular power were the steps.” These were progressive steps which led to the first Sunday law in 321. One of those steps is “church ordinances,” such as Sunday observance,

“sustained by secular power.” The period of 1888 identifies a series of Sunday laws introduced into the Senate by Senator Blair that never went anywhere, but during the same history several states were passing state enforced Sunday laws. These two witnesses identify 313 as a waymark where “royal edicts,” such as an executive order would mark a transition in the history of the earth beast, who is destined to speak as a dragon.

When the United States speaks as a dragon it ends as the sixth kingdom of Bible prophecy, and it does by speaking the same as it did in the beginning of its reign as the sixth kingdom. In 1798, the United States passed the Alien and Sedition Acts, that typified the Sunday law. The Alien and Sedition Acts of 1798 were the third of three steps that began in 1776 with the Declaration of Independence followed by the Constitution in 1789. Those three steps align with 313, 321 and 330.

1776, 1789 and 1798 were all actions that are defined as speaking, for inspiration informs us that the “speaking of the nation is the action of its legislative and judicial authorities.” 313, 321 and 330 are all waymarks associated with Constantine the Great. The ending of ancient literal Israel, both the northern and southern kingdoms, is symbolized as a divorce, which is what is represented by 330. A divorce between east and west in a marriage that began seventeen years before, at the marriage of the Edict of Milan. At the Sunday law the United States will have filled up its cup of probationary time and it will be divorced from God in terms of its prophetic purpose, as typified by the land flowing with milk and honey for ancient Israel. Inspiration says national apostasy is followed by national ruin. That happens when God divorces the glorious land as represented by the year 330. From the marriage of 313 unto the first in a series of escalating Sunday laws in 321 unto the divorce of 330. 1776 aligns with 313, and 1789 aligns with 321 and 1798 aligns with 330.

330 is also the fulfillment of the 360 years since the battle of Actium in 31 BC. Actium was Rome’s third obstacle and thus typifies the Sunday law where modern Rome conquers its second and third obstacles. At the waymark of 330 the battle of Panium joins the battle of Actium. The battle of Raphia in 217 BC aligns with the Ukrainian war in 2014, then in 2015 Trump launched his first presidential campaign, 2020 both horns of the earth beast were slain, 2023 they were both resurrected. 2024 the test of the foundations began and in 2025 the prophetic alliance of the eighth president and his papal counterpart were marked by their mutual inaugurations.

We will continue these things in the next article.