

Panium - Number Thirteen

Returning to Panium

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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 hour at Joppa and the third hour at Caesarea Philippi 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 progresses 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” representing 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. Acts 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 also 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 the omega proclamation. Peter represents those who proclaim the message, and the message begins with its empowerment, which is marked by the loosing 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 also 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 foundational test that arrived in 2024 and concluded May 8, 2025 with the election of the first American pope, in fulfillment of verse fourteen of Daniel eleven.

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. Peter therefore 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 and 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 then 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 2,300 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 also possesses 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 represent 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 then resurrected Moses and Elijah, the two witnesses that were slain on July 18, 2020. Then 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, the trumpet of Michael introduced the test of the foundations. The test is 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.

From May 8, 2025, the erection of the temple upon the corner and foundation stone began. Thirty years after 1996—when the message unsealed in 1989 was formally established—the process began to formalize the message unsealed on December 31, 2023.

The 1996 formalization of the 1989 message came two hundred and twenty years after its historical subject arrived in 1776. The 2023 unsealing followed twenty-two years after the 1996 formalization was confirmed at September 11, 2001, through the prophetic manifestation of Islam.

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 Future for America years before was given to our ministry, by the previous directors of the ministry who had no light upon the message of 1989.

In 1996, our ministry became Future for America, and the publication was published which set forth the message that identified the future of America as represented in the last six verses 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 States began its role as the sixth kingdom of Bible prophecy, "220" years after 1776. In 1996, 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 correct and 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 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. We left off in September, so it has been roughly five months.

“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.