All right, shall we begin with a word of prayer? Amen.

Heavenly Father, we thank you for this Sabbath. Very few Sabbaths ahead before the crisis of the Sunday Law arrives. We ask that You bless any secret prayers, and give us insight that prepares for what's just ahead, and better refine our character where it's like yours. Ask for Your Holy Spirit as we do this study. Ask that You'd help me convey the thoughts that You put upon my heart in a clear fashion. And we thank You that we can come together and study these things in Jesus' name. Amen.

I had people this past week forwarding me articles from this publication or that publication about the religious leaders in the United States, you know, pushing their congregations, their denominations to be praying for Trump in the upcoming election. And that, of course, is in agreement with the period of time that leads up to the Sunday Law when the religious leaders start raising their voices and saying, “You know, we need to return to God, we need to pass the Sunday Law.”

So people are seeing, even if they're not religious, that Donald Trump is like that mafia guy that they called Teflon Don. Anything you threw at the mafia guy, he got away with it. And the same with Trump. They're not able to get beyond God's providence. He's chosen him for this time.

I'm not going to read this [whole] article, but I'm going to cut off the introduction and start right in the paragraph that says, “When Peter set forth his answer”..., pardon me, the [article] number is 185. And, we had some computers crash last night that really put what we're doing on the website in a fix. We'll work through it afterward. Anyway, this article, where it begins with the words, “When Peter set forth”... I want to read through this article either along the way, I don't know yet, or at the end, go back and try to tie it into the ongoing consideration we're having about Rome establishing the division. And I'll begin now.

“When Peter set forth his answer to Christ's questions 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 coast of Caesarea Philippi, [He asked] the disciples saying, who 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, Jeremiah, 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 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 through 19.

As I was preparing my mind for this reading and this presentation today, I know there's a passage, maybe more than one, where Sister White says that when we're reading the Word of God, we're supposed to place ourselves in the position of the subject in the passage. Like, we're supposed to identify with Peter and say, okay, Jesus is interacting with Peter, Jesus is interacting with me. And I thought the passage was in Steps to Christ. It may be in Steps to Christ, but I speed-read through Steps to Christ this morning and couldn't find the statement if it is in there. It could be in another book. But I believe that that is how we are supposed to study God's Word. When we see counsel given by Christ to one of the disciples, we're supposed to understand that counsel is to us.

So what I'm suggesting is that here in Matthew 16, the evidence is that Peter represents 144,000 at the end of the world [because the numbers of his name add up to 144,000], therefore we're supposed to put ourselves in that story as Peter. And it's bad and good because, as you know, Peter immediately turns on Christ, and says, I won't let you go to the cross. So he represents people that are under the leading of the Holy Spirit, as he is here in these verses. And then in the following verses he represents people that are not under the influence of the Holy Spirit. But the lessons we need to learn are best learned if we understand that the people that Peter is representing at the end of the world is us.

Continuing on, it says, “Through Peter the Holy Spirit presented the essential truth for the 144,000 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's last days. And the world in the last days is the United Nations, who is the dragon's earthly representative. “The Gates of Hell” is the 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.

My intent in this article is to just amplify all the symbolism in Matthew 16 that is speaking to the truth about Christ being the Anointed One and Christ being the Son of God, which is also by definition that He's the Son of Man and the Son of God. He's the incarnation of divinity and humanity.

So the next paragraph says, “The name ‘Jordan’ means descender, and it begins its course in the mountainous regions 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 ‘Jordan’ 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 of 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 for many. Leviticus 2:3

The Dead Sea, the saltiest place on the Earth, is where the waters of Mount Hermon descend to. Christ is the one that descended from the holy mountain in heaven all the way to the death of the cross, where He confirmed the covenant, and every offering was to be seasoned with salt. And here, the Dead Sea is the saltiest place on the Earth. None of this, of course, is accidental. On the way from the springs of Mount Hermon, the Jordan River passes through the Sea of Galilee, which is also known as Lake Tiberias and Lake Kinneret. “Galilee” means “a hinge” or “a turning point”.

Tiberias is the name of the Roman ruler who followed Augustus Caesar, and due to the shape of the lake, it's called “Kinneret”, which means “a harp” or “a lyre”. The turning point for mankind was when Tiberias 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 represented the sacred mountain, which is Jerusalem above.

So what I'm suggesting here is that these pure holy waters, which is the outpouring of the Holy Spirit, but which is divinity, comes down on the glorious holy mountain of Mount Hermon and works its way up through the spring of Pan, which is a corrupted spring, but it combines with it and forms the Jordan River, which is the story of Christ descending and taking upon Himself human flesh that has suffered the effects of 4,000 years of sin, and that the Jordan continues on to Galilee, which is Lake Tiberias. It continues on, in the time of Tiberias, to the turning point, “Galilee” meaning “turning point”, of the cross where He died and ends up in the Dead Sea.

“A song of degrees, behold how good and pleasant it is for brethren to dwell together in unity. It's like the precious ointment upon the beard, that ran down upon the beard, even Aaron's beard, that went down to the skirt 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 forevermore, 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 the blood that is upon the altar 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 144,000 who are to be anointed as a unified priesthood that is lifted up as an ensign. The oil that anointed Aaron was also 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 you heavens, and I will speak, and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, and my speech shall distill 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's the oil of anointing that unifies the 144,000 who are God's priests in the last days. When I say they're God's priests in the last days, the “priests” in the last days are those that understand the increase of knowledge, because Hosea 4, 6, and 7 says that those that reject the increase of knowledge will be rejected as “priests”.

Okay, so it's the increase of knowledge that was opened up in 1989 that is going to define who is God's priest and who isn't God's priest, and the “priests” in the last days are the 144,000, and what anoints them is doctrine that is unsealed at the time the end, and that doctrine has been represented by the oil of anointing upon Aaron, and it's the dew and the showers upon Mount Hermon that descend down to the cross, down to the Dead Sea. The dew is the doctrine that falls on the mountains of Zion.

We're reading again,... “and it is the oil of anointing that unifies the 144,000 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 message 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 nations, and all the ends of the earth shall see the salvation of our God.” Isaiah 52:7-8.

At the last count, there are 137 nations that are reading these, or listening to these articles. My son and I often talk about a dilemma, about here we are approaching the end, the final sealing of the 144,000, and right now as I look down at the participants on this Zoom meeting, you see the number 38, there's 38 of us studying, there's 137 nations around the world that are reading these articles, and maybe some of them would like to tune into this Zoom meeting, but for whatever reason, don't. But let's be generous and say there's 100 people that might be keeping up with this, whereas 144,000, it's kind of hard to see, but that's part of the story of Elijah, right? He didn't see anyone, but he was told there's 7,000 there that haven't bowed the knee.

What I've recognized here is that seven more countries start listening to this message, would be 144 countries, all you'd need is 1,000 people out of each country that would bring their life into agreement with these truths, and I'm not trying to push the argument whether the 144,000 is literal or symbolic, because there's ways to show that it's both. I'm just saying that in agreement with Elijah and the Elijah message, which is in one sense a symbol of the final warning message, Elijah didn't see anyone around him that was standing with him, but they were there.

In fact, Sister White tells us that Elisha's family was one of those 7,000, so they were there even in biblical history. But continuing on in the reading… “The last-day watchman, represented by Peter, published salvation and peace, and they shall be unified, for they shall 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.

“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 the places whither I have driven you, saith the Lord, and I will bring you again into the places whence I caused you to be carried away captive.” Jeremiah 29, 10-14.

To bring again the captivity means to reverse the captivity. All the prophets are addressing the last days, and in the last days His people are in 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 31:1-3.

To bring again the captivity means to reverse it. And the 144,000 will be a people that came out of a captivity, and I argue that the captivity was the tarrying time that began at the first disappointment in the history of the 144,000, which was July of 2020. And after roughly three years, the Lord raised up “a voice in the wilderness”, and that voice in the wilderness began to publish articles that, among other things, were designed to awaken those candidates to be among the 144,000.

And at that point, the Lord was reversing their captivity, and part of the testimony of that awakening is represented by Daniel in chapter 9, who understood that he was in captivity, and he prayed the Leviticus 26 prayer, which is the prayer that you are to pray when you recognize that you're in captivity, and therefore there is abundant evidence that these two dead witnesses in the street in Revelation 11, that are brought back to life, are those that come out of a captivity.

Their death in the streets in Revelation 11 is a symbol of that captivity, and it's reversed when the Lord begins to publish good tidings of peace to all nations. And I'm arguing that that began in July of 2023. Continuing on, after three and a half days of sleeping, just as Lazarus slept for four days and Daniel mourned for 21 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 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 Christ 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 144,000 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 10-15 of Daniel chapter 11, as well as other biblical passages.

And in verses 13-15, 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 18 of chapter 16 of Matthew, Simon Bar-Jonah's name is changed to “Peter”, which symbolizes the 144,000 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 the 144,000, but Matthew 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 two names of the town of Panium. Verse 18 identifies that Jesus spoke to Peter in Hebrew, which was recorded in the Bible in Greek, in the original manuscripts in Greek, and later translated into English. Those three steps address Christ's control over His Word.

I mean, when you think about that, it blows my mind. Jesus spoke in Hebrew, it gets recorded in the original manuscripts in Greek, but the word of God at the end of the world is the King James Bible, which is English. So it went through the transition from Hebrew to Greek to English, and then it's in English where the word Peter can be understood as a symbol of the 144,000, and Jesus was ruling over that process from Hebrew, Greek, and English, as well as the mathematics of the name Peter. And placing it in Matthew 16:18, which is the symbol for phi, and it's all happening in one verse, it just blows my mind.

Those three steps address Christ's control over His Word. When the word is considered with the mathematical system of Gematria, it identifies that Peter's name equates to 144,000, 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 18 in chapter 16 would represent the mathematical symbol of phi.

“And I say unto thee, 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.

When Christ asked what people thought of Him, and then He asked the second question, what the disciples thought of Him, and then Peter answered,”Thou art the Christ, the Son of God”, under the inspiration of the Holy Spirit, He was controlling where that verse would automatically, eventually be placed, and I had something I was going to say there and it slipped my mind, I'll keep going, I'll keep reading, and if the Lord is willing it will come back to me.

His church is not simply built upon the, that's what I was going to say, I'm going to add a thought, is that when He changed his name to Peter, He changed it from Simon Bar-Jonah. “Simon” means “hearing”, and Bar-Jonah, “Bar” means “son of”, and “Jonah” means “dove”.

Peter represents those that heard the message of the dove, and the message of the dove in the time of Peter was Christ's baptism. It was when Jesus became the Christ, when He became the Messiah, the Anointed One. So Peter was someone, and Sister White says he accepted Christ, Jesus as the Christ straight from His baptism. He heard the message of the anointing that is marked by the descent of the Holy Spirit, represented as a dove, and that history typifies September 11, 2001, when the mighty angel of Revelation 18 descended.

Peter represents those that heard the message of the Third Woe, the returning to the “old paths”, the 2520, all the truths that were opened up at 9-11. Peter represents those that hear that, and in Matthew 16:18, Jesus changes Simon’s name to Peter, which through this mathematical system equates to 144,000. He represents those people that will be among the 144,000 at the end of the world that have accepted the fact that when the great buildings of New York City were thrown down by the touch of God, that the Third Woe had arrived, and the sealing of the 144,000 had begun.

That restricts how many Seventh-day Adventists are even qualified in the consideration that's been going on since July 2023. If you're not among those that saw the baptism of Christ as Peter did, if you're not among those that understood the implications of September 11, 2001, then you're not among those at the end of the sealing of the 144,000 that could be represented by Peter, because you didn't hear Simon, the message of 9:11, Bar-jona.

That has a second witness to it, that those people that are going to be the sealed among the 144,000 are Seventh-day Adventists, and Sister White tells us the parable of the Ten Virgins of Matthew 25 is the experience of Adventism. Therefore, those people that are going to be among the 144,000 will have to have experienced the history that the Millerites experienced, because the Millerites fulfilled the parable of the Ten Virgins, and it's repeated at the end to the very letter.

Therefore, those people that are the candidates for the 144,000 will have to go through the tarrying time that begins at the first disappointment in the Millerite history on April 19, 1844, and begin on July 18, 2020, at the end-history of the 144,000. That right there is two witnesses that really isolates who the candidates to be among the 144,000 are. But, I'm getting off my point here, I'll go back to the reading. It's Phi. I've been corrected by Clayton, I've been saying Pi, but it's Phi.

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. And by the works of men, I mean He controlled His statement in Hebrew getting recorded in Greek, and later getting translated into English.

Back to the reading, "...in whom also we have obtained an inheritance, being predestined 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 Phi in the article. You can see the Greek letter, "...is a mathematical constant approximately equal to 1.618." And we're saying that Matthew 16:18 aligns with this. "...is a mathematical constant approximately equal to 1.618033988749895 on to infinity. 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.”

Therefore, and I'm terrible at the math, sometimes try to present this study on Phi and golden ratio, and I've had people correct me because I kicked it around. I'm not professing to be a mathematical genius. But there are some fractions that go out for a long period of time, and they come to a conclusion. And some of those will have repeated patterns in them. But some of them, like Phi, they never come to a conclusion. It just keeps going on and on for infinity. And it's one of those that goes on and on for infinity that also never repeats a pattern.

But the point I'm hoping that you'll see here is that Phi, 1.618, is a symbol of infinity, or it's a symbol of eternity, or it's a symbol of the eternal power of Christ. And it's right there in the verse where Peter is being identified as the 144,000 because he recognized the significance and relevance of September 11, 2001, and also that Christ represents the incarnation, the combination of divinity and humanity, which EGW repeatedly says, does not sin. It's the character of the 144,000 in terms of that they fully and for eternity put away sin.

Back to the consideration of Phi…. “It's known as the golden ratio or the divine proportion. 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, onward, Jesus, the God who worketh all things after the counsel of His own will, determined to place His signature of being Palmoni, the “Wonderful Numberer”, the “Numberer of Secrets” in the prophetic geography that identifies the battleground of His church against the Gates of Hell in the last days.

I want to emphasize something here. When we talk about Palmoni, the “Wonderful Numbererer” in this movement, in this message, that truth is available for anyone that wants to get into the Hebrew and Greek definitions of the words in the Bible, and they'll find that “that certain saint” in Daniel 8:13 is Palmoni, the Wonderful Numberer, or the Numberer of Secrets.

But Adventism doesn't get it. It cannot click for them, because they've closed a door that would be necessary to be open for them to understand the significance of the Wonderful Numberer. And what I mean by that, since your mind is clear, that Daniel 8:14 is the central pillar of Adventism, but Daniel 8:14 is the answer to the question of verse 13. And you can't take the question and answer apart. They're one unit of thought. And in verse 13, where the question is set forth, that is answered in Daniel 8:14, in the 2300 days, “and then shall the sanctuary be cleansed”, in verse 13. It's “that certain saint” that puts this whole question and answer test into place.

And I say “test”, because when you see that the “certain saint” is Palmoni, the Wonderful Numberer, it only becomes significant when you understand that in verses 13 and 14, the Wonderful Numberer is connecting the “seven times”, the 2520-year prophecy, with the 2300-year prophecy, and that they have to be understood as having a direct connection in relation to one another. And that understanding is based upon the math of the 2520 and the 2300 that was put in place by Palmoni, “that certain saint, which spake”, and Palmoni is doing His thing also in Matthew 16:18.

I'll go back and start that whole paragraph over. I'm sorry if I'm jumping around a little bit too much for you today, but in verses 16-18 we find the mathematical “phi”. Jesus, the God who worketh all things after the counsel of His own will, determined to place His signature of being Palmoni, the Wonderful Numberer, or the Numberer of Secrets in the prophetic geography that identifies the battleground of His church against the Gates of Hell in these last days.

At that prophetic battleground, through His control of numbers, He represented the 144,000 with Peter, who had his name changed from Simon, “one who hears”, and Bar-jona, “the message of the dove”, to “Peter”, thus marking the 144,000 as His last-day covenant people. The rock that He chose to build His church upon is the foundation rock, the foundation and chief cornerstone of the “seven times” of Leviticus 26, for there is no true foundation that is not Christ.

The first thing that Miller discovered was the “seven times”. It was the foundation of Miller's work, so its the foundation of the foundation of Adventism, because Miller's work was the foundation of Adventism. The foundation of the foundation was the “seven times”, and there's no other foundation that can be laid than Jesus Christ, so Jesus Christ has to be the “seven times”.

And carrying on in the paragraph…”From the baptism of Christ, when Simon heard the message of the dove unto the cross of the dead sea, for 1260 days, twice each day there was a morning and evening sacrifice, except on the final day of the 1260 days, for on that day the evening sacrifice escaped from the priest, and on the cross Christ died as the 2520th offering in that three-and-a-half-year period that began at His baptism and went to the cross. Christ is the 2520.

“‘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 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 2520. In one short verse, Christ presents Himself as the Master of all things, and when He does so, He's standing and speaking in verse 13 through 15 of Daniel chapter 11.

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

We'll continue this study in the next article, and I'm not going to read the Spirit of Prophecy passage that follows, but it's very good, and I think it agrees with what we're studying in this article.

What I'm hoping that you will see is that when Peter said, thou art the Christ, the Son of the living God, this becomes a discussion in Christian history. I mean, you can Google the expression “Christian Confession”, what Peter said is identified as the “Christian Confession”, and theologians through the ages have, you know, analyzed, dissected, spoke about Peter's confession of Jesus being the anointed one, the Christ, and him being the Son of the living God.

So in this verse, in this passage in Matthew 16, there's also a profound impact on Christian history, a discussion about the very foundation of what it is to be a Christian, that you have to understand that Christ was the anointed of God, and that He took upon Himself fallen flesh in order to die the death of the cross.

And what I'm wanting you to see is that Matthew 16 is just absolutely chock full of light, but it takes place at Caesarea Philippi, and Caesarea Philippi in Daniel 11, verses 13-15 is Panium. And as students of prophecy, understanding the principle of Line-upon-Line, when we take the line of the history of verses 13-15 of Daniel 11 and align it with Christ taking the disciples to Caesarea Philippi, we find that Christ is identifying the period of time when He is sealing the 144,000.

Peter's a symbol of the 144,000, and therefore, if we have the faith to place ourselves into this story as Peter and the disciples, and we're one of those disciples, one of the candidates to be the 144,000, and then we also find ourselves in verses 13-15 of Daniel 11.

And the center of verses 13-15, of course, is verse 14. And in verse 14 is where we have a new power introduced. It's “the robbers of thy people” that would “exalt themselves to establish the vision”, but they would fall. And currently, in the discussion that I'm taking up in the articles about Rome establishing the vision, I'm about finished with the third article there, and in that article, I attempt to show that the increase of knowledge that was unsealed in 1989 at the beginning of the movement of the third angel, it has to be unsealed again at the end of the movement of the 144,000, the movement of the third angel, because Jesus always illustrates the end from the beginning.

So there's an unsealing in 1989, and the unsealing of 1989 was the last six verses of Daniel 11 that identifies the final rise and fall of the King of the North, which is the papal power. And at the end of the period that begins in 1989, which is the Sunday Law, because we will be sealed if we're going to be sealed just before the Sunday Law, and in that ending period, once again, Jesus is going to unseal the last six verses of Daniel 11. And the subject of the last six verses of Daniel 11 is the papal power, and I contend that the papal power has been typified by Rome inserting itself into history in 200 BC in verse 14 of Daniel 11, and that it is the power that establishes the vision.

And I also contend that when Solomon says, “Where there is no vision, the people perish”, that that word “vision” that Solomon uses is the same “vision” that Daniel uses in verse 14. So it provides two witnesses.

One, those that reject the increase of knowledge will be no priests, because the Lord's going to reject them. The ones that accept the increase of knowledge are the wise, those that reject it are the wicked.

The increase of knowledge in 1989, that will be repeated at the end of this prophetic period, is also illustrated by “the vision”, the symbol that establishes the vision, which I contend is papal Rome. But both of those are life and death illustrations. If you don't accept the increase of knowledge, you're wicked, you're lost, you're rejected. If you don't have the vision, you perish.

And what establishes the vision is this power that's introduced into verse 14.

So in this third article, what I'm dealing with, I add a third witness to the seriousness of understanding who it is that establishes the vision, and I go into the threefold power of the dragon, the beast, and the false prophet in Revelation 16, and deal with a subject we've dealt with through the years.

When the sixth plague is being addressed in Revelation 16, there's a warning in there: its “blessed are those that keep their garments”. Well, you have secured your garment, or not secured your garment, when human probation closes. And when human probation closes, the Seven Last Plagues begin. And the Sixth Plague is six Plagues past the close of human probation. So when you're standing in the history of the sixth Plague, you either have the garments of Christ's righteousness, or you don't.

So when Revelation 16 speaks about the dragon, the beast, and the false prophet leading the whole world, to Armageddon, and it includes in there the expression, “blessed are those that keep their garments.” There's no way you can keep or lose your garments at that time, because when human probation closes in Revelation 22:10, Michael stands up and He pronounces, “He that is unjust, let him be unjust still, and he who is righteous, let him be righteous still.” So what is it? What's the warning in the sixth Plague that we need to understand if we're going to keep our garments?

The warning is that we need to understand who modern Rome is before probation closes. And modern Rome is the power that establishes the vision. And the message that was unsealed in 1989 is the story of the final rise and fall of modern Rome.

So what I'm saying is there's witnesses that identify, and I hope if you read this third article, you'll see the logic, that the subject of who this power is in verse 14 that establishes the vision, it's life or death. You're either, if you're wrong on it, you're going to be lost. If you're right, you may very well live to be among the 144,000.

So with that being said, what I'm suggesting is that if we take the counsel and inspiration of placing ourselves into the prophetic narrative of the Bible, and we view ourselves as Peter and the disciples who accepted 9-11, we accepted the message of the anointing of Christ when the dove descended that typified the angel of Revelation 18 descending on September 11, 2001, then we're in the history of Panium. And the history of Panium is verses 13-15 of Daniel 11.

And in the middle of that history, there is a warning saying there's a power that establishes this vision, and it's life or death to recognize this power correctly. And I'm saying that all the fantastic, incredible truths that are wrapped up in Matthew 16 with His visit to Caesarea Philippi, they represent the work that He is attempting to do now as He publishes the message of good tidings around the world, and that there is a test in this time period which is one of the final tests for the 144,000.

And it's a test, as we said in last week's Zoom meeting, that has been illustrated throughout Advent history about whether a symbol represents Rome or some other power. And here we are. We're in Caesarea Philippi, and we're in Panium. And in Panium, in verse 13, you have an alliance that's formed between Antiochus, the king of the North, who by context represents the United States, and is formed between Antiochus, the king of the North, in verse 13, and Philip of Macedon, Macedon being an ancient name for Greece, Greece being a symbol of the world.

So in verse 13, you see an alliance between apostate Protestantism, the United States, and the world. And when you change the name from Panium and add into it the name Caesarea Philippi, Line-upon-Line, Caesarea is a name that's based upon Caesar, which is a symbol of Rome. And Philippi is named after Herod Philip, a grandson of Herod. And Herod was professed to be a Jew, but he was of mixed race. He was a descendant of Esau and Jewish heritage, but he professed to be a Jew. But he was of the Hasmonean dynasty. The Herods were of the Hasmonean dynasty. And the Hasmonean dynasty is the historians' expression of the dynasty that began with the Maccabees. The Maccabees are the Hasmoneans, and the Maccabees as the Hasmoneans at the cross are represented by the Pharisees. In that time period, they weren't called Hasmoneans, and they weren't called Maccabees, they were called Pharisees. And at each step, the Maccabees, the Hasmonean dynasty, and Herod the Tetrarch, or Herod's grandson, Philip, represents apostate Judaism, and would also be representing apostate Protestantism in our history.

Therefore, in Caesarea Philippi, you see an alliance between Caesar, between Rome, and Herod Philip, thus the name is Caesarea Philippi. And Herod Philip is apostate Protestantism, and also Rome. There's an alliance there. But in the story of Panium, that line of history, the alliance was between apostate Protestantism as represented by Antiochus, the king of the north, and Philip of Macedon.

You'll notice that in both illustrations, you have a Philip. “Philip” means “lover of horses”. But in Panium, Philip of Macedon is representing Greece. At the end of the world, he's representing the United Nations, the dragon. So this line of Panium says that apostate Protestantism, as represented by Antiochus, joins hands with the dragon, Greece. But when you lay the line of Caesarea Philippi on it, you see an alliance between Caesar and apostate Protestantism, Herod Philip.

And therefore, you see in those two lines two references to Rome, two references to apostate Protestantism, one reference to Rome, and one reference to Greece; you see the threefold union that's about to take place in verse 16 at the Sunday Law. It's identifying the dynamics, Line-upon-Line, of the history that we're living in right now.

But you cannot, I don't believe you can, resolve that history correctly if you don't understand that what establishes this entire vision is the power that gets introduced in verse 14. And that power came in, in 200 BC. Pagan Rome intervened to protect the child king of Egypt. And it was in 200 BC that the Battle of Panium was fought.

So the threefold union is there, this final battle is there, and if we're really to be students of prophecy that are among the 144,000, we have to see ourselves there. Because Peter is representing us. He's representing the disciples of the 144,000 at the end of the world that understand this testimony of Caesarea Philippi, and the struggle between the globalist religion of Pan, the Greek goat god, and the struggle that goes on between them and apostate Protestantism, and Romanism.

And you and I, and Peter, the disciples, are standing in this controversial history. And our only safety at the level that we're discussing this thing now is to understand what symbol it is that establishes the vision. There's no way to get away from the significance of verse 14 in my mind, because verses 13 to 15 are identifying the final period of time before verse 16. And verse 16 is the Sunday Law, and God's people that will receive the seal of God receive that seal before the Sunday Law in order to be lifted up as an ensign at the Sunday Law and call God's other children out of Babylon.

Matthew 16 gets laid right over the top of verses 13 to 15 of Daniel 11, and the depth of its significance is its measure. It's the dividing line between the lost and the saved. And I say that because anyone that knows even just a minimal amount about the papacy knows that it's this passage in the Scriptures that the papacy argues that Peter was the first pope, and that that's what they're going to build their church upon. It's the fact that Peter was the first pope, and every pope past Peter is just a carrying-on from the establishment of Catholicism, and Catholicism is the religion of human nature.

It's the one class in the world that is going to be lost in contrast with those that truly have Peter's confession, and their faith is built upon that truth of Peter, which is the doctrine that Christ was anointed at His baptism, and that He was the Son of God, and as the Son of God, it carries with it the understanding that He is both the Son of God and the Son of Man, that He is the incarnation representing the combination of divinity and humanity, which is the experience that must be attained by the 144,000 if they are to be lifted up as an ensign, and the line of Matthew 16 goes right over the top of verses 13 to 15 of Daniel 11, and to my mind, it's one of the most profound chapters in God's Word.

Shall we pray?

Heavenly Father, we want to be among those that are represented by Peter. We want to understand... What the message of the dove is that we are to hear, represents here at the end. We want to be among those that have our enlightenment come from divinity, from the Holy Spirit as Peter had when he gave the Christian confession, and we want not to be among the number that works against Christ as Peter did immediately thereafter when he wanted to forbid Christ from going to the cross.

If what we're understanding is true, then we know that from Caesarea Philippi onward Jesus began to explain the details of the cross, and it means that those of us that are represented by Peter, that from this point forward, the details of what's about to take place at the Sunday Law, are going to be opened up through Your prophetic Word to us.

We can see that happening. We see that in these articles You have clearly identified who the next president is going to be, that the Democratic Party is going to collapse, and we can see it collapsing in a variety of ways at this point in time. We can see from Your prophetic Word that the globalists of the world, and the United States, they’re going to have an insane hatred towards this final president, that's based upon Your Word. It's here. We're living in these times, and we want to be among those that understand the vision by our understanding of what establishes the vision correctly, and we thank You for the time we could spend considering these things in Jesus' name. Amen.

Amen. Thank you, Brother Jeff.