

Panium - Number Ten

The Rise and Fall of Nations: Sealing the 144,000 and the Hidden Prophetic History of Daniel 11:10–16

Jeff Pippenger
2025-04-16

The theme in verses eleven and twelve is the rise and fall of the king of the south, as is the final rise and fall of the United States represented in the final president in verse two, as is the final earthly representative of the dragon power; the United Nation's final rise and fall represented in verses three and four. Verses five through nine represent the history of the papal power from 538 unto 1798. 538 marks the empowerment of the papal power, 1798 marks the deadly wound of the papacy, and therefore verses five through nine represent the final rise and fall of the beast. Verse ten marks 1989 as the fall of the king of the south as represented in the former Soviet Union.

“Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another....

“From the rise and fall of nations as made plain in the pages of Holy Writ, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As ‘the flower of the grass’ it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows.” Education, 177, 184.

Verses eleven and twelve identify the final rise and fall of the king of the south, as represented by Russia. Verses thirteen through fifteen identify the final rise and fall of the United States. The entire prophetic narrative of chapter eleven is built upon the structure of the rise and fall of kingdoms. The student of prophecy must consider this fact if he is to have any possibility of rightly dividing the prophetic message of chapter eleven.

The foundational perspective of Daniel chapter eleven is that it consists of repeated illustrations of the rise and fall of kingdoms. When Sister White stated, “So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome,” she is identifying “Grecia” as the dragon, “Rome” as the beast and “Medo-Persia” as the false prophet. She is identifying the final rise and fall of the final earthly kingdom which consists of the dragon, the beast and the false prophet who begin their rise at the Sunday law and lead the world to Armageddon in fulfillment of Revelation 16:12–21. She is directing God’s people to “the rise and fall of nations as made plain in the pages of Holy Writ” as the perspective to employ in order “to learn how worthless is mere outward and worldly glory.”

The reason we need “to learn how worthless is mere outward and worldly glory,” is to further understand that everything perishes “that has not God for its foundation.” It is therefore a life-or-death proposition to have God or not to have God as your foundation. From that point in the development of the thought Sister White then defines what it means to have God as your foundation when she states, “Only that which is bound up with His purpose and expresses His character can endure.” She has just explained that everything not on God’s foundation perishes, and that a two-fold qualifier of what is built upon the foundation is whether a thing is “bound up with His purposes,” and that which “expresses His character.” His character is His foundation.

Then in the closing sentence of the paragraph she states that “His principles are the only steadfast things our world knows.” God’s character is His principles, and His principles express His character. It is a life-or-death proposition on how mankind relates to God as the foundation of all things. I contend that the foundational structure of Daniel chapter eleven is built upon the narrative of the rise and fall of kingdoms. There is a passage where inspiration informs us of a correct type of study.

“There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.” *The Ministry of Healing*, 441.

A sanctified study of history is identified as studying God’s dealing with the nations of the earth and also in God’s providential leading of His reformatory movements, thus a sanctified history includes an external and internal line of study. The purpose of employing history in confirming God’s prophetic Word is to use that prophetic history in order to “understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.” The previous paragraph from Sister White was taken from a very enlightened explanation of the necessity of building a prophetic model of sacred history which is based upon the foundational structure represented in the “rise and fall” of kingdoms.

“As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose that this knowledge will be an aid to them in teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry, rather than to its strengthening. As I see libraries filled with ponderous volumes of historical and theological lore, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. Christ says: ‘I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.’ ‘I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever.’ ‘He that believeth on Me hath everlasting life.’ ‘The words that I speak unto you, they are spirit, and they are life.’ John 6:35, 51, 47, 63.

“There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the

footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

“Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all.

“But history, as commonly studied, is concerned with man’s achievements, his victories in battle, his success in attaining power and greatness. God’s agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations.

“And, to a great degree, theology, as studied and taught, is but a record of human speculation, serving only to ‘darken counsel by words without knowledge.’ Too often the motive in accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions.

“Not all the books written can serve the purpose of a holy life. ‘Learn of Me’, said the Great Teacher, ‘take My yoke upon you,’ ‘learn My meekness and lowliness.’ Your intellectual pride will not aid you in communicating with souls that are perishing for want of the bread of life. In your study of these books you are allowing them to take the place of the practical lessons you should be learning from Christ. With the results of this study the people are not fed. Very little of the research which is so wearying to the mind furnishes that which will help one to be a successful laborer for souls.

“The Saviour came ‘to preach the gospel to the poor.’ Luke 4:18. In His teaching He used the simplest terms and the plainest symbols. And it is said that ‘the common people heard Him gladly.’ Mark 12:37. Those who are seeking to do His work for this time need a deeper insight into the lessons He has given.

“The words of the living God are the highest of all education. Those who minister to the people need to eat of the bread of life. This will give them spiritual strength; then they will be prepared to minister to all classes of people.” The Ministry of Healing, 441–443.

Sister White further defines that recognizing the outworking of God’s power in setting up kings and removing kings based upon the king’s choices is the true philosophy of historical study.

“In the history of nations the student of God’s word may behold the literal fulfillment of divine prophecy. Babylon, shattered and broken at last, passed away because in prosperity its rulers had regarded themselves as independent of God, and had ascribed the glory of their kingdom to human achievement. The Medo-Persian realm was visited by the wrath of Heaven because in it God’s law had been trampled underfoot. The fear of the Lord had found no place in the hearts of the vast majority of the people. Wickedness, blasphemy, and corruption prevailed. The kingdoms that followed were even more base and corrupt; and these sank lower and still lower

in the scale of moral worth.

“The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, ‘I girded thee, though thou hast not known Me.’ Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: ‘Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor: if it may be a lengthening of thy tranquillity.’ Daniel 4:27.

“To understand these things,—to understand that ‘righteousness exalteth a nation;’ that ‘the throne is established by righteousness,’ and ‘upholden by mercy;’ to recognize the outworking of these principles in the manifestation of His power who ‘removeth kings, and setteth up kings,’—this is to understand the philosophy of history. Proverbs 14:34; 16:12; 20:28; Daniel 2:21.

“In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God’s purpose.” Prophets and Kings, 501, 502.

The theme in verses eleven and twelve is the rise and fall of the king of the south, but more importantly the verses mark the sealing of the one hundred and forty-four thousand, and the second of three tests that began at the time of the end in 1989 as represented in verse ten.

That sealing is represented by Daniel in the lion’s den, the three worthies in the fiery furnace, Daniel and the three worthies praying to understand Nebuchadnezzar’s dream of the image of beasts in chapter two, Daniel praying the Leviticus twenty-six prayer in chapter nine, the wise who understand the increase of knowledge, Joshua having his sin removed in Zechariah chapter three, Zerubbabel in chapter four, Joseph becoming the second ruler in Egypt, the disciples in the upper room for ten days in advance of Pentecost, the Millerites at the Exeter camp meeting, Lazarus leading the procession at the Triumphal Entry, and the one hundred and forty-four thousand in Revelation chapter seven.

Verse eleven arrived in 2014 at the outset of the Ukrainian war and in July of 2023 the visual test, where God’s people are “made white” began. The fifth line in chapter eleven is verses thirteen through fifteen.

Fifth Line Overview

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. Daniel 11:13–15.

These verses were fulfilled in 200 BC and they identify the Battle of Panium, which includes the opposing kings and their alliances, and the verses are also the point in history where pagan Rome first asserted itself into the history of Daniel eleven. The verses include the final rise and fall of the sixth kingdom of Bible prophecy, but also the biblical history of Christ visiting Caesarea Philippi, where Peter locates the sealing of the one hundred and forty-four thousand. This history typifies the sealing of the one hundred and forty-four thousand with the arrival of the third of the three tests of chapter twelve consisting of being “purified, made white and tried.”

These three verses lead to verse sixteen where the Sunday law in the United States is represented. When the Exeter camp meeting ended on August 17, 1844 the wise virgins carried the message of the Midnight Cry across the eastern seaboard of the United States in sixty-six days. There is a period when all the virgins awake and one class has no oil, and everything which that identifies. When Simon Barjona’s name was changed to Peter the sealing of the one hundred and forty-four thousand is marked. From that point onward Jesus began to teach the disciples about the events connected with the cross.

The cross is a symbol of the close of probation and William Miller, who had been typified by John the Baptist, who had in turn been typified by Elijah was raised up to present the “events connected with the close of probation” as did both John the Baptist and Elijah. John said it this way.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matthew 3:7.

Elijah said it this way.

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 1 Kings 16:33–17:1.

Speaking of William Miller’s work as a modern reformer Sister White stated:

“It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation.” The Great Controversy, 310.

The last six verses of Daniel eleven represent the “events connected with the close of probation.” Those events were unsealed at the time of the end in 1989, and they were clearly revealed.

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their

minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” The Great Controversy, 595.

It was at Caesarea Philippi, which is Panium, which is verses thirteen through fifteen that Christ began to teach His disciples about the cross, thus typifying the history of the Exeter camp meeting until October 22, 1844. At the beginning of the reformatory movement of the one hundred and forty-four thousand the “events connected with the close of probation” were unsealed and at the end of the movement of the one hundred and forty-four thousand the “events connected with the close of probation” are unsealed within the hidden history of verse forty.

“Today, in the spirit and power of Elias and of John the Baptist, messengers of God’s appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords.” Prophets and Kings, 715, 716.

The “events connected with the close of probation” are the events that are unsealed in the hidden history of verse forty. In Zechariah chapter three the final scenes of the investigative judgment are illustrated. Inspiration combines Zechariah’s testimony with those who are sealed in Ezekiel chapter nine.

“The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God’s people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God’s holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted.

“The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha’s servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness.

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments’ from them, and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. ‘A fair miter’ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. ‘These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.’”

“Now is reached the complete fulfillment of those words of the Angel: ‘Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch.’ Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant ‘men wondered at,’ as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.’” Testimonies, volume 5, 474–476.

The one hundred and forty-four thousand in the book of Revelation are Ezekiel’s group that are “sealed” as they “sigh and cry” for the abominations that are in the land. They are sealed when they are given the garment of Christ’s righteousness and the fair miter which represents Peter’s “kings and priests,” who were not the people of God, but have now become the people of God.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:9–12.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the

children of Israel. Exodus 19:5, 6.

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed. ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.’

“‘And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.’ Hosea 2:14–23.

“‘In that day,... the remnant of Israel, and such as are escaped of the house of Jacob,... shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ They will turn from every idol that binds them to this earth, and will ‘worship him at that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.’ Revelation 14:6–7, 12.

“‘Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13–15.’” Review and Herald, February 26, 1914.

It is evident that from the point when the final chosen generation of the one hundred and forty-four thousand are sealed that there are still Gentiles who can be influenced by the one hundred and forty-four thousand’s life style (conversation) during the day of the Gentile’s visitation.

“Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, ‘and the gates of hell shall not prevail against it.’ Matthew 16:18. The presence of God gives stability to His cause. ‘Put not your trust in princes, nor in the son of man,’ is the word that comes to us. Psalm 146:3. ‘In quietness and in confidence shall be your strength.’ Isaiah 30:15. God’s glorious work, founded on the eternal principles of right, will never come to nought. It will go on from strength to strength, ‘not by might, nor by power, but by My Spirit, saith the Lord of hosts.’ Zechariah 4:6.

“The promise, ‘The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,’ was literally fulfilled. Verse 9. ‘The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.’ Ezra 6:14, 15.” Prophets and Kings, 595, 596.

Verses thirteen to fifteen represent the prophetic events that lead to the close of probation for Sabbath-keepers at the Sunday law. They also represent the third of three steps in verse ten of Daniel twelve. Verse ten is the “purification,” verses eleven and twelve represent the “made white” and verses thirteen to fifteen represent the litmus test where the Sabbath-keeping virgins are “tried.”

The internal message in the book of Daniel is represented by the Ulai River vision of chapters seven through nine and the external message is represented by the Hiddekel River vision of chapters ten through twelve. Chapter twelve is the climax of both the internal and external visions, and it presents the method in which Christ raises up and cleanses the one hundred and forty-four thousand. Verses ten through sixteen represent the hidden history of verse forty from 1989 unto the Sunday law of verse forty-one and sixteen. The verses that fit into the hidden history represent the perfect fulfillment of verse ten of chapter twelve.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:10–12.

The “wise” who understand verses ten through sixteen and who have been sealed both “intellectually” and “spiritually” are those who understand the external prophetic message represented in the hidden history of verse forty, and they have been “intellectually” settled into that understanding before the Sunday law. The “wise” are those who have been transformed by the internal message represented by Revelation chapter eleven and verse eleven and they have settled into the experience before the Sunday law.

The “wise” are those who have received the “blessing” associated with “waiting,” marking the one hundred and forty-four thousand as those who fulfill the perfect and final fulfillment of the ten virgins. Revelation eleven verse eleven arrived in July of 2023, thus marking the “time of the end,” when Daniel and Revelation mark with two witnesses that the increase of knowledge which was unsealed in July of 2023 identifies the sealing process of the one hundred and forty-four thousand. Eleven plus eleven equals twenty-two, which is a symbol of the combination of divinity with humanity, and those who pass the three-step purification process that produces the one hundred and forty-four thousand are identified in Daniel twelve, verse twelve providing another signature of Palmoni, for twelve times twelve equals one hundred and forty-four thousand.

We will continue this study in the next article.