

Panium - Number Twelve

Daniel 11:40 and the Three Unsealings of Prophecy

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Verse forty of Daniel eleven is one of the most profound verses in the Bible. It represents the unsealing of the book of Daniel in 1798, 1989 and 2023. The three times the book was unsealed mark the conclusion of a scattering of “seven times.” 1798 marked the conclusion of the twenty-five hundred and twenty years of scattering that began in 723 BC when Assyria carried the northern ten tribes into captivity. 1989 marked the conclusion of 126 years since the rebellion of 1863, when the Seventh-day Adventist Church officially set aside the “seven times” of Leviticus twenty-six. 2023 marked the conclusion of the three and a half days of Revelation eleven’s two witnesses being dead in the street. At the conclusion of the 2,520 years, (the 126 years and the 3½ days—all symbols of the “seven times”) the book of Daniel was unsealed.

Sister White informs us that in 1798 it was needful that men be presented with the events connected with the close of probation. When she records this fact, she is identifying parallel histories, for she also represents the message of the last days as the events connected with the close of probation. Speaking of Millerite history she records:

“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.

Speaking of the last days she records:

“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.

The Millerite message was unsealed in 1798 and it presented “the events connected with the close of probation.” When speaking of the last days, she applies the history of the disciples to illustrate the fact that “the events connected with the close of probation” are what make men wise unto

salvation, but are not understood. The messages that were unsealed in 1798, 1989 and 2023 were messages that identified the “events connected with the close of probation.”

Verse forty represents a historical line when the book of Daniel is unsealed three times. In 1798 Daniel’s vision of the Ulai River representing chapters seven through nine was unsealed. In 1989 Daniel’s vision of the Hiddekel River representing chapter ten through twelve was unsealed. In 2023 the hidden history of verse forty of Daniel eleven was unsealed.

The history of verse forty represents 1798 unto the Sunday law of verse forty-one, which is the history of the United States that is also the earth beast of Revelation thirteen, the false prophet of Revelation sixteen and the sixth kingdom of Bible prophecy. The same history represented in verse forty of Daniel eleven is also represented in one verse in the book of Revelation.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11.

This verse, as in verse forty is the history that begins with the Alien and Sedition Acts of 1798 and ends with the Sunday law when the nation speaks as a dragon, a history that begins when papal Rome is taken off the throne and ends when papal Rome is restored to the throne. The history represented by both Revelation 13:11 and Daniel 11:40 begins with the removal of the fifth kingdom of Bible prophecy and ends with the removal of the sixth kingdom of Bible prophecy.

The “seventy” years which Babylon reigned as the first kingdom of Bible prophecy unto the second kingdom of Bible prophecy represents the history of verse forty from 1798 unto the Sunday law.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. Isaiah 23:15–17.

The history of 1798 unto the Sunday law is also the history when the whore of Tyre is forgotten as recorded in Isaiah twenty-three, which expresses the period as “seventy years” and as the “days of one king.” From Nebuchadnezzar to Belshazzar the first kingdom of Bible prophecy reigned, thus typifying the sixth kingdom of Bible prophecy who began as a lamb but ends up speaking as a dragon. Nebuchadnezzar represents a follower of the lamb and Belshazzar a follower of the dragon.

The history of 1798 unto the Sunday law is also the history of the three angels of Revelation fourteen, beginning with the reformation of the Millerites and ending with the reformation of the one hundred and forty-four thousand. The message of the three angels is the judgment hour message. The Millerites announced the events connected with the opening of the judgment and the one hundred and forty-four thousand announce the events connected with the close of probation.

The events connected with the close of probation are portrayed upon internal and external lines of prophecy, and the events take place primarily in the history represented by verse forty of Daniel eleven. The events of verse forty end at the Sunday law in the United States, so the events of the final ingathering of God's other children who are still in Babylon is not represented in verse forty; still the crisis that then confronts the world has just finished in the United States. Those events represent the judgment upon the United States and the purification of God's church in advance of the church being lifted up as an ensign.

The internal events connected with the close of probation identify Christ's work as High Priest in finishing the mystery of God among His last day people. The external events identify the role of the United States in restoring power to the papacy. The entire history of the United States as the sixth kingdom of Bible prophecy, the entire history of Laodicea occurs during the history represented by verse forty.

The internal and external lines within verse forty are represented by the two horns of the earth beast. The horn of Republicanism is the external line and the horn of Protestantism is the internal line. Both lines exist within the history of the sixth kingdom, and at the conclusion of the history of the sixth kingdom God's judgment is brought upon both the Protestant and Republican horns. The message that identifies the events connected with the close of probation is the message that identifies the events that are brought upon the United States as it fills up its cup of probationary time. The message that identifies the events connected with the close of probation is also the message that identifies the events that are brought upon Seventh-day Adventism as it fills up its cup of probationary time.

Within the history of verse forty there are three times the book of Daniel is unsealed, and each of the three times produces an internal and external line that presents the events connected with the close of probation. Each of the three waymarks is preceded by a scattering of seven times. Verse forty therefore represents the history of 1798 unto the Sunday law, and the prophetic waymarks within that history are the "events connected with the close of probation." Within the history of verse forty the internal line represents a transition from Philadelphia unto Laodicea at the beginning and a transition from Laodicea to Philadelphia at the ending. The beginning represented a reformatory movement as illustrated by the parable of the ten virgins which typified a reformatory movement at the ending that also fulfilled the parable to the very letter.

The Philadelphian Millerite movement began with a fulfillment of the "seven times" of Leviticus twenty-six in 1798, and then another fulfillment of the "seven times" on October 22, 1844. At least by 1856 both James White and Sister White identified the movement as in a Laodicean condition. In the same year new light on the "seven times" was presented in the official church publication that was never finished. "Seven times" was fulfilled in 1798, and thereafter William Miller discovered the "commencement of the chain of truth" as Sister White called it, and the commencement of the chain of truth was the "seven times." 1798 was a fulfillment of the "seven times," thereafter Miller makes his foundational discovery of the "seven times" as the book of Daniel is unsealed. After that October 22, 1844 marks another fulfillment of the "seven times," which is in turn followed by a transition in the movement from Philadelphia unto Laodicea in the

same year that new light upon the “seven times” is left unfinished. In 1863 what had been the Millerite Philadelphian movement until 1856 when it transitioned into the Millerite Laodicean movement became an legally registered church, largely under the premises and pressures of the Civil War and protecting the youth of the church. The movement ended in 1863 when it became a church. Seven years prior, in 1856 Laodicea set aside a message of new light upon the very topic which was William Miller’s first prophetic discovery.

The Millerite movement and the light that is called “the commencement of the chain of truth,” the light of the “seven times” was opened up to the leadership of the Laodicean movement who gradually set aside a desire to uphold the “seven times” and at the end of seven years (“seven times”) in 1863, a new chart and prophetic message is produced without any reference to the “seven times.”

In 1863 the conclusion of Isaiah’s sixty-five year prophecy concluded right where it started, with a civil war between north and south. The issue of slavery in 1863 had been typified by the carrying away of both the northern and southern kingdoms in fulfillment of the “seven times,” and the slavery into which Israel was carried into fitly represented the issues of slavery at the end. 1863 represents the end of the prophetic structure based upon Isaiah’s sixty-five year prophecy.

Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established. Isaiah 7:7–9.

Rightly understood this prophecy beginning in 742 BC identifies three waymarks within a sixty-five year span. Two of the waymarks identify the starting points of twenty-five hundred and twenty years of captivity and slavery for both the northern and southern kingdoms of Israel. In 742 BC the northern and southern kingdoms were involved in a civil war, and the northern ten tribes had formed an alliance with Syria to invade the southern kingdom of Judah. Nineteen years later in 723 BC the northern ten tribes were carried into slavery by the Assyrians. Forty-six years later in 677 BC the Assyrians captured Manasseh and took him to Babylon. Twenty-five hundred and twenty years after 723 BC arrives at 1798, the time of the end and beginning of verse forty. Forty-six years later the “seven times” against the southern kingdom that began in 677 BC ended in 1844. Nineteen years later in 1863 the prophetic characteristics of 742 BC are represented to the very letter. A civil war between the northern and southern kingdoms is under way in 742 BC and 1863. In 742 BC the prediction given by Isaiah to wicked King Ahaz was concerning the impending enslavement of both the northern and southern kingdoms, and in 1863, the very center point of the Civil War President Lincoln proclaimed the Emancipation Proclamation beginning the process of ending slavery. The warning given to wicked King Ahaz in 742 BC was given in the literal glorious land typifying the message given by Lincoln in the spiritual glorious land.

Seven years after the messages of the “seven times” by Hiram Edson were published in 1856 Adventism produced the 1863 chart which removed the Millerite teaching of the seven times, thus

calling into question multitudes of passages where Ellen White teaches that we are to repeat the messages of the Millerites, and also that we are to defend against those messages being attacked. The same year they became a legally registered church. There is more which can be written about 1863 and its prophetic implications, but what I am here noting is that there are several witnesses, both internal and external that identify the rebellion of 1863, whether it be the rebellion of the external with the southern states, or the rebellion of the internal with the rejection of the first foundational truth. 1863 is one of the events within the history of verse forty that represents a waymark that makes up the “events connected with the close of probation.”

1863 aligns with the beginning of forty years in the wilderness for ancient literal Israel. At the end of the forty years Joshua led ancient Israel into the Promised Land and they brought down Jericho and pronounced a curse upon any who would rebuild Jericho. In 1863 the leadership of Laodicean Adventism rebuilt Jericho. 1863 is represented in the beginning and ending of the forty years in the wilderness. 1863 is a prophetic waymark that ties together history of the external and internal lines of verse forty's history. There is the seventh church, “a church judged” as the word “Laodicea” means, entering into a period represented by an entire generation dying in the wilderness. At the same point, the first Republican president is being the work of freeing the slaves, thus typifying the last Republican Presidents who will implement martial law in a period of crisis leading to what inspiration calls “national ruin.”

In the waymarks of the beginning the waymarks of the end are represented and the events connected with the close of the judgment were typified in the events connected with the opening of the judgment. The rebellion at Kadesh in rejecting the message of Joshua and Caleb at the beginning of the forty years typified the rebellion of Moses' in striking the Rock at Kadesh at the end of the forty years. 1863 identifies the Sunday law where Laodicea is spewed out of the mouth of the Lord, and where the twenty-five ancient men in Jerusalem are bowing to the sun in Ezekiel chapter eight, and where Shiloh is repeated upon those who trust in the lying words, “the temple of the Lord are we.”

We will continue this study of Panium in the next article.