

# The Book of Daniel - Number One

## *The Ulai and Hiddekel*

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“Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed his disciples to the words of the prophet Daniel concerning events to take place in their time, and said, ‘Whoso readeth, let him understand.’ Matthew 24:15. And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: ‘The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.... Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’ Revelation 1:1–3.

“Says the prophet: ‘Blessed is he that readeth’—there are those who will not read; the blessing is not for them. ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. ‘And keep those things which are written therein’—many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given, all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblest.

“In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery, beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world’s history.” *The Great Controversy*, 340.

The “study of the Revelation directs the mind to the prophecies of Daniel.” Some persons only see prophecy within the book of Daniel. But Daniel presents two lines of truth and the truth that represent his prophecies are the last six chapters of his book. The first six chapters present illustrated prophecy, that, by and large, are still unrecognized. Before we consider the first six chapters of Daniel, we will explain why there is actually only two prophecies represented in the last six chapters of Daniel. Sister White points out the two prophecies by referring to the two great rivers of Shinar. When we accept the symbolism she sets forth we find the key to see two, and only two prophecies in the last six chapters of Daniel.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112.

The vision of chapter eight was given by the Ulai river.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Daniel 8:1, 2.

When we took the paragraph from Testimonies to Ministers, where Sister White referenced “the Ulai and Hiddekel” and called them “the great rivers of Shinar” we were dissecting that paragraph from one of the most important commentaries on the study of the books of Daniel and Revelation in Sister White’s writings. In the passage she states, “There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work.”

If we closely study the first two verses we just cited from Daniel chapter eight they provide two internal witnesses to a fact that is often overlooked. Daniel says “in the third year of” Belshazzar “a vision appeared unto me.” Then he adds, “after that which appeared to me at the first.” This verse can be understood two ways, and either way produces the identical conclusion.

The angel Gabriel was the one that brought prophetic light to Daniel, as he did with all the prophets, for he had replaced Satan as the heavenly light bearer. This means that every prophetic rule that is located in the Scriptures was guided by Gabriel. Whether Daniel understood it or not, in verse one of chapter eight, not only is he identifying an important prophetic observation, but he provides two witnesses of the important prophetic observation in the verse. What Daniel recorded in verse one, is that he had received a vision previous to the vision he received by the Ulai river. The vision by the Ulai river came in Belshazzar’s third year. The vision, before the vision by the Ulai river, came in the first year of Belshazzar.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel 7:1.

In verse one of chapter eight, Daniel is identifying that he also had a vision in the first year of Belshazzar, because he says, “after that which appeared to me at the first.” Did the Ulai vision appear after the vision of Belshazzar’s first year, or did the vision appear after the first of the two parallel visions? Either answer is correct. The vision of the Ulai river is the same vision as the vision of chapter seven. Gabriel is employing the prophetic principle of “repeat and enlarge,” and simultaneously the rule that upon the testimony of two establishes a thing. Both visions address the kingdoms of Bible prophecy.

The vision of chapter seven, portrays those kingdoms as beasts of prey, thus emphasizing and presenting them in the setting of their civil power. The vision of chapter eight, portrays those same kingdoms with symbols from God’s sanctuary service, though each of the symbols of the sanctuary service are purposely corrupted, in order to represent a counterfeit worship. Daniel eight, portrays the same kingdoms as the vision of chapter seven, but it places the kingdoms in their religious setting.

The Ulai vision of Daniel chapter eight repeats and enlarges the vision of chapter seven. Chapter seven identifies the civil aspect of the kingdoms of Bible prophecy, and chapter eight identifies the religious aspect of the kingdoms of Bible prophecy. When this is recognized, it can then be understood that chapters seven and eight are the same vision. Chapter nine is where Gabriel comes to give the explanation of the element of time in the vision of chapter eight. Therefore, the vision of the Ulai represents chapters seven, eight and nine of the book of Daniel. The river Hiddekel is then introduced in chapter ten.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel. Daniel 10:1-4.

The vision of the Hiddekel river introduces the prophetic history of the king of the north. It begins with the breakup of Alexander the Great's kingdom, identifies the ebb and flow of the following history where ultimately the only two antagonists left from the disintegration of Alexander the Great's former kingdom is a literal southern king versus a literal northern king. Ultimately it arrives at the history of the papacy, who then becomes the spiritual king of the north, who at the end of chapter eleven, comes to his end, Michael stands up and human probation closes. The simple overview is that the Ulai river vision is the internal vision of God's sanctuary and host, and the Hiddekel river is the external vision of the enemy of God and His people during the same history. It is employing the same principle that is found in Revelation's seven churches and seven seals.

“Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, ‘Revelation,’ is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” Manuscript Releases, volume 8, 413.

The same internal and external history that is represented in the book of Daniel is taken up in the book of Revelation. Aside from the prophetic light that is produced from these two visions, there is also a confirmation of the methodology of biblical interpretation that was adopted by William Miller, and thereafter by Future for America. Correctly considered, the book of Daniel, as well as the book of Revelation, are absolute gold mines for confirmation of the principles of prophetic interpretation that the Bible identifies within itself.

The Ulai being the internal theme and the Hiddekel being the external, also represent the two prophecies that were to be unsealed at the “time of the end.” The Ulai was unsealed at the “time of

the end” in 1798, and the Hiddekel was unsealed at the “time of the end” in 1989, when, as described in Daniel eleven, verse forty, the countries representing the former Soviet Union were swept away by the papacy and the United States.

When these facts are recognized, it can then also be recognized that the two visions are actually one vision, the same as the prophetic history of the seven churches and the seven seals represent the same prophetic history. The two visions then become the avenue that the Lord used in the past movement of the first angel, and what the Lord will use in the current and future movement of the third angel, to produce a testing process as set forth in Daniel chapter twelve, verses nine and ten.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 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. Daniel 12:9, 10.

As an example of the unsealing of the Hiddekel in 1989, consider what inspiration has said.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” Acts of the Apostles, 585.

Both the Ulai and Hiddekel relate to the last days, but Adventism has only been willing to acknowledge that 1798 was Daniel’s “time of the end,” when his book was to be unsealed. Yet the portion of the prophecy “relating to the last days” is more accurately the last six verses of Daniel chapter eleven, for those verses conclude with Michael standing up when human probation closes.

The vision of the judgment, as identified in Daniel chapters seven, eight and nine, was sealed up until the “time of the end” in 1798. The light (which the Ulai vision that was unsealed produced) was the announcement of the opening of the investigative judgment, not the close of judgment. The light that was unsealed with the Hiddekel vision, identifies the close of the investigative judgment, and it is also the passage in Daniel that contains “the portion of the prophecy relating to the last days.”

The unsealing in 1798 announced the opening of the investigative judgment. The unsealing in 1989 announced the near-approaching close of the investigative judgment. The signature of Alpha and Omega is easily seen in the book of Daniel, but only if you know what it is, and are willing to look for it.

When probation closes in Daniel chapter eleven, verse forty-five, the signature of Alpha and Omega is recorded. The beginning of Daniel illustrates exactly where it ends. It begins with a literal war between literal Babylon and literal Israel, and literal Babylon is victorious.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. Daniel 1:1,

2.

In Daniel chapter eleven, verse forty-five a spiritual war between spiritual Babylon, symbolized as “the king of the north”, and spiritual Israel, represented by “the glorious holy mountain”, concludes, and spiritual Israel is victorious over spiritual Babylon.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:45; 12:1.

The books of Daniel and Revelation are one book:

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

The two books, which are one book, are the masterpiece of the angel Gabriel’s prophetic instruction. I write this knowing full well that what Gabriel delivered to Daniel and John came from Jesus, who received it from the Father. My point is not to lift up Gabriel, but to lift up the profound revelation of the evidences in both books, of how the Alpha and Omega designed prophetic rules of biblical interpretation which were to be represented within the two books, if we are willing to see.

Let me remind you that, at this point, my purpose and intent is not to present an interpretation of the two prophecies of the Ulai and Hiddekel rivers. My purpose and intent are to deal with the prophecies in the first six chapters of Daniel’s book. I am simply making a case for the fact that the books of Daniel and Revelation are, perhaps, the most profoundly constructed books in the Word of God. They present the prophetic message, while also identifying God’s character, while also identifying the very rules necessary to be employed if a person would know the prophecies, and also know the One who set forth the prophecies.

Another example of the profound nature of the books is Daniel’s presentation of the “seven times” of Leviticus twenty-six. The prophecy of the “seven times” was and is to be the “stumbling stone” for God’s people, both in ancient Israel, in the Millerite movement of the first angel, and also in the current and future movement of the third angel. A “stumbling stone”, by simple definition, is something that you do not see, even though it is clearly there. Therefore, once you recognize the “seven times” in the book of Daniel, you see that it is clearly there, but you also see that it is hidden to those who choose not to see.

Hiding something while it is in the open grammatically is a profound accomplishment, it’s something that could not be embedded into any human mystery novel. It’s a masterpiece, for it is there, plain to see for any who wish not to stumble, but impossible to see for those who do choose to stumble. It is “hiding in plain sight”, so to speak. It is accomplished by a combination of

humanity and divinity.

I make that claim, for I wish to remind us at this point, that there is a Catholic teaching within Adventism, at least since the publication of *Questions on Doctrine* in 1957, and that has also raised its unrighteous head within this present truth movement of Future for America. The idea is that Christ, at the incarnation, did not take the flesh He inherited from Mary. Of course, those who uphold this teaching do not express it that way, but it is none-the-less what they teach. I call it a Catholic teaching, for the premise that Christ's flesh was as pure as the flesh of Adam before he sinned, is the very satanic logic employed by the Catholic church with their teaching of the so-called "immaculate conception." And if you are unfamiliar with the pagan teaching of the "immaculate conception," it teaches that Christ's flesh was supernaturally made as was Adam's lower nature was, before he and Eve sinned or, as it is claimed, Christ had Adam's pre-fallen, sinless nature. It teaches that Mary herself was miraculously given the fleshly unfallen nature of Adam before he sinned, so that she could be a perfect vessel for the Holy Spirit to incarnate the baby Jesus into her perfect flesh.

Of course, those in Adventism that uphold the very same conclusion concerning the flesh of Jesus, do not point to any miracles with Mary, but they do wrest passages of Sister White and the Bible, to teach the very same Catholic concept. Why did I just digress and turn away from the discussion of the book of Daniel? I'll answer that.

The miraculous structure and design of Daniel and the Revelation was accomplished by a combination of humanity and divinity. Jesus is the Word of God, and the Bible is the Word of God. Jesus' divine and human nature is fully represented in the Bible. The words therein are divine and contain the creative power to transform hearts and minds. Those words are the very same power that brought all things into existence. But those men who God chose to be His instruments in recording the Bible, were all sinners. The human part of the equation is represented by fallen human beings. The Bible is a combination of human and divine, and the prophets were sinners, as every child of Adam has been. Christ never sinned in thought, word or deed. But He did take the flesh of Mary after four thousand years of degeneration. If He actually did take the lower fleshly nature of Adam before Adam had sinned, it would demand that every biblical author would have been sinless too.

The "hiding in plain sight" of the "seven times" in the book of Daniel was accomplished, not only by the words that Daniel recorded, but further by the fallen human beings that translated the King James Bible. Fallen human beings twice touched the book of Daniel, and what was accomplished would be impossible for any human being to do without God's divine providential oversight.

In our next article we will begin to show how divinity and humanity hid the "seven times" of Leviticus twenty-six in plain sight in the book of Daniel, for God foreknew, and even designed, that it should be the testing "stumbling stone" for both those in the movement of the first angel, and also for those in the movement of the third angel.

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