

The Book of Daniel - Number One-Hundred and Thirty-Three

Unveiling the Prophetic Tapestry: Insights into the Sealing Time of the 144,000

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All the prophets agree with one another, and they all testify more specifically about the end of the world than the days in which they lived. Their testimony is to be applied in the prophetic period of the sealing time of the one hundred and forty-four thousand, for that is where the effect of every vision occurs. Isaiah, in chapter six, in vision was allowed to look into the Most Holy Place, during the period of the sealing time of the one hundred and forty-four thousand, where He saw God's glory. We know it was post-September 11, 2001, for he heard the angels in verse three, identify that the earth was then full of His glory.

“When God was about to send Isaiah with a message to His people, He first permitted the prophet to look in vision into the holy of holies within the sanctuary. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. Around the throne were seraphim, as guards about the great King, and they reflected the glory that surrounded them. As their songs of praise resounded in deep notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. With lips unpolluted by sin, these angels poured forth the praises of God. ‘Holy, holy, holy, is the Lord of hosts,’ they cried; ‘the whole earth is full of His glory.’ [See Isaiah 6:1–8.]

“The seraphim around the throne are so filled with reverential awe as they behold the glory of God, that they do not for an instant look upon themselves with admiration. Their praise is for the Lord of hosts. As they look into the future, when the whole earth shall be filled with His glory, the triumphant song is echoed from one to another in melodious chant, ‘Holy, holy, holy, is the Lord of hosts.’ They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His bidding, in worshiping Him, their highest ambition is reached.” Gospel Workers, 21.

In agreement with Isaiah, the prophet Ezekiel was also allowed to see into the Most Holy Place. Ezekiel's vision began in chapter one, verse one.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

His vision continues on for chapters, and it is a continuation of the same vision in chapters eight and nine, which identifies the sealing of the one hundred and forty-four thousand. We know this by

his careful testimony.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Ezekiel 8:1-4.

The vision of chapters eight and nine that identify the two classes that are developed during the sealing of the one hundred and forty-four thousand, was, “according to the vision that” Ezekiel had seen “in the plain.” The vision he had seen in the plain is identified in chapter three.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Ezekiel 3:22, 23.

Ezekiel’s vision of the “plain,” was as the “glory which” Ezekiel “saw by the river of Chebar,” and that was the vision of chapter one, verse one. The vision of the sealing in chapter nine, and the vision of the “plain,” were simply continuations of the vision of the river Chebar. It was a vision of the glory of God in the Most Holy Place, during the sealing of the one hundred and forty-four thousand, just as was Isaiah’s vision. Isaiah’s vision was identifying God’s work of raising up messengers during the sealing time, and in chapter two and three, Ezekiel identifies that very work in greater detail than Isaiah, for he illustrates a messenger who is to carry a message to Laodicean Adventism, and in order to understand the message he is to carry to the rebellious people who are being passed by, Ezekiel is commanded to eat the little book, that was in the angel’s hand when He descended on September 11, 2001.

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Ezekiel 3:1-9.

A Gentile in the Bible is a stranger, and a stranger speaks strange speech. Ezekiel was sent to the house of modern Israel, which in the sealing time is the Laodicean Seventh-day Adventist church, which is being passed by. The message during the sealing time of the one hundred and forty-four thousand is for God's church, which is first judged, and then at the soon-coming Sunday law, the second voice of Revelation chapter eighteen, calls God's Gentile flock out of Babylon. When Isaiah, in chapter six, is representing those who accept the calling of being sent to the rebellious house with the Laodicean message, he is forewarned that they are a people who in seeing, do not perceive, and in hearing, do not understand. Isaiah records the very attribute that Jesus quoted from Isaiah, chapter six, when He assigned that very attribute to the quibbling Jews who were being passed by in the history of Christ.

In chapter twelve, Ezekiel also employs the very same terminology, thus specifically placing chapter twelve, into the sealing time of the one hundred and forty-four thousand.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Ezekiel 12:1, 2.

Ezekiel chapter twelve, is identifying the sealing time of the one hundred and forty-four thousand, and in so doing he addresses the counterfeit latter rain message that is offered by the drunkards of Ephraim who rule the people of Jerusalem, the drunkards who cannot read the book that is sealed. Their counterfeit latter rain message is based upon placing the prophetic visions of God's Word far off into the future.

In verses three through fifteen, Ezekiel is instructed to illustrate God's people going into the captivity in Babylon. The captivity in Babylon represents the soon-coming Sunday law, and then in verses sixteen through twenty, he identifies the famine that accompanies the destruction of the cities that begins at the hour of the great earthquake, which is the soon-coming Sunday law. The benefits of country living during that crisis time are there represented, and then in verses twenty-one to twenty-eight, we have the passage that was recognized as present truth in Millerite history. The passage is quoted word for word in *The Great Controversy* in the description of Millerite history in the book.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:21-28.

The counterfeit latter rain message that is presented in the sealing time of the one hundred and forty-four thousand claims “the days are prolonged, and every vision faileth.” After all, did not those messengers represented by Moses, Elijah, Ezekiel, Isaiah and John fail in their prediction of July 18, 2020? The Laodicean Adventist’s message at that time is “the vision that he seeth is for many days to come, and he prophesieth of the times that are far off.” In that history not only will every vision come to pass, but the messenger is to tell the lost house of modern Israel, “Thus saith the Lord God,” “I will make” the counterfeit “proverb” of Laodicean Adventism “to cease.” Tell them, “The days are at hand, and the effect of every vision.” “There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.”

The Laodicean message requires that the message identifies that the days are at hand when the effect of every vision is to take place, and those days are the days of the sealing of the one hundred and forty-four thousand. The essential point that should not be missed in the passage is that God directly states that in the “days,” which represent the period of the sealing time, He would cause Laodicean Adventism’s “vain vision,” their “flattering divination,” and their counterfeit “proverb” to cease. God causes their counterfeit latter rain message to cease before the soon-coming Sunday law, for He causes it to cease in the days He is addressing. He causes it to cease, by confirming the true latter rain message as He is lifting up those who are chosen to be the ensign at the soon coming Sunday law. Those chosen ones are sealed before the “earthquake”.

The other way He causes the vain proverb of the counterfeit latter rain message to cease is by the arrival of the unexpected and escalating judgments of God, that come as an overwhelming surprise to the children of darkness, but are part of the very message the children of light will have been predicting. The history we are now entering into is about to be confronted by God’s judgments. Those judgments are represented repeatedly in God’s Word, and the period of the sealing, which began on September 11, 2001, is where every vision, including the visions of God’s judgments, must arrive, for His Word never fails.

In previous articles we demonstrated that the first three chapters in the book of Daniel, represent the three angel’s messages of Revelation chapter fourteen. Chapter two, is the second angel’s message, and is therefore an illustration of the second test in the sealing period. The first test was chapter one, and it was the dietary test of whether a person would choose heavenly food or the food of Babylon. Chapter two, was represented by the hidden truth within Nebuchadnezzar’s dream of the image of beasts, which are kingdoms.

Daniel two, represents the image of the beast test during the sealing of the one hundred and forty-four thousand, and it contains an understanding that is hidden, for Nebuchadnezzar was unable to remember the dream. It represents a hidden truth that is unsealed in the history of the one hundred and forty-four thousand, and a hidden truth concerning the kingdoms of Bible prophecy represented in the image. It represented a life-or-death test for Daniel and the three worthies, and also for the Chaldean wise men who ate of the Babylonian diet.

Ellen White was shown that the image of the beast would be formed “before probation closes, for it is the great test for the people of God, by which their eternal destiny will be decided.” The hidden

dream of Nebuchadnezzar represents that test. The hidden truth of the image that has been revealed in these days, when the effect of every vision is no longer prolonged, is that Jesus, as Alpha and Omega, identified in the first and the last references to the kingdoms of Bible prophecy that the eighth beast is of the seven.

The eighth beast of Revelation chapter seventeen, that is of the seven, is the papal power who has been returned to the throne of the earth, and the deeper hidden secret that has been revealed is that as the United States forms an image of the beast in this nation, it also will represent the phenomenon of the eighth, being of the seven. The sixth president since the time of the end in 1989, who is the rich president who stirred up all the realm of the dragon received a deadly political wound at the hands of the progressive, woke, liberal globalists in 2020, as the Republican horn was assassinated in the streets by the atheistic beast of Revelation chapter eleven.

At the same time the movement of the third angel, received a deadly wound on July 18, 2020, at the hands of the atheistic beast of Revelation chapter eleven. That movement had been made up of Laodicean Seventh-day Adventists, and in 2023, the movement was raised up as the Philadelphian movement of the third angel. Both horns were slain in 2020, and both horns stand up after three and a half symbolic days. The formation of the political image of the beast consists of the combination of Church and State in the United States, and the beast they make an image of in the last days is the eighth beast, that is of the seven. When the image beast is formed in the United States it will possess that very prophetic attribute of the eighth beast of Rome.

When the image of the beast test is fulfilled upon the true Protestant horn, those who recognize the prophetic truths associated with the formation of the image of the beast in both horns of the earth beast, will be sealed for eternity with the image of Christ. Those foolish virgins that have accepted the vain and flattering vision will have formed the image of the beast for eternity.

“It was this that the prophet Ezekiel saw when before his astonished gaze were portrayed symbols that revealed a Power overruling the affairs of earthly rulers. Wheels intersecting one another were moved by four living beings. High above all these ‘was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness as it were of a human form.’ Ezekiel 1:26, RSV.

“The wheels, so complicated that at first sight they appeared to be in confusion, moved in perfect harmony. Heavenly beings were impelling those wheels. The complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sits above the cherubim still guides the affairs of this earth. To every nation and individual God has assigned a place in His great plan. Today men and nations are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

“The prophecies which the great I AM has given in His Word tell us where we are in the procession of the ages. All that prophecy has foretold until the present time has been traced on the pages of history, and all which is yet to come will be fulfilled in its order.

“The signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. The Saviour prophesied of events to precede

His coming: 'Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7. Rulers and statesmen recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

"The Bible, and the Bible only, gives a correct view of events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. 'Behold, the Lord will lay waste the earth and make it desolate, and He will twist its surface and scatter its inhabitants.' 'For they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt.' Isaiah 24:1, 5, 6, RSV.

"'Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.' Jeremiah 30:7.

"'Because thou hast made the Lord, which is my refuge, Even the most High, thy habitation; There shall no evil befall thee, Neither shall any plague come nigh thy dwelling.' Psalm 91:9, 10.

"God will not fail His church in the hour of her greatest peril. He has promised deliverance. The principles of His kingdom will be honored by all beneath the sun." Historical Sketches 277–279.

The "complicated play of human events" is what was represented by the wheels intersecting the wheels in Ezekiel's vision of the Most Holy Place, during the sealing time. Those events are under divine control, for those events are the fulfillment of all the visions of God's Word, that find their final and perfect effect in the sealing time. There is a "sound" that identifies "a stupendous crisis" which the "world is on the verge" of realizing. That "sound" causes "the earth to tremble and men's hearts to fail them for fear." Both the shaking of the earth, and the causing of men's hearts to fail for fear are symbols of the sound of the seventh and final Trumpet, which is the third woe.

The angering of the nations by Islam of the third woe, is as a woman in travail, thus representing an increasing, escalating crisis. That escalating crisis began on September 11, 2001; and on October 7, 2023, the next extreme birth pain hit, and because God's Word never fails, the next birth pang is coming very soon, and it will be even more destructive. Are you still living in a city?

We will continue this study in the next article.

"To the prophet the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel. I have been shown that human instrumentalities are liable to seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust to Him everything in regard to the advancement of the work. No one should for a moment fancy that he is able to manage those things that belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents.

Then let every man stand at his post of duty, to act his part for this time and know that God is his instructor.” Testimonies, volume 9, 259.