

# The Book of Daniel - Number One-Hundred and Fifty-Four

## *Understanding Daniel's Last Vision: The Significance of Belteshazzar and the Unveiling of Prophecy*

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The last vision of Daniel consists of the last three chapters. The first of those chapters, as with the last of those three chapters identifies the experience of Daniel, and the middle chapter identifies the prophetic history that addresses the final rise and fall of the counterfeit king of the north. The first chapter is as the last, and the middle chapter represents the rebellion of the counterfeit king of the north. Daniel's last vision, the vision of the Hiddekel River, bears the signature of Alpha and Omega, who is the Truth. As we begin to address Daniel's last vision, we will start with verse one.

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. Daniel 10:1.

There are several truths wrapped up in this verse. The first is Daniel's name of "Belteshazzar".

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. Daniel 1:7.

Daniel was given the name "Belteshazzar" in chapter one, and he is never identified as "Belteshazzar" again until his last vision is introduced. Belteshazzar is therefore his name in his first and last testimony. The change of a name in prophecy represents a symbol of the covenant relation between God and His people. When the Lord entered into covenant with Abram and Sarai, He changed their names to Abraham and Sarah. He changed Jacob's name to Israel, and He promises to give His last day covenant people a new name.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Isaiah 61:1, 2.

To the Philadelphians, who are the one hundred and forty-four thousand of the last days, He also makes this promise.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:12, 13.

The prophets illustrate God's people of the last days, and unlike Abraham, Sarah and Israel the precise meaning of Belteshazzar is unknown. The name God gives to His last day people to represent His covenant relationship is an unknown name until the time when He gives them the name. The name Belteshazzar is identifying Daniel as God's covenant people of Philadelphia in the last days, but the actual name is hidden until the sealing, for the name is written upon their foreheads, which is also where the seal is written.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. Revelation 14:1.

Daniel is called Belteshazzar in chapter one and then in chapter ten, thus identifying himself as a symbol of the movement of the first angel, and the movement of the third angel, for chapter one, represents the first angel's message, as previously identified in detail in earlier articles. Chapter ten therefore represents the movement of the third angel, and the covenant people of the last days. The verse then identifies Belteshazzar as a symbol of those who understand the increase of knowledge that was unsealed in the reform movement that began in 1989. This is represented by the emphasis upon what Daniel (Belteshazzar) knew.

Daniel is identified as knowing the "thing" which "was revealed unto Daniel," "and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." Daniel understood the "thing," and also "the vision." The Hebrew word "dabar," is translated as "thing" in the verse, and it means "word." Prophetically the "word" represents both the vision of the "seven times," but also it represents Christ, who is the Word. Both the "seven times," and Christ are the Rock which the builders rejected, and Daniel represents a people who understand both elements of the symbolism of the Word.

In Daniel chapter nine, verse twenty-three we find one of the most important verses connected with the time prophecies of the twenty-three hundred years and twenty-five hundred and twenty years, which are represented by the question of Daniel chapter eight, verse thirteen, and the answer in verse fourteen. The question asks, "How long shall be the "chazon" vision identifying the trampling down of the sanctuary and host that was accomplished by paganism and then papalism?" The trampling down took twenty-five hundred and twenty years, in fulfillment of Leviticus twenty-six's "seven times."

The answer to verse thirteen's question was unto twenty-three hundred years, then shall the sanctuary that has been trampled down, be cleansed, and the "mareh" vision of twenty-three hundred years ties the two time prophecies together, and in verse twenty-three of Daniel nine, Gabriel is leading Daniel to understand the relation of the two visions.

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.  
Daniel 9:23.

The word translated both as "understand," "consider" in the verse is the Hebrew word "biyn," and it means "to mentally separate". Gabriel informs Daniel to make a mental separation between "the

matter” and “the vision.” The “vision” in the verse is the Hebrew word “mareh,” and it is the vision of the twenty-three hundred years that concluded on October 22, 1844. The Hebrew word translated as “matter,” is the same word translated as “thing,” in verse one of chapter ten. It is the Hebrew word “dabar,” and it represents the vision of the twenty-five hundred and twenty years that also concluded on October 22, 1844.

In verse one of chapter ten, God’s covenant people of the last days are represented by Belteshazzar, and they have understood the increase of knowledge that arrived at the time of the end in 1844, that allowed them to understand the connection of the two visions, which the Millerites of the movement of the first angel only partially understood. In the verse, the vision represented as the “thing” is identified as the longest of the two prophecies, because coupled in between the two references in the verse to the “thing,” Daniel identifies the time appointed to the “thing” (the *dabar*) was “long”, in relation to the vision (*mareh*).

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The subtle truth that the “seven times,” is the longest time prophecy which the Millerites proclaimed, is denied by Laodicean Adventism, based upon a passage that they wrest to their own destruction. By rejecting the “seven times,” in the rebellion of 1844, they do not see the relation of the two prophecies, and can only, or will only, see the next passage as identifying the twenty-three hundred years.

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

Don’t miss the inherent logic of this last passage. Laodicean Adventism does not teach the world that the Millerites thought the sanctuary to be cleansed was the heavenly sanctuary, for they, and any who wish to look at the historical record, know that the Millerites believed the sanctuary to be cleansed was the earth. The passage Laodicean Adventism wrests to their own destruction is “so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire”, which they insist is the twenty-three hundred years of Daniel chapter eight, verse fourteen.

Adventism’s own history books identify that the three hundred Millerite preachers ALL used the 1844 pioneer chart in their presentations, and it is crystal clear on the chart, in the rest of the

historical testimony, that the “seven times,” (twenty-five hundred and twenty years), was the prophecy they identified as the “longest and last prophetic period,” which was “about to expire.” Due to their rebellion of 1863, when they rejected the foundation stone of the “seven times,” they now blindly insist that Sister White is re-writing established history in the passage from The Great Controversy.

In verse one of Daniel chapter ten, Belshazzar represents God’s people of the last days, and they understand both the question and answer of Daniel chapter eight, verses thirteen and fourteen, that Sister White identifies as the foundation and central pillar of the Advent faith. The portrayal that Daniel represents in the verse, he is marking a distinction between God’s covenant people of the last days, and Laodicean Adventism, for they are those who understand the increase of knowledge in 1989.

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Verse one is the beginning of the vision given by the Hiddekel River that ends in chapter twelve. It is there where we find the unsealing of the book of Daniel at the time of the end, so the representation of Daniel understanding both the “thing” and the “vision,” is connected with those who understand, and who are identified as the “wise,” in contrast with those who do not understand, and are identified as “wicked.” In verse ten of chapter twelve, the distinction between the two classes is represented.

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 12:10.

The “wise” understand, and the wicked don’t understand, and the word translated as “understand” is the same word we identified in verse twenty-three of chapter nine. It is the Hebrew word “biyn,” which means to mentally separate. The wicked do not understand the increase of knowledge, for they are unwilling to make the mental separation of the two visions that are the truths which Belshazzar is identified as understanding in verse one, when he is identified as Belshazzar instead of Daniel. In verse one he is identified as God’s last day covenant people, and he is identified as those who understand the two visions, that God’s people are to make a mental distinction between. Jesus illustrates the end of a thing with the beginning of a thing, and in chapter twelve, the wise are those who understand the prophecy of twenty-three hundred years, and its direct relationship to “the longest and last” time prophecy, which is the twenty-five hundred and twenty years.

We will continue our study of Daniel’s last vision in the next article.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show 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. 1 Peter 2:5–10.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 2 Peter 3:15–17.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. 2 Timothy 2:14–16.