

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

## *Unveiling Daniel's Last Vision: A Parallel Journey of the Wise Virgins*

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We have begun our consideration of Daniel's last vision by identifying Daniel as a symbol of God's last day covenant people, and we have used the first verse in conjunction with the last chapter to begin to identify the prophetic characteristics of those last day people represented by Belteshazzar. God's last day covenant people represent the Millerites of the movement of the first angel, and the one hundred and forty-four thousand of the movement of the third angel. The Millerites fulfilled the parable of the ten virgins, and that parable is repeated to the very letter in the last days.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." Review and Herald, August 19, 1890.

The experience of both movements of the last days, is the experience of Adventism.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." The Great Controversy, 393.

The Millerites represented the movement of the first angel, and their experience was also represented by the church of Philadelphia. In 1856, the Philadelphian Millerite movement transitioned to the Laodicean movement, and in the rebellion of 1863, it further transitioned into the Laodicean Seventh-day Adventist church.

The one hundred and forty-four thousand represent the movement of the third angel, and their experience was also represented by the church of Philadelphia. In 1989, the book of Daniel was unsealed to the Laodicean Seventh-day Adventist church, and on September 11, 2001, the Laodicean Adventist movement began, and in July of 2023, the transition back to the Philadelphian movement arrived.

Belteshazzar, or Daniel represents the Philadelphian movement of the last days, that repeats the Philadelphian movement of the Millerites "to the very letter." The first verse of the last vision represents those last day people, and the last testimony of the last vision must agree with the first testimony of the last vision. The purification process of Daniel chapter twelve identifies the increase of knowledge, and the two classes that are thereby produced. Belteshazzar is the ultimate representation of the wise of the last days. In Daniel chapter twelve there are at least five prophetic truths that were anchors for the Millerite movement, which must be repeated in the movement of the third angel.

The first is the purification process that produces two classes of worshippers, and therefore fulfills the parable of the ten virgins in both the beginning and ending movements.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.... 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 12:4, 9, 10.

The distinction between the wise and the wicked (foolish), is based upon their understanding (mentally dividing) the increase of knowledge that is opened up at the time of the end, either in 1798 for the Millerites, or 1989 for the one hundred and forty-four thousand. God's people are required to know that Adventism is the experience of the parable of the ten virgins, for without that understanding they will not seek to understand when the "time of the end" for the final generation arrived, or what was the message that was then unsealed. Without the understanding that the Adventist experience is a three-step testing process, based upon a progressive development of truth, which leads to a "life-or-death" outcome it is impossible to recognize the high calling of every Seventh-day Adventist. Belteshazzar represents a people who know they went through the purification process represented as being "purified, made white, and tried." That very three-step purification process is specifically identified as the work of the Holy Spirit.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. John 16:7-13.

The work of the Holy Spirit in guiding the wise virgins into "all truth," requires that He reproveth, which means to admonish or convict, the world of sin, righteousness and judgment, which is the very same three steps that produces either a wise or foolish virgin in Daniel chapter twelve. The message that Jesus identified as the work of the Holy Spirit is the "oil," that reveals the distinction between the wise and the wicked in Daniel twelve. God's last day people must understand the increase of knowledge for their generation, and that knowledge includes their recognition that they are either foolish or wise virgins in the parable of Matthew chapter twenty-five.

"John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, 'Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

“Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world.

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels’ messages will need to be repeated. The call will be given to the church, ‘Come out of her, My people, that ye be not partakers of her sins.’ ‘Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities’ [Revelation 18:2–5].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.’

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” Manuscript Releases, volume 16, 270.

As Adventists who are to call men and women out of Babylon at the soon-coming Sunday law, we “are represented either by the wise or the foolish virgins.” The company that John saw “represented by the five wise virgins, with their lamps trimmed and burning,” who John further identified as those who possess “the patience of the saints,” and who “keep the commandments of God and the faith of Jesus” are the one hundred and forty-four thousand who are required to keep God’s commandments, exercise the faith of Jesus, and know they are the virgins in the parable of Matthew twenty-five. Not only do they need to understand that they are either wise or foolish virgins, but they must repeat the experience represented by Daniel as being “purified, made white and tried.”

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are

virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:3–5.

There are at least five truths represented in Daniel chapter twelve, which are truths associated with the Millerite movement of the first angel, that will be repeated and understood more fully by the movement of the one hundred and forty-four thousand. One of those truths is the three-step purification process associated with the parable of the ten virgins. The first truth William Miller understood in terms of prophetic time, was the “seven times,” of Leviticus twenty-six, and that truth is identified in Daniel twelve, and it is the first truth of Millerite history that is there mentioned.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 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 12:4–10.

This passage begins with the book of Daniel being sealed up until the time of the end, and the passage concludes with the book of Daniel being sealed up to the time of the end. Between the first and last sealings of Daniel’s words, the sworn testimony of “Him, that liveth forever,” was “that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

The One who provided this sworn testimony was the One who was upon the waters, clothed in linen. Daniel saw an angel on one bank of the Hiddekel River and another angel on the other bank, and one of those angel’s asked a question, which the One upon the waters answered. The question was, “How long?” This is the same first two words of the question asked in verse thirteen of Daniel chapter eight.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

The same prophetic structure is found in both conversations, except that in chapter eight, Daniel is by the Ulai River, and not the Hiddekel River. In chapter eight an angel (saint) “said unto that

certain saint which spake, how long.” The Hebrew word translated as “that certain saint,” is the Hebrew word “Palmoni,” meaning the Wonderful Numberer, or the Numberer of Secrets. In chapter eight Jesus (the Wonderful Numberer) was speaking, and another saint asked Jesus (that certain saint), “how long.”

In chapter twelve, the One who is standing on the water is asked by an angel who was on one of the banks of the Hiddekel River, “how long.” These two passages must be considered together, line upon line. The first question of chapter eight is “how long is the vision concerning the trampling down of the sanctuary and host, that is accomplished first by paganism, and then by papalism?” The question of chapter twelve is, “how long shall it be to the end of these wonders.” The sworn answer is then given by Palmoni, the Wonderful Numberer who was clothed in linen and standing upon the waters, “it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

The questions of the Ulai and Hiddekel Rivers are “how long shall be the vision of the scattering of God’s people that is accomplished by paganism and then papalism as they trample down the sanctuary and host?” The answer is the trampling down ends in 1798, when the work of Palmoni in raising up the Millerite temple begins, and then ends forty-six years later in 1844 when the sanctuary was to be cleansed.

In chapter twelve Daniel heard the conversation, “but I understood not.” Daniel expressed a desire to understand, as represented by him asking Christ. “O my Lord, what shall be the end of these things?” His expression of desire to understand represented the desire of the wise virgins to understand, for the entire dialogue was placed between the two references of the book of Daniel being sealed to the time of the end. Daniel represented the desire placed upon William Miller to understand the truth which was unsealed in 1798, and the first truth he was led to recognize was the trampling down of the sanctuary and host, first by paganism and then papalism during the period when the power of the holy people was scattered in fulfillment of the “seven times,” of Leviticus twenty-six.

Miller’s desire to know the truth is represented by Daniel’s desire, but Miller’s understanding was incomplete. Daniel represents Miller’s desire, and Belshazzar represents those that have a complete understanding of the thing and the vision. There are at least five important truths that were part of the experience of the Millerites in chapter twelve of Daniel, that will find a parallel counterpart in the history of the one hundred and forty-four thousand. One is that they fulfilled and understood that they were fulfilling the parable of the ten virgins, with its three-step testing process, and the other is that they understand the foundation stone of the “seven times,” of Leviticus chapter twenty-six.

We will continue this study in our next article.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at

midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.'

“We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

“But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.” The Youth Instructor, January 16, 1896.