

The Book of Daniel - Number One-Hundred and Fifty-Six

Unveiling Daniel's Last Vision: A Millerite Perspective on Prophetic Truths for Today

Jeff Pippenger

2024-03-24

We are beginning our consideration of Daniel's last vision by applying the principle represented by Alpha and Omega, that identifies that He always identifies the ending with the beginning. Therefore Belteshazzar, who is Daniel in the very first verse of Daniel's last vision would also be represented in the last portion of that very same vision. We have identified that Belteshazzar represents God's covenant people of the last days, who understand the "chazon," vision of prophetic history, as represented by the word "thing," in verse one. That vision of prophetic history is the "seven times," of Leviticus twenty-six that equates to twenty-five hundred and twenty years. Belteshazzar also understands the "vision" in verse one, which is the "mareh" vision of twenty-three hundred years, which represents the sudden appearance of Christ.

In chapter twelve, Daniel represents the movement of the first angel and also the movement of the third angel, for both movements fulfill the parable of the ten virgins. In chapter twelve there are at least five truths that were part of the Millerite movement, that represent truths which the movement of the third angel must also experience and understand. Both movements fulfill the parable of the ten virgins, and the wise virgins of both movements are required to understand that prophetic fact. Both movements must understand the first prophetic truth Miller was led to recognize, as represented by Leviticus twenty-six's "seven times." The other three parallel experiences and understandings are found in the last few verses of the chapter.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:11-13.

The remnant people of God in the book of Revelation possess three primary prophetic characteristics. They keep God's commandments, have the faith of Jesus and uphold the Spirit of Prophecy.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Revelation 19:9, 10.

The Millerites correctly understood that “the daily,” in the book of Daniel represented paganism, and that the “time that the daily” was “taken away,” was the year 508. To reject that truth is to reject the authority of “the testimony of Jesus,” which “is the Spirit of Prophecy,” for the Spirit of Prophecy clearly identifies that the Millerites were correct in their understanding of “the daily.”

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” Review and Herald, November 1, 1850.

The Millerites understood that the resistance of paganism against the rise of the papacy to power in 538, was removed in the year 508. The Millerites were correct, but their understanding was limited. God’s last day people, who are represented by Belshazzar in verse one, will see that from the year 508 to 538 represents a prophetic period that was typified by the thirty years of preparation in the history of Christ that preceded His empowerment at His baptism. They will see that the prophetic period also represents the prophetic period from 1776 unto 1798, and that all three of those periods represent the sealing time of the one hundred and forty-four thousand that began on September 11, 2001, and concludes at the soon-coming Sunday law.

In chapter twelve, Daniel represents the Millerites and the five important truths and experiences that are to be repeated in those represented by Belshazzar. The third truth and experience of the Millerites is “the correct view of the ‘daily,’ ... the Lord gave ... to those who gave the judgment hour cry.” To reject that truth is to reject the writings of Ellen White, which is the Spirit of Prophecy. The fourth truth and experience of the Millerites, and the messengers of the third angel, is the prophecy of the thirteen hundred and thirty-five years, which began in the year “the daily,” was taken away, in 508.

Beginning in 508, thirteen hundred and thirty-five years takes you to 1843, but not simply 1843, for the prophecy actually pinpoints the very last day of 1843, for it states, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” The Hebrew word translated as “cometh,” is “naga,” and it means “to touch”, or “lay hands on”. The prophecy therefore means, “blessed is he that waiteth, and” touches or lays hands upon 1843.

The blessing of waiting in Millerite history was for those wise virgins who experienced the first disappointment, but waited for the vision that tarried. As the Millerites waited for the “vision that tarried” in fulfillment of the parable of the ten virgins, and Habakkuk chapter two, they were blessed. In that tarrying time they then saw they were fulfilling the parable, and that at the end the vision would “speak”. Their tarrying time and disappointment was based upon the incorrect identification that the twenty-three hundred years would terminate in 1843, but the vision was really for 1844. Their disappointment was based upon their experience that had been produced when the year 1843, ended with no return of Christ. Their disappointment, and the blessing pronounced upon those who thereafter chose to wait, was all based upon the very last day of the year 1843, which “touches” or “cometh to” 1844.

The experience of the first disappointment, as a fulfillment of the parable of the ten virgins, is understood and repeated in those represented by Belteshazzar. The fifth truth and experience that will be recognized by those represented by Belteshazzar is that at “the end of the days”, Daniel would “stand in his lot”.

“Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.” Sermons and Talks, volume 1, 225, 226.

The Millerites experienced the purification process accomplished by the increase of knowledge that came from the book of Daniel when it was unsealed in 1798. Those represented by Belteshazzar will experience the purification process accomplished by the increase of knowledge that came from the book of Daniel when it was unsealed in 1989. They will also understand that the book of Daniel has a special purpose in the sealing of the one hundred and forty-four thousand.

“When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose.” Manuscript Releases, volume 6, 108.

As former Laodiceans, those represented by Belteshazzar will recognize that it is through the books of Daniel and Revelation, which are the same book, that the final revival is accomplished.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience... One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.” The Faith I Live By, 345.

As former Laodiceans, they will have recognized their Laodicean condition, and recognized that they were spiritually as dead as a valley of dry bones, and in response to the straight testimony concerning their dead and lost condition they will recognize their need to be alive as the first priority.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” Selected Messages, book 1, 121.

The Bible promise is that whoever seeks, will find, and the Holy Spirit will then lead them to understand that it is the books of Daniel and Revelation that produces the necessary revival.

“When we as a people understand what this book means to us, there will be seen among us a great revival.” Testimonies to Ministers, 113.

The end of Daniel’s last vision, as represented in chapter twelve, identifies the experience that produces God’s last day covenant people, as represented by Belteshazzar, in the first verse, of the last vision. There Daniel, represented as Belteshazzar, understands both the internal vision of the twenty-three hundred years and the external vision of the twenty-five hundred and twenty years. He understands the “thing,” and “the vision.” He understands the chazon vision and the mareh vision. He understands the trampling down of the sanctuary and host, and the restoration of the

sanctuary and host. He understands both the Ulai and Hiddekel River visions.

We will continue this study in the next article.

“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. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust....

“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.

“Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy,’ God declares, ‘and keep those things which are written therein: for the time is at hand.’ When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

“In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God’s own hand has withdrawn from these portions of His word. The very name ‘Revelation’ contradicts the statement that it is a sealed book. ‘Revelation’ means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled....

“We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. Priceless gems are to be found in the word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking.

“If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth’s history.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

“The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those ‘that hear the words of this prophecy, and keep those things which are written therein.’

“One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

“A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

“‘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. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.” Testimonies to Ministers, 112–115.