

The Book of Daniel - Number Nine

The First Angels' Message

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Daniel chapter one, represents the first angel's message of Revelation chapter fourteen. Jehoiakim symbolically identifies that it is the empowerment of the first angel's message, not its arrival at the "time of the end." All prophets are identifying the "last days" of the investigative judgment, so the chapter is representing September 11, 2001, when the testing process of the one hundred and forty-four thousand began. In Malachi chapter three, that process has been represented as a cleansing process when a messenger prepares the way for the messenger of the covenant to come suddenly to his temple. The messenger that prepares the way, who is also the "voice" that cries in the wilderness is also a test, which is part of the cleansing process. In Malachi chapter three, the hundred and forty-four thousand are represented as the sons of Levi. The sons of Levi represent those who stood with the messenger Moses, in the rebellion of the golden calf which represented the image of the beast.

Passing the test of the image of the beast, is another biblical illustration of the second of the three tests that make up the cleansing process. The sons of Levi must pass that test before they are sealed.

The sealing of Ezekiel chapters eight and nine, is another illustration of the cleansing process that began on September 11, 2001. In chapter eight, those in Jerusalem who ultimately bow down to the sun, represent the four generations of Laodicean Adventism. In chapter nine, those who receive the seal are sighing and crying for the abominations that are taking place within Jerusalem. Jerusalem is God's church.

The three angels' messages are also an illustration of the cleansing process. The three messages represent a three-step testing process, and it is required that the sons of Levi pass the first test to even be involved with the second test. The third test is a different type of test, for it represents a test that identifies whether the sons of Levi successfully passed the first two tests. It is a prophetic litmus test. The first test is a dietary test (in spiritual terms), for it is passed or failed, based upon whether the sons of Levi accept the message provided by the Holy Spirit through Elijah, the messenger that prepares the way for the messenger of the covenant.

The first verse of the book of Revelation emphasizes the seriousness of that message. It purposely identifies that the message which the human messenger, represented as John, sends to the churches, was given to him by Gabriel, who received it from Christ, who in turn received it from the Father. The message of Elijah possesses the authority of divinity, and to reject the message of John, or Elijah, or the "voice crying in the wilderness", is to reject the Revelation of Jesus Christ.

The second test is a visual test, for once the sons of Levi have eaten the message of Elijah, that was in the hand of the angel that descended to lighten the earth with his glory, they have accepted the

biblical methodology that allows them to rightly discern the signs of the times. That methodology allows the sons of Levi to recognize that those signs of the times are demonstrating that church and state are coming together in the United States, in fulfillment of the image of the beast test. More importantly, those signs of the times, when placed within the context of the sacred reform lines, are the essence of Alpha and Omega, the beginning illustrating the ending. The sacred reform lines identify that God's people must do all in their power to cooperate in the work of preparing themselves for the seal of God.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.
Philippians 2:12–15.

Daniel, Hananiah, Mishael and Azariah, four in number, represent Seventh-day Adventists around the world, who recognize September 11, 2001 as the identification of the descent of the angel of Revelation eighteen, and they choose to take the hidden manna that is in his hand and eat it. The hidden manna that is to be eaten, as the apostle Paul just cited, represents God (the hidden manna), that works within His people to do His will and good pleasure. Paul represents the messenger to the Philadelphians, and to reject his message was death. Daniel, Hananiah, Mishael and Azariah represent those who choose to eat the hidden manna.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Daniel 1:6–8.

Daniel determines that he desires to eat the message that was brought down out of heaven on September 11, 2001, and also to refuse the message represented as the diet and drink of Babylon. Ashpenaz had selected which of the Judean captives should be brought before the king.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. Daniel 1:4, 5.

If we follow the chain of command identified in Revelation chapter one, and verse one, Nebuchadnezzar had instructed Ashpenaz to select the children who fulfilled the prediction that Isaiah had proclaimed to Hezekiah. Ashpenaz took the message and then gave it to Melzar, the prince of the eunuchs. Nebuchadnezzar represents the heavenly father; Ashpenaz represents Christ and Melzar represents Gabriel. Ashpenaz knew which children to select, and he knew Daniel

would make the right dietary decision, before he brought him before the king.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Daniel 1:9, 10.

Melzar here identifies the first step of the three angels' messages. The first step is to fear God, as illustrated by Melzar's fear of Nebuchadnezzar. The Hebrew word "truth" that was created by bringing together the first, thirteenth and last letter of the Hebrew alphabet has previously been demonstrated in these articles to represent the three-step testing process of the three angels. In doing so, it was established upon several witnesses that the first angel's message contained all three of the three tests that are represented by the three angels' messages. The first angel's message is identified as the everlasting gospel, defining it as the same gospel from the days of Adam through to the Second Coming of Christ.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6, 7.

The first step of the first angel's message is the fear of God. The second step is to give him glory and the third is the arrival of the hour of his judgment. In relation to the other two angels' messages, the first angel's message is, "fear God." The second angel's message then announces the fall of Babylon, and whether in the Millerite movement of the first angel, or the movement of the third angel the call out of Babylon is where the manifestation of the outpouring of the Holy Spirit is accomplished. In that period of time, whether it is represented as the Midnight Cry, the loud cry, or the latter rain those proclaiming the message glorify God. The second angel's message is where God is given glory, and that period of time leads to a point in time where the investigative judgment began in the Millerite history, or the judgment of the whore of Babylon which takes place in the Sunday law crisis.

Melzar's fear represents the first angel's message, and it begins the dietary testing of ten days, which the number ten also signifies a test. Melzar's expression of fearing the king, was the same as Daniel fearing God more than the king, and purposing in his heart not to be defiled with the diet of Babylon. The period of time that the testing of Daniel and the three worthies was three years, thus representing the three steps of the three angels' messages.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Daniel 1:5.

Daniel chapter one represents the empowerment of the first angel's message, and there marks the beginning of the dietary test, which in Millerite history was represented by the eating of the little book. The testing period for Daniel and the three worthies was accomplished in the initial ten days,

of those three years. Ten is a symbol of a testing process as represented by ancient Israel when they rejected the tenth test represented by the message of Joshua and Caleb. It is also represented in the time of persecution in the church of Smyrna.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

The counsel to the church of Smyrna was to not fear the testing process, for if they feared God, He would reward their godly fear with a crown of life. That godly fear is represented by Daniel's desire to eat the heavenly manna.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. Daniel 1:10–14.

The first test was to fear God, as illustrated by Melzar and Daniel purposing in his heart to not defile himself with Babylonian food and drink. The second element of the first angel's message is to give God glory, which represents a visual manifestation of the effects of the diet. At the end of ten days, Daniel and the three worthies glorified God by their physical appearance.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Daniel 1:15–17.

The four children passed the first test of diet, which is where Adam and Eve fell, and which represented the first test Christ addressed immediately after His baptism. Christ's baptism was the empowerment of the first message in his prophetic line. It empowered and endorsed the message proclaimed by the "voice in the wilderness". Then, as with Daniel and the three worthies, Christ was tested upon diet for forty days, as was Daniel for ten days. Daniel and Christ were typifying the test of the hidden manna in the angel's hand that descended on September 11, 2001. Two tests would follow for Christ, and for Daniel. The second test was where Daniel and the three worthies glorified God by their countenances. The test that followed the dietary test for Christ also represented glory.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and

said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew 4:3–8.

After Christ passed the test of diet, Satan then offered the “glory” of all the kingdoms of the world, and Christ instead chose to glorify the King of all kings. Adam and Eve failed the first test, and immediately sought to hide their countenances with fig leaves, for they no longer demonstrated the glory of God, as represented by the robe of light they had previously worn. When Daniel and the three worthies passed the dietary test, they were then given “knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”

They passed the second test, which was a visual test that had been administered by Melzar. In Millerite history, the second angel’s message marked the distinction between those who accepted and those who rejected the message of the “voice” crying in the wilderness, as represented by William Miller. Prophetically the Millerite movement then became the visible and only true horn of Protestantism, and those who rejected the message and movement became the daughters of Rome. They had chosen to eat the diet and drink the wine of Babylon, as opposed to the little book. At the end of three years, Daniel and the worthies were brought in to be judged by Nebuchadnezzar.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus. Daniel 1:18–21.

Daniel and the three worthies passed the test of “ten” days, and then were found to be “ten” times wiser than all the others when they passed their final exam/test.

Daniel chapter one, is the first reference to the first angel’s message in the book that consists of the books of Daniel and Revelation. It possesses the identical characteristics as the first angel of Revelation chapter fourteen. It upholds the truth first mentioned in Revelation’s first verse, for Nebuchadnezzar gave a message to Ashpenaz, who in turn gave the message to Melzar, who then interacted with Daniel. The Father gave a message to Christ, who in turn gave the message to Gabriel, who then interacted with John.

The message that is conveyed, which is the message that is now being unsealed, identifies the communication process of the Father to His church. The first thing the Father chooses to identify for His church, is the three-step testing process of the three angels. God’s prophetic Word has very carefully detailed the process with several lines of prophecy, and also with the history of the Millerites. These truths are an essential element of the hidden manna that was in the angel’s hand, when he descended on September 11, 2001.

It is impossible to participate, and therefore to pass the second test, if you have not passed the first test. This truth was clearly represented in the history of Christ and the Millerites. Daniel chapter

two is the second test, by which as Sister White states, “our eternal destiny will be decided.” She further states that it is the test we must “pass, before we are sealed.” That test is now almost finished.

Daniel chapter two, is about the test of the image of the beast, and it is only fitting that the chapter is about a great image, and that it was only because Daniel had passed the dietary test, and been blessed with “ten times” more “understanding” and “wisdom” that he could recognize that test. As with the warning of the test in the writings of Ellen White, the image test in Daniel chapter two is a test representing life or death consequences.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Daniel 2:12, 13.

There are a few other prophetic issues in Daniel chapter one we need to address, and we will continue with those issues in the next article.

“I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The [rending] of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been

accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” Early Writings, 258–261.