

The Book of Daniel - Number Nineteen

The Prophetic Significance of the Word 'Hour' in the Book of Daniel

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The word “hour” that is only found in the Old Testament in the book of Daniel, is always associated with some type of judgment. In chapter three it represents the Sunday law, with the emphasis upon the ensign represented by Shadrach, Meshach and Abednego.

In chapter four it represents the arrival of the warning of the first angel’s message in 1798. When used the second time in chapter four, it represented the opening of the investigative judgment on October 22, 1844. In chapter four, the two usages of the word “hour” represent the history of the first and second angels’ messages from 1798 until 1844. That history is the history of the seven thunders of Revelation ten. The seven thunders are represented by the two times the word “hour” is employed in chapter four, and therefore also represents the history of the third angel from 1989, until the soon-coming Sunday law.

In chapter five, the word “hour” also represents the Sunday law, but the emphasis there is upon the end of the sixth kingdom of Bible prophecy, the United States, as typified by the end of the first kingdom of Bible prophecy, Babylon. In chapter three, the emphasis was upon the ensign in the furnace, but in chapter five the emphasis is on the fate of Belshazzar and his particular judgment, although Daniel does ultimately arrive into the story typifying the ensign.

At the Sunday law, the “hour” of Nebuchadnezzar’s dedication and the death of Belshazzar are represented. The “hour” represented as the opening of the judgment in chapter four identifies the opening of the investigative judgment on October 22, 1844, and it also identifies the opening of the executive judgment at the Sunday law. Whether the opening of the books of judgment in the heavenly sanctuary on October 22, 1844, or the beginning of the judgment of God brought upon those who have rejected salvation, at the beginning of the executive judgment at the Sunday law the warning for either approaching judgment is represented in Daniel chapter four by the first use of the word “hour,” and the actual beginning of either of the two types of judgment is represented by the second time the word “hour” is used in chapter four.

The grammatical term for the word “hour” as it is employed by Daniel is that it is a “polysemy”. A polysemy is a word that has various definitions that can all be grouped together under the same heading. The five times Daniel uses the word “hour,” all refer to judgment, but they each address different aspects of either God’s retributive judgment, which is called His executive judgment, or God’s investigative judgment where He is determining who will or will not be saved. Whether it is the investigative judgment that began on October 22, 1844, or the executive judgment that begins at the soon-coming Sunday law, both judgments are progressive in nature. God’s retributive, or executive judgment begins at the Sunday law and progressively escalates, ultimately reaching the close of human probation and the seven last plagues.

Daniel chapter five uses the word “hour,” to illustrate God’s executive judgment as represented by the death of Belshazzar, and the end of the nation he ruled.

In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote. Daniel 5:5.

The executive judgment begins at the Sunday law, which is also represented by Nebuchadnezzar’s dedication of the golden image, but that “hour” is more about the deliverance of God’s people in the crisis that is brought about at the Sunday law. The executive judgment of the whore of Tyre, and also of the United States begins at the Sunday law, which is the “hour” that is a symbol of judgment in the book of Daniel.

And I heard another voice from heaven, saying, 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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. Revelation 18:4–10.

The Sunday law in the United States, which is the beginning of the executive judgment, which is also progressive, begins in the “hour” that God’s children who are still in Babylon are called out by the ensign. It is the “hour” that the judgment comes upon “that Great city, Babylon”. Her judgment, represented by the word “hour,” covers the period when God’s other flock are called out of Babylon.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

The Lord called people out of Babylon in the movement of the first angel in 1844, and the second angel of that history is to be repeated in the last days, when “the Lord shall set his hand again the second time to recover the remnant of his people.” The remnant of the people He is “again” calling out, is not the ensign, for the ensign are the “root of Jesse,” which stand up as the “ensign” whom the “Gentiles seek”. For a second time, God will call the nations out of Babylon.

He will do so by first assembling “the outcasts of Israel,” who are “the dispersed of Judah,” and who come “from the four corners of the earth,” when they are gathered together at the end of three and a half days of laying dead in the street of Revelation chapter eleven, that runs through Ezekiel’s valley of dead and dry bones.

The “hour” when the executive judgment begins for “Babylon” that “mighty city,” is the same “hour” of the “great earthquake” of Revelation eleven. God’s executive judgment begins at that “hour,” for in Revelation chapter eleven, there are seven thousand that are slain in the “hour” of the earthquake. Those seven thousand were represented by the “most mighty men” of Nebuchadnezzar, who died throwing Shadrach, Meshach and Abednego into the furnace that had been heated “seven times” above normal. In the French Revolution the “seven thousand” represented the royalty of France, or its mighty men. Not only was Belshazzar slain in chapter five, but his army was destroyed. The “hour” of the Sunday law begins the persecution represented by God’s people being thrown into the furnace, but it also marks the beginning of God’s executive judgment upon the great city Babylon.

It is also the “hour” of the great earthquake in Revelation chapter eleven’s great earthquake, when the formerly dead bones that were slain in the street by the beast from the bottomless pit are lifted up into heaven as an ensign. There it is also the same “hour” that the third Woe, which is also the seventh trumpet is sounded. The seventh trumpet is the third Woe, and the purpose of that final Woe trumpet is not only to bring judgment upon those that enforce Sunday worship, but also to anger the nations. The third Woe, the seventh trumpet, and the angering of the nations, are all symbols that address the prophetic role of Islam, and they are all placed in the “hour” of the great earthquake.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:12–18.

Ezekiel’s dead bones ascend “up to heaven in a cloud; and their enemies” behold “them” in the “hour” when Nebuchadnezzar’s music begins to play, and the whore of Tyre begins to sing, and apostate Israel begins to dance. Apostate Israel is representing the false prophet, king Nebuchadnezzar is the dragon and the whore of Tyre is the beast. The dance is illustrated by the

prophets of Baal and the prophets of the grove in the story of Elijah. It was also illustrated by the dance of Salome, the daughter of Herodias. Baal is the false male deity and Ashtaroth is the prophets of the grove which is a female deity. Together they represent the combination of church (the woman) and state (the man). Together they represent the false prophet of the United States. Salome identifies that the false prophet is the daughter of Rome, whose image is the combination of church and state in the United States.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Daniel 3:8–12.

In that “hour,” the enemies of Shadrach, Meshach and Abednego saw that they refused the mark of the beast, and they then petitioned the king to execute the prescribed judgment. In that “hour,” the Sunday law, which is the shaking that confronts the earth beast (the earthquake), Nebuchadnezzar’s rage and fury is manifested.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Daniel 3:13.

The persecution that is carried out against God’s two witnesses (Shadrach, Meshach and Abednego), is carried out when they refuse to bow, or as Revelation eleven identifies—they stand upon their feet.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Revelation 11:11, 12.

Refusing to bow, they stand upon their feet as Ezekiel’s mighty army. They stand when they receive and then proclaim the sealing message that protests the formation of the union of church and state in the United States, and warns of the soon-coming Sunday law, and identifies that God’s retributive judgment is about to be accomplished by Islam of the third Woe. The Midnight Cry message is represented by the “secret” that was revealed to Daniel in chapter two, and when God’s last day people settle into that “truth,” they cannot and will not be shaken by the imminent earthquake.

“The work in Battle Creek is after the same order. The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less, but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads—it is not

any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming.” Manuscript Releases, volume 10, 252.

The sealing represents a mark that at first cannot be seen by humans, but is thereafter seen by everyone. When God’s people accept the message of the Midnight Cry, that has been represented by the “secret” that was revealed to Daniel in chapter two, they have accepted the “secret” of the image of the beast that leads to the mark of the beast, which brings the judgment of God, which is accomplished through Islam. This takes place at a time where a “spirit of desperation, of war and bloodshed” is increasing. That time is now. It takes place when the leaders of Adventism cannot see due to Laodicean blindness. During the sealing process that is finalized at the Midnight Cry, the seal is impressed upon the foreheads of the wise virgins, but it is unseen. Shadrach, Meshach and Abednego represent those who have settled into the truth as illustrated through their dialogue with Nebuchadnezzar.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Daniel 3:14–18.

Thereafter the three worthies will manifest the seal of God that can be seen. Only those who first have the seal within that cannot be seen, will be involved with manifesting the seal of God in the time when it must be seen.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose,

walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Daniel 3:19–25.

The two witnesses, represented by Shadrach, Meshach and Abednego are then lifted up as an ensign, and then the seal will be seen.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. Bible Training School, December 1, 1903.

At the Sunday law, the United States will turn to the United Nations in order to accomplish her prophetic work. She is to deceive the world by those miracles she performs, as represented by the dance of Salome. As she does her dance of deception, the whore of Tyre will be singing her songs, and Nebuchadnezzar’s orchestra will play the music. The United States takes the lead in forcing the world to accept the song, and bow down before the image.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Revelation 13:11–18.

Egypt in the last days represents the world (then governed by the United Nations), but there is a “Woe” (a symbol of Islam), that has been pronounced against those (the United States) that turn to Egypt for help. When the three worthies are thrown into the furnace and become the ensign for the world, the furnace is not actually Nebuchadnezzar’s furnace.

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them

that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem. Isaiah 31:1–9.

Jerusalem is the furnace the world will look to, and they will see four men walking therein.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Daniel 3:26–28.

Nebuchadnezzar then made another decree. That decree symbolizes the final decree in the last days. He issues a death decree, which in his feeble attempt to lift up the God of heaven, is in actuality the prophetic symbolism of the death decree at the end of the world. Nebuchadnezzar, representing a king at the end of the world, is a symbol of the dragon's ten kings that commit fornication with the whore of Rome. The next decree in the prophetic scenario is the death decree, and even though Nebuchadnezzar is making a proclamation for his time, he is in actuality representing the last decree of the three-fold union in the last days. That decree is the death decree that is put in force after probation closes, but is never carried out against God's people.

Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon. Daniel 3:29, 30.

We have now put enough of the first three chapters of Daniel into the record to begin our consideration of the fourth and fifth chapters, which are governed by the prophetic principle of

“repeat and enlarge”. Daniel chapter four identifies 1798 and the beginning of the earth beast, and Daniel chapter five identifies the Sunday law, and the end of the earth beast as it speaks as a dragon. The two chapters are to be brought together “line upon line” with the first three chapters in order to build upon the structure of the three angels’ messages. Because of this fact, we will first carefully define the principle of “line upon line”.

We will continue in the next article.

“Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar’s love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but foolish king passed by indifferently.” Bible Echo, April 25, 1898.