

The Book of Daniel - Number Twenty-Six

Nebuchadnezzar's Seven Times: A Prophetic Tapestry Unveiling Paganism, Papalism, and the United States

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The symbol of Nebuchadnezzar in chapter four is amazing. His “seven times,” typified the periods of time that paganism (the daily), and papalism (the transgression of desolation), trampled down the sanctuary and host.

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? Daniel 8:13.

The trampling down of “both the sanctuary and the host,” noted in verse thirteen, represents the “seven times” that was the last of two of God’s indignations; and Nebuchadnezzar’s “seven times” is representing the “seven times” that was the first of God’s indignations, but both are represented as the same line prophetically.

And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 2 Kings 21:13.

Daniel chapter eight, and verse thirteen, is addressing the second line of God’s indignations, as brought upon the southern kingdom of Judah, beginning in 677 BC. Nebuchadnezzar’s “seven times,” represents the line of God’s first indignation, as brought upon the northern kingdom of Israel, beginning in 723 BC. Nebuchadnezzar’s “seven times” represents twelve hundred and sixty years that paganism trampled down the sanctuary and host, followed by the twelve hundred and sixty years that papalism trampled down the sanctuary and host.

Papalism is simply paganism covered with the profession of Christianity. “Baptized paganism” as it were. There is nothing that represents Christ or Christianity in Catholicism. The world learned that fact in the history of the Dark Ages, but since 1798, the world has forgotten. The papacy has the same heart as paganism. The religion and the rites of the religions are identical.

Nebuchadnezzar’s judgment of “seven times,” consisted of him being given the heart of a beast. The beast’s heart he was given was the heart that represented the religion of paganism, whether it was outright paganism or cloaked paganism in the form of Catholicism. Sister White identifies that the dragon in Revelation twelve is Satan, but in a secondary sense it is pagan Rome.

“Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” The Great Controversy, 439.

The beast that Nebuchadnezzar represented for “seven times,” was the beast of the dragon for twelve hundred and sixty days, and then the beast of Catholicism for another twelve hundred and

sixty days. At the end of those days Nebuchadnezzar is a symbol of the United States, which is ultimately the false prophet. Prophetically Nebuchadnezzar represented the dragon, the beast and the false prophet which are the three-fold powers that make up spiritual Babylon, and who lead the world to Armageddon. Nebuchadnezzar represents literal Babylon, and in so doing he was employed as a symbol of all three of the powers that make up spiritual Babylon of the last days.

In order to recognize the symbolism just identified it is important to first locate Nebuchadnezzar in 1798, when his kingdom is restored at the end of the “seven times.” We will establish this waymark in Daniel chapter four, before we begin to proceed through the chapter in a more systematic fashion.

At the “time of the end” in 1798, the book of Daniel was unsealed, and the book then fulfilled its purpose of presenting an increasing light that would test, purify and produce two classes of worshippers. The unsealing of the book of Daniel marks the beginning of the three-step testing process that is based upon the truths revealed at that time.

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 12:9, 10.

The prophetic purpose of the unsealing of the book that consists of the book of Daniel and the book of Revelation, is to test the generation that is alive during the history that the book is unsealed. In Daniel twelve, there are three time prophecies that are identified. The first is the twelve hundred and sixty years that the power of the holy people was to be scattered.

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. Daniel 12:4–7.

The other two prophetic periods in chapter twelve are twelve hundred and ninety days and thirteen hundred and thirty-five days.

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. Daniel 12:8–12.

In the verses the “time of the end,” is twice referenced and defined as the point when the words of Daniel would be unsealed. The words that are the subject of being unsealed at the “time of the end” are the three prophetic periods of twelve hundred and sixty (time, times, and a half), twelve hundred and ninety, and thirteen hundred and thirty-five. Two of the three periods are defined as “days.” Two of the three ended in 1798, and the third ended at the very end of 1843. It is at the very end of 1843, for the verse states, “blessed is he that waiteth, and cometh to...”

The word “cometh,” means touches. Blessed therefore is he who waits, and also touches the first day of 1844. The tarrying time of the parable of the ten virgins began at the first disappointment in Millerite history, and that disappointment arrived on the very last day of 1843, and the very last day of 1843, touches the very first day of 1844. The blessing of waiting began when the tarrying time began at the first disappointment.

There is a great deal more to address in these verses, but the point we are considering here is the prophetic role of Daniel. The purpose of the book of Daniel, which Daniel represents in the passage, is to produce a three-step testing process when the book is unsealed. Daniel was told to go his way until the time of the end when the book was to be unsealed. The conclusion of the chapter emphasizes what will happen when the time of the end arrives.

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 12:13.

The book of Daniel was to stand in its lot at the end of the prophetic days of Daniel.

“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.

At the time of the end in 1798, Daniel stood in his lot, which is expressed in verse thirteen as “at the end of the days.” The end of Nebuchadnezzar’s banishment of “seven times” identifies 1798, for it concluded at “the end of the days.”

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4:34–37.

The expression “end of the days” represents the time of the end in 1798. Nebuchadnezzar was then established in his kingdom, which was no longer the history of the beasts of paganism and

papalism. At that point, Nebuchadnezzar represented a fully converted man, and in so doing represented the earth beast of Bible prophecy that began to reign in 1798, and it began as a lamb, though it was destined to eventually speak as a dragon. He represents the earth beast that would reign for seventy symbolic years in fulfillment of Isaiah twenty-three, just as his literal kingdom reigned for seventy literal years. The symbolism is “air tight.”

Nebuchadnezzar represents a prophetic link between the three powers represented in Revelation chapters twelve and thirteen. There they are identified as the dragon, the sea beast and the earth beast. In Revelation sixteen they are identified as the three powers that lead the world to Armageddon. Nebuchadnezzar’s “seven times,” ties together all three of those beasts, for literal Babylon illustrates spiritual Babylon, and the same line of prophecy that is located in the book of Daniel is taken up in the book of Revelation, for the two books bring each other to perfection.

Nebuchadnezzar represents 1798 as a prophetic link between the dragon, the beast and the false prophet. 1798 was “the time of the end” for the message of the first angel and the Millerite history. William Miller was led to place all of his prophetic structure upon his recognition of the dragon of paganism and the beast of Catholicism, but he did not see the United States as the earth beast and false prophet. He could see the history prior to “the time of the end” in 1798, but the future was yet future. At “the time of the end” in 1844, all three powers would then be recognized.

The unsealing of the prophetic recognition of the dragon and beast in 1798, is represented by the Ulai River of chapters seven, eight and nine. The unsealing of the prophetic recognition of the dragon, beast and false prophet in 1844, is represented by the Hiddekel River of chapters ten, eleven and twelve. Nebuchadnezzar represents the movement of the first angel that arrived in 1798, and he typifies Belshazzar who represents the movement of the third angel that arrived in 1844. For this reason, Nebuchadnezzar’s second dream, in chapter four, represents the message of the first angel.

Nebuchadnezzar’s “seven times” concluded at “the time of the end” in 1798, with the arrival of the warning message of judgment to come. At the “end of the days,” he is a converted man, thus representing the Republican horn of the earth beast, when it was lamblike. He simultaneously represents the Philadelphian Protestant horn of the earth beast.

As the first king of Babylon, he typifies Belshazzar the last king of Babylon. His judgment was typified by the judgment of Nimrod, and in turn typified the judgment of Belshazzar. His judgment represented the opening of the investigative judgment on October 22, 1844.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Daniel 4:1-5.

The dream made Nebuchadnezzar afraid, and the symbolism of the dream represents the everlasting gospel of the first angel, which commands men to “fear God.”

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 everlasting gospel is a three-step message, the first step, as represented in the first angel, is to fear God, the second step is to give him glory and the third is represented by the hour of his judgment. “Glory” represents character, and the second “go to” in the story of Nimrod’s rebellion is where the character of the city and the tower was investigated. It was an investigative judgment. The combination of church and state is the image of the beast, and Nimrod’s second step was in manifesting the image of the beast, but the second step of the everlasting gospel produces a glorification of God’s character, not Nimrod’s.

Nebuchadnezzar’s fear is a symbol of the first test, just as was Daniel’s choice to not eat Babylon’s diet, for Daniel feared God. The first angel arrived in history in 1798, and was thereafter empowered on August 11, 1840. Nebuchadnezzar’s dream locates the arrival of the first message at the time of the end in 1798.

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Daniel 4:5–9.

The arrival of the first message at the time of the end in 1798, that is represented by Nebuchadnezzar’s fear, marks the point when the book of Daniel was to be unsealed.

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.

When the book of Daniel was unsealed at “the time of the end”, men were called to come and investigate the increase of knowledge, and that call eventually produced two classes of worshippers. One class could not understand and the other class could. The wise men of Babylon, represented as “the magicians, the astrologers, the Chaldeans, and the soothsayers” could not

understand, but Daniel understood. The Babylonian “wise men” could not understand, and therefore represent the wicked. Daniel represented the wise.

We will continue Daniel chapter four in the next article.

“Those who are unfaithful to the work of God are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect as it recorded the awful judgment of the blasphemous king. Belshazzar’s condemnation was written in words of fire, ‘Thou art weighed in the balances, and art found wanting’; and if you fail to fulfill your God-given obligations your condemnation will be the same.” Messages to Young People, 229.