

The Book of Daniel - Number Twenty-Seven

Another Secret Dream

Jeff Pippenger

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Nebuchadnezzar's second dream marks the "time of the end," when two classes of worshippers are called to come and investigate the "increase of knowledge" that was unsealed in 1798. Daniel is then also identified as Belteshazzar, thus identifying him as God's covenant people, for a change of name prophetically marks a covenant relation. Nebuchadnezzar acknowledged that Daniel had the presence of the Holy Spirit, and based upon his past experience with Daniel, he thought that "no secret" would trouble Daniel, but the secret of this dream did trouble Daniel.

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. Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. Daniel 4:9–19.

Daniel is "troubled" with the dream and interpretation, for he can understand how Nebuchadnezzar might be offended by the interpretation, but once Nebuchadnezzar encourages him to speak, Daniel provides Nebuchadnezzar with a warning of judgment to come. The warning of judgment to come, is symbolic of the warning of the first angel that arrived at the time of the end, in 1798.

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Daniel was “astonished for one hour.” The “hour” is one of five times that the word “hour,” occurs in the book of Daniel, and it is found nowhere else in the Old Testament. Here it represents the period of time that Daniel, representing the “wise” that understand the increase of knowledge, prepare to give the warning of the first angel, which announces the opening of the investigative judgment on October 22, 1844. Daniel’s interpretation of the dream includes, not only the announcement of a coming judgment, but also a call for Nebuchadnezzar to cease from sin, representing the everlasting gospel of the first angel. The “hour” would be prophetically located at the time of the end, in 1798, when the first angel arrived into history. The first angel arrived into history in 1798, at the conclusion of the “seven times” of God’s vengeance brought against the northern kingdom, beginning in 723 BC.

For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:22–24.

Nebuchadnezzar was to live with the heart of a beast for the period of God’s vengeance, that was brought upon the northern kingdom of Israel, for Nebuchadnezzar was the king of the north. Luke identifies that same period as “times” (“times of the Gentiles”), in the plural, when he marks the ending point of the trampling down of Jerusalem.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24.

In the book of Revelation, the times of the Gentiles trampling down the sanctuary and host was simply identified as twelve hundred and sixty years, for it was simply emphasizing the period of papal persecution.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11:2, 3.

The warning message given by Daniel to Nebuchadnezzar, represents the warning of judgment to come. The arrival of that warning message is symbolically located in 1798, which is when the first angel arrived to warn of the approaching investigative judgment. The predicted judgment upon Nebuchadnezzar occurred in the second use of the word “hour” in chapter four.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. Daniel 4:28–33.

The judgment that had been predicted came in the very “hour” that Nebuchadnezzar lifted up his heart to pride. The investigative judgment that had been predicted, came when the “hour” of God's investigative judgment commenced.

The “hour” of God's judgment on October 22, 1844, had produced two classes of worshippers, represented as the “wise” and the “wicked” in Daniel chapter twelve, and who were also represented as “wise” or “foolish” in the parable of the ten virgins, and who were also represented as those who were justified by faith in Habakkuk chapter two, who were contrasted with those that manifested the same character as had Nebuchadnezzar in the “hour” his judgment came.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.
Habakkuk 2:4.

The two classes in each of the three lines were manifested when the “hour” of his judgment arrived on October 22, 1844, which is what Nebuchadnezzar's “hour” of judgment represents. 1798 was the conclusion of the “first” indignation of “seven times,” when the papacy ceased to prosper, for she was delivered a deadly wound.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

1844, was the end of the “last” indignation:

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.

The first use of the word “hour,” in Daniel chapter four, represents 1798; which was the end of the “first” of God's indignation of “seven times” against the northern kingdom of Israel; the arrival of the first angel's message at the time of the end; and the end of Nebuchadnezzar's “seven times” at the “end of the days.”

The second use of the word “hour,” in Daniel chapter four, represents 1844; which was the end of the “last” indignation of “seven times,” against the southern kingdom of Judah. It was also the arrival of the investigative judgment, and Nebuchadnezzar's personal judgment.

Chapter one identifies the history of the three-step testing process, and marks the empowerment of the first angel's message on August 11, 1840. Chapter four represents the arrival of the first angel's message at the time of the end in 1798, and is to be laid over chapter one. Chapter four emphasizes the message of the first angel and its warning of approaching judgment, and marks October 22, 1844, and the arrival of the third angel's message.

Together they represent the beginning of not only Adventism, but also of the United States. Chapters one through three also address the history at the end of Adventism, and the end of the United States. Chapter five, and the testimony of Belshazzar also aligns with those first three chapters.

Chapter one, aligned with chapter four, represent the movement of the first angel, and the history when the book of Daniel was unsealed at the time of the end in 1798. The message that was then unsealed is symbolized with the vision of the Ulai River, that represents the increase of knowledge contained within chapters seven, eight and nine of Daniel.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Daniel 8:1, 2.

Chapters one through three, aligned with chapter five; represent the movement of the third angel, and the history when the book of Daniel was unsealed in 1989. The message that was unsealed then is symbolized with the vision of the Hiddekel River, that represents the increase of knowledge contained within chapters ten, eleven and twelve.

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel. Daniel 10:4.

We will continue our consideration of the line of Nebuchadnezzar and Belshazzar 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 the apostles have written under the inspiration of the 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 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. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the

future. Read and understand how poor, how frail, how short-lived, how erring, how guilty, is man in lifting up his soul unto vanity.

“The Holy Spirit through Isaiah points us to God, the living God, as the chief object of attention—to God as revealed in Christ. ‘Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace’ [Isaiah 9:6].

“The light that Daniel received direct 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 have come to pass.

“Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion. Their principles and practices must be purged from heathenism. The ritual service ceased in order that heart service might be revived. The outward glory was removed that the spiritual might be revealed.” Manuscript Releases, volume 16, 333, 334.