

The Book of Daniel - Number Twenty-Eight

Walls

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Nebuchadnezzar represents the beginning of Adventism, the beginning of the United States, the beginning of the Protestant horn and the beginning of the Republican horn. Belshazzar represents the end of all these lines.

Nebuchadnezzar represents the history of the first and second angels' messages from 1798, through to 1844, and the beginning of God's investigative judgment. His testimony parallels Daniel chapter one. Belshazzar represents the history of the third angel's message from 1889, through to the Sunday law, and the beginning of God's executive judgment. His testimony parallels Daniel chapters one through three.

Nebuchadnezzar marks the end of the "seven times" that came upon the northern kingdom of Israel in 1798, when his kingdom was restored unto him after living with the heart of a beast. His testimony continues until the opening of the investigative judgment at the end of the "seven times," that came upon the southern kingdom of Judah in 1844. In his testimony the word "hour" represents the judgment hour message of the first angel, and then again, it represents the arrival of that message. The "hour" in his testimony marks both 1798, and 1844, which both represent the conclusion of the first indignation and the last indignation respectively.

Belshazzar's end is marked by the mystical handwriting that equates to twenty-five hundred and twenty. The "seven times," whether represented as an "hour," a "scattering," or "twenty-five hundred and twenty," are a symbol of judgment. Nimrod's judgment was a "scattering," Nebuchadnezzar's was "seven times," and Belshazzar's was twenty-five hundred and twenty. When Nebuchadnezzar judged the three worthies, he had the furnace heated "seven times," above normal.

The judgment of the "seven times" is marked at the arrival of the first message, and the arrival of the third message. The end of Millerite Adventism in 1863 begins with the rejection of the doctrine of the "seven times," and one hundred and twenty-six years later in 1889, "the time of the end" for the history of the third angel arrived. One hundred and twenty-six is a symbol of the "seven times"; so the end of the movement of the first angel in 1863, until the beginning of the movement of the third angel in 1889, is bridged together by the "seven times" by the symbolic one hundred and twenty-six.

Yet the testimony of Belshazzar's fall in Daniel chapter five, teaches that no one can see the judgment of the "seven times," even though it is written upon the "wall". For the Republican horn, the judgment is written on Thomas Jefferson's "wall of separation of church and state" that is removed in chapter five of Daniel. For the true Protestant horn, the judgment is written on the two sacred charts that are hung upon the "wall" in order that those who read it may run. But in the

blindness of Laodicea the words are indiscernible. In both cases, the words of judgment represent that both the true Protestant and Republican horns are weighed in the balances, and found wanting. The story of Belshazzar has a message for the Republican horn, representing the nations of the world.

“In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today.” Signs of the Times, July 20, 1891.

The story of Belshazzar also has a message for the Protestant horn, representing the people of the world.

“In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today.” Bible Echo, September 17, 1894.

The sin of Belshazzar represents the sin of both horns of the earth beast. The sin of either of the horns is found in their rejection of their foundational truths, while having full knowledge of those truths. The Republican horn is held accountable to the light of the Constitution, and the beginning history when that divine document was produced, but has since been progressively rejected. When the nation speaks as a dragon the symbolic wall of separation of church and state will have been removed. For the true Protestant horn, the light from the history of the first and second angels' messages, when the foundations were established, has been progressively rejected, and will continue to be increasingly rejected, until the “wall” of God's law will also, ultimately be rejected.

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

“In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.’ Isaiah 58:13, 14.” Prophets and Kings, 677, 678.

The biblical methodology revealed by angels to William Miller, represents God's prophetic laws, and unlike ancient Israel, modern Israel was to be the depositaries of not only the law of the Ten Commandments, but also the prophecies.

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the

people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: 'Ye are the light of the world.' To every soul that accepts Jesus the cross of Calvary speaks: 'Behold the worth of the soul: "Go ye into all the world, and preach the gospel to every creature."' Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers." Testimonies, volume 5, 455.

The "great truths of prophecy," which were delivered by angels, and established through the work of William Miller, are "a sacred trust to be communicated to the world." The law of the Ten Commandments, the laws of nature, the laws of health and the laws of prophetic study were given by the same Great Lawgiver, and to reject one Commandment is to reject them all. The rejection of the methodology given to William Miller began a progressive rebellion, that ultimately will lead to Adventism rejecting the seventh-day Sabbath.

"The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

"Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellow-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

"There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

"The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: 'They have corrupted themselves,

their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" Review and Herald, March 18, 1884.

The ultimate rejection of truth by Adventism occurs at the Sunday law, as Adventism repeats the history of ancient Israel, when "actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony." The progressive rebellion of Adventism is represented in Ezekiel chapter eight, with four escalating abominations, that prophetically mark the four generations of Adventism that began in 1863. The final abomination is when the leaders of Jerusalem bow down to the sun.

And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. Ezekiel 8:16-18.

The judgment that is brought about at that time is illustrated in the "hour" of Belshazzar's judgment.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Daniel 5:1-9.

In the "same hour" that Belshazzar's judgment arrived, Shadrach, Meshach and Abednego were cast into the furnace that had been heated "seven times" hotter than normal.

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 music, 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. 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. Daniel 3:15–19.

The “hour” of judgment for Belshazzar is the same “hour” of judgment for Shadrach, Meshach and Abednego, and in both lines “seven times” are represented as the symbol of that judgment. The three worthies are representing the two witnesses that ascend with clouds into heaven as the ensign in the “hour” of the great earthquake at the Sunday Law, and Belshazzar represents the judgment of national ruin that is brought upon the earth beast in the very same “hour.”

We will continue our study of Belshazzar’s judgment in the next article.

“I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed on Capernaum, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences; What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God moulded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

“We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.

“Many smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of

sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God.

“All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

“Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan’s agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God’s people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.

“Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sanctified through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.

“This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in his glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value, for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light in the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world! ‘Watch ye therefore, and pray always, that ye

may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' 'Watch ye therefore, for ye know not what hour your Lord doth come.' 'Therefore be ye ready also; for in such an hour as ye think not the Son of man cometh.' "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments.'" Pamphlets, 38–40.