

The Book of Daniel - Number Twenty-Nine

Belshazzar's Feast and the Prophetic Hour: Unveiling the Sunday Law, the Fall of Babylon, and the Final Crisis

Jeff Pippenger

2023-12-24

Belshazzar's feast identifies the "hour" of the Sunday law, but it places the emphasis upon the judgment of the Republican horn. Nebuchadnezzar's golden image in Daniel chapter three, places the same history, in the context of God's faithful people who are then lifted up as an ensign. Daniel chapter six, addresses the same line, but addresses the role of the Protestant horn. Belshazzar is representing the "state," and he called one thousand of his "lords."

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 plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Daniel 5:1-5.

The number "ten" represents the dragon, and one hundred, and one thousand is simply a magnification of the same symbol. In chapter six, one hundred and twenty push the deceitful law, and one hundred and twenty is a symbol for priests. Considering "line upon line," Belshazzar's feast is illustrating the judgment upon a corrupted statecraft, and judgment of a corrupted churchcraft. Belshazzar was drunk with the Babylonian wine, and then determined to desecrate the sacred vessels of God's temple in Jerusalem.

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9)." Selected Messages, book 2, 118.

The wine Belshazzar was drinking was the papacy's idol sabbath, for the feast represented the prophetic "hour" of the Sunday law. The sanctuary vessels he brought into the banquet hall

represented not only rebellion against God, but sacred vessels also represent God's people, for the literal represents the spiritual, and people are vessels.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 2 Timothy 2:19–21.

In the midst of desecrating God's people through enforced Sunday worship, the fiery handwriting spells out Belshazzar's doom.

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. 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 show 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. Daniel 5:5–7.

Historically the passage is understood to be identifying that Belshazzar's father, had left the political throne to Belshazzar, and for this reason the best his son could offer for an interpretation of the handwriting was a position of being the third ruler. Leading up to the Sunday law in the United States, the political leadership will be in a subservient position to the religious leadership who will be working to introduce a new form of worship. The image of the beast represents the combination of church and state with the church in control of the relationship, and at the Sunday law Belshazzar was the political king, thus symbolizing the state, but he was only the second in command to his father's religious authority. The best he could offer Daniel was to be third.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends...”

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.” *The Great Controversy*, 443, 448, 449.

It is in a crisis that character is revealed, and the mysterious message on the wall produced a crisis in Belshazzar's experience and marked the end of his kingdom, thus symbolizing the end of the kingdom of the earth beast. Belshazzar died that very night, representing the Sunday law, when the United States is overthrown as the sixth kingdom of Bible prophecy at the Sunday law, but the United States immediately transitions into the premier king of the ten kings. The ten kings are the seventh kingdom of Bible prophecy, and they immediately agree to give their seventh kingdom to the beast.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Revelation 17:17.

The final movements are rapid ones, and the transition from the sixth kingdom to the seventh, and then to the eighth is rapid, for the world is then in a great crisis. The overthrow of the earth beast causes Belshazzar to fear, and as the premier king of the ten kings, he represents the fear that all the kings of the earth will experience at the overthrow of the United States. In Revelation chapter eleven, the "hour" that the handwriting appears upon the wall, is the "hour" of the great earthquake. At that point three symbols of Islam are marked, and it is Islam that causes the kings to fear in the last days.

For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah. Psalm 48:4-8.

The lords, or kings were assembled at Belshazzar's feast, drinking the wine of Babylon and handling and looking upon the sacred vessels of God's sanctuary, when fear took hold of them, as represented by Belshazzar's fear when the handwriting appeared upon the wall. Belshazzar's fear began an escalating fear that is represented by a woman in travail, and Revelation eleven's "hour" leads into chapter twelve, where the ensign is represented as a woman about to give birth. The first labor pain is the handwriting on the wall of the banquet hall. The fear is caused by the "east wind" of Islam, that "breakest the ships of Tarshish."

In Belshazzar's banquet hall, "one thousand lords" are consuming the wine of Babylon, which represents Sunday enforcement. At that time, Nebuchadnezzar's orchestra begins to play the music, as Belshazzar has the ornaments of the sanctuary brought in. The whore of Tyre begins to sing, and apostate Israel begins to dance around Nebuchadnezzar's golden idol. But the party is crashed by the "east wind," which is the "third woe" that comes quickly, and is the "seventh trumpet." When Islam crashes the party, the "nations are angered." They are angered, for the ships of Tarshish, the symbol of the economic structure of planet earth is then sank in the midst of the sea.

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of

Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. Ezekiel 27:12–26.

The “ships of Tarshish” are the symbol of the economic structure of planet earth, and they are sunk in the midst of the sea by the “east wind.” Ezekiel informs us this takes place in the “day of thy ruin,” and the subject of Ezekiel chapter twenty-seven, is the lamentation for Tyrus.

The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Ezekiel 27:1–3.

The day of the ruin of Tyrus is the subject of the lamentation. The day of the ruin of Tyrus is the Sunday law, for Tyrus is a symbol of the papacy, whose judgment begins in the “hour” that the second voice of Revelation eighteen begins to call people out of Babylon.

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. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. Revelation 18:4–11.

The word that is used five times as “hour,” in the book of Daniel, always represents some type of judgment. The type of judgment is determined by the context of the passage where it is employed. In Daniel chapter four, the word “hour” is used first to announce the coming of judgment, whether it was the investigative judgment that began on October 22, 1844, or the executive judgment that begins at the Sunday law. In both cases, the investigative or executive judgments are progressive. The executive judgment of the papacy begins at the Sunday law in the United States. That marks the “hour” that the papacy’s executive judgment begins, and that “hour” is the “hour” of the great earthquake of Revelation eleven, when the two witnesses, represented by Shadrach, Meshach and Abednego are cast into the furnace as the ensign that is lifted up as Ezekiel’s mighty army. That “hour” is when the handwriting appears upon Belshazzar’s wall.

The “ships of Tarshish”, which represent the structure of the economic supply-lines of planet earth are sunk in the midst of the seas at that time, and it causes the merchants and kings of the earth to fear as represented by Belshazzar.

In Revelation eleven, the “hour” is when the “third Woe” of Islam comes quickly, and the Seventh Trumpet sounds, and the nations are made angry. All three of those symbols point to Islam as the providential tool the Lord uses to accomplish the slaying of Belshazzar at that very “hour.” Belshazzar was slain by enemies that secretly came into his kingdom through the gates that had been carelessly left open, just as the border wall between Mexico and the United States has been carelessly left open, as the “hour” of the “great earthquake” approaches.

The healing of the deadly wound of the papacy is set forth in the last six verses of Daniel chapter eleven. In those verses three obstacles are identified that are overcome as the papacy’s deadly wound is healed. The King of the North always conquers three obstacles on his way to supreme power, and always in the order of: first his enemy, second his ally, and then finally his victim. The first to be conquered was the King of the South, representing the Soviet Union, the last enemy of Rome, that was swept away in 1989. The second obstacle is the glorious land, which is Rome’s ally who conquered the USSR for Rome, the United States, which is conquered in the “hour” we are now considering. Thereafter the third obstacle, represented as Egypt, represents when the papacy takes control of its victim, the United Nations.

In 1989, when the unsealing of those verses occurred, and there was thereafter an increase of knowledge of those verses, it was recognized that pagan Rome, papal Rome and then modern Rome (represented as the King of the North in the last six verses of Daniel chapter eleven), each needed to overcome three geographical obstacles before they were established as a kingdom. For pagan Rome, those three obstacles were represented as three directions.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. Daniel 8:9.

For papal Rome they were three horns that needed to be plucked up.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8.

For modern Rome (the king of the north), represented in the last six verses of Daniel eleven, the three obstacles were the king of the south, the glorious land, and Egypt. As with pagan Rome and papal Rome the three obstacles represented geographic obstacles. Modern Rome, represented as the king of the north in the last six verses of Daniel eleven, needed to overcome three “walls”, and with the first wall there was a philosophical “wall” that was removed at the same time a literal wall was removed. In 1989, when the king of the north brought down the Soviet Union (the king of the south), the philosophical “wall” of the “iron curtain” was removed, as the Berlin wall was dismantled.

In the “hour” of Belshazzar’s judgment, when the handwriting is on the wall, and his enemies are secretly entering in through the unguarded gates, the philosophical “wall” of the separation of church and state is removed, while Islam of the third Woe has secretly entered through the unattended “wall” on the southern border of the glorious land.

When “Egypt”, representing the United Nations, is conquered, and the philosophical “wall of national sovereignty” is removed, as every nation is forced to accept the one-world government that is directed by the whore of Tyre. At that time, a financial crash will occur that produces the martial law and despotism of the last days. Something may very well happen on a street that is called “Wall Street”.

“The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will, in a little while, be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.” Welfare Ministry, 266.

We continue our study of Belshazzar in the next article.

“Today, as in the days of Elijah, the line of demarcation between God’s commandment-keeping people and the worshipers of false gods is clearly drawn. ‘How long halt ye between two opinions?’ Elijah cried; ‘if the Lord be God, follow Him: but if Baal, then follow him.’ 1 Kings 18:21. And the message for today is: ‘Babylon the great is fallen, is fallen.... 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.’ Revelation 18:2, 4, 5.

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will

be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness." Prophets and Kings, 187, 188.