

FUTURE NEWS

Volume 13, Issue 9

September 2009

The Unseen Watcher

Prophets and Kings, 524

“Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of heaven. Many had been his opportunities to know the divine will and to understand his responsibility of rendering obedience thereto. He had known of his grandfather’s banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar’s conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with truth. That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference...

“Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire—words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests.

“Hushed was the boisterous mirth, while men and women, seized with nameless terror, watched the hands slowly tracing the mysterious characters. Before them passed, as in panoramic view, the deeds of their evil lives; they seemed to be arraigned before the judgment bar of the eternal God, whose power they had just defied. Where but a few moments before had been hilarity and blasphemous witticism, were pallid faces and cries of fear. When God makes men fear, they cannot hide the intensity of their terror.”

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Author & Speaker – Jeff Pippenger
jeffpippenger@msn.com

Circulation – Kathryn Pippenger
kathrynpippenger@hotmail.com

Editor – Bronwyn Peck
bronwynpeck@gmail.com

Ministries affiliated with this work:

Futuro de America – Spanish

Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada

Phyllis Vallieres
RR 3, 2552 Cooper Road
Madoc, Ontario, K0K 2K0/ Canada
Phone: 613-473-5332
Fax: 613-473-5630
pvallieres@gmail.com

Future is Now – Germany, Spain, & Portugal

Marco Barrios & Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
Phone Portugal: +351 23 6551166
info@future-is-now.net
www.future-news.eu

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:

www.future-news.org

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America

is a self-supporting 501c3 nonprofit corporation.

We are funded by readers like you.

The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.

Your donations are greatly appreciated.

Dear Readers,

We have taken up a new subject for this September 2009 newsletter. Our hope is that you will read this issue with an open heart and realize the significance of the message contained here. You will also find a free DVD entitled: *Nebuchadnezzar's Warning Message*, parts 1 & 2 enclosed. This DVD is the beginning of a series that we are recording. The entire series of *Nebuchadnezzar's Warning Message* will be available for purchase when the recording is complete.

There is now a 20 hour series which covers the 2520 time prophecy. Parminder Biant shares his studies on the 2520 as it is represented by our pioneers, the 1843 and 1850 chart, Leviticus 26, and through out the Bible. His presentation of the 2520 from these various perspectives reaffirms the truths of who we are as a Seventh-day Adventist people and shows the covenant plan of God for our salvation as started with Adam and Eve. This study on the 2520 will be an invaluable source of information for students of prophecy. It is entitled: *The 2520 Revealed*. You will find our contact information on page 2 of this newsletter if you would like to order *The 2520 Revealed* or for more information on *Nebuchadnezzar's Warning Message*.

For those who have been closely following the last 11 newsletters, we intend to continue with this series in one of our upcoming newsletters. If you have only recently begun reading or listening to this material we encourage you to visit our website at www.future-news.org. There you will find all of our past newsletters in PDF format available to download and print. The newsletters considering the seven seals began in the September 2008 issue, with only a brief detour in the November 2008 issue, which dealt with the latter rain message. These past newsletters are worth looking up and reading if you have not already. The material they contain will awaken your mind to where we are in history and prepare you for the newsletters that are still to come.

Yours in Christ,
Future News

Inspiration teaches that God never changes and that His dealings with men are ever the same:

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's **dealing with men are ever the same**. The important movements of the present have their parallel in

those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

God’s dealing with King Nebuchadnezzar is an illustration of the everlasting gospel, for His **“dealing with men are ever the same.”**

The everlasting gospel is set forth in the first angel’s message of Revelation fourteen:

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 gospel in these two verses is the same gospel that was proclaimed to Adam, and is therefore identified as the everlasting gospel. It is the same gospel from Genesis unto Revelation.

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.” *Selected Messages*, book 2, 106.

The gospel is the work of Christ in placing enmity between the seed of Satan and the seed

of Christ. The gospel is the work of Christ in producing two classes of worshippers. When the Millerites proclaimed the first angel’s message they were presenting the everlasting gospel, but they were also experiencing the everlasting gospel, for by October 22, 1844 two classes of worshippers had been developed and demonstrated. One class followed Christ into the Most Holy Place of the heavenly sanctuary while the other class continued to direct their prayers and worship to the Holy Place. One class entered into an experience with Christ and the other class entered into an experience with Satan, for Christ through the Holy Spirit had accomplished His gospel and had placed enmity between the seed of Satan and the seed of Christ.

The Spirit of Prophecy clearly identifies that the everlasting gospel was opened up to the Millerites at “the time of the end” - in 1798 - when the book of Daniel was unsealed:

“A Great religious awakening under the proclamation of Christ’s soon coming is foretold in the prophecy of the first angel’s message of Revelation 14. An angel is seen flying ‘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.’ ‘With a loud voice’ he proclaims the message: ‘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.’ Verses 6, 7.

“The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel’s flight ‘in the midst of heaven,’ the ‘loud voice’ with which the

warning is uttered, and its promulgation to all 'that dwell on the earth,' - 'to every nation, and kindred, and tongue, and people,' - give evidence of the rapidity and world-wide extent of the movement.

"The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel;' and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4.

"The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there come a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *The Great Controversy*, 355, 356.

The first angel's message arrived in 1798 when the book of Daniel was unsealed. The message was to announce the opening of the judgment on October 22, 1844. Within the history of 1798 through 1844 we find the arrival, development, proclamation, experience and conclusion of the everlasting gospel represented by the first angel of Revelation fourteen.

It is important to take note that as the Millerites fulfilled the work of proclaiming the first angel's message of Revelation fourteen, they did so by proclaiming a prophecy from the book of Daniel. It is an easy matter to look over the 1843 pioneer chart and take notice that though the chart represents the message that the Millerites proclaimed, there is no direct reference on the chart to the first angel's message of Revelation fourteen. The Millerites fulfilled the proclamation of the first angel's message by presenting the twenty-three hundred year prophecy of Daniel 8:14.

The first angel's message identifies that the hour of God's "judgment is come," and the twenty-three hundred year prophecy identifies exactly when that judgment arrives in history. Through the presentation of a prophecy from the book of Daniel the first angel's message was fulfilled, and by the presentation

of a prophecy from the book of Daniel the third angel's message will be fulfilled. The twenty-three hundred year prophecy of Daniel 8:14 identifies the opening of the judgment and when it was presented to the world by the Millerites the message fulfilled the proclamation of the first angel's message. Daniel 11:40-45 are the events connected with the close of probation, which when presented to the world will fulfill the third angel's message. Daniel 8:14 and 11:40-45 are the same prophecy, in that the first identifies the beginning of the judgment, and the second the end of the judgment.

As the Millerites proclaimed the twenty-three hundred year prophecy they were fulfilling the first angel's message in at least two ways. Not only were they identifying the very hour in history that God's judgment was to commence; they simultaneously experienced the everlasting gospel as illustrated within the first angel's message. The transformation of character that is accomplished through the gospel is brought about through the work of the Holy Spirit, and that work is a three step process.

"In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come

with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

"Of the Spirit Jesus said, 'He shall glorify Me.' The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. **The honor of God, the honor of Christ, is involved in the perfection of the character of His people.**

"**When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment.**' The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine.' Acts 5:28.

"Christ has promised the gift of the Holy

Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive." *The Desire of Ages*, 671-672.

1798 through 1844 was the history of the first and second angel's messages. The first message arrived in 1798 and was empowered on August 11, 1840; the second arrived in June of 1842 and was empowered in August of 1844. During this history the power of the Holy Spirit was manifested and accomplished the everlasting gospel for the Millerites.

"A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction." *Selected Messages*, book 2, 109.

The transforming power of the Holy Spirit brought about the fulfillment of the everlasting gospel upon the Millerites from 1798 through 1844. The work of the Holy Spirit in accomplishing the transformation that is called the gospel is a three step process of

- 1) Conviction of sin
- 2) Righteousness and
- 3) Judgment

The sanctuary, where we find God's "way" teaches this very same truth.

Thy way, O God, is in the sanctuary: who is so great a God as our God? Psalm 77:13.

God's way is to convict of sin, righteousness and judgment. When we consider the courtyard we find the conviction of sin. In the Holy Place we see righteousness illustrated in the sanctified life. In the Most Holy Place we find glorification accomplished in connection with the judgment. The work of transformation that is produced by the everlasting gospel through the power of the Holy Spirit is a three step process.

That three step work is specifically marked in verse seven of Revelation fourteen when the angel cries out "fear God, and give glory to him; for the hour of his judgment is come." To fear God is to be convicted of sin. To glorify God is to allow the Holy Spirit to use the conviction of sin in one's life to bring the convicted sinner to the foot of the cross in order to receive justification. When justified, the Holy Spirit will simultaneously empower the believer to glorify his heavenly Father through an ongoing sanctified experience. The Holy Spirit will then empower the believer to stand in the judgment and in so doing the honor of both the Father and the Son is upheld.

-
-
- 1) To fear God is the conviction of sin.
 - 2) To glorify Him is the manifestation of righteousness.
 - 3) That righteous manifestation then leads to judgment.

The first angel's message is the everlasting gospel, and the three step process that the Holy Spirit employs to accomplish the transformation in a believer is specifically identified in the first angel's message; the Millerites experienced that gospel as they advanced through the history of the first and second angel's messages.

- 1) William Miller brought a fearful message that brought with it the conviction of sin.
- 2) In the Midnight Cry from August 17th through October 22, 1844 those who proclaimed the message gave glory to God.
- 3) Then on October 22, 1844 they entered into the history of the investigative judgment.

Miller's message was the first step that was accomplished by the Holy Spirit in the work of the gospel - the conviction of sin. The second step was the manifestation of the power of God in the Midnight Cry when they gave glory to God. The third step was the entering into the judgment on October 22, 1844. The historians of Adventism inform us that the movement went from 50,000 persons to 50 on October 22, 1844, at which point the everlasting gospel had accomplished its work, which was to place enmity between Satan's seed and Christ's seed. Those that entered into the Most Holy Place by faith then saw Christ as the High Priest, but those who remained in the Holy Place found Satan impersonating Christ. From 1798 through 1844 the three step process of the everlasting gospel was accomplished upon the Millerites, while they

simultaneously proclaimed the everlasting gospel.

As Seventh-day Adventists we understand that the first angel's message arrived in 1798 and was empowered in 1840 when the angel of Revelation ten descended with the little book of Daniel open in his hand. We also understand that the angels of Revelation do not represent real angels, but they are prophetic symbols of the work that is accomplished by God's people at that point in history in which they arrive.

"I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels' messages**. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

We understand that though the first angel arrived in 1798 when the book of Daniel was unsealed, it was not until the year/day principle was confirmed on August 11, 1840 that the mighty angel of Revelation ten descended and empowered the message. We also understand that the first angel of Revelation fourteen and the angel of Revelation ten are the same angel, and that they are symbols which represent two aspects of the work accomplished by God's people during that history. One marks the arrival of the message in 1798 and the other marks the empowerment of the message in 1840.

Uriah Smith expresses this truth well:

“The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. The points of identity between them are easily seen:

(1) They both have a special message to proclaim;

(2) they both utter their proclamation with a loud voice;

(3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and

(4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come.

“But the message of Rev. 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God’s judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God’s judgment has come, until a certain time. In 2Thess. 2:1-3, he says: ‘Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,’ etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of

his supremacy, which, as already noticed, continued 1260 years, ending in 1798. In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, the time of the end commenced, and the seal was taken from the little book. Since that period, therefore, the angel of Revelation 14 has gone forth proclaiming the hour of God’s judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 522.

We know that the first angel’s message arrived in 1798 and was then empowered on August 11, 1840. With the empowerment of the message a testing process began and by June of 1842 the Protestant churches began to close the doors of their churches (their probationary doors) to the first angel’s message. By the summer of 1844 the prophetic announcement that Babylon had fallen was delivered as the proclamation of the second angel arrived in history. Had there not been a first message there could not have been a second for the messages are governed by a ‘cause and effect’ relationship, and inspiration has informed us that the messages are linked together, thus identifying among other things, that in order to have the second message it must be preceded by the first message.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and

voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

"The first, second, and third angels' messages are all linked together." *Selected Messages*, book 2, 117.

The three messages are linked together through a 'cause and effect' relationship as illustrated by the fall of Babylon. The second angel's message as proclaimed in the summer of 1844 was a pronouncement that the first message had been rejected.

The second angel's message is:

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Revelation 14:8.

As Seventh-day Adventists we believe that the fall of Babylon in the history of Belshazzar and even the fall of Babel in the history of Nimrod are biblical examples or types, which prefigure the fall of spiritual Babylon in the 1840's and also its fall at the end of the world. So not surprisingly, the three step process - the work of the Holy Spirit as He accomplishes the everlasting gospel - that we have identified in the history of the Millerites, can also be identified in the biblical illustrations of the fall of both Nimrod's Babel and Belshazzar's Babylon.

All three histories follow the same three step pattern:

- 1) They begin with a warning message that is ultimately rejected.
- 2) Once the warning message is rejected

there is a divine pronouncement identifying that the warning message has been rejected.

3) After the pronouncement of the rejection of the message, judgment then arrives.

With the Millerites, the first angel's message was a warning that God's judgment was about to arrive. The second angel's message identified that the warning of the first angel had been rejected by the Protestant churches. Then the third angel arrived on October 22, 1844 as judgment began. The same three step process is marked in the history of Nimrod's Babel.

"But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge;** and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light." *Patriarchs and Prophets*, 120.

A warning message was set forth for Nimrod and his cohorts by Noah and Shem, but their warning message was rejected. After the message was rejected, there is was divine pronouncement identifying that the warning had been rejected.

And the LORD came down to see the city and the tower, which the children of men builded. And the

LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.** Genesis 11:5, 6.

The pronouncement that nothing would be restrained from them was the pronouncement that they had rejected Noah and Shem's warning message. We know this to be so because this symbolism is based upon the pre-flood history, where the judgment of the flood was preceded by a divine pronouncement concerning the antediluvian's wicked imagination:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw **that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.** And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:1-7.

It is of interest when we consider that the everlasting gospel is a three step process, that in the story of the flood we find the warning message given for one-hundred and twenty years, only to be followed by rejection as evidenced by the fact that every imagination of the antediluvian's thoughts were evil, so God then made a pronouncement of that very fact and then followed it up with the judgment of

the flood. When the antediluvians manifested that they had rejected the warning message of Noah, it was evidenced by their continuous evil imagination.

In the time of Nimrod the pronouncement identifying that he and his cohorts had rejected the warning message was once again concerning their imagination. Nothing would be restrained from them that they imagined to do. They had rejected the warning message, and then came the divine pronouncement marking their rejection of the warning. After that divine pronouncement followed the judgment which is represented by the scattering of the people and the confusion of their language.

Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. Genesis 11:7-9.

We have seen how the three step work of the Holy Spirit in accomplishing the everlasting gospel that was represented by the three angel's messages in the Millerite history was prefigured in the history of Babel's fall. These same three steps are marked in the history of the fall of Belshazzar's Babylon.

In Daniel five when Belshazzar comes to his end with none to help, we find a warning message that is rejected, followed by a divine pronouncement that the warning has been rejected, which is then followed by judgment. Belshazzar obviously recognizes he has a gigantic problem when the handwriting appears on the wall.

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. Daniel 5:5, 6.

After vainly searching for someone that could offer an interpretation of the writing on the wall, Daniel is eventually brought into the banqueting hall and begins by reminding Belshazzar of the warning message that the king had obviously rejected.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this**; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. Daniel 5:18-24.

Belshazzar knew the warning message.

“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.

Daniel reminded Belshazzar that he knew the entire warning message. But what was the warning message? It was the warning message of Nebuchadnezzar.

It wasn't the story of Nebuchadnezzar in chapter one when he interviewed Daniel and the three worthies after their schooling. It wasn't a warning message drawn from chapter two - Nebuchadnezzar's dream of the image of earthly kingdoms. Nor was it a warning message built upon the story of the three worthies that were cast into the flaming furnace. The warning message for Belshazzar was the warning message of Nebuchadnezzar as set forth in chapter four.

Once Belshazzar demonstrated that he had rejected the warning message of Nebuchadnezzar a divine pronouncement marking his rejection was delivered.

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Daniel 5:25-28.

All that was left in the three step process of the everlasting gospel was for judgment to follow.

In that night was Belshazzar the king of the Chaldeans slain. Daniel 5:30.

The story of Nebuchadnezzar in chapter four of Daniel is the warning message that was rejected by Belshazzar. Because of that rejection, a divine pronouncement followed; then judgment was executed.

The same three steps that are illustrated in Nimrod's Babel were repeated in Belshazzar's Babylon. When we understand these two histories, we can see how they parallel the Millerite history:

The rejection of the first angel's message began in June 1842; the proclamation of this rejection - the second angel - in the summer of 1844 paralleled the divine pronouncement in both the story of Nimrod and Belshazzar. The proclamation of the second angel is "Babylon is fallen, is fallen," thus marking that the story of the fall of Babylon in the 1840's was twice previously illustrated in the prophetic history of Nimrod and Belshazzar. The beginning of the judgment on October 22, 1844 paralleled the judgment that was brought about when Nimrod's followers were scattered and their language confused, as well as the judgment carried out against Belshazzar when he was slain the very night that the handwriting appeared upon the wall.

Inspiration informs us that God's dealings with men are ever the same:

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. **The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past,** and the experience

of the church in former ages has lessons of great value for our own time. *The Great Controversy*, 343.

As we have shown, in His dealings with men, He is constantly working out of the everlasting gospel in their lives. This, as we have seen, is accomplished through the office of the Holy Spirit in a three step process. The warning message of Noah and Shem parallels the warning message of Nebuchadnezzar, which in turn parallels the warning message of the first angel in the Millerite history.

The divine pronouncement upon Nimrod and his followers parallels the divine pronouncement of the handwriting on the wall in the story of Belshazzar, which in turn parallels the divine pronouncement of the second angel in the summer of 1844 identifying that Babylon had fallen.

The judgment against Nimrod and his cohorts, as their language was confused and they were scattered abroad, parallels the judgment carried out against Belshazzar as he was slain, which in turn parallels the beginning of the investigative judgment with the arrival of the third angel on October 22, 1844.

It is important to closely analyze Nebuchadnezzar's warning message by comparing the prophetic characteristics of these parallel lines of prophecy. The warning message represented by Nebuchadnezzar is prefiguring the warning of the first angel, which - as we have already identified - is the everlasting gospel. In the warning of Nebuchadnezzar we find the everlasting gospel clearly and specifically set forth; for the everlasting gospel always produces two classes of worshippers. The development of these two classes is based upon their response to the warning message; and in chapter four,

Nebuchadnezzar represents both classes of worshippers.

Nebuchadnezzar had been given a warning.

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Daniel 4:5.

After Daniel tactfully explained the dream to the king, he lovingly pled that Nebuchadnezzar would accept the warning message contained within the dream.

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. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof 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 of the field, till seven times pass over him; This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots;

thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. Daniel 4:19-27.

The warning message for Nebuchadnezzar was a dream that was interpreted by Daniel. In spite of Daniel's words of warning, after a time Nebuchadnezzar rejected them.

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. Daniel 4:29-31.

Nebuchadnezzar's warning message represents the everlasting gospel. He represents a person who receives a warning message, then rejects it. That rejection is followed by a divine pronouncement and then judgment. Both the dream and its interpretation gave him the warning, but when the warning had been rejected "there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee," and this was then followed by the judgment of Nebuchadnezzar - his existing as an animal for seven times. Nebuchadnezzar here represents the seed of Satan that reject the warning message of the everlasting gospel. But the everlasting gospel identifies another class that accepts the warning message and become the seed of Christ.

Nebuchadnezzar also represents this class of worshippers, for when the seven times are finished, he then has been humbled into the dust, convicted of sin and has arrived at a point

in his experience where he can now glorify His redeemer. Though Nebuchadnezzar deserved no mercy, it is the work of the everlasting gospel to provide both mercy and justification for men that deserve neither. The question is whether men will accept the conditions connected with the gospel, and at the end of the seven times Nebuchadnezzar represents a man that did accept the conditions of the gospel. At the conclusion of the seven times, he then represents a class of worshippers that have been justified and become the seed of Christ.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless...”
Manuscript Releases, volume 20, 117.

It is clear in chapter four that at the conclusion of the seven times Nebuchadnezzar gave glory to God. First he was taught (through the transforming power of the Holy Spirit) to fear God. He was then prepared to give glory to God. In this condition the Biblical testimony of Nebuchadnezzar ends.

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.

In this condition Nebuchadnezzar was prepared to stand in the judgment. He had been convicted of sin, gave glory to God and was prepared to stand in the hour of God's judgment. Nebuchadnezzar had experienced, and his testimony still proclaims, the everlasting gospel. Both classes of worshippers are produced by the work of the everlasting gospel and the specific three step process of the everlasting gospel is clearly portrayed in chapter four of Daniel.

When the prediction of the dream was fulfilled upon Nebuchadnezzar the story in chapter four then became the warning message for Belshazzar. Inspiration is clear that Belshazzar knew the warning message, for Daniel had told Belshazzar, “though thou knewest all this.” Belshazzar did not simply know part of the story, he knew of the dream containing the prediction; he knew of the interpretation given by Daniel; and he knew of the fulfillment of the prediction. The entire testimony of Daniel chapter four is Belshazzar's warning message, and therefore all of Daniel four illustrates the warning message of the first angel of Revelation fourteen, which is the everlasting gospel.

“Belshazzar, awed by this representation of God's power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing

His will. He had been privileged with much light. His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself. Belshazzar had a knowledge of his banishment from the society of men, and his association with the beasts of the field; and these facts, which ought to have been a lesson to him, he disregarded, as if they had never occurred; and he went on repeating the sins of his grandfather. He dared to commit the crimes which brought God's judgments upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right." *Testimonies to Ministers*, 436.

When Belshazzar in Daniel chapter five had rejected the warning message of the first angel, as represented by Nebuchadnezzar in Daniel chapter four, the pronouncement that the rejection had taken place was marked by the handwriting on the wall and judgment was accomplished that very night.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old. Daniel 5:30, 31.

That very night Darius conquered Babylon, but in reality it was his general Cyrus that had actually fought the battle and entered the city.

"It was not long before reverses came. **Babylon was besieged by Cyrus**, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry." *Prophets and Kings*, 523.

In the Bible, Cyrus is identified as a type of Christ.

That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; Isaiah 44:28; 45:1.

Cyrus was the Lord's anointed and His shepherd. Christ was anointed at His baptism and is the Good Shepherd. When we prophetically apply Cyrus as a type of Christ, we recognize that it was Cyrus that was predicted to "open" the "gates" of Babylon on the night of Belshazzar's judgment, paralleling the work of Christ, when he opened the door to the Most Holy Place on October 22, 1844.

The warning message of Nebuchadnezzar to Belshazzar is a parallel to the warning message of the first angel. The handwriting on the wall is the divine pronouncement that paralleled the message of the second angel identifying that Babylon is fallen. The judgment of Belshazzar on that very night was accomplished when Cyrus, a type of Christ, opened a gate that historically no man could open, which paralleled the opening of the judgment when the third angel arrived on October 22, 1844 as Christ opened the door that no man could open into the Most Holy Place of the heavenly sanctuary.

When the warning message of the first angel is analyzed; it sets forth the three step process of the everlasting gospel - which was both experienced and proclaimed by the Millerites. Within the warning message of Nebuchadnezzar we also find the three step process of the everlasting gospel proclaimed and experienced.

Sister White informs us that Nebuchadnezzar

and Belshazzar are prophetically portrayed in a type/antitype relationship concerning the judgment that was executed upon them both.

“To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: ‘O king,... to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

The judgment against Nebuchadnezzar in chapter four typified the judgment upon Belshazzar. Therefore the three step process of the everlasting gospel represented by Nebuchadnezzar in chapter four typifies the three step process of the everlasting gospel in the story of Belshazzar in chapter five, for you cannot have a third message, (which is judgment) without a first and second. Inspiration is identifying that not only does Nebuchadnezzar’s judgment typify Belshazzar’s judgment, but the entire representation of the everlasting gospel in chapter four typifies the same in chapter five.

Nebuchadnezzar and Belshazzar are an illustration of parallel prophetic histories. They both illustrate the everlasting gospel, which was also illustrated within the history of the Millerites from 1798 through 1844.

The judgment against both kings was the removal of their kingdoms. That judgment was symbolically represented in both histories by “seven times.”

Nebuchadnezzar lost his kingdom for “seven times,” that is 2,520 days, and the loss of his kingdom typifies Belshazzar’s lost kingdom. Belshazzar’s judgment is also symbolically represented by 2,520; for the pronouncement of “MENE, MENE, TEKEL, UPHARSIN” is a mathematical formula that adds up to 2,520.

Daniel provided Belshazzar with the divine interpretation of the meaning of those words,

but those words also represent coinage of that time period, that when added together equal 2,520.

- A “MENE” was a coin that represented fifty shekels.
- A “TEKEL” is the Babylonian expression for shekel.
- “UPHARSIN” represents half a “MENE.”

The Bible tells us a shekel is 20 gerahs.

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. Exodus 30:13.

A “MENE” therefore is 50 shekels, which equates to 50x20 or 1,000 gerahs.

“MENE, MENE” therefore equates to 2,000 gerahs.

A “TEKEL” is a shekel, which equates to 20 gerahs.

Therefore “MENE, MENE, TEKEL” equates to 2,020 gerahs.

A “UPHARSIN” is understood as one half of a “MENE,” so a “UPHARSIN” represents 500 gerahs.

When we therefore calculate the sum of these words we get:

	Shekel	Gerah
MENE	50	1,000
MENE	50	1,000
TEKEL	1	20
UPHARSIN	25	500
Total:	126	2,520

If this is unfamiliar to the reader, they need simply to do a web search of these words in order to find all the linguistic and historical evidence of the validity of the values associated with the expression that was written on the wall, marking the conclusion of Belshazzar’s kingdom.

Sister White identifies that the judgment of Belshazzar and Nebuchadnezzar are types or parallels of each other. The judgment executed upon both kings was the removal of their respective kingdoms, and the number 2,520 is the symbol that ties both those judgments together.

“The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. **Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort.** The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found **to be perfectly fitted to one another.** Each Gospel is a supplement to the others, **every prophecy an explanation of another, every truth a development of some other truth.** The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, **every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

When we recognize that the 2,520 is the symbol that marks the judgment of both Nebuchadnezzar and Belshazzar we have then discovered a “**fact**” that has “**its bearing**” on the history that both these histories typify - the history of the Millerites; the history of the first and second angels’ messages.

“In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their rejection of light. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth.** The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, ‘What must I do to be saved?’” *Bible Echo*, September 17, 1894.

Nebuchadnezzar and Belshazzar speak to us today.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. 1 Corinthians 10:11, 12.

The testimonies of Nebuchadnezzar and Belshazzar parallel the history of the Millerites from 1798 through 1844. The warning message of the first angel arrived in 1798 at the conclusion of the 2,520 year prophecy against the northern kingdom of Israel. That time prophecy commenced when the northern kingdom was carried into captivity and scattered among the nations in 723 B.C. The parallel to the warning message of the first angel represented in the testimony of Belshazzar arrived in history when the 2,520 day prophecy against Nebuchadnezzar was accomplished. Both the warning messages of the first angel and Nebuchadnezzar represent the everlasting gospel. In both prophetic

histories, when the warning message was rejected there was a pronouncement marking that rejection which concluded with judgment.

The divine pronouncement against Belshazzar was the 2,520 written on the wall that concluded in his judgment that very night. The divine pronouncement of the second angel's message which began in the summer of 1844 concluded with the judgment on October 22, 1844. The 2,520 year prophecy against the southern kingdom of Judah that began when Manasseh was carried to Babylon in 677 B.C. was fulfilled on October 22, 1844 as the investigative judgment began in the Most Holy Place. The warning message for Belshazzar arrived in history when the 2,520 of Nebuchadnezzar concluded, and the judgment for Belshazzar's arrived just after the 2,520 that written on the wall. The warning message of the first angel arrived in 1798 at the conclusion of the 2,520 against the northern kingdom and the judgment began with the arrival of the third angel at the conclusion of the 2,520 against the southern kingdom on October 22, 1844.

There are no accidents in God's word!

"...Zechariah's first message was an assurance that **God's word never fails** and a promise of **blessing to those who would hearken to the sure word of prophecy.**" *Prophets and Kings*, 576.

"After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, 'beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.' Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were 'begotten again into a lively hope' even before Jesus revealed Himself to them. **It was His purpose to enlighten their understanding and to fasten their faith upon**

the 'sure word of prophecy.' He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of **the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament.** It was needful for the followers of Christ to have **an intelligent faith**, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as **the very first step in imparting this knowledge, Jesus directed the disciples to 'Moses and all the prophets.'** Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures." *The Great Controversy*, 349.

"Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as **the most difficult passages will be wrested from their true meaning.** The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible and understanding its sacred truths for themselves. **The whole Bible should be given to the people just as it reads.** It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.

"The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. **God gave to men the sure word of prophecy;** angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: 'Write the vision, and make it plain,... that

he may run that readeth it.' Habakkuk 2:2. The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. 'Light is sown for the righteous.' Psalm 97:11. And **no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.**" *The Great Controversy*, 521.

As important as it is to recognize that Nebuchadnezzar and Belshazzar represent the history of the Millerites during the arrival and proclamation of the first and second angels' messages; their prophetic testimonies primarily address the end of the world.

"Never are we absent from the mind of God. God is our joy and our salvation. **Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us.** 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11). 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12)." *Selected Messages*, book 3, 338.

In Adventism today there are several erroneous and satanic teachings that are designed to suggest that when Paul stated that the examples in the Bible were written for those that live at the end of the world, "Paul actually meant that those biblical histories provide moral lessons which we must understand in order to succeed as Christians at the end of the world." (We live in very close proximity to Ouachita Hills College whose Bible and church history teacher, Eugene Prewitt, promotes this false concept, and whose students have often

stated that, "the histories of the Bible provide moral lessons for the end of the world, but biblical history is not repeated at the end of the world.")

This teaching is satanic, for it is a half-truth that specifically denies that the histories of the Bible are to be repeated at the end of the world. If that half-truth were accurate then Ellen White would be a false prophet, for she states repeatedly, with specific examples, that biblical histories will be repeated at the end of the world. Those that teach this half-truth understand that they are standing in contradiction with the plain testimony of the *Spirit of Prophecy* so they have developed a few approaches to the *Spirit of Prophecy* that allow them to reinterpret her plain statements that history repeats, in a way that upholds their spurious point of view, whilst still claiming to fully accept the *Spirit of Prophecy*.

Though there are variations to these approaches, the primary falsehood is that the history of the Bible is not repeated at the end of the world. In consequence to that flawed position, the validity of the *Spirit of Prophecy* can only then be upheld by applying a false interpretation of the statements in the *Spirit of Prophecy*. This then allows for only lip service to be given to the role and purpose of the *Spirit of Prophecy*. This in turn allows the false teacher to claim that they fully accept the *Spirit of Prophecy* when in reality they have rejected it.

If you type in the words "history*" and "repeat*" in the search engine of the 2008 Ellen White CdRom, with the 'wild card' symbol * as indicated, thus allowing all of variations of the words history & repeat to be found, it locates 239 times that Ellen White identifies the repetition of history at the end of the world. Of course some of those entries

are repetitions of the same statement, but the point is simply that there is absolutely no way to deny that Ellen White taught that biblical histories are repeated at the end of the world. One of the biblical histories that are repeated at the end of the world that Sister White emphasizes are the various histories that deal with false teachers, such as those that are currently teaching that biblical history does not repeat.

“History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the word of God. They busy themselves with dissecting the word, and set their own opinions above its plainest statements. In their hands God’s word loses its regenerating power. This is why infidelity runs riot, and iniquity is rife.” *The Desire of Ages*, 258.

“In the days of the apostles **the most foolish heresies were presented as truth. History has been and will be repeated.** There will always be those who, though **apparently conscientious**, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears.” *Selected Messages*, book 1, 162.

Sister White paraphrases Solomon to emphasize that history repeats.

“In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated...**” *Selected Messages*, book 2, 109.

Solomon stated the same principle that Sister White afterwards repeated.

The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall

be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9, 10.

Solomon is not identifying moral lessons that are to be understood by those who live at the end of the world, and neither is Sister White or Paul. We are to learn the moral lessons that are illustrated in the sacred biblical histories, but to reject the biblical principle that is so clearly set for in both the Bible and *Spirit of Prophecy* identifying that biblical history is to be repeated in the history of the 144,000 is not only a rejection of Ellen White, but also the Bible. And it is a rejection even if those that promote this satanic half-truth give lip service that they are among the elite within Adventism who are the champions and defenders of the Bible and *Spirit of Prophecy*!

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him. **That which hath been is now; and that which is to be hath already been;** and God requireth that which is past. Ecclesiastes 3:14, 15.

Solomon is here informing us that not only will history be repeated, but that we will be required to understand the history of the past that is to be repeated. This of course, the same counsel found in the *Spirit of Prophecy*.

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history.” *Testimonies to Ministers*, 31.

The Lord requires us to understand past sacred history for as Solomon stated, “That which hath been is now; and that which is to be hath already been.”

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.” *Selected Messages*, book 3, 339.

Chapters four and five of Daniel represent the warning message and the experience of the Millerites during the history of the first and second angel’s messages, for Belshazzar’s story clearly parallels the history of the first and second angel’s messages. But the ancient prophets were primarily focusing the predictions upon the history of the 144,000 at the end of the world. In agreement with this fact, as Belshazzar’s story parallels the history of the Millerites it must also parallel the history of the 144,000, for the Millerite history is to be repeated at the end of the world - in the history of the 144,000.

The history of the first and second angel’s messages parallels the history of Belshazzar. The history of the first and second angel’s messages is the history of the Millerites; it is also the history of the fulfillment of the parable of the ten virgins from 1798 through 1844.

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘**Then shall the kingdom of heaven be likened unto ten virgins.**’ Here is **brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.’

“The coming of Christ, as announced by the first angel’s message, was understood to be represented by the coming of the bridegroom. The widespread reformation

under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, **two classes are represented**. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while “they that were foolish took their lamps, and took no oil with them,” “the wise took oil in their vessels with their lamps.” The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others “took their lamps, and took no oil with them.” They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.” *The Great Controversy*, 393.

The parable of the ten virgins was fulfilled in the history of the Millerites when the first and second angel’s messages were proclaimed. That history is also typified in the story of Belshazzar. Belshazzar’s story therefore sets forth not only the parallel to the Millerites, but also to the 144,000.

The parable of the ten virgins was fulfilled to the very letter in the Millerite history; it is to be fulfilled to the very letter again in the history of the 144,000. If this is true, and it most certainly is, then Belshazzar’s testimony

not only parallels the history of the Millerites, but also the history of the 144,000.

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. **I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.** In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.’

“Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ’s righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the

righteousness of Christ, but they do not act upon it; they are foolish virgins. **They prefer the sophistry of the enemy rather than the plain 'Thus saith the Lord.'** When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them." *Review and Herald*, August 19, 1890.

The parable of the ten virgins was fulfilled to the very letter in the history of the Millerites and once again will be fulfilled to the very letter in the time of the 144,000. Belshazzar's testimony therefore parallels not only the Millerite history, but also the end of the world. Belshazzar's testimony parallels the history of the Millerites when the first, second and third angels arrived in 1798, 1842 and 1844 respectively, yet inspiration has often told us that these three messages are repeated.

"The first, second, and third angels' messages are **to be repeated**....

"Many who went forth to meet the **Bridegroom** under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.

"Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins." *Review and Herald*, October 31, 1899.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable **has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

Here we are informed that the three messages which were fulfilled in the history of

the Millerites are "**to be repeated**," and the passage purposely connects the three angel's messages with the parable of the ten virgins which "**has been and will be fulfilled to the very letter**."

"Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.

"A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. **The first, second, and third angels' messages will need to be repeated**. The call will be given to the church, 'Come out of her, My people, that ye be not partakers of her sins.' 'Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies... 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 18:2-5]." *Manuscript Releases*, volume 16, 270.

Inspiration specifically and directly informs us that the first, second and third angel's messages are to be repeated, and in so doing it connects these three messages to the fulfillment of the parable of the ten virgins, which illustrates "the experience of the Adventist people." When the repetition of the three angel's messages and the parable of the ten virgins occurs - during the history of the 144,000; Belshazzar's testimony will parallel that history as it did the Millerite history, which was the first time that the three angels' messages and the parable of the ten virgins were fulfilled!

In this sense Belshazzar represents a people who know the history and testimony of Nebuchadnezzar, but refuse to accept and be warned by that history. The history of Nebuchadnezzar in this application represents the beginning of Adventism in the time of the Millerites. Belshazzar "knew all this" but would not be forewarned. Belshazzar represents a people that reject the message that was established in the beginning of their history. Belshazzar represents those that both the Bible and *Spirit of Prophecy* identify who refuse to accept the foundational truths that were established in the beginning.

The foundational truths are represented by Jeremiah as old paths.

Thus saith the LORD, Stand ye in the ways, and see, and **ask for the old paths**, where *is* the good way, and **walk therein**, and ye shall find rest for your souls. But they said, **We will not walk therein**. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, **We will not hearken**. Jeremiah 6:16, 17.

Sister White clearly marks Jeremiah's old paths as the foundational truths of Adventism.

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last

days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and **rob the people of God of their past experience, giving them instead a false science.**

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6:16.

"Let none seek to tear away **the foundations of our faith** - the **foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these **foundations** we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

"In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

"Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: 'Other foundation can no man lay than that is laid'? 1 Corinthians 3:11.

"So we are to hold the beginning of our confidence steadfast unto the end..." *Testimonies*, volume 8, 296, 297.

Sister White is clear that the old paths that we are to walk in today are the foundations of our faith that were laid at the beginning of our work. She defines those foundational truths so clearly that none need err.

“May God help you to receive the words that I have spoken. Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people, - men who can distinguish between truth and error, righteousness and unrighteousness.

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as **the Rock of Ages.** It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.” *Review and Herald*, April 14, 1903.

The foundational truths of Adventism are the messages that “came in 1842, 1843, and 1844.” Ellen White calls these truths “the platform,” “the foundation of the faith,” and “the Rock of Ages.” In the previous passage from *Testimonies*, volume 8 she identified the foundation as that which had been built upon for the first “fifty years” and referenced those foundational truths as none other than Christ when she referred to 1 Corinthians 3:11. When she is comparing those foundational truths in that passage she is placing the same emphasis

on those truths that she did in the previous passage when she compared them to the “Rock of Ages.” The messages may be considered as simply doctrines by some, but inspiration identifies those truths as nothing less than Jesus Christ.

The messages that came in “1842, 1843, and 1844,” are the old paths that we are to walk in, but Jeremiah identifies that when the time comes to return to the old foundational truths of Adventism there will be a group within the church that refuses to “walk therein” and refuses to “hearken” to the sound of the “trumpet.” Jeremiah’s warning is repeated by Sister White.

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle **the established faith of the body.** God looked upon them with approbation. I was shown three steps - the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon **a solid, immovable platform.** I saw individuals approach **the platform** and examine **the foundation.** Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then **the platform** would be more perfect, and the people much happier. Some stepped off **the platform** to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon **the platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the

wonderful work of God, which had led them to **the firm platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left **the platform**, and they with humble look again stepped upon it." *Early Writings*, 258.

In this passage the foundation and platform are identified as the "established faith of the body." In this passage there is a warning that there would be some who find fault with the foundation truths that were established in 1842, 1843 and 1844 and that those who find fault with the established faith of the body would declare (teach) that the foundation had been laid wrong, but as they fought against the foundational truths of Adventism they would be found to be fighting against God, the only foundation that can be laid - the Rock of Ages.

It is with this information that Belshazzar's testimony impacts the history of the 144,000. Belshazzar represents men who have willfully disregarded the warning message that was established in their beginning history. He represents those that Jeremiah identifies as being unwilling to walk in the old paths or hear the sound of the trumpet. He represents those who have determined that the faith of the body that was established in the 1840's is no longer the secure foundation and platform that inspiration has identified it to be.

"In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth**. The means of becoming conversant with the truth **are within the reach of all**; but, like the indulgent, selfish

king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, 'What must I do to be saved?'" *Bible Echo*, September 17, 1894.

"In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reprovved and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness." *Signs of the Times*, July 20, 1891.

The foundational truths of Adventism are the truths that are represented on both the 1843 and 1850 charts. It is not an accident that both these charts identify the 2,520 time prophecy of Leviticus 26. The two themes of the 2,520 time prophecy of Leviticus 26 (the scattering and the gathering of Israel), mark both the beginning and end of the history of the Millerites. They are also symbolically represented at the beginning and the end of Belshazzar's representation of the Millerite history. Yet today there is an attack against the pioneer understanding of the 2,520 time prophecy.

Within the last months, brother Prewitt has published a paper where he demonstrates that the Millerite understanding of the 2,520 time prophecy of Leviticus twenty-six is incorrect.

He bases his argument upon the Hebrew employed by Moses in Leviticus. Yet the 2,520 prophecies of Leviticus 26 have been specifically marked in the book of Daniel as arriving at the beginning and end of the Millerite history in 1798 and 1844 respectively. This has been demonstrated in this article without one reference to Leviticus twenty-six.

For brother Prewitt to reject the Millerite understanding of the 2,520 demands that he develop an alternative understanding of the inspiration of the *Spirit of Prophecy* that allows him to overlook or set aside Ellen White's direct endorsements to the messages that she has identified as the foundations of Adventism. As an example, we would point out that no candid study of the history of the Millerites from 1840 through 1844 would conclude that they didn't preach the 2,520 time prophecy. It is also identified on both charts, and therefore can be demonstrated that it was part of the message they then proclaimed. Not only does brother Prewitt need to set aside the statement that the message of 1842, 1843 and 1844 are the foundational truths, but he also has to reinterpret the following statement:

"Have perfect faith in the promises of Christ. 'Teach them,' He said, 'all that I have commanded you.'" The Lord has many precious souls in Battle Creek, and they need the very words of instruction that Christ has given for them. The gospel of Christ is full of love, rich in assurance and comfort. **Every soul needs now to understand the foundation of his faith.** In simple language and under the inspiration of the Holy Spirit, present the truth. We have the Word, that wonderful Book, which contains the very instruction needed at this time.

"The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the

fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry.

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

"The message was given. And **there should be no delay in repeating the message,** for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a **loud cry.** Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases*, volume 21, 436, 437.

The modern theologians of Adventism often use their supposed expertise of the Hebrew and Greek language to establish concepts that are in disagreement with the truths of God's word. But this last passage is not Hebrew or Greek, it is American English set forth by a prophetess that had little worldly education. In the passage she stated that, "All the messages given from 1840-1844 are to be made forcible now." She did not say SOME of the messages given from 1840-1844 are

to be made forcible now - she said "all"! The English language allows anyone that wishes to see, that she also connects all the messages of 1840-1844 with the "loud cry" of the third angel, which takes place in the sealing time of the 144,000 during the time of the latter rain. She says we should repeat the message. What message? The messages that are to be made forcible now, which were all the messages given from 1840-1844.

In order for brother Prewitt to demonstrate the erroneousness of the Millerite understanding of the 2,520 he will challenge the Hebrew in Leviticus twenty-six. Before 1844 the argument against the Millerite understanding of the 2,520 time prophecy was also based upon the Hebrew in Leviticus twenty-six; he is simply raising an argument that has been repeated throughout the years. The argument is incorrect, but it is not the only issue he should deal with, He needs to also deal with this previous quote (and there are other similar passages in the *Spirit of Prophecy*). "All the messages given from 1840-1844 are to be made forcible now."

Perhaps he will simply ignore the inspired endorsements of the foundational message. Perhaps he will employ some interpretation of the *Spirit of Prophecy* that allows him to place his human theological understanding of the statement above the written word of the prophetess.

Both charts uphold and identify the 2,520 - and both charts were endorsed by the *Spirit of Prophecy*. Could it be that Ellen White's statement concerning the 1843 and 1850 charts must also be interpreted by modern theologians before we are allowed to accept the simple English? When speaking of the 1850 chart she states that the 1843 and 1850 charts

had been "ordered by God." We know that she is referencing these two charts for in *The Great Controversy*, she identifies that the 1843 chart was produced in fulfillment of Habakkuk two, and she identifies this same fact concerning the 1850 chart in the following passage.

"...I saw that **God was in the publication of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.

"I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.

"I saw that **the charts ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth." *Manuscript Releases*, volume 13, 359.

Ray DeCarlo is another voice in the self-supporting realm of Adventism, who represents his ministry as the 'present truth,' but who also attacks the charts and the 2,520. More than once he has stood before God's people and told them plainly that what is being taught concerning the 2,520 is false, and has then gone on to say that the 2,520 is

not even identified or represented upon the 1850 chart. And more than once after he has made that claim, men and women have come to him with the chart and pointed out that what he said was erroneous, for the 2,520 is identified on the 1850 chart. He then stated that “that is irrelevant” and disregards their concern about his public inaccuracies. He evidently has determined that even though he knows the 2,520 is on the 1850 chart, most people do not have access to the chart and with his reputation, all he needs to do is bear false witness on the subject in order to lead his audience to cease any further investigation of the truths represented upon the charts. He feels justified in doing all this because he is under conviction that the 2,520 is erroneous.

But no matter how many times he (and other men) might deny that the 2,520 is even referenced on the 1850 chart, it does not change the fact that it is. Just as it is on the 1843 chart, which we have been informed was “directed by the hand of the Lord, and that it should not be altered,” “except by inspiration.”

“...I have seen that the 1843 chart was **directed by the hand of the Lord, and that it should not be altered**; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”
Early Writings, 74.

Many of us are familiar with the above statement about the 1843 Chart found in *Early Writings* where we are informed that Chart should not be altered, but few are aware that this former passage was drawn from an earlier passage found in *Spalding and Magan*, where we are informed that the 1843 chart can in fact be altered, but only “by inspiration”:

“I saw that the truth should be made plain upon tables, that the earth and the

fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.”
Spalding and Magan, 1.

A careful analysis of early Advent history informs us that inspiration was used by the Lord through Sister White to instruct her husband to make a new chart. The 1850 chart is the chart where the corrections of the 1843 chart are set forth. For this reason the fact that the 2,520 is found on both charts prevents anyone from using the *Spirit of Prophecy* to suggest that ‘one of the mistakes’ the Lord held His hand over on the 1843 chart was the 2,520. The argument is often employed today that because we are told “that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed,” we are therefore to understand that the 1843 Chart was riddled with erroneous information. Those that employ this argument are those that are mentioned by Jeremiah who refuse to walk in the old paths, and they are also those who have determined to build some new foundation, but are in reality attacking the Rock of Ages.

It is invalid to use the statement from Ellen White to suggest the chart is riddled with errors for in the very same book she identifies clearly what the error was. One may wish to teach that the chart is full of errors, but when you use the statement from *Early Writings*, 74 to do so you are misrepresenting the *Spirit of Prophecy*, for she defines what the error is in the very same book:

I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed

in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time - ‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 235, 236.

On page 74 she informs us that the Lord held His hand over “A” mistake in some of the “FIGURES.” It was a mistake - singular - that impacted some figures - plural. On page 235 she identifies that it was “a mistake in the reckoning of the prophetic periods” and then on 236 she states that when the “hand of the Lord was removed from the figures” “the mistake was explained.” The only mistake on the chart that you can use the writings of Ellen White to uphold is the year 1843 that was represented more than once, but it was a single mistake! Then when the Lord instructed that a new chart was to be prepared, the time had come for the figures to be altered by inspiration.

“Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to Brother Nichols’, **the Lord gave me a vision** and showed me that the truth must be made **plain upon tables**, and it would cause many to decide for the truth by **the three angels’** messages, with the two former being made plain upon tables.” *Manuscript Releases*, volume 16, 207.

“...I saw that God was in the publishment of the chart by Brother Nichols. I saw **that there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is

for another, and if one needed a new chart painted on a larger scale, all need it just as much.”
Manuscript Releases, volume 13, 359.

The Lord had given direction for the 1850 Nichols chart to be produced, and shown Ellen White that this chart was also a fulfillment of prophecy; the prophecy of Habakkuk two, where the expression of making it plain upon tables is derived. As well as the year 1843, which was the mistake in some of the figures on the previous chart being corrected, instruction to add the three angels to the chart was also given

The only way to reject the divine endorsement of these two charts is to invent some alternative interpretation of the writings of Ellen White that allows the modern theologian to place his human pride above the foundational truths of Adventism.

I used the words “human pride” to make a specific point.

- Eugene Prewitt having published a paper to demonstrate not only why the pioneers were wrong on the 2,520, but also why those that have returned to walk in that understanding are walking in darkness, is now in the process of publishing a book that includes a denial of the 2,520.
- Ray DeCarlo has determined that walking in those foundational truths is so wrong, that it is even acceptable for him to employ falsehood to prevent men and woman from being led astray - as he would deem it.
- Doug Bachelor of Amazing Facts, the well known evangelist Kenneth Cox, and Marvin Moore (and other well known voices in Adventism) have no reservations when they give their opinions of Daniel 12 that stand in direct opposition to the truths represented upon these sacred charts.
- The Biblical Research Department (the BRI) of the church has not only publically stated that it no longer has confidence in the 2,520, but also that it no longer holds to the pioneer understanding of the trumpets (which is also represented upon these charts).

As these men (and others) teach these flawed ideas they are walking in the footsteps of Belshazzar who also disregarded his foundational message as represented by the seven times of Nebuchadnezzar. The histories that prefigure both the Millerites’ and the 144,000 are the history of Nebuchadnezzar and Belshazzar.

When Belshazzar parallels the history of the 144,000 at the end of the world, he represents a man that in his human pride has rejected the message that was established in the beginning of his history. His rejection is marked and his judgment is expressed with the number 2,520.

Could the Word of God be that specific to our history?

Could the very symbol of Nebuchadnezzar’s and Belshazzar’s judgment be the very symbol for those in Adventism that have been prophetically identified as those who reject the foundational message of Adventism?

Could the very work that is now being accomplished by the modern theologians within Adventism to suppress the understanding of the foundational truths and to attack and malign those who are seeking for an understanding of those truths, be the very work that is actually the handwriting on the wall for God’s people at the end of the world, as by their rejection of the warning they pronounce judgment upon themselves?