

Habakkuk's Two Tables #34

PART FOUR: DANIEL

THE SOLEMN EVENTS

“That time is at hand. **Today the signs of the times declare that we are standing on the threshold of great and solemn events.** Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: ‘Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.’ Matthew 24:6, 7.” *Education*, 179.

WHICH WE MUST KNOW

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment.**

“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.

THE CLOSING OF PROBATION

“Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords.** Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.” *Prophets and Kings*, 715–716.

THE OPENING OF THE JUDGMENT

“It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation.**” *The Great Controversy*, 310.

THE JUDGMENT OF 70AD

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matthew 3:7.

THE CLOSE OF PROBATION

“At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’ Daniel 12:1.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” *The Great Controversy*, 613.

THE EVENTS

Daniel 11:40–12:1

VERSE FORTY

1798 & 1989

And at **the time of the end** shall the king of the south push at him:

and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

FORTY DAYS

“While they were relating their experience, the Saviour himself stood in the midst of them, and said, ‘Peace be unto you.’ But the disciples were ‘terrified and affrighted.’ ‘And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.’ Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for **forty days he instructed them in the way of life.**” *Review and Herald*, October 9, 1888.

1840

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

9/11

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594–595.

THE SEVEN THUNDERS

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ **These relate to future events which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

THE SEVEN THUNDERS UNSEALED

Revelation 22:10–11

THE OLD PATHS

Jeremiah 6:16–17

THE FOUNDATIONS

“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 of little value 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 more than fifty years. Men may suppose that they have found a new way, 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 is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

THE OLD PATHS OF RIGHTEOUSNESS

“**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 reproved 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 WATCHMEN IN THE PALACE

“There was in the palace **a woman who was wiser than them all**,—the queen of Belshazzar’s grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. ‘**O king, live forever**,’ she said; ‘**let not thy thoughts trouble thee**, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now **let Daniel be called, and he will show the interpretation**.’ . . .

“Daniel did not swerve from his duty. He held the king’s sin before him, showing him **the lessons he might have learned, but did not**. **Belshazzar had not heeded the events so significant to him**. He **had not read his grandfather’s history correctly**. The responsibility of knowing truth had been laid upon him, but the practical lessons he might

have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

“**This was the last feast** of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him.**” *Youth Instructor*, May 26, 1898.

AS VIVIDLY AS THE HANDWRITING ON THE WALL

“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.

“This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

“The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, ‘Why doest thou this?’ But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**” *Bible Echo*, April 25, 1898.

REJECTING THE SIGNAL JUDGMENT

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SIGNAL: noun—A sign that gives or is intended to give notice; or the notice given. Adjective—Eminent; remarkable; **memorable**; distinguished from what is ordinary. *Webster’s 1828 Dictionary*.

ZEDEKIAH

“Within a few short years the king of Babylon was to be used as the instrument of God’s wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of **Nebuchadnezzar**. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. **Jehoiakim, Jehoiachin, Zedekiah**—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel.” *Prophets and Kings*, 422.

Jeremiah 1:1–10

FORTY; FORTY DAYS; VERSE FORTY & 1840

“For **forty years** Jeremiah was to stand before the nation as a witness for truth and righteousness. In a time of unparalleled apostasy he was to exemplify in life and character the worship of the only true God. During the terrible sieges of Jerusalem he was to be the mouthpiece of Jehovah. He was to predict the downfall of the house of David and the destruction of the beautiful temple built by Solomon. And when imprisoned because of his fearless utterances, he was still to speak plainly against sin in high places. Despised, hated, rejected of men, he was finally to witness the literal fulfillment of his own prophecies of impending doom, and share in the sorrow and woe that should follow the destruction of the fated city.” *Prophets and Kings*, 408.

THE PLAIN OF DURA

“The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, ‘a quiet prince,’ on an important mission to Babylon. Jeremiah 51:59. During this visit to the Chaldean court, **Zedekiah renewed his oath of allegiance to Nebuchadnezzar.**” *Prophets and Kings*, 447.

“ . . . and in his 4th regnal year he [Zedekiah] went to Babylon himself, probably for the same purpose [to reassure Nebuchadnezzar of his loyalty]. It is possible, though purely conjectural, that this visit may have been connected with the **dedication of the great image** erected in the plain of Dura (Daniel 3).” *The Seventh-day Adventist Bible Dictionary*, volume 8, 1206.

THE BEGINNING AND THE ENDING OF ADVENTISM

“Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: ‘Both prophet and priest are profane; yea, in My house have I found their wickedness.’ Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah’s reign, this charge of violating the sanctity of the temple was repeated.

‘Moreover,’ the sacred writer declared, ‘all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.’ 2 Chronicles 36:14.

“The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. ‘Should ye be utterly unpunished?’ He inquired. ‘Ye shall not be unpunished.’ Jeremiah 25:29.

“Even these words were received with mocking derision. ‘The days are prolonged, and every vision faileth,’ declared the impenitent. But through Ezekiel this denial of the sure word of prophecy was sternly rebuked. ‘Tell them,’ the Lord declared, ‘I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.’

“‘Again,’ testifies Ezekiel, ‘the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.’ Ezekiel 12:22–28.

“Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel’s prosperity, ‘sending his ambassadors into Egypt, that they might give him horses and much people.’

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.’ Ezekiel 17:15–18.

“To the ‘profane wicked prince’ had come the day of final reckoning. ‘Remove the diadem,’ the Lord decreed, ‘and take off the crown.’ Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. ‘I will overturn, overturn, overturn, it,’ was the divine edict concerning the throne of the house of David; ‘and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:25-27.” *Prophets and Kings*, 450–451.

THE BEGINNING

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch

the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. .

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“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: Ezekiel 12:21–25, 27, 28 quoted.” *The Great Controversy*, 393.

THE ENDING

“Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. ‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify His church.** I tell you in truth, the Lord is about to **turn and overturn** in the institutions called by His name.

“Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement.** He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?” *Testimonies to Ministers*, 372–373.

THE LAST DECEPTION OF SATAN

“As an interpreter of the meaning of the judgments beginning to fall upon Judah, Jeremiah stood nobly in defense of the justice of God and of His merciful designs even in the severest chastisements. Untiringly the prophet labored. Desirous of reaching all classes, he extended the sphere of his influence beyond Jerusalem to the surrounding districts by frequent visits to various parts of the kingdom.

“**In his testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah’s reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah’s words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.” *Prophets and Kings*, 428.

“**The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.” *Selected Messages*, volume 2, 78.

9/11—JERUSALEM DESTROYED

And it came to pass in **the ninth year** of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto **the eleventh year** of king Zedekiah. Jeremiah 52:4–5.

THE 2520

Jeremiah 34:8–22

THE YEAR OF RELEASE

Beware that there be not a thought in thy wicked heart, saying, The seventh year, **the year of release**, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. Deuteronomy 15:9–12.

“To the poor, **the seventh year was a year of release** from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: ‘If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.’ Leviticus 25:35–37. . . .

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came **that great year of release—the jubilee**. ‘Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’ Leviticus 25:9, 10.” *Patriarchs and Prophets*, 533.

HEZEKIAH’S FIRST SIGN—THE 2520

“The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: ‘This shall be **a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.’” *Prophets and Kings*, 360.

And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and **in the second year that which springeth of the same**; and **in the third year sow ye**, and reap, and plant vineyards, and eat the fruits thereof. 2 Kings 19:29.

And if ye shall say, **What shall we eat the seventh year?** behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And **ye shall sow the eighth year**, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of the old store*. Leviticus 25:20–22.

HEZEKIAH'S SECOND SIGN—THE SUN

And Hezekiah said unto Isaiah, What *shall be* the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. 2 Kings 20:8–11.