

MENE MENE TEKEL UPHARSIN

**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](#)**

Introduction

Most of us has heard the term "The Handwriting On the Wall" and had use that term one way or another to express that something was about to happen and not in a very good sense. But how many of us really know where that term came from, its history or why it was given. What is the meaning of "Mene Mene Tekel Upharsin" or its value? To open this study, I would like to share a chapter from a grand book called Prophets & Kings by Ellen G. White. Here we will learn the history and the meaning of those words and why it is important for us today to know this. It may well be that we ourselves are being "weighed in the balances and art found wanting". Read to understand and "He that hath an ear, let him hear what the Spirit saith unto the churches; **Rev. 2:7** ...Remember this too: All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: **3:17** That the man of God may be perfect, thoroughly furnished unto all good works. **2 Timothy 3:16,17**. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. **Romans 15:4**

The Unseen Watcher Prophets & Kings Chap. 43 EGW

Toward the close of Daniel's life great changes were taking place in the land to which, over threescore years before, he and his Hebrew companions had been carried captive. Nebuchadnezzar, "the terrible of the nations" (**Ezekiel 28:7**), had died, and Babylon, "the praise of the whole earth" (**Jeremiah 51:41**), had passed under the unwise rule of his successors, and gradual but sure dissolution was resulting. {PK 522.1}

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. {PK 522.2}

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. {PK 523.1}

In his pride and arrogance, with a reckless feeling of security Belshazzar "made a great feast to a thousand of his lords and drank wine before the thousand." All the attractions that wealth and power could command, added splendor to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. Men of genius and education were there. Princes and statesmen drank wine like water and reveled under its maddening influence. {PK 523.2}

With reason dethroned through shameless intoxication, and with lower impulses and passions now in the ascendancy, the king himself took the lead in the riotous orgy. As the feast progressed,

he "commanded to bring the golden and silver vessels which . . . Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." The king would prove that nothing was too sacred for his hands to handle. "They brought the golden vessels; . . . and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." {PK 523.3}

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. {PK 524.1}

Hushed was the boisterous mirth, while men and women, seized with nameless terror, watched the hand 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. {PK 524.2}

Belshazzar was the most terrified of them all. He it was who above all others had been responsible for the rebellion against God which that night had reached its height in the Babylonian realm. In the presence of the unseen Watcher, the representative of Him whose power had been challenged and whose name had been blasphemed, the king was paralyzed with fear. Conscience was awakened. "The joints of his loins were loosed, and his knees

smote one against another." Belshazzar had impiously lifted himself up against the God of heaven and had trusted in his own might, not supposing that any would dare say, "Why doest thou thus?" but now he realized that he must render an account of the stewardship entrusted him, and that for his wasted opportunities and his defiant attitude he could offer no excuse. {PK 524.3}

In vain the king tried to read the burning letters. But here was a secret he could not fathom, a power he could neither understand nor gainsay. In despair he turned to the wise men of his realm for help. His wild cry rang out in the assembly, calling upon the astrologers, the Chaldeans, and the soothsayers to read the writing. "Whosoever shall read this writing," he promised, "and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But of no avail was his appeal to his trusted advisers, with offers of rich awards. Heavenly wisdom cannot be bought or sold. "All the king's wise men . . . could not read the writing, nor make known to the king the interpretation thereof." They were no more able to read the mysterious characters than had been the wise men of a former generation to interpret the dreams of Nebuchadnezzar. {PK 527.1}

Then the queen mother remembered Daniel, who, over half a century before, had made known to King Nebuchadnezzar the dream of the great image and its interpretation. "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 . . . made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same

Daniel, whom the king named Belshazzar: now let Daniel be called, and he will show the interpretation. {PK 527.2}

"Then was Daniel brought in before the king." Making an effort to regain his composure, Belshazzar said to the prophet: "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

{PK 528.1}

Before that terror-stricken throng, Daniel, unmoved by the promises of the king, stood in the quiet dignity of a servant of the Most High, not to speak words of flattery, but to interpret a message of doom. "Let thy gifts be to thyself," he said, "and give thy rewards to another; yet I will read the writing unto the king and make known to him the interpretation." {PK 529.1}

The prophet first reminded Belshazzar of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. He spoke of Nebuchadnezzar's sin and fall, and of the Lord's dealings with him--the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; and then in bold and emphatic words he rebuked Belshazzar for his great wickedness. He held the king's sin up before him, showing him the lessons he might have learned but did not. Belshazzar had not read aright the experience of his grandfather, nor heeded the warning of events

so significant to himself. The opportunity of knowing and obeying the true God had been given him, but had not been taken to heart, and he was about to reap the consequence of his rebellion. {PK 529.2}

"Thou, . . . O Belshazzar," the prophet declared, "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 set from Him; and this writing was written." {PK 529.3}

Turning to the Heaven-sent message on the wall, the prophet read, "Mene, Mene, Tekel, Upharsin." The hand that had traced the characters was no longer visible, but these four words were still gleaming forth with terrible distinctness; and now with bated breath the people listened while the aged prophet declared: {PK 530.1}

"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." {PK 530.2}

In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God's restraining hand ward off the impending evil. Through manifold providences, God had sought to teach them reverence for His law. "We would have healed Babylon," He declared of those whose judgment was now reaching unto heaven, "but she is not healed." Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence.

Belshazzar was to fall, and his kingdom was to pass into other hands. {PK 530.3}

As the prophet ceased speaking, the king commanded that he be awarded the promised honors; and in harmony with this, "they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom." {PK 530.4}

More than a century before, Inspiration had foretold that "the night of . . . pleasure" during which king and counselors would vie with one another in blasphemy against God, would suddenly be changed into a season of fear and destruction. And now, in rapid succession, momentous events followed one another exactly as had been portrayed in the prophetic scripture's years before the principals in the drama had been born. {PK 531.1}

While still in the festal hall, surrounded by those whose doom has been sealed, the king is informed by a messenger that "his city is taken" by the enemy against whose devices he had felt so secure; "that the passages are stopped, . . . and the men of war are affrighted." Verses 31, 32. Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, "as with caterpillars" (verse 14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers. {PK 531.2}

"In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne. {PK 531.3}

Clearly had the Hebrew prophets spoken concerning the manner in which Babylon should fall. As in vision God had revealed to them the events of the future, they had exclaimed: "How is Sheshach taken! and how is the praise of the whole earth

surprised! how is Babylon become an astonishment among the nations!" "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." {PK 531.4}

"Babylon is suddenly fallen and destroyed." "The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." {PK 532.1}

"I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened His armory, and hath brought forth the weapons of His indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans." {PK 532.2}

"Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon." **Jeremiah 51:41; 50:23, 46; Jeremiah 51:8, 56, 57; 50:24, 25, 33, 34.** {PK 532.3}

Thus "the broad walls of Babylon" became "utterly broken, and her high gates . . . burned with fire." Thus did Jehovah of hosts "cause the arrogance of the proud to cease," and lay low "the haughtiness of the terrible." Thus did "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," become as Sodom and Gomorrah--a place forever accursed. "It shall never be inhabited," Inspiration has declared, "neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But

wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." **Jeremiah 51:58; Isaiah 13:11, 19-22; 14:23.** {PK 532.4}

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.**

"Come down, and sit in the dust, O virgin daughter of
Babylon,
Sit on the ground: there is no throne. . . .
Sit thou silent,
And get thee into darkness, O daughter of the Chaldeans:
For thou shalt no more be called, The lady of kingdoms.

"I was wroth with My people,
I have polluted Mine inheritance, and given them into
thine hand:
Thou didst show them no mercy; . . .

"And thou saidst, I shall be a lady forever:
So that thou didst not lay these things to thy heart,
Neither didst remember the latter end of it.

"Therefore hear now this,

**Thou that art given to pleasures
That dwellest carelessly,
That sayest in thine heart,
I am, and none else beside me;
I shall not sit as a widow,
Neither shall I know the loss of children: . . .**

**"These two things shall come to thee in a moment in
one day,
The loss of children, and widowhood:
They shall come upon thee in their perfection for the
multitude of thy sorceries, and for the great
abundance of thine enchantments.
For thou hast trusted in thy wickedness:
Thou hast said, None seeth me.**

**"Thy wisdom and thy knowledge, it hath perverted thee;
And thou hast said in thine heart,
I am, and none else beside me.
Therefore shall evil come upon thee;
Thou shalt not know from whence it riseth:
And mischief shall fall upon thee;
Thou shalt not be able to put it off:
And desolation shall come upon thee suddenly, which
thou shalt not know.**

**"Stand now with thine enchantments, and with the
multitude of thy sorceries, wherein thou hast
labored from thy youth;
If so be thou shalt be able to profit,
If so be thou mayest prevail.**

**"Thou art wearied in the multitude of thy counsels.
Let now the astrologers, the stargazers, the monthly
prognosticators,
Stand up, and save thee from these things that shall come
upon thee.**

**Behold, they shall be as stubble; . . .
They shall not deliver themselves from the power of the
flame: . . .**

None shall save thee." [Isaiah 47:1-15](#)

{PK 533.1}

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires--Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed. {PK 535.1}

While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the wonderful representation given him during his exile in the land of the Chaldeans, when

before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers. {PK 535.2}

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels intersecting one another were moved by four living beings. High above all these "was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubims the form of a man's hand under their wings." **Ezekiel 1:4, 26; 10:8.** The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy. {PK 535.3}

As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth. {PK 536.1}

The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes. {PK 536.2}

The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to

come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order. {PK 536.3}

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.** {PK 536.4}

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. {PK 537.1}

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. {PK 537.2}

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." **Isaiah 24:1-6.** {PK 537.3}

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten

under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." **Joel 1:15-18, 12.** {PK 537.4}

"I am pained at my very heart; . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." **Jeremiah 4:19, 20.** {PK 538.1}

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." **Jeremiah 30:7.**

"Because thou hast made the Lord, which is my refuge,
Even the Most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling."

Psalms 91:9, 10. {PK 538.2}

"O daughter of Zion, . . . the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel." **Micah 4:10-12.** God will not fail His church in the hour of her greatest peril. He has promised deliverance. "I will bring again the captivity of Jacob's tents," He has declared, "and have mercy on his dwelling places." **Jeremiah 30:18.** {PK 538.3}

Then will the purpose of God be fulfilled; the principles of His kingdom will be honored by all beneath the sun. {PK 538.4}

Mene, Mene, Tekel, Upharsin

These words are interesting, they are actually Aramaic words. They may have been written in another language but according to Strong's Concordance these words are common Aramaic words. So, the king may truly have not been able to read what was written, but what is more likely is he was able to read it; he just did not understand what message was behind the words. In verses 26 - 28 Daniel gives the meanings while Strong's Concordance identifies that Peres and Upharsin are the same word. So mene, mene, tekel, upharsin would be literally interpreted "number, number, weight, divide. Although Daniel sums it up very well a student of the Bible will be drawn to the fact that there are two "mene"s. While the message that Daniel relays needs but one "mene" the words written on the wall have two.

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*. This is also mentioned in *Leviticus 27:25*, *Numbers 3:47*, *Numbers 18:16* and *Ezekiel 45:12*

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: 2520

	Shekel	Gerah
MENE	50	1000
MENE	50	1000
TEKEL	1	20
UPHARSIN	<u>25</u>	<u>500</u>
Total	126	2520

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. **Note: The number 2520 in it' self is interesting and used much in Bible prophecy when associated with 7 times. A time is equal to 360 days or years. Seven times would be 2520 days or years. Try to learn more about it, it would be rewarding for those who dig deep to learn the truth of it for this time.**

Here are some recently discovered facts about the 2520, and the dates they came to my knowledge. This process is yet ongoing as the "Lion of the tribe of Judah" (Rev. 5:5) cries out and unseals His Word to His people in these final moments of earth's history!

2520 Altar

5/30/11

Numbers 7:84-86

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. Charger $130 \times 12 = 1560$ Bowl $70 \times 12 = 840$ Chargers & Bowls = 2400 Spoons $12 \times 10 = 120$ Chargers, bowls and spoons = 2520 shekels

2520 Animals

6/1/11

In verses 87 and 88 there are 252 animals sacrificed, then if you count the number of times an animal name is mentioned you'll notice that it is 10 times. Oxen are described as oxen and bullocks. 10×252 is 2520.

2520 Perfect Numbers

From the June 2011 "Future News", p.19 The four *perfect numbers*, 3, 7, 10 and 12, have for their product the remarkable number 2520.

$$3 \times 7 = 21$$

$$21 \times 10 = 210$$

$$210 \times 12 = 2520$$

2520 is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of nine digits, without a remainder.

$$2520 \div 1 = 2520$$

$$2520 \div 2 = 1260$$

$$2520 \div 3 = 840$$

$$2520 \div 4 = 630$$

$$2520 \div 5 = 504$$

$$2520 \div 6 = 420$$

$$2520 \div 7 = 360$$

$$2520 \div 8 = 315$$

$$2520 \div 9 = 280$$

It is the number of chronological perfection (7 x 360).

It is interesting to notice why these numbers should be thus associated together. They are significant in themselves, for seven is one of the four so-called perfect numbers, 3, 7, 10 and 12, as we shall see below.

3 is the number of Divine perfection.

7 is the number of Spiritual perfection.

10 is the number of Ordinal perfection.

12 is the number of Governmental perfection.

The product of these four perfect numbers forms the great number of chronological perfection, $3 \times 7 \times 10 \times 12 = 2520$, the times of Israel's punishment, and the times of Gentile dominion over Jerusalem.

The association of the numbers 11 and 7 connects this arithmetical law with the geometrical laws, and calls our attention to the phenomena presented by the sides of the four primary rectilinear forms-

In the plane; The triangle has 3 sides; the square has 4 sides = 7

In the solid, The pyramid has 5 sides; the cube has 6 sides = 11

The number 18 (the sum of these, $7 + 11$) in Scripture and in nature is usually thus divided into 7 and 11, or 9 and 9.

As 7 is to 11, so is the height of a pyramid (whose base is a square) to the length of its base.

As 7 is to 11 expresses also the ratio between the diameter of a circle and its semi circumference; or between a semi-circle and its chord.

Further, as 18 in Scripture and in nature is divided into 7 and 11, so 7 is divided into 3 and 4 ($3 + 4 = 7$), and 11 is divided into 5 and 6 ($5 + 6 = 11$).

These numbers, 3, 4, 5, and 6, are related by a perfect arithmetical progression, whose difference is unity (1). Their product gives us the well-known division of the circle into 360 degrees ($3 \times 4 \times 5 \times 6 = 360$).

No one can tell us why the great circle of the heavens (the Zodiac) should be divided into 360 parts, instead of any other number, for apart from this it appears to be perfectly arbitrary. This is the number, however, which gives us the great Zodiacal, Prophetic, and Biblical year of 360 days, which was given originally to Noah, and employed by the Babylonians and Egyptians.

The number 360 is divisible without a remainder by all the nine digits except seven. It is the multiplication of seven of these great Zodiacal circles, or years, by seven, which gives us the great number expressive of chronological perfection ($360 \times 7 = 2520$).

The number 2520 is, perhaps, the most remarkable of all others, for;

1. It is the summary of all the primary rectilinear forms.
2. It is the product of the four great numbers of completion or perfection, as shown above ---($3 \times 7 \times 10 \times 12 = 2520$).
3. It is the Least Common Multiple (LCM) of all the ten numbers from which our system of notation is derived; for the LCM of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, is 2520.

360 Gate

7/16/11

The gate or entrance of the Tabernacle is 20 cubits. Using 18 inches for the cubit (20 cubits x 18 inches = 360 linear inches), and is the gate or "entrance" or TIME of prophecy. It is the prophetic "key" that opens the casket in William Miller's Dream, the "day-for-a-year" principle (*Early Writings, p.81*).

2520 Curtains

7/15/11

Exodus 26:1-6

Ten curtains make up the linen Covering.

Each curtain is 4 cubits by 28 cubits. Using 18 inches for the cubit, the 4 cubits = 72" (4c x 18"=72") The 28 cubits = 504" (28c x 18"=504").

72" x 504" = 36,288 square inches. 10 curtains at 36,288" = 362,880 square inches. Divide 144" into the 362,880 = 2520 144's.

144 square inches is a square foot, or 2520 square feet of cloth (in two 1260 sq. ft. sections) to cover the tabernacle, **ONLY** as it is measured in the **UNITED STATES!**

Who but God would know that **ONLY THOSE WHO LIVE IN THE UNITED STATES** would someday be measuring by **INCHES** instead of cubits (or centimeters like the rest of the world)!

2520 Courtyard

7/16/11

Courtyard: Measure is in linear inches.

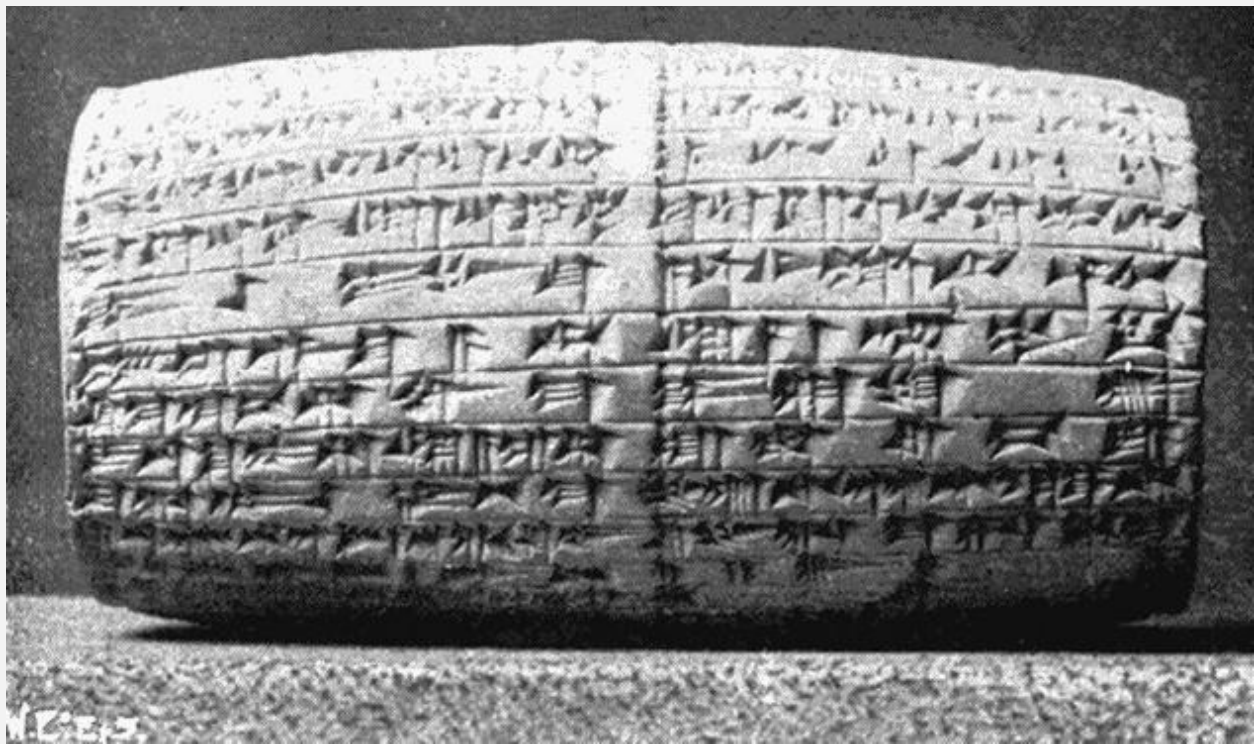
North and South walls are 1800 inches each, or 2 x 1800 = 3600". West wall is 900 "East wall has 15 cubits on each side of the gate, or 30 cubits for a total of 540".

Add 3600" + 900" + 540" = 5040", or the same as 2520 x 2.

Belshazzar saw the number on the wall and he didn't understand what it meant. But when Daniel sees it, he realizes right away that this was not a good thing. You see, Daniel understood what the 2520 meant—scattering. He knew it meant God's judgment on the kingdom. That's why he said, 'Your kingdom is weighed and wanting, divided, numbered and finished!' The Bible warns us "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith so ever they shall hath never forgiveness, but is in danger of eternal damnation:" *Mark 3:28-29*

God will suffer long with sinners but there is a line He will not allow anyone to cross and Belshazzar's open and deliberate blasphemy could not be tolerated. Belshazzar was scattered never to be gathered again. His grandfather was allowed a second chance when he was scattered and gathered during his literal 2520 (Days) and that was all the warning Belshazzar needed to make his final decision a permanently fatal one.

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



Cylinder Seal of Nabonidus

For many years, no one knew why Belshazzar promised the interpreter only the position of 'third ruler' in the kingdom. Then when they found certain clay tablets and seals they learned that Belshazzar was only second ruler because his father Nabonidus was still also king.

There is another story I would like to share with you and it is found in a book titled: "Patriarchs and Prophets ", again written by Ellen G. White. I share these stories with you because there is much we can learn and glean from, and to help us understand the times we are living in.

Patriarchs and Prophets

Apostasy at the Jordan

Chap. 41 EGW

With joyful hearts and renewed faith in God, the victorious armies of Israel had returned from Bashan. They had already gained possession of a valuable territory, and they were confident of the immediate conquest of Canaan. Only the river Jordan lay between them and the Promised Land. Just across the river was a rich plain, covered with verdure, watered with streams from copious fountains, and shaded by luxuriant palm trees. On the western border of the plain rose the towers and palaces of Jericho, so embosomed in its palm-tree groves that it was called "the city of palm trees." {PP 453.1}

On the eastern side of Jordan, between the river and the high tableland which they had been traversing, was also a plain, several miles in width and extending some distance along the river. This sheltered valley had the climate of the tropics; here flourished the shittim, or acacia, tree, giving to the plain the name, "Vale of Shittim." It was here that the Israelites encamped, and in the acacia groves by the riverside they found an agreeable retreat. {PP 453.2}

But amid these attractive surroundings they were to encounter an evil more deadly than mighty hosts of armed men or the wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. In the public worship of Baal, the leading deity, the most degrading and iniquitous scenes were constantly enacted. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people. {PP 453.3}

These surroundings exerted a polluting influence upon the Israelites. Their minds became familiar with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect; and almost unconsciously to themselves they were departing from God and coming into a condition where they would fall an easy prey to temptation. {PP 453.4}

During the time of their encampment beside Jordan, Moses was preparing for the occupation of Canaan. In this work the great leader was fully employed; but to the people this time of suspense and expectation was most trying, and before many weeks had elapsed their history was marred by the most frightful departures from virtue and integrity. {PP 454.1}

At first there was little intercourse between the Israelites and their heathen neighbors, but after a time Midianitish women began to steal into the camp. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter. It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry. These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the guardians of the people. {PP 454.2}

At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites. {PP 454.3}

It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostasy became national. "Israel joined himself unto Baalpeor." When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled. {PP 454.4}

Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do--they separated them from God. By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates.

This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin and the terror of His wrath against them. {PP 455.1}

All felt that the punishment was just, and the people hastened to the tabernacle, and with tears and deep humiliation confessed their sin. While they were thus weeping before God, at the door of the tabernacle, while the plague was still doing its work of death, and the magistrates were executing their terrible commission, Zimri, one of the nobles of Israel, came boldly into the camp, accompanied by a Midianitish harlot, a princess "of a chief house in Midian," whom he escorted to his tent. Never was vice bolder or more stubborn. Inflamed with wine, Zimri declared his "sin as Sodom," and gloried in his shame. The priests and leaders had prostrated themselves in grief and humiliation, weeping "between the porch and the altar," and entreating the Lord to spare His people, and give not His heritage to reproach, when this prince in Israel flaunted his sin in the sight of the congregation, as if to defy the vengeance of God and mock the judges of the nation. Phinehas, the son of Eleazar the high priest, rose up from among the congregation, and seizing a javelin, "he went after the man of Israel into the tent," and slew them both. Thus, the plague was stayed, while the priest who had executed the divine judgment was honored before all Israel, and the priesthood was confirmed to him and to his house forever. {PP 455.2}

Phinehas "hath turned My wrath away from the children of Israel," was the divine message; "wherefore say, Behold, I give unto him My covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for His God, and made an atonement for the children of Israel." {PP 455.3}

The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of that vast company, who, nearly forty years before, had incurred the sentence, "They shall surely die in the wilderness." The numbering of the people by divine direction, during their encampment on the plains of Jordan, showed that "of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, . . . there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." **Numbers 26:64, 65.** {PP 456.1}

God had sent judgments upon Israel for yielding to the enticements of the Midianites; but the tempters were not to escape the wrath of divine justice. The Amalekites, who had attacked Israel at Rephidim, falling upon those who were faint and weary behind the host, were not punished till long after; but the Midianites who seduced them into sin were speedily made to feel God's judgments, as being the more dangerous enemies. "Avenge the children of Israel of the Midianites" (**Numbers 31:2**), was the command of God to Moses; "afterward shalt thou be gathered unto thy people." This mandate was immediately obeyed. One thousand men were chosen from each of the tribes and sent out under the leadership of Phinehas. "And they warred against the Midianites, as the Lord commanded Moses. . . . And they slew the kings of Midian, beside the rest of them that were slain; . . . five kings of Midian: Balaam also the son of Beor they slew with the sword." Verses 7, 8. The women also, who had been made captives by the attacking army, were put to death at the command of Moses, as the most guilty and most dangerous of the foes of Israel. {PP 456.2}

Such was the end of them that devised mischief against God's people. Says the psalmist: "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." **Psalms 9:15.** "For the Lord will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness." When men "gather themselves together against

the soul of the righteous," the Lord "shall bring upon them their own iniquity and shall cut them off in their own wickedness." **Psalm 94:14, 15, 21, 23.** {PP 456.3}

When Balaam was called to curse the Hebrews he could not, by all his enchantments, bring evil upon them; for the Lord had not "beheld iniquity in Jacob," neither had He "seen perverseness in Israel." **Numbers 23:21, 23.** But when through yielding to temptation they transgressed God's law, their defense departed from them. When the people of God are faithful to His commandments, "there is no enchantment against Jacob, neither is there any divination against Israel." Hence all the power and wily arts of Satan are exerted to seduce them into sin. If those who profess to be the depositaries of God's law become transgressors of its precepts, they separate themselves from God, and they will be unable to stand before their enemies. {PP 457.1}

The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. "She hath cast down many wounded: yea, many strong men have been slain by her." **Proverbs 7:26.** It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt. It was thus that Joseph was tempted. Thus, Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power. {PP 457.2}

"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.** Satan well knows the material with which he has to deal in the human heart. He knows-for he has studied with fiendish intensity for thousands of years-

-the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment. {PP 457.3}

Satan seduced Israel into licentiousness before leading them to idolatry. Those who will dishonor God's image and defile His temple in their own persons will not scruple at any dishonor to God that will gratify the desire of their depraved hearts. Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things--all those holy affections and noble desires that link men with the heavenly world--are consumed in the fires of lust. The soul becomes a blackened and desolate waste, the habitation of the evil spirits, and the "cage of every unclean and hateful bird." Beings formed in the image of God are dragged down to a level with the brutes. {PP 458.1}

It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." **2 Corinthians 6:17**. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." **1 John 2:15**. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." **James 4:4**. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible. {PP 458.2}

It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan. It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption,

and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him. {PP 459.1}

Satan is using every means to make crime and debasing vice popular. We cannot walk the streets of our cities without encountering glaring notices of crime presented in some novel, or to be acted at some theater. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can excite passion is brought before them in exciting stories. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror from such scenes, becomes hardened, and they dwell upon these things with greedy interest. {PP 459.2}

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. {PP 459.3}

"Keep thy heart with all diligence," is the counsel of the wise man; "for out of it are the issues of life." **Proverbs 4:23**. As man "thinketh in his heart, so is he." **Proverbs 23:7**. The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character

independent of the grace of Christ is building his house upon the shifting sand. In the fierce storms of temptation, it will surely be overthrown. David's prayer should be the petition of every soul: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And having become partakers of the heavenly gift, we are to go on unto perfection, being "kept by the power of God through faith." **1 Peter 1:5**. {PP 460.1}

Yet we have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. "Girding up the loins of your mind," says the apostle Peter, "Be sober, . . . not fashioning yourselves according to your former lusts in . . . your ignorance: but like as He which called you is holy, be ye yourselves also holy in all manner of living." **1 Peter 1:13-15**, R.V. Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." **Philippians 4:8**. This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the word of God. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." **Psalm 119:9, 11** {PP 460.2}

Israel's sin at Beth-peor brought the judgments of God upon the nation, and though the same sins may not now be punished as speedily, they will as surely meet retribution. "If any man defile the temple of God, him shall God destroy." **1 Corinthians 3:17**. Nature has affixed terrible penalties to these crimes--penalties which, sooner or later, will be inflicted upon every transgressor.

It is these sins more than any other that have caused the fearful degeneracy of our race, and the weight of disease and misery with which the world is cursed. Men may succeed in concealing their transgression from their fellow men, but they will no less surely reap the result, in suffering, disease, imbecility, or death. And beyond this life stands the tribunal of the judgment, with its award of eternal penalties. "They which do such things shall not inherit the kingdom of God," but with Satan and evil angels shall have their part in that "lake of fire" which "is the second death." **Galatians 5:21; Revelation 20:14.** {PP 461.1}

"The lips of a strange woman drop as an honeycomb, and her mouth is oil: but her end is bitter as wormwood, edged sword."

4. "Remove from her, and the door of her thou give thine others, and thy cruel: lest filled with thy thy labors be a stranger; mourn at the flesh and thy

consumed." Verses 8-11. "Her house inclineth unto death." "None that go unto her return again." **Proverbs 2:18, 19.** "Her guests are in the depths of hell." **Proverbs 9:18.** {PP 461.2}



smoother than sharp as a two-**Proverbs 5:3,** thy way far come not nigh house: lest honor unto years unto the strangers be wealth; and in the house of and thou last, when thy body are

I Pray that this was a help to you as so that "you are not weighed in the balances and been found wanting". God Bless

VG

