

DANIEL CHAPTER 4

Chapter 4

4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

4:2 I thought it good to show the signs and wonders that the high God hath wrought toward me.

4:3 How great [are] his signs! and how mighty [are] his wonders! his kingdom [is] an everlasting kingdom, and his dominion [is] from generation to generation.

4:4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

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

4:6 Therefore made I a decree to bring in all the wise [men] of Babylon before me, that they might make known unto me the interpretation of the dream.

4:7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

4:8 But at the last Daniel came in before me, whose name [was] Belteshazzar, according to the name of my god, and in whom [is] the spirit of the holy gods: and before him I told the dream, [saying],

4:9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods [is] in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

4:10 Thus [were] the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof [was] great.

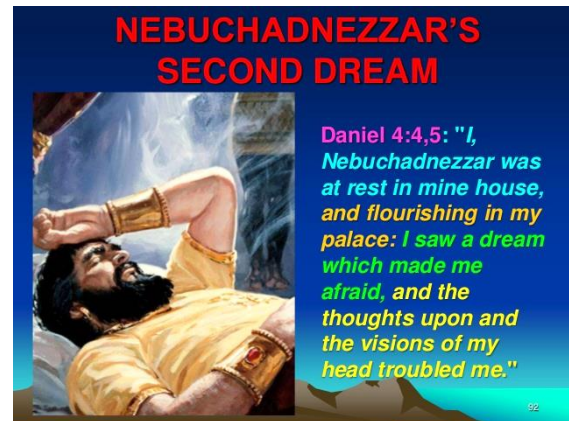
4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

4:12 The leaves thereof [were] fair, and the fruit thereof much, and in it [was] meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

4:14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

Nebuchadnezzar's Decree



1843 Chart

VERSE 11

Egypt = Mighty Tree

Nebuchadnezzar destroyed Tyre and received the spoil of Egypt since both had rejected knowledge of the true God. [Eze 29:17-21](#)

Egypt became a slave to the Babylonian power –, foretold by Ezekiel to Pharaoh, King of Egypt. [Eze 31:1-8](#)

[Ja 3:15](#)

[Ps 37:35](#)

[Rom 11:18](#)

[Job 14:7-9](#)

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4:15 Nevertheless leave the stump of his roots 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 in the grass of the earth: **[Ps 103:15-16]**

4:16 Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him.

4:17 This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

4:18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise [men] of my kingdom are not able to make known unto me the interpretation: but thou [art] able; for the spirit of the holy gods [is] in thee.

4:19 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.

4:20 The tree **[Nebuchadnezzar (people)]** that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

4:21 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:

4:22 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.

4:23 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 [2520]** pass over him;

4:24 This [is] the interpretation, O king, and this [is] the decree of the most High, which is come upon my lord the king:

4:25 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 [2520]** shall pass over thee, till thou

VERSES 18-27



VERSE 20

1 John 51:9

Jer 51:9

VERSE 23, 25

2520 (seven times) is a Judgment Number found all throughout Scripture.



Ps 119:164 **Seven times** a day do I praise thee because of thy righteous **judgments**.

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know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:26 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.

4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

4:28 All this came upon the king Nebuchadnezzar.

4:29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4:30 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?

4:31 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. [Heb 12:4-11; Ps 94:12, 13]

4:32 And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and **seven times** [2520] shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws].

4:34 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: [1Pet 5:6; 1Cor 1:28-30; Ps 119:67]

4:35 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?

4:36 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.

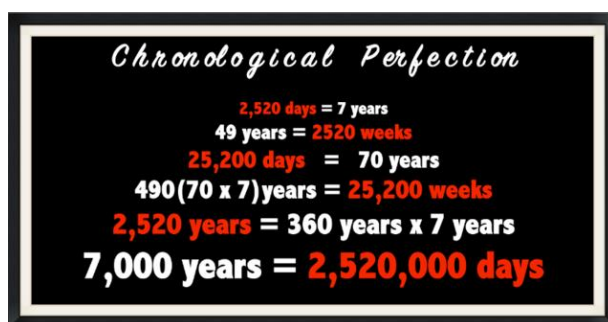
4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works [are] truth, and his ways judgment: and those that walk in pride he is able to abase.

VERSE 26

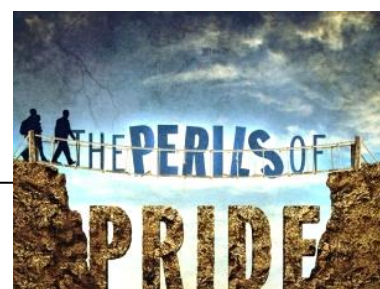
The seeds of that (Babylonian) form of government were sown wherever Babylon established her power, and as she sowed, so she, as well as others have reaped. Wherever there is tyranny in government in any nation of the earth today, it is an offshoot of that root which filled the earth, the stump of which was allowed to remain until the end of time.

Jer 50:15, 16, 29 recompense; according to work
Hos 8:7 have sown; will reap the whirlwind
Isa 13:11 will punish the world for their evil
Rev 18:3 all nations have drunk of the wine
Gal 4:9-11 turn to the weak and beggarly elements

VERSES 31-33- Seven Times/ Judgment



And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins. Lev 26: 27, 28



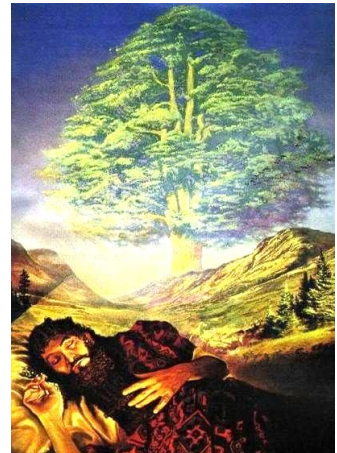
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1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 I thought it good to show the signs and wonders that the high God hath wrought toward me. 3 How great [are] his signs! and how mighty [are] his wonders! his kingdom [is] an everlasting kingdom, and his dominion [is] from generation to generation.

Nebuchadnezzar wanted all peoples and nations to know of God's wonderful dealings with him. He frankly confessed the vanity and pride of his heart and freely told the methods God had used to humble him. Nebuchadnezzar made a full surrender to God, acknowledging His kingdom alone to be everlasting and His dominion from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 6 Therefore made I a decree to bring in all the wise [men] of Babylon before me, that they might make known unto me the interpretation of the dream. 7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. 8 But at the last Daniel came in before me, whose name [was] Belteshazzar, according to the name of my god, and in whom [is] the spirit of the holy gods: and before him I told the dream, [saying], 9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods [is] in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10 Thus [were] the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof [was] great. 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: 12 The leaves thereof [were] fair, and the fruit thereof much, and in it [was] meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 15 Nevertheless leave the stump of his roots 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 in the grass of the earth: 16 Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him. 17 This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise [men] of my kingdom are not able to make known unto me the interpretation: but thou [art] able; for the spirit of the holy gods [is] in thee.



Here the reign of Nebuchadnezzar is symbolized by a tree in the midst of the earth. Babylon was approximately in the center of the then-known world. The tree reached unto heaven, and the leaves thereof were fair. Its external glory and splendor were great. Its fruit was abundant, and it had food for all. When the tree was to be cut down, a stump should be left in the earth, protected with a band of iron and brass that it might not decay. "Let seven times pass over him," was the decree, a "time" here denotes one year, thus seven years.

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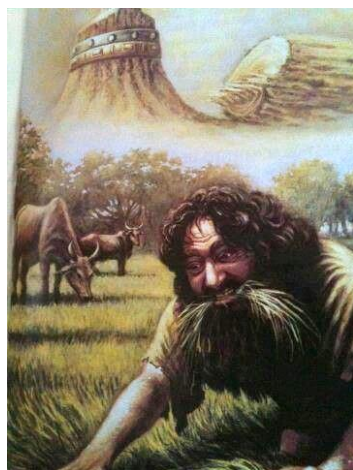
then Daniel told the king
"The tree you saw
you are that tree"
(Daniel 4:20-22)

19 Then Daniel, whose name [was] Belshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belshazzar, let not the dream, or the interpretation thereof, trouble thee. Belshazzar answered and said, My lord, the dream [be] to them that hate thee, and the interpretation thereof to thine enemies. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 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

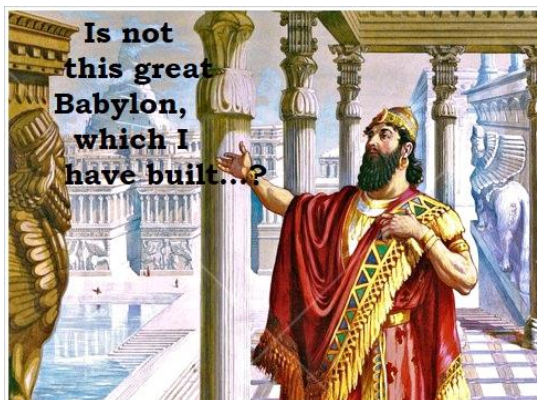
their habitation: 22 It [is] thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet 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; 24 This [is] the interpretation, O king, and this [is] the decree of the most High, which is come upon my lord the king: 25 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. 26 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. 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

Daniel sat, astonished for one hour and his thoughts troubled him, how would he tell the king of these things? The king, understanding Daniel was in distress, assured the prophet, "Do not hesitate to make it known". Daniel then spoke with forceful and yet delicate language: "The dream be to them that hate thee and the interpretation thereof to your enemies". The threatened judgments were conditional. These judgments, should they come, were to teach the king "that the Heavens (God) do rule". By his repentance he might avoid the conditional judgment altogether.

28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 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



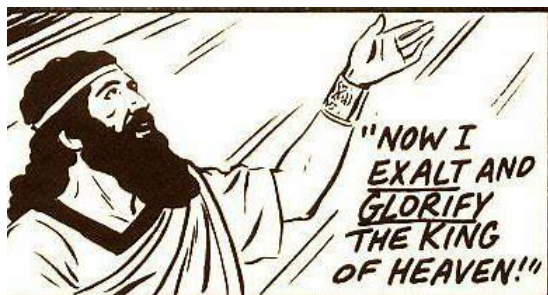
for the honour of my majesty? 31 While the word [was] in the king's mouth, there fell a voice from heaven, [saying], O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws].



Is not
this great
Babylon,
which I
have built...?

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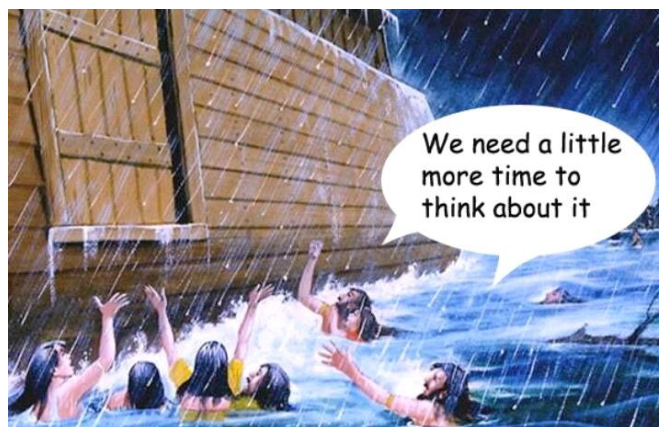
Alas, Nebuchadnezzar failed to heed the warning he had received, yet God bore with him another year before his time had come for Nebuchadnezzar's humiliation. A voice from heaven again announced the threatened judgment and it was immediately executed. God with a touch of His finger took away Nebuchadnezzar's capability to appreciate and enjoy all that God had given him. He then found a home among the beasts of the field.



34 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: 35 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? 36 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. 37 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.

At the end of seven years, God restored reason and understanding to the king and his first act was to bless the Most High. The promise was that Nebuchadnezzar would be restored to his kingdom, verse 26. Why Nebuchadnezzar was permitted to make his home in the open field in so forlorn a condition instead of being comfortably cared for by the attendants of the palace, we are not informed. But the lesson of humility was learned and the king did not forget it.



But there is in human nature a tendency to be unappreciative of the **longsuffering** of God. Men show this lack of appreciation by continuing in sin, by not hating the awful thing that made it necessary for Christ to offer Himself as a sacrifice. He died to save the sinner, not in transgression, but from transgression. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] "The wicked will do wickedly, and none of the wicked shall understand." [Daniel 12:10.] {Ms24-1901.16}

There are limits even to the forbearance of God. It is possible to so far presume upon His mercy as to exhaust it, and then His protecting care is removed. {Ms24-1901.17}

If sin were immediately punished, there would be a change in the moral government of God. Instantaneous retribution would produce a fear of the sure consequences; but God delays the punishment of sin, because He would give the sinner ample time to turn from sin and seek righteousness. In His great mercy God does not at once consume the transgressor, yet punishment is no less certain to fall upon the impenitent. {Ms24-1901.18}

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The Dream of Warning!

Stephan N Haskell, The Story of Daniel, pg. 57

The fourth chapter of Daniel is, in some respects, the most wonderful chapter in the Bible. It is a public document written by Nebuchadnezzar, king of Babylon, after his humiliation by the God of heaven.

Uriah Smith, Daniel and the Revelation, pg. 85

People are ever ready to tell what God has done for them in the way of benefits and blessings. We ought to be no less ready to tell what God has done for us in the way of humiliation and chastisements; and Nebuchadnezzar set us a good example in this respect, as we shall see from the subsequent portions of this chapter. He frankly confesses the vanity and pride of his heart, and the means that God took to abase him. With a genuine spirit of repentance and humiliation, he thinks it good, of his own free will, to show these things, that the sovereignty of God may be extolled, and His name adored. In reference to the kingdom, he no longer claims immutability for his own, but makes a full surrender to God, acknowledging His kingdom alone to be everlasting, and His dominion from generation to generation.

Daniel 4:1-4

Uriah Smith, Daniel and the Revelation, pg. 86

Nebuchadnezzar was at rest in his house. He had accomplished successfully all his enterprises. He had subdued Syria, Phoenicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up, and betrayed him into such vanity and self-confidence. And this very time, when he felt most at rest and secure, when it was most unlikely that he would allow a thought to disturb his self-complacent tranquility, — this very time God takes to trouble him with fears and forebodings.

Daniel 4:5-8

Stephan N Haskell, The Story of Daniel, pg. 59

They listened, but strange to say, could give no explanation. God always permitted the wise men of the earth to have the first trial. When these wise men failed, Daniel, was called.

Daniel 4:10-17

Uriah Smith, Daniel and the Revelation, pg. 87

The most unlikely time was taken for him to be touched with fear, so the most unlikely means was selected by which to accomplish it — a dream. His own thoughts, and the visions of his own head, were taken to teach him what nothing else could,—a salutary lesson of dependence and humility. He who had terrified others, but whom no others could terrify, was made a terror to himself.

Daniel 4:18, 19

Stephan N Haskell, The Story of Daniel, pg. 62

Because a man holds a position, it does not signify that he is better than others. When Daniel realized the true significance of the dream, and foresaw the humiliation of the king of Babylon," his thoughts troubled him." He was encouraged by the king not to be troubled, but to give the true interpretation. He did so, plainly telling the king that the tree seen in the vision was emblematic of Nebuchadnezzar himself, and his dominion. "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."Great as was Nebuchadnezzar's kingdom, it had grown from a small beginning. Gradually the principles upon which it was founded— principles much older than the king, for they originated with Lucifer, and were a perversion of heavenly truths — had taken root.

Daniel 4:27

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Uriah Smith, Daniel and the Revelation, pg. 90

Hence Daniel takes occasion to give the king counsel in view of the threatened judgment. But he does not denounce him with harshness and censoriousness.

Daniel 4:28-31

Uriah Smith, Daniel and the Revelation, pg. 90

May we not hope that the most illustrious king of the first prophetic kingdom, the head of gold, may at last have part in that kingdom before which all earthly kingdoms shall become as chaff, and the glory of which shall never dim?

Daniel 4 = Times H5732 id-dawn'

(Chaldee); a set time; technically a year.

Leviticus 26 = Times H7651 sheba' shib'ah sheh'-bah, shib-aw'

a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication a week.

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Leviticus 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Leviticus 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Leviticus 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Leviticus 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

Leviticus 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Uriah Smith, Daniel and the Revelation, pgs. 736, 737

THE "SEVEN TIMES" OF LEVITICUS 26

Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a supposed prophetic period called the "Seven Times;" and the attempt is made to figure out a remarkable fulfilment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is no such prophetic period in the Bible. The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake Him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins." Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: "And if ye walk contrary unto Me, and will not hearken unto Me: I will bring seven times more plagues upon you according to your sins." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed Page 4 of 4 by Me these things, but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again. Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement. But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel. If it denoted a period of time, a noun and its adjective would be used, as in Daniel 4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, שִׁבְחָהּ אִדָּן (shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb שֶׁבַע (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Daniel 4:16, etc. ἑπτὰ καιροί, but in Leviticus simply the adverb. The expression in Daniel 4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.)

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Jesus, Our 2520th Colossians 2:14 Lamb

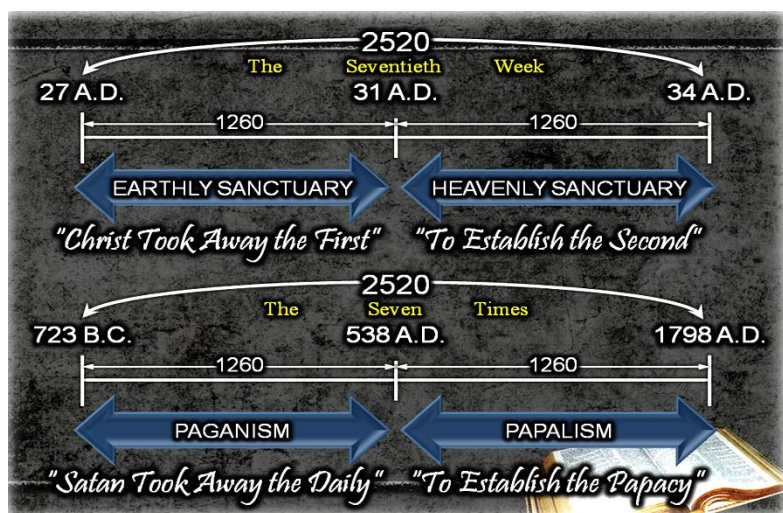
E. W. Bullinger called **2520** the number of **chronological perfection**. It is the smallest number that can be **evenly divided** by all the numbers 1-10

John 14:6 Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me.

John 12:32 And I, if I be lifted up from the earth, will draw all [men] unto me.

The mystery of the cross explains **all** other mysteries. {AG 186.6}

Jesus' **earthly** ministry was for **1 prophetic week** (7 years or 2520 days) of which he was cut off in the midst (3.5 days or 1260 days) of the week (7 days or 2520 days):



When the loud cry, "It is finished," came from the lips of Christ, it was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. The priest stood with lifted knife, the people looking on. But the earth trembled, for the Lord Himself drew near. With a rending noise the inner veil of the temple was torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. The most holy place of the earthly sanctuary was no longer sacred. {HLv 505.2}

All was terror and confusion. The priest was about to slay the victim; but the knife dropped from his nerveless hand, and the lamb escaped. Type had met antitype. The great sacrifice had been made. A new and living way was prepared for all. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. {HLv 505.3}

During Jesus' ministry in person here on earth (27 AD to 31 AD = 3 ½ years), there were two lambs slain daily in the sanctuary services; one in the morning and one in the evening for 3 ½ years or 1260 days. If 2 lambs are sacrificed daily for 3 ½ years (1260 days) that comes out to 2520 lambs (2 lambs x 1260 = 2520). When Jesus hung on the cross, the evening sacrificial lamb of the sanctuary service got away, so this means they were one lamb short, having only 2519 lambs. Jesus replaced the lamb that escaped, being fitly represented as our 2520th lamb!

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: (see also verses 10-12)

**BEING
MADE A
CURSE FOR
US**

None but Christ could redeem fallen man from the **curse of the law** and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. {PP 63.2} (See Luke 1:67-75; Ps 105:7-12)

Jesus was arraigned "**7 times**" before his crucifixion:

Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a murderer, dragged to and fro from palace to judgment hall, arraigned **twice** before the priests, **twice** before the Sanhedrim, **twice** before Pilate, and **once** before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd! {3SP 185.1}

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2 times before priests + 2 times before Sanhedrim + 2 times before Pilate + 1 time before Herod = **7 Times**.

When Israel rebelled against God, the "**Curse of Moses**" (Daniel 9:11; Leviticus 26:28) came into effect. (The "curse" is "7 times." 7 x 360 days per year—2520 days/years of curse.) The "oath that is written" is the debt/ penalty – the curse – the **2520** – that was nailed to the cross. (See Neh 10:28, 29)

Daniel 9:11

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us**, and **the oath that [is] written in the law of Moses** the servant of God, **because we have sinned against him**.

"Curse written in the Law of Moses" of Lev. 26:

26:18 And if ye will not yet for all this hearken unto me, then I will **punish you seven times more for your sins**. 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times more plagues** upon you according **to your sins**.

26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

26:24 Then will I also walk contrary unto you, and will **punish you** yet **seven times for your sins**. 26:28 Then I will walk contrary unto you also **in fury**; and I, even I, will **chastise you seven times for your sins**. 26:33 And I will **scatter** you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Matt 12:30 He that is not with me is against me; and he that gathereth not with me **scattereth** abroad.

They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then **[the following 5 sequence of words are found ONLY in Lev 26:18] I will punish you seven times more for your sins**, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." {Ms40-1898 (March 13, 1898) par. 6}

... **The prophecies regarding Israel were fulfilled to the letter**. God permitted His chosen people to be **scattered [see Lev 26:33]** as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem. {Ms40-1898 (March 13, 1898) par. 9}

Zech 1:16 ... **a line** shall be stretched forth upon Jerusalem.

Isa. 28:17 **Judgment** also will I lay to **the line**, and righteousness to the plummet:

Rev 11:2 ... **Rise, and measure** the temple of God,

Micah 1:2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be **witness against you**, the Lord **from his holy temple**.

Ps 77:13 **Thy way, O God, [is] in the sanctuary**: who [is so] great a God as [our] God?

The subject of the sanctuary . . . should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. . . . {FLB 203.2}

The **intercession** of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. **There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.** The salvation of man is accomplished at an infinite expense to heaven; **the sacrifice made is equal to the broadest demands of the broken law of God**. Jesus has opened the way to the Father's throne, and through His **mediation** the sincere desire of all who come to Him in faith may be presented before God. {FLB 203.3}

SANCTUARY

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* a piece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*.

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Charger 130 x 12 = 1560
 Bowl 70 x 12 = 840
 Chargers & Bowls = 2400
 Spoons 12 x 10 = 120
 Chargers, bowls and spoons = **2520** shekels

Seven Times or **2520** is a number that stands for **judgment** (Laodicea means "a people judged") of which time we are living under the proclamation of the first angel's message ("hour of his **judgment** has come") followed by the 2nd and 3rd messages. This **judgment number** represented by **2520** is throughout scripture as an example to us and what will come upon the disobedient in the last days of which this warning is given under the 3rd angel's message which is to be poured out under the **7 last plagues** by **Islam** under the **3rd woe** of Revelation 8:13; 11:14, 15, 18.

The sealing angel goes through Jerusalem (the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey (Islam) stands as a national guidepost to the world, that men may know what is going on in the sanctuary above. {1901 SNH, SDP 248.1}
 God's eye is upon his people, and he never leaves himself without a witness in the world. **No man knows when Turkey will take its departure from Europe, but when that move is made, earth's history will be short. Then it will be said, "he that is unjust let him be unjust still, . . . And he that is righteous let him be righteous still," to-day is "the day of preparation...while the world watches Turkey, let the servant of God watch the movements of his great high priest, whose ministry for sin is almost over."**{1901 SNH, SDP 248.2}

Daniel 5:25-26 (Belshazzar's writing on the wall)

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.

Aramaic	Hebrew	Meaning	Hebrew	Shekels	Gerahs
Mene	מְנֵה	Counted	Maneh (Mina)	50	1000
Mene	-	Counted		50	1000
Tekel	תְּקֵל	Weighed	Shekel	1	20
Upharsin (Peres)	פְּרָס	Divided	Half Maneh	25	500
Total				126	2520
One shekel is twenty gerahs. (Ezekiel 45:13)					

Daniel 4:32-33 (Nebuchadnezzar's 7 years (2520 days) of humiliation among the beasts of the field)

And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and **seven times** shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws].

Daniel 3:19 (the 3 Hebrew worthies were thrown in the furnace as a judgment against them from the king)

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: [therefore] he spake, and commanded that they should heat the furnace one **seven times** more than it was wont to be heated.

These **trials of life** are God's workmen to remove the **impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory.** But as we pass through these trials, as the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and **we shall come forth seven times purified**, bearing the impress of the Divine. {1T 706.2} Greenville, Michigan, March 7, 1868. (An example of trials & purification is when Jacob had **to serve 7 years twice (2- 2520's)** to have his hand in marriage to Rachael; his **penalty** for deceiving his brother Esau of the birthright- Gen 25:22-34)

Ps 12:6 The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, **purified seven times.**

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Prov 24:16 For a just [man] falleth [seven times](#), and riseth up again: but the wicked shall fall into mischief.

INTERESTING FACTS

2520 is found by multiplying the two most important numbers of Creation. ([Genesis Chapters 1 & 2](#))
The number of days in a week is **7**, and the number of degrees in the circle of the earth is **360**.

$$7 \times 360 = 2520$$

One of God's names in Bible times was *Eli-Shaba*, meaning, 'God of the oath.' **Shaba** literally means 'seven.' The strongest oath in the Bible was 'to seven oneself.' Elisheba was the name of Aaron's wife. Her name is only mentioned once in the Bible, in Exodus 6:23. Earlier in the same chapter God detailed His septenary oath with the children of Israel.

In Exodus 6:4-8 God established the covenant with Moses and His people Israel, which contained His seven "***I will***."

*4 I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5 And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6 Therefore say to the children of Israel: 'I am the Lord; **I will** bring you out from under the burdens of the Egyptians, **I will** rescue you from their bondage, and **I will** redeem you with an outstretched arm and with great judgments. 7 **I will** take you as My people, and **I will** be your God. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians. 8 And **I will** bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and **I will** give it to you as a heritage: I am the Lord.'*"

This unconditional covenant was an amplification of the covenant God established with Abram in Genesis 15 which was not dependent upon Abram in any manner. God had him fall asleep, and God alone "*passed between those pieces.*" (Genesis 15:17)

The details of this covenant with Abram are further explained in the section on ([Genesis 15](#)), where another occurrence of the number **2520** emerges from the text. At the heart of the number **2520**, is the Covenant of God with His people.

The Bible speaks of four numbers that demonstrate perfection:

- **Three** – speaks of *divine* perfection (Jesus' role as *Prophet, Priest* and *King*).
- **Seven** – speaks of *spiritual* perfection (Seven Churches of Revelation, "seven Spirits of God").
- **Ten** – speaks of *ordinal* perfection (ten toes, ten fingers).
- **Twelve** – speaks of *governmental* perfection (the Twelve Tribes of Israel, the Twelve Apostles).

2520 is the product of all four multiplied together:

$$3 \times 7 \times 10 \times 12 = 2520$$

[E. W. Bullinger called **2520** "**Chronological Perfection.**"]

Although the number **360** brings to mind completion, it cannot be evenly divided by all numbers 1-10 because it is not divisible by **7**. The smallest number that can be evenly divided by all the numbers 1-10 is **2520**.

The number 360 can be divided evenly by each of the numbers 1 through 10, except 7 .		The number 2520 is the smallest number that can be divided evenly by each of the numbers 1 through 10.	
360/1 = 360	360/6 = 60	2520/1 = 2520	2520/6 = 420
360/2 = 180	360/7 = 51.428571	2520/2 = 1260	2520/7 = 360
360/3 = 120	360/8 = 45	2520/3 = 840	2520/8 = 315
360/4 = 90	360/9 = 40	2520/4 = 630	2520/9 = 280
360/5 = 72	360/10 = 36	2520/5 = 504	2520/10 = 252

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At first sight, this number will be considered a normal number. But the strange thing is 2520 is able to be divided at even or odd number. Like $1=2520$, $2=1260$, $3=840$, $4=630$, $5=504$, $6=420$, $7=360$, $8=315$, $9=280$, and by $10=252$, which is hard to find integers with the same characteristics.

Also, you can get this number by $(7 * 30 * 12 = 2520)$ which I think is 7 days in the week, 30 days in a month and 12 months in a year! Nothing special, but it is a weird thing, right.

Seven Times of the Gentiles by Apollos Hale

PROPHETIC PERIODS. THE SEVEN TIMES, OR 2520 YEARS

The first of the prophetic periods, which are considered as main pillars in the calculations of Mr. Miller, is found in Leviticus xxvi. 18-28. {1843 ApH, TSAM 33.1}

The objections urged against this are, 1. That it should not be considered a prophetic period at all. 2. If it be so considered,-as the seven times occur four times in the text,-it should be understood as a period of four times seven times. 3. Admitting it to express only one period of seven times, which, understood prophetically, would be 2520 years, why should the period begin B. C. 677? {1843 ApH, TSAM 33.2}

1. Why consider the seven times of Leviticus a prophetic period? Answer. That is the first meaning we should think of attaching to the text. If the word times did not occur in other parts of the word of God, when chronological arrangements are spoken of, there would be some show of propriety in demanding the reasons for so understanding it in this case. But when we read of the seven times in the history of Nebuchadnezzar, Dan. iv., in which case only one signification has ever been supposed; and of the time, times and half a time, repeatedly spoken of in the prophecies of the Old and New Testaments; and of the times of the Gentiles, Luke xxi. 21; and of the times of the restitution of all things, Acts iii. 21; and of the dispensation of the fulness of times, Eph. i. 10; and of the appearing of our Lord Jesus Christ, which in his times he shall show, 1 Tim. vi. 15, etc., etc., the text in Lev. is at once recognized as one of a most numerous and important class. The text is a part of the last communication which "the Lord spake unto Moses in Mount Sinia, (xxv. 1; xxvii. 34,) and was specially designed for the warning of the children of Israel," when they should "come into the land which God gave them"-a portion of truth which brought before them, in a most impressive manner, conditionally, their future history as a nation. {1843 ApH, TSAM 33.3}

And this, if any doubt might exist, would confirm the idea that the text was intended to be understood chronologically. "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." Lev. xxvi. 18, 24, 27, 28. {1843 ApH, TSAM 34.1}

"But does not the text mean to express that God would punish them in measure according to perfect justice?" That is a truth which it could hardly be necessary to assert. None could doubt that his administration would be according to perfect justice; and to punish them seven times might be as perfectly just as to punish them for any other period. {1843 ApH, TSAM 34.2}

If any class of expositors should be called upon to give special reasons, they should do it who understand the text in any other sense than its obvious, chronological sense. Besides Mr. Miller, we know the Rev. Mr. Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years-as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. I refer to him because he could have no knowledge of Mr. M. (See "Morning Watch"-a rare work in this country.) {1843 ApH, TSAM 34.3}

2. "If the seven times be understood as a prophetic period, does not the text contain four of those periods?" I may be excused for inserting a quotation, which shows at once the carelessness and "ignorance" upon questions which every man may decide who can read his Bible, which are so characteristic of many who fill the most important stations in the modern church. It is from the pen of the editor of the Protestant Banner, published in Philadelphia-a most efficient antagonist of nominal popery. The writer had made a display of his powers on that side of the question of "Millerism" so honorable at the present time, in which he had shown from "Mr. Miller's own terms," as he called them, that the seven times could not run out till "A. D. 9103," and then adds,- {1843 ApH, TSAM 34.4}

"It will be in vain for any advocates of Millerism to evade this conclusion, from the premises which they assume; they dare not tell us that the seven times here spoken of are merely a repetition of the same period, because it is emphatically stated after each separate enumeration of the different judgments,-which are impending,-that they shall be punished seven times more, if they do not hearken." {1843 ApH, TSAM 35.1}

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Such a Protestant would not, of course, claim that kind of infallibility which might correct the written word; and if the reader will turn to the verses under consideration, it will be seen the word "more" occurs but twice at all; only once when the seven times are employed in stating their prospect of continued punishment, which is the first time the period is named, (v. 18,) and once when the measure of their punishment is compared with their sins-the only clear case of such comparison, (v. 21,) the second time the seven times are used. I am sorry that so many of our able opponents are willing thus to expose such an utter want of every essential qualification for scriptural discussion, as to take such a position, and then "dare the advocates of Millerism" to take that view of a text which every one, who is at all acquainted with the Bible, must see at once is the most consistent and obviously correct view of it,-"that the seven times here spoken of are merely a repetition of the same period," with the exception, perhaps, of the second case referred to above. I have yet to see "the advocate of Millerism," who is so ignorant of his Bible and so regardless of its contents, as to "dare" to make a statement like the above by the Rev. Mr. B--. {1843 ApH, TSAM 35.2}

Surely, it can be no strange thing to suppose that God may have made "a repetition of the same" thing in the revelations he has given us of his designs and will, especially when the matter is one of such moment to the recipients of the revelation. God saw fit to make known to Pharaoh the seven years of famine by "a repetition" of dreams, which Joseph dared to tell the monarch were "one;" and, in explanation, adds-"And for that the dream was doubled unto Pharaoh twice, it is because the thing is established of God, and God will shortly bring it to pass." Gen. xii. 32. In the predicted subjection of the Jews and other nations to the king of Babylon, we have "a repetition of the same period" four or five times by different prophets, (Isaiah xxiii. 15-17; Jer. xxv. 11, 12,) and I do not know that it has ever been considered an evidence of any particular form of courage to suppose this "repetition" to speak of only one period of "seventy years." So invincible were the prejudices of Peter, and so important was it that he should understand the truth in the case, that there was "a repetition of the same" thing, three times, Acts. x. 9-16. John is remarkable for "a repetition of the same period:"-the forty-two months, or its equivalents, are named five times, Rev. xi. xii. xiii.; and the one thousand years are named six times certainly, chap. xx.; and yet I believe there are very few who suppose that the repetition, in each case, refers to more than one period. {1843 ApH, TSAM 36.1}

The mystery of the seven times is, therefore, explained by the very natural and scriptural supposition of "a repetition of the same period." {1843 ApH, TSAM 36.2}

One important feature of this prophecy, however, appears to have been overlooked. The language implies, and the history of the Jews proves, that these predictions of national judgments were conditional; not merely in the sense that the conduct of the Jews would determine whether they should begin or not,-that is too plain to be mistaken, vs. 14-18; but after they had been inflicted in part, and the different forms of the threatened punishment had begun, the remainder of it might have been suspended or remitted; for after the first threatening of the punishment, it says, vs. 23, 24, "And IF ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you YET seven times for your sins,"-implying that, after the judgments had begun, if they would hearken and do his commandments, he would not punish them to the full; but if not, then he would punish them yet seven times,-the full punishment of the first threatening shall be poured out upon them. So the prophets understood the subject, and in accordance with it they addressed their countrymen, until they finally rebelled by rejecting their Lord, and the wrath came upon them to the uttermost. Jer. iii. 7-20; iv. 1, 2; vii. 5-7; xvii. 19-26; xxii. 1-4. {1843 ApH, TSAM 36.3}

3. Why commence the seven times at the captivity of Manasseh, B. C. 677? {1843 ApH, TSAM 36.3}

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is,-"And I will break the pride of your power." If their kingly form of civil government is here referred to, it was never "broken" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings xvii. 1-18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their "power," as an independent people, was gone. Manasseh was the pride and the ruin of the Jews. {1843 ApH, TSAM 37.1}

Again; the prediction specifies the particular sins on account of which this evil should befall them. {1843 ApH, TSAM 38.1}

Some of these sins are as specifically charged upon Manasseh and the Jews as the direct cause of their calamity. Compare Lev. xxvi. 14, 18, 27, with 2 Kings xxi. 9-13; and Lev. xxvi. 1, 2, with 2 Kings xxi. 2-8; 2 Chron. xxxiii. 2-11. {1843 ApH, TSAM 38.2}

2. Those texts which speak of the instruments of Providence in effecting this judgment, all point to his captivity as the time for the commencement of the period. Compare Isaiah x. 5, 6, with 2 Kings xxi. 10-14. 2 Chron xxxiii. 10, 11. Neh. ix. 32. {1843 ApH, TSAM 38.3}

3. The sacred historians refer to Manasseh's sins as the cause of their captivity and sufferings long after his captivity. 2 Kings xxiii. 26, 27; xxiv. 1-4; Jer. xv. 1-7. {1843 ApH, TSAM 38.4}

4. Although Manasseh was restored to his throne, and there were a few other kings of the Jewish nation after him, they have never been an independent people "from the day of the kings of Assyria unto this day." (It is interesting to note, that it was after 1844 that Israel once again became a nation in 1948) Neh. ix. 32. Nebuchadnezzar brought the kingdom, in its subjected form, to an end; when Babylon was conquered by Cyrus, the Jews passed under the power of the Medes and Persians; then under that of the Greeks; in the division of Greece, they were connected with Egypt; as a part of Egypt, were conquered by Syria; they prospered awhile under the Maccabees, and the protection of the Romans, who eventually "took away their place and nation." Since the

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destruction of their city, they have been "wanderers among the nations,"-a hissing and a by-word,-pitying none, pitied by none. {1843 ApH, TSAM 38.5}

5. The prophets, who lived long before the captivity of Manasseh, point to that event as the time of the passing away of the Jewish independence, by connecting it with other events. One of them gives the date. Hosea, more than a hundred years before, had said,-"And the pride of Israel (the ten tribes) doth testify to his face: therefore shall Israel and Ephraim (the principal tribe of the ten) fall in their iniquity; Judah (the other division) shall also fall with them." Hosea v. 5. Isaiah, in the year 742 B. C., according to date in the margin, had said,-"And within three-score and five years shall Ephraim be broken that it be not a people." vii. 8. From 742 deduct 65 leaves B. C. 677,-the only date ever given, I believe, for the captivity of Manasseh. {1843 ApH, TSAM 38.6}

Sister White on the Seven Times

Ms 40, 1898

NP
March 13, 1898
The Result of Disobedience

[Spirit of Prophecy references the 2520/ 7 times in Leviticus & ties this prophecy with Deuteronomy]

Because of transgression, Adam and Eve lost their beautiful Eden home. Those who have the history of Adam before them should ever shun the course of action that opened the floodgates of woe upon our world. Adam's descendants followed the imagination of their own hearts. Through His faithful messengers, the Lord warned them that in one hundred and twenty years, if they did not repent, He would destroy the earth, and the inhabitants with a flood. They held their future in their own hands. If during their probation they would repent and turn to the Lord, He would avert His judgment. But they would not believe **the message**, and they laughed at Noah. They would not turn from their wickedness to obey the commands of God, and as the result the word of God was fulfilled to the letter. {Ms40-1898 (March 13, 1898) par. 1}

Many years after this the Lord spoke to His people from the pillar of cloud, promising to make them the most powerful people upon the face of the earth if they would obey His commandments. If they refused to do this, **He must treat them as He can only in justice treat all apostates.**{Ms40-1898 (March 13, 1898) par. 2}

[Deut 28:1-6] "And it shall come to pass," He declared, "if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.... **[vs 13]** The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them." {Ms40-1898 (March 13, 1898) par. 3}

[Lev 26:3-7] "If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of your land, neither shall the sword go through your land: and ye shall chase your enemies, and they shall fall before you by the sword: ... **[vs. 11, 12]** And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." {Ms40-1898 (March 13, 1898) par. 4}

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If the people obeyed the word of the Lord, doing all that the Lord commanded them, they could present themselves before God, and pray with confidence, [vs 15] "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou gavest us, as thou swarest unto our fathers." {Ms40-1898 (March 13, 1898) par. 5}

God specified also the sure result of a disregard for His commands. "If ye will not hearken unto me," He said, "and will not do all these commandments, ... [Lev 16-20] I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then [the following 5 sequence of words are found ONLY in Lev 26:18] I will punish you seven times more for your sins, and I will break the pride of your power [26:18]; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits [26:19]." {Ms40-1898 (March 13, 1898) par. 6}

[Deut 28] "It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes, which I command you this day, that all these curses shall come unto thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of the land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." {Ms40-1898 (March 13, 1898) par. 7}

This is the result of disobedience and transgression. Let all read carefully the twenty-eighth chapter of Deuteronomy, realizing that it makes every difference to a people whether they are obedient or disobedient to the law of Jehovah. {Ms40-1898 (March 13, 1898) par. 8}

The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered [see Lev 26:33] as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem. {Ms40-1898 (March 13, 1898) par. 9}

[Deut 30: 1, 2] "It shall come to pass," the Lord declared, "when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul, [vs 7] ... the Lord thy God will put all thy curses upon thine enemies, and on them that hate thee, which persecuted thee...[vs 11-14] For this commandment which I command thee this day, it is not hidden from thee, neither is it afar off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us? and bring it nigh unto us, that we may hear it, and do it? But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it." {Ms40-1898 (March 13, 1898) par. 10}

Please read carefully to the end of this chapter. The Lord gave directions that these commands should be put into song, and sung by all the Israel of God, lest these matters of such great importance should be forgotten. {Ms40-1898 (March 13, 1898) par. 11}

God promised that by obedience to His law, the people would be exalted and made the representatives of His goodness, mercy, and love. Jesus was the hope and the tree of life to His elect and chosen people. He promised that sickness should not prey upon their bodies. But if they followed a course independent of God, they would be under the controlling power of Satan the destroyer. {Ms40-1898 (March 13, 1898) par. 12}

It was because the Lord's chosen people did the very things that the Lord told them not to do that the sure result of their course of action came upon them. They separated from God. They opened the door of the heart to Satan's suggestions, and received his words as the words of God. They accepted maxims and ceremonies that God had not given. This brought in such a mass of rubbish that the principles given by Christ from the pillar of cloud were perverted. God could not give the people the blessings He longed to bestow upon them. {Ms40-1898 (March 13, 1898) par. 13}

The people for whom God had done so much separated themselves from God. Solomon erected an imposing pile of buildings for the idolatrous worship of idols of wood and stone. These buildings were partially destroyed by Josiah. He gave orders that every building and idol should be swept away. But the debris remained, confronting the temple of God. Afterwards, the question was asked by those who worshiped in the temple, how came these buildings and idols on the opposite side of the Jehoshaphat ravine? The answer was, The builder was Solomon, he whom God honored

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when he honored God, to whom was given the stewardship of the temple on Mount Moriah, then called the beloved of God. {Ms40-1898 (March 13, 1898) par. 14}

Solomon wrote the book of Proverbs, but after a time his wisdom became mingled with chaff. When came the chaff? After a manhood of such glorious promise, a change came in Solomon's history. He did not continue true to his purity and allegiance to God. He broke through the barriers which God had erected to preserve His people from idolatry. The Lord had singled out Israel as a nation, making them the depositaries of sacred truth, to be given to the world. But Solomon cherished pride of political powers. He encouraged alliances with pagan kingdoms. He procured the silver of Tarshish and the gold of Ophir, but it was at the expense of destroying sacred trusts. Evil communications corrupted good manners. One false movement led to an acquaintance with idolaters. He formed marriage alliances with the daughters of pagan worshipers, and his wives led him away from God. His separation from God through communication with idolaters ruined him. {Ms40-1898 (March 13, 1898) par. 15}

Those idols, peering above the trees of nature, confronting the temple, were the broken, defaced evidence that a man who separates from obedience to God will separate from wisdom and righteousness. They told the pitiful story that a man closely related to God, who offered such a prayer at the dedication of the temple, became an idolater, because of his idolatrous wives. For them he built those high places. He became the tool of Satan, and a slave to impulse. His fine sensibilities were blunted, his conscience seared. His perceptions, so clear and exalted in his early service, were clouded. {Ms40-1898 (March 13, 1898) par. 16}

In the early part of his reign, Solomon was visited by the Queen of Sheba. She came to see and hear his wisdom, and after she had heard him, she said that the half had not been told her. But his wise and strictly just reign changed. He who had known God and the truth made great outlay of means to please his godless wives. He made expensive gardens. God's money, which should have been held sacred to help the poor among the people, as God directed, was absorbed by the king's ambitious projects. It was diverted from its original channel. It was not expended to do for the nation the work of improvement that needed to be done. The suffering ones were not given houses and food and clothing, as God had specified they should be given. By his extravagant outlay of means, Solomon sought to please his wives and glorify himself. Thus he used the means which had been abundant, and brought a heavy taxation upon the poor. {Ms40-1898 (March 13, 1898) par. 17}

Solomon's heart was divided. His character was changed. How little dependence can be placed on human wisdom, human glory. From being a kind, just, God-fearing king, Solomon became a tyrant. His moral efficiency was gone, as the power is gone from a paralytic. He made an effort to incorporate light with darkness, to serve God and mammon. He felt at liberty to experiment in wild license. But Belial and purity could not mingle; and the course the king pursued brought its own penalty. He separated from God, and the knowledge of God departed from him. "His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God." {Ms40-1898 (March 13, 1898) par. 18} Let every man strive in the strength of the Most High to preserve his integrity before God, at any cost. Better, far, lose wife and children rather than lose living connection with the source of light and power. Unholy marriages which God cannot bless or sanctify, will prove the ruin of many souls. {Ms40-1898 (March 13, 1898) par. 19}

Men who have the use of money are to learn a lesson from the history of Solomon. Those who have a competence are in continual danger of thinking that money and position will ensure them respect and they need not be so particular. But self-exaltation is but a bubble. By misusing the talents given him, Solomon apostatized from God. When God gives men prosperity, they are to beware of following the imaginations of their own hearts, lest they endanger the simplicity of their faith and deteriorate in religious experience. {Ms40-1898 (March 13, 1898) par. 20}

He who was the invisible leader of the Lord's chosen people came to our world to meet the enemy of God and man singlehanded. The conflict went on, and how few understand that Christ had every day to meet Satan, who had through his temptations obtained control of the human race, leading them into idolatry. The Lord Jesus changed His position. He condescended to humble Himself. He laid aside His high command, and took human nature upon Him. He held fast to the divine nature, while He stood as the head of humanity, living the law of God in our world, and vindicating the honor and sanctity of this law. This He did that man should not voice the words of Satan that humanity could not obey the commandments of God. {Ms40-1898 (March 13, 1898) par. 21}

By His obedience in human nature Christ showed that fallen man can keep all the requirements of God. Man of himself cannot obey the law of God, but as we read the words of Peter, we see the position man is privileged to occupy through Jesus Christ. But diligent efforts must be made on the part of the human agent to cooperate with God. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If man lays

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hold of the divine nature, he works upon the plan of addition, adding grace to grace in perfecting a Christian character. And God will work for the constant, diligent seeker upon the plan of multiplication. "Grace and peace be multiplied unto you," he says, "through the knowledge of God and Jesus our Lord." {Ms40-1898 (March 13, 1898) **par. 22**} **[Bold bracketed entries have been added and are not part of original document.]**

2520 in Prophet and Kings in Chapter entitled, "Destroyed for Lack of Knowledge":

Moses traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness, he declared that if, after having dwelt long in the Land of Promise, the people should introduce corrupt forms of worship and bow down to graven images and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and **they would be carried away captive and scattered among the heathen.** "Ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it," he warned them; "ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." Verses 26-28. {PK 295.1} *referring to Deut. Ch. 4*

This prophecy, fulfilled in part in the time of the judges, met a more complete and literal fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. {PK 296.1}

The apostasy of Israel had developed gradually. From generation to generation, Satan had made repeated attempts to cause the chosen nation to forget "the commandments, the statutes, and the judgments" that they had promised to keep forever. Deuteronomy 6:1. He knew that if he could only lead Israel to forget God, and to "walk after other gods, and serve them, and worship them," they would "surely perish." Deuteronomy 8:19. {PK 296.2} 1917

Here the prophet refers to Lev 26:21, 28, 33, the 2520 in PK in Chapter entitled, "Approaching Doom":

The prophet made plain the fact that our heavenly Father allows His judgments to fall, "that the nations may know themselves to be but men." Psalm 9:20. "If ye walk contrary unto Me, and will not hearken unto Me," the Lord had forewarned His people, "I, even I, ... will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." **Leviticus 26:21, 28, 33.** {PK 429.1} 1917

A couple of interesting quotes referencing Leviticus/ seven times:

*That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the light of the world then just as He is now. Those who lived then were not without teachers to instruct them in the path of life; for Noah and Enoch were Christians. **The gospel is given in precept in Leviticus.** Implicit obedience is required now, as then. How essential it is that we understand the importance of this word! {6T 392.2}*

*These trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory. But as we pass through these trials, as the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and we shall come forth **seven times purified.** bearing the impress of the Divine. 1T 706-707 Greenville, Michigan, March 7, 1868.*

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1843 Chart

2520 7 times.

677 2 Chron. 33:11.

1843 Termination of 7 times.

7 Leviticus 26:28 to 34.

12
84 Months.

30 Days denoting years.

2300 7 times.

457

3. **1843** Termination of 2300 days, and end of Indignation Dan. 8:17 to 20.

A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.

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B. W. Thayer & Co. Lithography Boston.

tiochus Epiphanes, who of course, stood not up against the

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Note contributors: Charles Mills; ReturntoDAR.com; Compiled by M Harris 11/14/19; Updated 3/8/21