

DANIEL CHAPTER 5

Chapter 5 (READ CHAPTER 7 FIRST)

A period of about 25 years intervenes between the close of the 4th and the opening of the 5th chapter. Daniel is living in Shushan, Elam—East of Babylon.

5:1 Belshazzar [*Grandson of Nebuchadnezzar*] the king made a great feast to a thousand of his lords, and drank wine before the thousand.

5:2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which [was] in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which [was] at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. [And] the king spake, and said to the wise [men] of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and [have] a chain of gold about his neck, and shall be the third ruler in the kingdom.

5:8 Then came in all the king's wise [men]: but they could not read the writing, nor make known to the king the interpretation thereof.

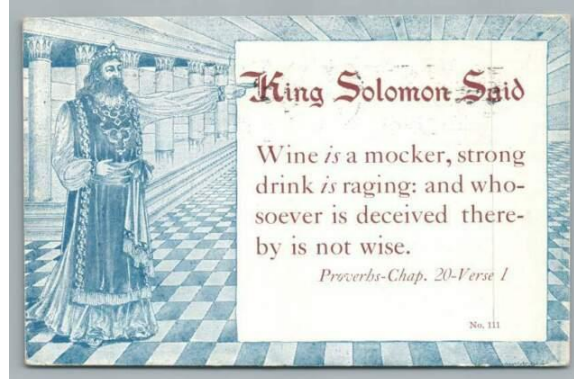
5:9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

5:10 [Now] the queen by reason of the words of the king and his lords came into the banquet house: [and] the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

5:11 There is a man in thy kingdom, in whom [is] the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the

Belshazzar's Feast The Handwriting on the Wall

READ CHAPTER 7 FIRST AND THEN CHAPTERS 5 & 6.



I have been shown what man is without a knowledge of the will of God. Crimes and iniquity fill up the measure of his life. But when the Spirit of God reveals to man the full meaning of the law, what a change takes place in his heart. Like Belshazzar he reads intelligently the hand-writing of the Almighty and conviction takes possession of his soul. The thunders of God's word startle him from his lethargy and he calls for mercy in the name of Jesus. And to that humble plea God always listens with a willing ear. He never turns the penitent away comfortless. {T26 12.2}

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king, [I say], thy father, made master of the magicians, astrologers, Chaldeans, [and] soothsayers;

5:12 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 Belteshazzar: now let Daniel be called, and he will show the interpretation.

5:13 Then was Daniel brought in before the king. [And] the king spake and said unto Daniel, [Art] thou that Daniel, which [art] of the children of the captivity of Judah, whom the king my father brought out of Jewry?

5:14 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.

5:15 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:

5:16 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.

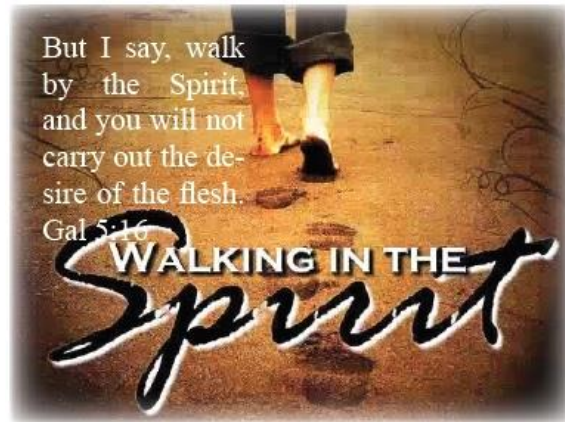
5:17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

5:18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

5:19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling [was] with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and [that] he appointeth over it whomsoever he will.



Daniel was not awed by the king's appearance, or confused and intimidated by his words. He answered, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. [Verses 17, 18, 20, 22, 23. quoted] {Lt51a-1897.19}

This was the last feast of boasting held by the Chaldean king. He who bears long with the perversity of man passed the irrevocable sentence. **Belshazzar** had greatly dishonored Him who had exalted him as king, and **his probation was taken from him**. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. And as the king and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was **Belshazzar** the king of the Chaldeans slain. And Darius the Median took the kingdom." [Verse 30.] {Lt51a-1897.21}

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5:22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

5:23 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:

5:24 Then was the part of the hand sent from him; and this writing was written.

5:25 And this [is] the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

5:26 This [is] the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

5:27 TEKEL; Thou art weighed in the balances, and art found wanting.

5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

5:29 Then commanded Belshazzar, and 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.

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

5:31 And Darius the Median took the kingdom, [being] about threescore and two years old.

Daniel then proceeds to speak of the Lord's dealings with Nebuchadnezzar,—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 the most direct and emphatic words he rebukes the great wickedness of the impious king,—“And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of Heaven.” {RH February 8, 1881, par. 7} Daniel then gave the interpretation of the mystic writing: “God hath numbered thy kingdom, and finished it.” “Thou art weighed in the balances, and art found wanting.” “Thy kingdom is divided, and given to the Medes and Persians.” That very night the words of the prophet were fulfilled. The city was occupied, the king slain, and the kingdom taken, by the Medes and Persians. {RH February 8, 1881, par. 8}



2520

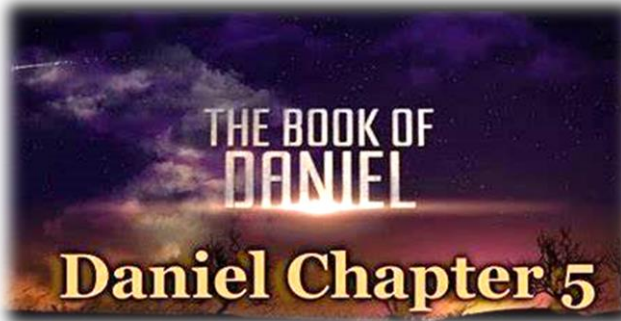
Daniel 5:25-26

²⁵And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

²⁶This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

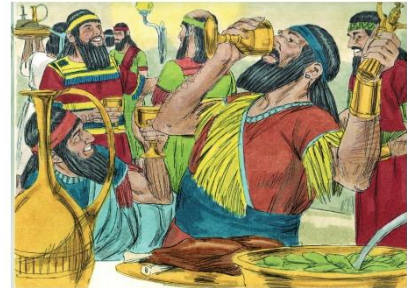
Aramaic	Hebrew	Meaning	Hebrew	Shekels	Gerahs
Mene	מְנֵה	Counted	Maneh (Mina)	50	1000
Mene	-	Counted		50	1000
Tekel	תְּקֵל	Weighed	Shekel	1	20
Upharsin (Peres)	פְּרָס	Divided	Half Maneh	25	500
Total				126	2520
One shekel is twenty gerahs. (Ezekiel 45:13)					

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1 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

In this chapter, we will see the transition from the head of gold, Babylon, to the silver, Medo-Persia, of the great image of Daniel 2. In chapter 7 this is repeated in the transition from the lion (Babylon) to the bear (Medo-Persia). The feast was an annual festival in honor of one of the heathen deities. Medo-Persia learned of the celebration and laid plans for the overthrow of the city.



2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The king called for the sacred vessels that were once dedicated to the true God and they drank wine from them. Such blasphemy would not go unnoticed by the Creator.



5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. 6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew 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. 8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. 9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

As the mystic characters were traced upon the wall terror seized the king for he knew it was no message of peace and blessings. His heart failed him; pain seized upon him, his trembling was so great that his knees smote one against another. He cried aloud for his astrologers and soothsayers to solve the meaning of the mysterious inscription.

10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy

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countenance be changed: 11 There is a man in thy Kingdom, in whom is spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; 12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the

interpretation. 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? 14 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. 15 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 shew the interpretation of the thing: 16 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.

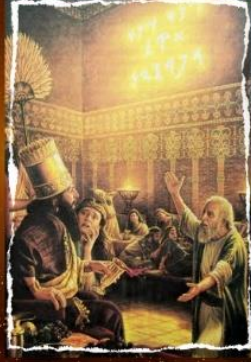
The invasion of Babylon by the Persian army compelled Daniel to return at once to Babylon. The queen, daughter of Nebuchadnezzar, told the king that Daniel had knowledge in supernatural things. Nebuchadnezzar is here called Belshazzar's father. In reality, Nebuchadnezzar was Belshazzar's grandfather. It was simply the custom of that time to refer to him as a father. Daniel was called in to pronounce what would become judgment for the king's wicked course.



made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. 22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou,

Weighed In The Balances

Daniel Is Summoned - (5:10-16)



- ◆ Arrival of the queen - (10-12)
 - * May have been Belshazzar's mother, Nitrocis, Nebuchadnezzar's daughter (cf. 5:1-2; II Chro 15:16).
 - * She evidently had previous contact with Daniel - She said, "he has the spirit of the holy God" (11; cf. 4:8-9, 18; 5:14).
 - * She knew of his insight, intelligence, wisdom (v. 11), knowledge, understanding & ability to interpret dreams (v. 12).
 - * Daniel can give the interpretation (12)

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: 19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him; whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: 21 And he was driven from the sons of men; and his heart was

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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: 24 Then was the part of the hand sent from him; and this writing was written.

Daniel made it clear that he would not offer an interpretation in exchange for gifts and rewards. Daniel first reviewed the experience of the king's grandfather, Nebuchadnezzar. He then told Belshazzar he had lifted up himself against the God of heaven. He had profaned God's sacred vessels, praising the senseless gods of men's invention, and refusing to glorify God. For this, the hand had been sent forth by God.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27 TEKEL; Thou art weighed in the balances, and art found wanting. 28 PERES; Thy kingdom is divided, and given to the Medes and Persians. 29 Then commanded Belshazzar, and 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.

Each word stands for a short sentence; Mene, "numbered"; Tekel, "weighed"; Upharsin, "divided". God has numbered the kingdoms days and finished its course. The conquering foes were already waiting at the gates. Daniel did accept the king's rewards; perhaps in order to be better prepared to look after the interests of his people, during the transition of the kingdom; which would soon follow.

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.

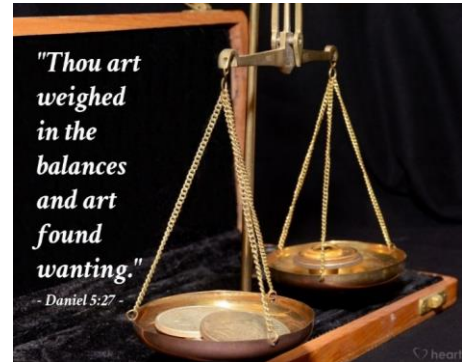
The Medo-Persian soldiery was speeding forward with drawn swords. They came to the palace of the king and the empire of Babylon came to a sudden and swift end.

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**Our tongues must be sanctified. We want sanctified speech.** When we come together, our time is altogether too important to be devoted to evil speaking, to be devoted to commonplace chitchat. We are in the sight of heavenly angels. The very same eye is upon us that was upon Belshazzar when in his feast he was praising the gods of silver and gold, and when he was desecrating the precious vessels they had taken from the house of the Lord. He was distressed when he saw the writing on the wall. "Thou art weighed in the balance and found wanting." [Daniel 5:27.] Belshazzar's kingdom was finished. {Ms17-1894.10}

How were those punished who in olden time made light of what God had chosen as sacred to Himself? Belshazzar and his thousand lords profaned the golden vessels of Jehovah and praised the idols of Babylon. But the God whom they defied was a witness of the unholy scene. In the midst of their sacrilegious mirth a bloodless hand was seen tracing mysterious characters upon the palace wall. Filled with terror, king and courtiers heard their doom pronounced by the servant of the Most High. {5T 244.4}

Let those who delight to trace words of calumny and falsehood against the servants of Christ remember that God is a witness of their deeds. Their slanderous touch is not profaning soulless vessels but the characters of those whom Christ has purchased by His blood. The hand which traced the characters upon the walls of Belshazzar's palace keeps faithful record of every act of injustice or oppression committed against God's people. {5T 244.5}



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Belshazzar was acquainted with the dealings of God with Nebuchadnezzar, but this knowledge had no effect upon his own course. He blindly clung to the worship of idols, and gave himself up to sensual indulgence. It was not long before reverses came. He had been defeated in battle by Cyrus, and for two years had been besieged in the city of Babylon. Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry. {RH February 8, 1881, par. 2}

Belshazzar had everything to flatter his pride and indulge his passions. He was a man of power, an absolute monarch, holding at his command the property of lords and nobles. Princes were his servants. His will was law. And what was that will? He was void of self-control, hasty, violent in temper. He was gracious when he chose to be indulgent to those who flattered him and did not oppose his will, yet when they did not happen to suit his will and caprice he was as cruel as the grave. His anger was aroused at the slightest provocation; he could be molded as wax by those who flattered him, and ferocious as a tiger to those who provoked him; self-indulgent, a glutton and drunkard, he was corrupt at heart, swayed by the basest passions. {Lt40a-1878.8}

This was the man who made that idolatrous feast, while he praised the gods of gold and silver, while there were music and dancing, feasting, sparkling wine, and blasphemy, while the flames of idolatrous sacrifices rose high from lofty towers in insult to the God of heaven. Soon reason was gone, reverence had departed; the false enchantment, the dizzy scene had fascinated and deluded the company of revellers. Nothing was now held sacred. The king took the lead in the riot and blasphemy. The wine-besotted king wished to make some display of his blasphemous presumption. But while he drank wine with his princes in the vessels that had been consecrated to Jehovah, and praised the gods of gold and silver, a hand over against the wall traced his destiny in characters unintelligible to the king. In the mad revelry there was an unseen witness making a history to testify against them to the close of time. {Lt40a-1878.9}

Although these revellers had forgotten God, God had not forgotten them. As He was a witness in Belshazzar's palace in the hour of their wildest merriment, so was God a witness upon that boat in midocean in that saloon. That wealthy man was not conscious that the words spoken by him would pass from his lips to the books of final accounts. {Lt40a-1878.10}

Indulgence in tobacco and in the intoxicating cup prepares the way for every excess of wild license. Man puts in his mouth that which shuts away reason. The only safeguard for youth, as well as for those of mature age, is total abstinence from tobacco and wine. If the restrictions are firm, if they purpose like Daniel that they will not eat of the luxuries or taste of the wines at fashionable resorts, they are then only safe as they make God their strength. {Lt40a-1878.11}

Belshazzar was pronounced wanting. God weighed his character in the balances of His sanctuary; He weighed his motives, character, life, and soul, and pronounced him wanting; and thus his record will stand when the books of heaven are opened and the eye of the great Judge searches the pages to see whose names are written there. {Lt40a-1878.12}

The grandson of Nebuchadnezzar—Belshazzar—in the midst of the riotous feast of Tammuz, was told by the prophet of the Lord, "God hath numbered thy kingdom and finished it;" and, "Thy kingdom is divided, and given to the Medes and Persians." The commander who led the forces of the Medes and Persians was Cyrus the Persian. And of him the Lord had said: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure." Isa. 45:1; 44:28. When Babylon fell, the rule of the Medo-Persian Empire fell first to Darius the Mede, instead of to Cyrus. And the angel Gabriel said to Daniel, "I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him." Dan. 11:1. Therefore the word of God is clear that the power of the Medo-Persian government was ordained of God. {May 1887 ATJ, AMS 36.1}

# DANIEL CHAPTER 5

## Daniel—Chapter 5 The Handwriting of God!

### Stephan N Haskell, The Story of Daniel, pg. 74

During the reign of Nabonadius and Belshazzar, events of the greatest importance occurred. To the Jews who accepted the words of the prophets whom God sent, rising up early and sending, the downfall of the kingdom in the near future was well known. In spite of their own oppression, there was a world to be warned, and as the host of the redeemed gather about the throne of God, made up, as it will be, of representatives of every nation, kindred, tongue, and people, there will be some souls from ancient Babylon, who, having heard the proclamation of the message, separated from her sins, and were saved. As the knowledge of God was lost by the ruling monarchs, and God-fearing men were no longer among the counselors, the oppression of the Jews became almost unbearable.

### Stephan N Haskell, The Story of Daniel, pg. 78

IT was the last night of a nation's existence, but the people knew it not.

### Daniel 5:1, 2

### Stephan N Haskell, The Story of Daniel, pg. 79

Those vessels had been molded by hands divinely skilled, and after heavenly models. Angels had watched them as they were taken from the temple at Jerusalem and carried to Babylon. Messengers divinely appointed had guarded them, and their very presence in the heathen temple was a witness of the God of the Jews. Some day the silence would be broken. The desecration of His temple would not always remain unpunished.

### Daniel 5:5, 6

### Uriah Smith, Daniel and the Revelation, 1897, pg. 95

No flashes of supernatural light, nor deafening peals of thunder announce the interference of God in their impious revelries. A hand silently appeared, tracing mystic characters upon the wall. It wrote over against the candlestick. In the light of their own lamp they saw it. Terror seized upon the king; for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall.

### Daniel 5:7 Daniel 5:8

### Stephan N Haskell, The Story of Daniel, pg. 79

The Chaldean astrologers and soothsayers were called, but the writing was meaningless to them. They who taught all earthly languages failed to recognize the language of heaven. The four strange characters remained as at first seen, emblazoned in letters of fire on the wall.

### Stephan N Haskell, The Story of Daniel, pg. 81

The prophet, with the quiet dignity of a servant of the most high God, stood before the gorgeous, terror-stricken throng that bore evidence of intemperate feasting and wicked revelry.

### Stephan N Haskell, The Story of Daniel, pg. 82

Straightforward and strong were the words Of Daniel. Belshazzar had trodden on sacred ground; he had laid unholy hands on holy things; he had severed the ties which bind heaven and earth together; and there was no way for that life-giving Spirit of God to reach him or his followers.

### Ellen White, Manuscript Releases, Vol. 11 pg. 98

Daniel's experience is of great value to all who would be Christians. When Daniel was brought in before Belshazzar, as the king and his nobles sat at their sacrilegious feast, he plainly told the king that the calamity to come upon Babylon was the result of a disregard of heaven-sent light. He disregarded the light given to Nebuchadnezzar, and thereby lost the benefits he might have received had he been obedient to the light. God gives His people lessons



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to instruct them and lead them to reform. If they do not receive and practice these lessons, their neglect will surely bring judgments upon them.

### **1900 E.J. Waggoner, The Everlasting Covenant, pg. 489**

Babylon was a heathen city, exalting itself above God. As shown in Belshazzar's feast (Dan. v.), it represented a religion that defied God. The same spirit exists to-day, not simply in a certain society, but wherever men choose their own way in religion, rather than submit to every word that proceedeth out of the mouth of God. God in His longsuffering and tender mercy is but waiting until His people, coming out of Babylon, and humbling themselves to walk with Him, shall preach this Gospel of the kingdom, with all the power of the kingdom, even the power of the world to come, "in all the world for a witness unto all nations, and then shall the end come."

### **Revelation 19:5-9; 21:1-2**

### **Galatians 4:26**

### **1890 J.H. Waggoner, From Eden to Eden, pg. 249**

Now as the New Jerusalem is called the bride, our mother, and as Jesus is the bridegroom, he must by right be called our Father. Thus the bridegroom and bride are the father and mother of all the children of the heavenly city. This is both plain and reasonable. But these children are all faithful ones, who are constituted the seed of Abraham by faith in Christ, and who are born anew to the kingdom of God. The unfaithful—they who have rejected Christ, whether among the Jews or Gentiles—have no lot nor part in that matter. They are looking also to Jerusalem for the fulfillment of the promises of God, but it is to the old Jerusalem, the "Jerusalem which now is, and is in bondage with her children." Galatians 4:25. The New Jerusalem is not the mother of these bond children, and Jesus, the bridegroom, is not their Father. They will have no part in his work of restitution.

### **Revelation 2:17**



[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)

# DANIEL CHAPTER 5

## 2520 Facts in Connection with the Sanctuary

### 2520 Altar

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

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.  $10 \times 252 = 2520$ .

### 2520 Perfect Numbers

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 ( $7 \times 360$ ).

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.

# DANIEL CHAPTER 5

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 x 4 x 5 x 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 x 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 x 7 x 10 x 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**

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**

### 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.

# DANIEL CHAPTER 5

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

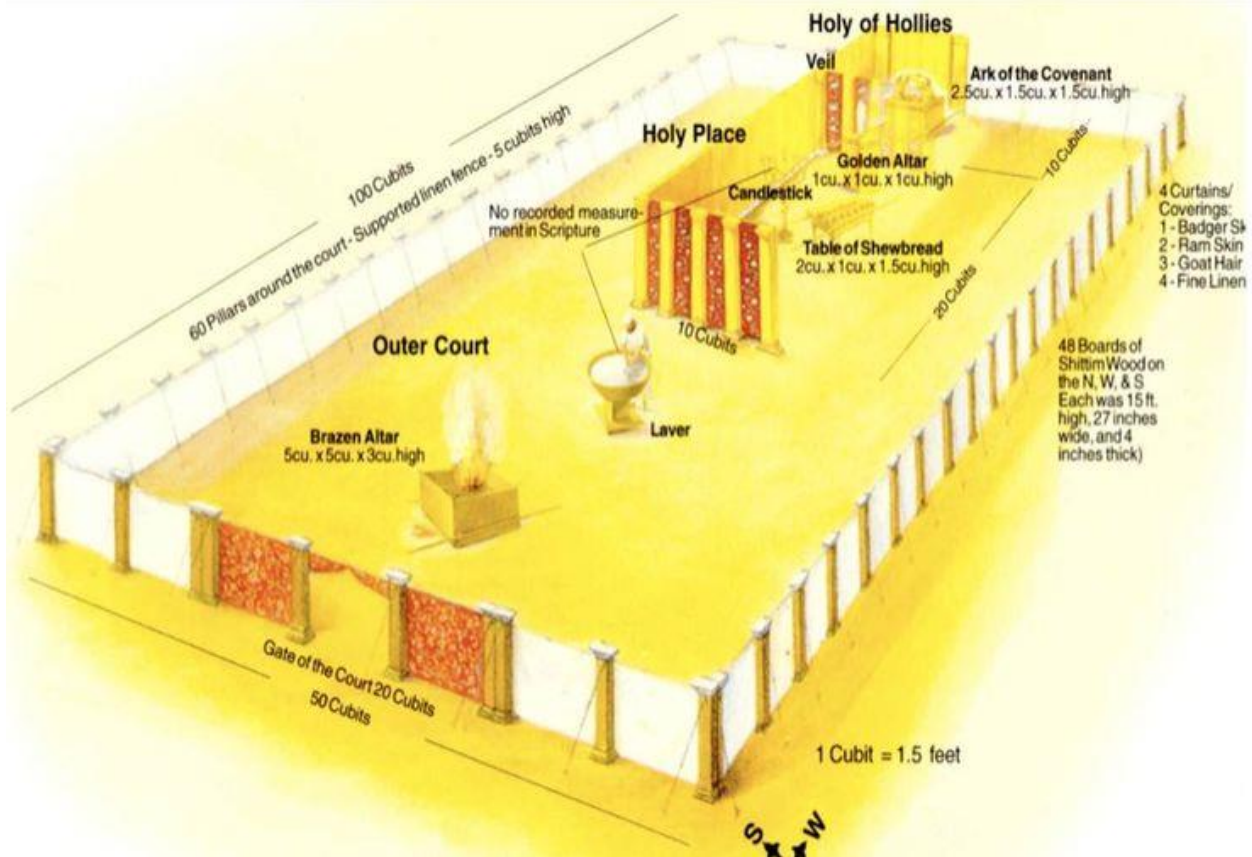
Courtyard: Measure is in linear inches.

North and South walls are 1800 inches each, or  $2 \times 1800 = 3600''$ .

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  $2520 \times 2$ .



## DOCUMENTS FOR FURTHER STUDY:

- Chronology of 1843 & 1850 charts which support the 2520
- Rise and Measure the Temple of God by Pat Rampy
- The 2520 Lambs, the Flour- the Oil- the Wine & the "Daily Sacrifice" by Pat Rampy
- Scattering and Gathering (history outline) by Christine Guardo

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