

KINGDOM SPIRIT

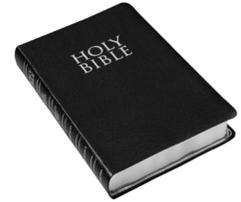
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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1208

ISAIAH 34-40

As we continue our study of the book of Isaiah this issue, we are ready for chapter 34. (Read) I believe this to be a long term prophesy that actually has its fulfillment in our day, or the near future. To help us understand it better, I would like to quote an excerpt from the book "Secrets of Time in Prophecy" by Dr. Stephen Jones. He quotes Isa. 34:4-6 and then follows with this commentary: "*This great controversy began with a conflict between Jacob and Esau many years ago. It began even before the twins were born, for it seemed to their mother that they were fighting in the womb (Gen. 25:22). The descendants of Jacob became known as Israelites; the descendants of Esau became known as Edomites (Gen. 25:30), which in the Greek language was pronounced Idumea.*"

When Jacob tricked his father into giving him the birthright, Esau felt cheated, and immediately set out to take it back by force. He felt it was rightfully his. While we understand his feelings, knowing that Jacob should have had more faith in God's ability to give the birthright to the one truly called, this was all part of God's Plan of the Ages. That Plan is soon to culminate when God resolves this great controversy as Isaiah prophesied. The Bible makes it clear that God had called Jacob and rejected Esau even before the twins had been born (Rom. 9:11). Esau failed to take back the birthright from his brother, but there has been conflict between them from then to now. Isaiah

calls it the controversy of Zion and tells us that its resolution would be known as the day of the Lord's vengeance" (Is. 34:8). While there have been many lesser days of vengeance, or recompense, when the judgments of the law were executed upon nations, there is yet coming a climactic day of fulfillment at the close of this present age.

Jacob and Esau were both fleshly men, but God worked with Jacob, bringing to him two times of trouble that would teach him faith. Finally, when Jacob recognized the Sovereignty of God at Penuel (Gen. 32:31), his name was changed to Israel to reflect that new-found faith. Israel means God rules.

Esau, or Edom (Idumea) is the subject of many Bible prophecies. The entire book of Obadiah is devoted to that theme, as well as entire chapters in Ezekiel. But the most significant passage for our purposes is found in Malachi 1:1-4.

¹ The burden of the word of the Lord to Israel by Malachi. ² I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, ³ And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. ⁴ Whereas Edom saith, We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call

***them the border of wickedness,
and the people against whom the
Lord hath indignation for ever.***

The words which Malachi puts in the mouth of Edom here reflect their age-old desire to return and build in the land of Canaan, which they had lost to Jacob and his descendants. They felt cheated, impoverished by their loss of the birthright, but they remained ever watchful for their opportunity to return. Strangely enough, God says in this passage that Edom would indeed return and build for a time, but then God would throw down what they had built. At that point, it would become known to all that these are wicked people and people whom God has cursed.

A few centuries after Malachi prophesied this, the Edomites were conquered by Judah's Hasmonean dynasty, around 126 B.C. All encyclopedias agree with this. The story is found also in Josephus' book, Antiquities of the Jews, XIII, ix, 1, which speaks of this conquest.

Hyrchanus also took Dora, and Marissa, cities of Idumea, and subdued ALL the Idumeans, and permitted them to stay in that country if they would adopt the rite of circumcision, and make use of the laws of the Jews. And they were so desirous of living in the country of their forefathers, that they submitted. At which time therefore this befell them, that they were hereafter no other than Jews.

As we pointed out on page 71 and 72 in discussing Solomon's marriage with Pharaoh's daughter, the husband assumes the debts of the one he marries, including the curses from the past. We saw how Solomon's marriage to Pharaoh's daughter affected Jehoiachin many years later. This same kind of situation occurred again when Judah conquered and married the nation of Edom in 126 B.C. In doing so, the Judah nation became responsible to fulfill the many prophecies about the Edomites.

There are no Edomites today as a distinct nation, because they were conquered and married to the Judah nation in 126 B.C. It is assumed by

many that the end-time prophecies regarding Edom no longer have any relevance, because there is no more Edomite nation as such. Others who are more reluctant to discard Bible prophecy simply misapply these prophecies to the Palestinians or to the Arab peoples, totally ignoring plain history. This happened in 1979, when President Sadat of Egypt made peace with Prime Minister Begin of Israel. It was then loudly proclaimed that this was Jacob and Esau embracing each other (Gen. 33:4). The implication was that Begin represented Jacob, and Sadat represented Esau.

Yet the prophecies pertaining to Edom must yet be fulfilled in their descendants. The only way they can be fulfilled is through the Jews today, because they are descended from those who incorporated Edom into their nation in 126 B.C. There are no other serious candidates. This sheds a whole new light on the modern Zionist movement. Is this really a movement to restore Jacob (Israel) to the Promised Land? Or is it actually a fulfillment of Malachi 1:4, where Edom is shown to have Zionist sentiments, desiring to return and rebuild?

I believe that the Israeli state is fulfilling a dual set of prophecies: one set for Esau and one for the remnant of Judah. How these two prophetic lines intersect will be more apparent as we continue our study. “

We have already discussed the prophecy of Jeremiah 19 a little bit that prophesies the total destruction of the nation of Judah and the city of Jerusalem. It appears obvious to me that this prophecy of Edom and that of Jerusalem are very much in line with each other so that one event, the total destruction of Jerusalem, will fulfill both prophecies.

Since we are studying history and prophecy together, I probably need to make the point that Samaria fell in 745 B.C. We will see some events that need to be measured from this date as we study, so I felt it necessary to establish this date for our records. This is a date established from both Biblical records and Assyrian records. We are ready in our study for Isaiah 35. While Isa. 35 is a prophecy far into the future, Isaiah is writing during the same time period that we find in II

Kings 17-20.

(Read Isa. 35) The ultimate fulfillment of this prophecy obviously has to do with the establishment of God's kingdom here on the earth. However, as I read this chapter, I cannot help but believe that the fulfillment of this prophecy started as the Israelites began their escape from the Assyrian/Babylonian captivity in the area of the Black and Caspian Seas and started migrating across Asia Minor into Europe and to the British Isles and across oceans to the lands that they now occupy. For the most part all of the lands to which they migrated were wilderness areas. Certainly their movement to these various lands is not the complete fulfillment of this prophetic insight into the expansion of the kingdom of God, but when God pours out the fullness of His Spirit upon these lands, I believe we will see the complete fulfillment of this prophecy.

If you recall in our last lesson, we read most of II Kings 18 which related the story of King Sennacherib of Assyria sending his army against Jerusalem. As we left the story, his three generals, Tartan, Rabsaris and Rabshakeh, had met with King Hezekiah's emissaries, Eliakim, Shebna and Joah outside the gates of Jerusalem and given them an ultimatum that if Judah would give them a bribe and surrender, they would leave them in peace until that could come and take them into captivity. Eliakim, Shebna and Joah had taken this word back to King Hezekiah. To continue our story, read II Kings 19. Isa. 36 and 37 read nearly word for word what we have read in II Kings 18 and 19. It is interesting to me that Rabshakeh thought that it was to the true God that the Judahites worshipped in their high places and various altars. In 36:7 he is blaming Hezekiah for taking these away from the people and selfishly making them worship only at the altar in the temple in Jerusalem, so in his mind it would do the people no good to trust in the true God since Hezekiah had done this.

As we have studied already, God had promised to take away the threat of the Assyrians, but not with the sword or mighty men. He certainly accomplished this with the death of 185,000 in a single night for no apparent reason. Isaiah

also told us that the king of Assyria would return to his own land which he did and as we see in verse 38 of chapt. 37, he died there at the hand of his own sons.

(Read Isa. 38:1-8) This apparently happened while the Assyrians were threatening an attack on Jerusalem. II Kings 20 gives us a more detailed account. (Read II Kings 20:1-11) If I have figured it right, turning the dial back 10 degrees would be about 40 minutes. I am convinced that the earth turning on its axis was what brought about Joshua's long day, but whether the same thing happened here or not, I don't know. Whatever brought this about was certainly a miracle whether it was a miracle of timing of events outside of the Jerusalem area or simply a miracle of the event itself I don't know, but I believe that God does not break his own law, so to me it would probably be a miracle of timing.

Going back to Isa. 38:9-22 (Read), this is apparently Hezekiah's own account of his prayer after Isaiah told him he was going to die and the answer to that prayer.

(Read II Kings 20:12-21) With the exception of verses 20-21, which tells of the death of Hezekiah, this reads the same as Isaiah 39. This prophecy was fulfilled when King Nebuchadnezzar attacked Jerusalem and took all of the people of Jerusalem captive and destroyed the temple and the city.

Most of Isaiah's prophecies, at least in the near term, up to this point have concerned the coming of Assyria and their captivity of Israel and a large part of Judah and their threat against Jerusalem. Most of this has come to pass in Isaiah's lifetime. Some translators consider the book of Isaiah to be two books because of the change that occurs after chapter 39. At any rate, beginning with chapter 40, Isaiah's prophecies take on a different theme in a sense. He deals more with what happens with Israel when she comes out of captivity and with Jesus Christ and what He did, and Judah's captivity. I feel that Isaiah understood God's overall plan for mankind better than any of the other prophets, at least as he exhibits that understanding in his writing. I feel this is especially true concerning Christ.

true concerning Christ. Maybe because Judah, or at least Jerusalem, remained after Israel was taken captive, the men of Judah seemed to take an attitude, “We’re better than you (Israel) in the sight of God” It could also have been because the temple and the royal line remained with Judah, but whatever the reason, this attitude developed. In Romans 11, Paul is presenting a hypothetical argument that a Jew, because of this attitude, would have with Paul. I won’t go into the complete argument, but I would like to take a couple of excerpts from it. In verse 11-12 Paul presents the following response: **“I say then, Have they (Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles (nations), for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?”** Then in verse 15 he questions, **“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”**

The point I want to make is that what has happened to Israel is in accordance with God’s plan for all mankind. Certainly they have been guilty of worshipping false gods and other major sins, but the promises God made to Abraham are still in effect, so this is not the end of Israel, but rather God has put them in a position lawfully that He might redeem them and that redemption will facilitate salvation of the whole of mankind.

With this in mind, let’s look at Isaiah 40. This whole chapter offers comfort first to Jerusalem, then to Israel. But in doing so, we begin to get an understanding of how God is going to bring about His purpose or plan. (Read Isa. 40:1-8) There is no question but that verses 3-5 is foretelling the coming of John the Baptist as a forerunner of Christ. (See Luke 3:4-6) It is important that we understand our position in relation to that of God. This chapter will bear out the greatness of God, but we need to first understand the position of man. Only then can we understand God’s plan. It is God’s intent to raise man to be higher than the angels, but we first need to understand that man cannot raise himself up. He is as grass in the

field. We are born, we live, and then we die just as the grass in the field. We are completely at the mercy of God.

(Read Isa. 40:9-11) Isaiah is looking far into the future as he sees the time of the kingdom of God ruling on the earth. Here I believe Zion and Jerusalem is a reference to the New Jerusalem, i.e. the kingdom of God as a whole ruling the earth, not just the literal city. In verse 11 we have a prophecy of Jesus Christ.

(Read Isa. 40:12-17) Isaiah begins to express the greatness of God. Who can compare with Him. He describes the creation of the world in terms of measuring the waters, the dust of the earth, and the mountains, a feat totally beyond the ability of man. The nations that boast themselves of their greatness, Isaiah says they are no more than a drop in a bucket. Who could be a counselor that could teach God? We begin to feel the total greatness of God.

(Read Isa. 40:18-31) He asks, “Who would compare to God?” Men make idols of gold and silver and wood, but these cannot even move themselves. He then asks the question in verse 21, **“Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?”** Have we not known who God is? He answers in verse 22, **“It is he that sitteth upon the circle of the earth...that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in.”** It is really beyond the comprehension of man to understand the full greatness of God. Incidentally, as a side note, I have heard that it was this verse the convinced Columbus that the world was not flat.

It is a question in my mind as to why anyone could think that there is no God—no creator. God tells us to just look at all that he has created for proof that He is God. He says that he has named each of the stars even—we can’t even count them. It should be a comfort to the people of Israel that God is God. He hasn’t allowed, or caused, them to go into captivity to then forget them. He isn’t weary, He is carrying out His plan to the letter and Israel is very much a part of that plan. JRL

A Brief Study In Daniel

A few months back in our local Bible study group, we did a fairly detailed study of the book of Revelation. Since then several people have asked that we publish that study. I have been hesitant to do so as I do not feel totally adequate to do the job as it probably needs to be done both from a knowledge of history and a complete knowledge of God's Word. However, after the urging of several people, I have decided to publish the study as was presented to our local group. I am sure that more could and probably will be added to it as we continue to learn.

I first want to give credit to Mr. Howard B. Rand and to Dr. Stephen Jones as I have borrowed material from their writings on the study of Revelation. Mr. Rand's book A Study of Revelation can be obtained from Destiny Publishers, P.O. Box 177, Merrimac, MA 01860. Dr. Jones' material can be obtained from God's Kingdom Ministries, 6201 University Ave., NE, Fridley, MN 55432.

I want to start this study with a brief look at the book of Daniel as it is in the book of Daniel that I believe the foundation is laid for understanding the book of Revelation. Without this understanding, I do not believe one can understand the book of Revelation.

I ask you to start our study by reading Daniel 1. Keep in mind that the kingdom of Israel was divided into two kingdoms following the reign of King Solomon. Though both kingdoms were basically evil and sought after other gods, Israel was the worst and as a result, God sent them and a significant part of Judah into captivity to the Assyrians who moved them to the area south of and between the Caspian and Black Seas. About a century later, because Judah, particularly Jerusalem, had also become very evil as well so God began to bring the Babylonians against them and to ultimately take them into captivity and move them out of the land of Judah and scatter them throughout the kingdom of Babylon.

The first siege of Jerusalem by the Babylonians is the time discussed here where Daniel,

as a young boy was taken captive and taken to Babylon.. We see here that Daniel was not really a prophet in the sense that Isaiah and Jeremiah were for example, but rather became, as he matured, a part of the government of Babylon.

(Read Daniel 2) This dream that King Nebuchadnezzar had is critical to our understanding of Revelation. Briefly, the king saw a metal image with a head of gold, shoulders and breast of silver, belly and thighs of brass and legs of iron and feet part of iron and part of clay. Then he saw a stone cut out without hands which smote the image and broke all of the parts of the image to pieces so that it became like chaff of the threshing floor and the wind carried them away so that they were found no more. The stone then became a great mountain and filled the whole earth.

This is a very digested look symbolically at the history of the world from Daniel's time until the end of this age and the next. While there will certainly be other major players on the world stage, the different metals represented different kingdoms, or empires, that would be the dominate players in the history of the world. Daniel points out to the king that he and his kingdom are represented by the head of gold. He also tells the king in verses 37-38 that God is giving him dominion over all the earth. Up to this point, that dominion, first given to Adam in Genesis 1:28, had passed from father to son and had finally come to rest with the kings of Judah. Because of Judah's sin, especially the sin of the kings of Judah God has now taken that dominion from them and bestowed it on the king of Babylon where it stays until the coming of Jesus Christ as King of Kings.

Knowing that Babylon was represented by the head of gold, we now know that the kingdom of Persia that overcame the kingdom of Babylon is the kingdom represented by the breast and arms of silver. Persia was followed by Greece under Alexander the Great as he defeated the Persian Empire. The Greek Empire would then be represented by the belly and thighs of brass. Finally, the Roman Empire, represented by the legs of iron and the feet part of iron and part of clay, defeated the Greeks and became the dominant world empire.

Notice that the metal image is still intact when the stone cut out without hands smites it. We know that the Babylonian Empire ceased to exist when Cyrus the Persian took the city of Babylon. Likewise the Persian Empire ceased to exist when Alexander the Great defeated that great empire and then the Greek Empire ceased to exist once the Romans took power and now very little evidence of the Roman Empire still exists. So why do we see the image intact when it is destroyed by the stone?

Let's first take a look at the stone in this dream before we answer that question. Vs. 44 tells us, "**And in the days of these kings** (i.e. the days of these kingdoms or empires) **shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**" The setting up of God's kingdom has been in process all of this time. It began with the promises made to Abraham. The ultimate outcome we know will be the return of Jesus Christ as King of Kings to rule all nations. We are told in Revelation 20 that there will be a special group of people who will rule with Him. We'll discuss this group of people more as we study, but for the moment, we are going to call these people "overcomers." These overcomers will come from all generations of people from Adam until Christ returns. The kingdom structure will center on the nation, or kingdom of Israel (see Luke 1:32-33). The captivities of both Israel and Judah were part of God's plan, not impediments to it.

But back to our question concerning the metal image. The image, while it is made up of metals representing 4 different empires, is the image of a system of economic, religious, and political governance that was developed through and by each of these Babylonian succession of empires. It is an entity in itself though it is difficult to define in few words as it encompasses all of man's ways in economics, religion, and politics. If one were to study each of these empires, it would be seen how each one contributed to this all encompassing new entity. It is this entity that is the real enemy of the true God and will be re-

ferred to in Revelation as simply "Babylon".

(Read Daniel 3) Here we see a major contribution by the king of Babylon to the entity that we have just been discussing. Note the people who were called to worship this golden image. Verse 2 tells us it was the "**princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the ruler of the provinces.**" It was not the religious leaders. In God's law, money is simply a medium of exchange. It is not wealth itself, but only a representative of wealth. The real wealth was in agrarian products and manufactured products, things that were actual wealth producers. Money was not a wealth producer itself as it is used today. Because of this, gold's value was only in its use in coinage and its use in decorative activities, i.e. as a commodity. Here, King Nebuchadnezzar is requiring that gold be worshipped. From this I think we can see how the usurious economic system that we have today ultimately evolved.

Incidentally, the furnace that Shadrach, Meshach, and Abednego were cast into was probably the furnace that was used to melt and cast this huge golden image that Nebuchadnezzar had set up on the plains of Dura.

(Read Daniel 4) While God used Nebuchadnezzar to carry out some evil things that are part of His plan and gave him great power, I believe the important part of this chapter is 34-37 in which King Nebuchadnezzar acknowledged the power and dominion of God. Verse 37 sums it up very nicely, "**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.**"

(Read Daniel 5) This gives us historical data as to how the kingdom of Babylon fell to Cyrus, king of Persia, thus establishing the Persian Empire. Belshazzar was probably a grandson of Nebuchadnezzar who certainly knew what had happened to Nebuchadnezzar and his acknowledgment of the God of heaven. Yet he very arrogantly attempted in his own eyes and the eyes of his subjects to project himself above God. God mocks this king for his arrogance in the prophecies of Isaiah in Isaiah 14 in which He mockingly

calls him Lucifer or the morning star.

We're not told by Daniel how the Medes and the Persians were able to take the extremely well fortified city of Babylon, but we do have record of how this was accomplished. Darius and Cyrus besieged the city, but they took part of their men and went above the city on the Euphrates River and diverted the river. Since the river ran under the walls of the city and through the city, this took the water out of its channel and allowed the soldiers of the Medes and Persians to enter the city through the river channel and because of the great celebration that Belshazzar the king had called, they were able to take the city and kill the king with very little opposition.

Daniel 6 is the story of Daniel being cast into the lion's den and since it isn't part of the information we need to understand Revelation, we won't make it a part of this study.

(Read Daniel 7) This chapter provides us with some very important information that we need in studying the book of Revelation. Note that in Daniel's vision, he saw 4 great beasts come up out of the sea. Verse 4 tells us, "**The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.**"

This vision of the beasts greatly disturbed Daniel and when he asked for an interpretation, he was told in verse 17, "**These great beasts, which are four, are four kings, which shall arise out of the earth.**" I believe we will see that these beasts are associated with the four kingdoms or empires that made up the metal image. However, they apparently don't represent the kingdoms themselves, but rather the leadership of those kingdoms. With this in mind, I think we can see that this first beast represented the leadership of Babylon in that while God lifted up Nebuchadnezzar so that he thought of himself far too highly, God then brought him back to reality as we saw in chapter 4 which then fits the description we have of this first beast.

Verse 5 tells us, "**And behold another beast, a second, like to a bear, and it raised up**

itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." The "three ribs" is translated "three tusks" in some translations. Opinions as to what these represented are quite diverse. Mr. Howard B. Rand, in his book *Study in Daniel* offers this explanation of the bear and the three ribs: *With the rise of Medo-Persia to power the three manifestations of human maladministration became more pronounced. The bear represents a more aggressive phase in the political, economic and religious life of the people and this aggression is expressed in the statement commanding the bear to "arise, devour much flesh."* *The three ribs, or as translated by Ferrar Fenton, the three tusks in its mouth among its teeth represent the three main systems of human endeavor—political, economic and religious—which have devoured much flesh in the form of the oppression which follows in their wake.*

Verse 6 then tells us, "**After this I beheld, and to another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."**

Again turning to Mr. Rand's explanation, he says concerning this beast, *To the rending power of the bear was added the swiftness and treacherous cunning of the leopard, a development in the human economy, as well as in superstitious ecclesiasticism, which began to become more pronounced during the time of the Grecian Empire, with which period that beast was associated.* We might add that when Alexander the Great died, his kingdom was divided between four of his generals which is represented by the four heads on this beast.

It is the fourth beast that really disturbs Daniel. He says in verse 7, "**After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."** Note that he does not attempt to compare

it to an animal as he doesn't know of one to compare it to. When we get to Revelation, John sees the same beast and he compares it to a dragon. We'll talk more about this later.

As Daniel watched this beast he was concentrating on the horns when he saw a strange thing happen. Verse 8 tells us: **"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."** Daniel says in verses 21-22 concerning this little horn, **"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."** The one who was interpreting this vision to Daniel gave his explanation in verses 24-26: **"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."**

I won't try to explain all of this other than to say that the fourth beast represents the Roman Empire and the little horn represents the Roman Catholic Church. We will get into the history to back these statements up in our study of Revelation.

Verses 9 and 10 describe the great white

throne of judgment that John sees in Revelation 20. The two men's description of this great event vary a little, yet when the symbolism of the writing of both men is understood, it is quite easy to see that they are talking about the same event.

Fire represents God, His law and His judgment quite often in Scripture as we pointed out in our last issue in the article, "What Is The Lake Of Fire." With this in mind, the throne is usually recognized as the place where judgment is rendered. In this case we're told the Ancient of Days is sitting on the throne and the throne was like a fiery flame. The last part of Deut. 33:2, speaking of God, says, **"from his right hand went a fiery law for them."** God's law is a fiery law, so if the throne of judgment is fiery, it might be because God's law is fiery, i.e. the people were going to be judged by God's law. The fiery stream would likewise represent judgment by law. As with the "lake of fire" in Rev. 20, God judges by His law. If we study the judgments of the law, we will see that the intent of judgment is restoration. That Daniel and John were seeing the same scene but describing it a little differently, I believe there is little doubt.

The apostle Peter tells us in Acts 3:20-21, **"And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."** Both Daniel and John take us to this same time in their prophecies.

Though this look at the book of Daniel has been quite brief, I believe it is important for us to keep the information that Daniel has give us in our minds as we look at the book of Revelation that we might better understand the symbolism that the book of Revelation is portrayed in. JRL