6"And beside the border of the phraim, form the east side to the west note. Reuben, one portion. 7 and is Ot to the to the side Jud have been for the workers of the circle ben form is Ot to the to the circle is a side Jud have been for the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an analytic to the workers of the circle of a the tribulation is an an shall be the lallotment which reeds, and so

**DANIEL 3:19-30** 

lset apart the holy allotment

21"And the aremainder shall be for

Part-2 Idol Worship Challenged

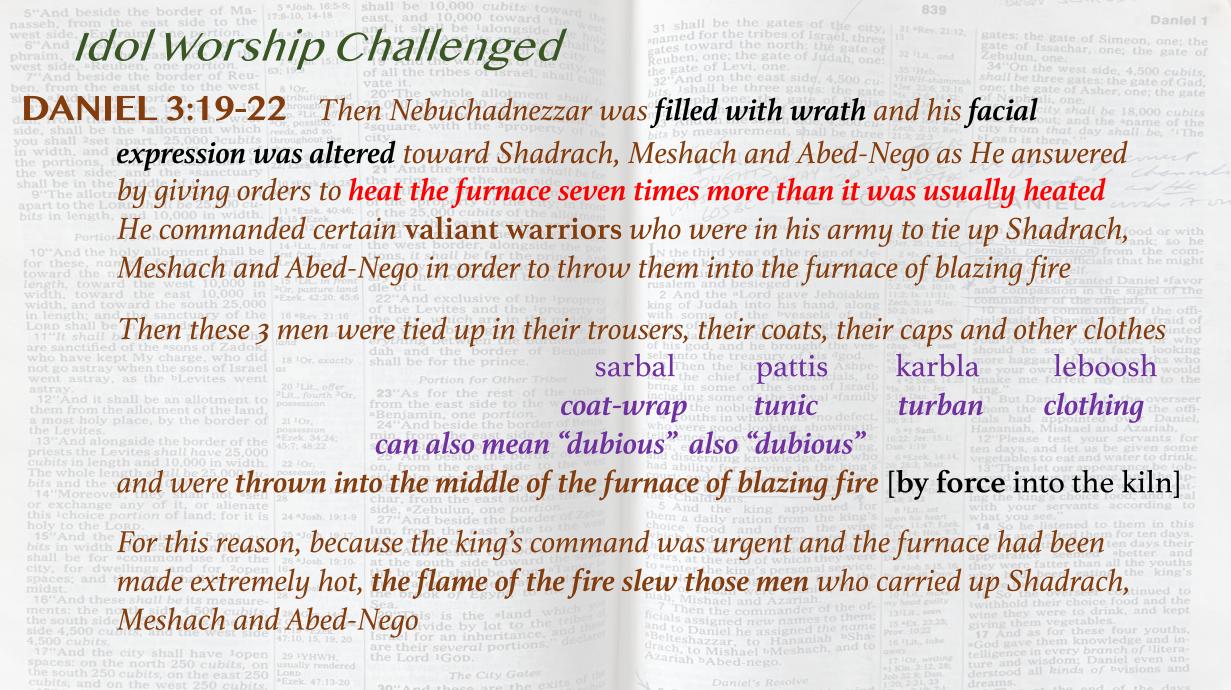
the wisdom of the prudent is to FIGURE IT OUT Proverbs 14:8

8 But Daniel 1made up his mind bpan 2:19, 7:1;

February 13th

THE BOOK OF DANIEL who a ma





Idol Worship Challenged **IEL 3:19-22** THROWN INTO THE KILN 7x hotter than usual is hyperbole - exaggeration to make a point [no way of actually measuring the temperature] Open side-wall [air-vent] of the brick kiln was ground level to 20-30ft ceiling This is how heat could radiate out and be felt at various distances Warriors could have approached from the "closed-side" wall to ceiling level in order to "throw" [cast violently] the 3 men down into the kiln Potash-Peat-Sulfur [lighting agent] like BBQ coals - invisible heat rises above flames ... too close to the edge to throw them in they get burned and die from their injuries

[could very well be that they were badly burned and succumbed afterward]

3 men tied up in their trousers, their coats, their caps and other clothes Interesting that word for trousers and coats also mean "dubious"

as if to emphasize the spiritual warfare happening in this physical actio

**DANIEL 3:23-25** But these 3 men, Shadrach, Meshach and Abed-Nego fell into the

middle of the furnace [brick-firing area encircled by the potash-peat-sulfur flames] still tied up [bound as they drop into that center area]

### then Nebuchadnezzar the king was astounded and stood up in haste

and he said to his high officials [looking right at the open-wall air-vent side] "Was it not 3 men we threw bound into the middle of the fire?" They replied to the king, "Certainly, O king" - He then replied,

"Look! I see 4 men loosed and walking about in the middle of the fire without harm

and the appearance of the fourth is like

4<sup>th</sup> ma

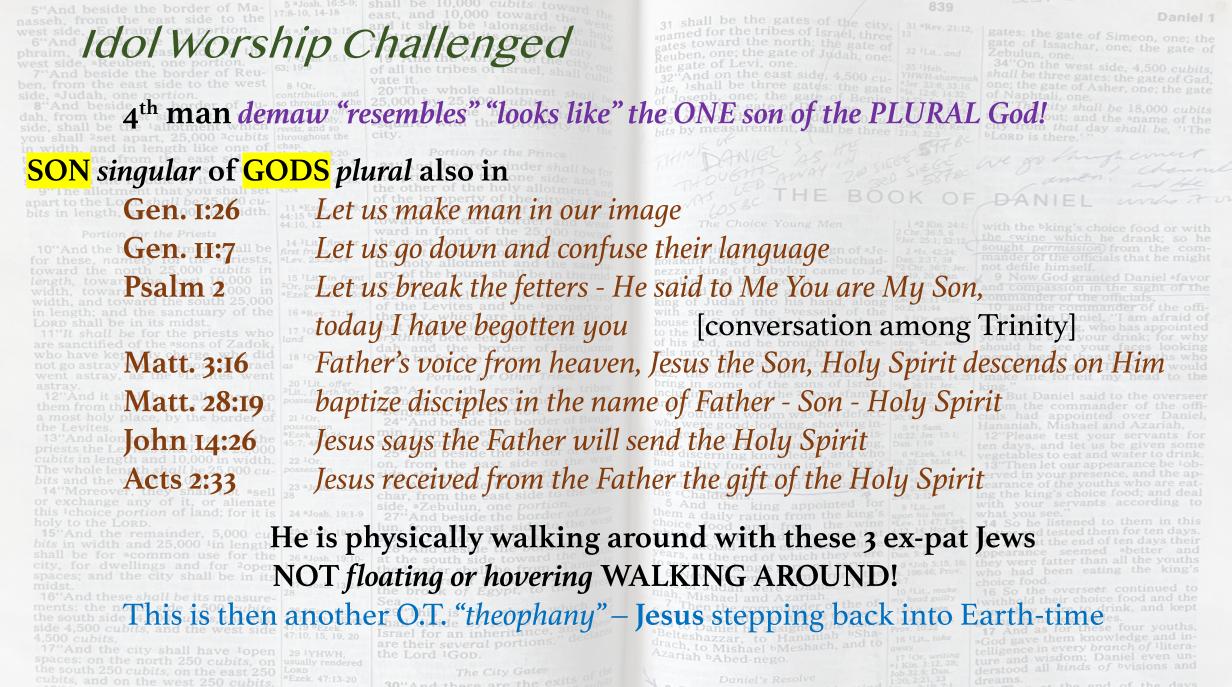
Idol Worship Challenged

the gods" a son of Aramaic PL

# singular

naw "resembles" "looks like" the ONE son of the PLURAL God!

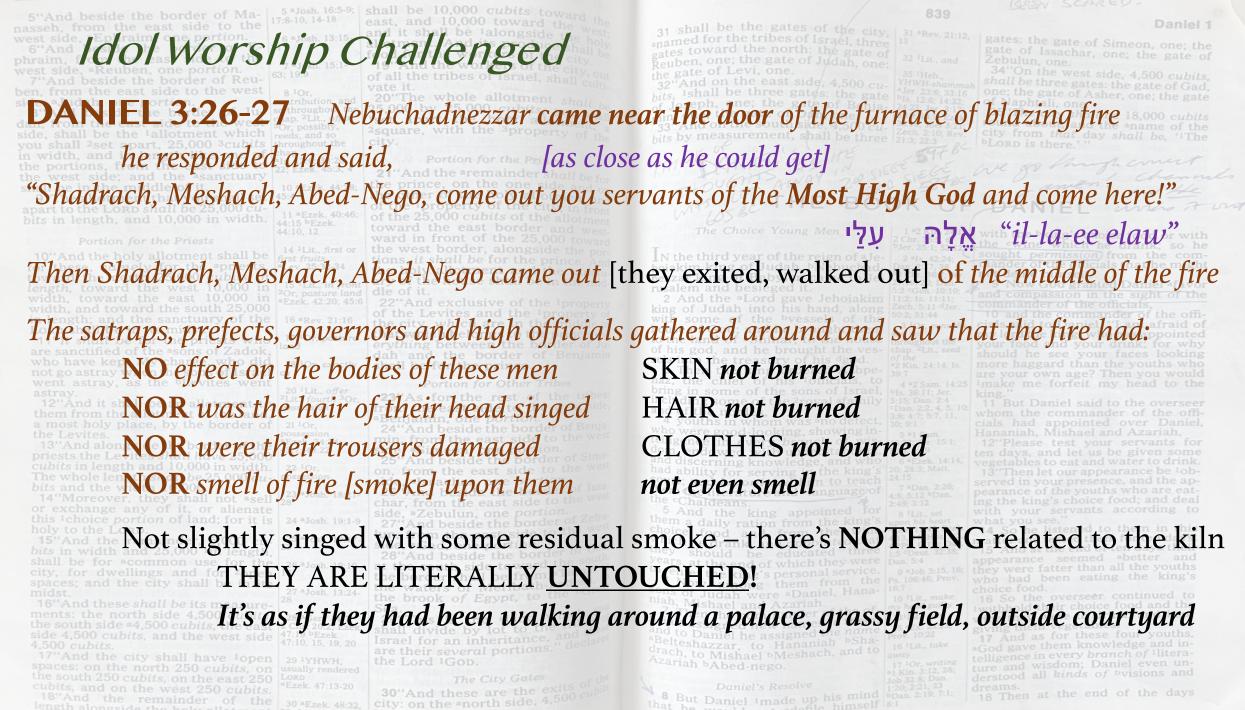
אָלָה *Ela* [Elohiym]





theo [God] phaneia [appearance] CONSIDER THESE. I<sup>st</sup> Kings 19:12 spoke to Elijah in the cave with "still low-voice" Gen. 28:12ff standing atop Yakob's ladder "I AM the Lord" Zech. I:7-17 man standing among myrtle trees Gen. 3:8 the LORD walked with Adam and Eve in the garden **Gen 11:5** the LORD came down to check out the tower of Babel Gen. 12:1 + 7 the LORD appeared to Abram who built an altar there to commemo Gen. 13:14 + 15:1 the LORD came to Abram and spoke with him Gen. 17:1 when Abraham was 90 the LORD appeared to him Gen. 18 Jesus the man and 2 angel-messengers – "the Lord appeared to Abraham Gen. 32 Jesus the man wrestles Yakob "I have seen God face-to-face and lived"







them from the allotment of the a most holy place, by the bord the Levites.

13"And alongside the border opriests the Levites shall have 25 cubits in length and 10,000 in w The whole length shall be 25,000 bits and the width 10,000.

14"Moreover, they shall not or exchange any of it, or alie this <sup>1</sup>choice portion of land; for holy to the LORD.

15"And the remainder, 5,000 bits in width and 25,000 <sup>1</sup>in let shall be for acommon use for city, for dwellings and for <sup>2</sup> spaces; and the city shall be i midst.

16"And these shall be its mean ments: the north side 4,500 cu the south side 4,500 cubits, the side 4,500 cubits, and the west 4,500 cubits.

17"And the city shall have to spaces: on the north 250 cubits the south 250 cubits, on the east cubits, and on the west 250 cu 18"And the remainder of the

length alongside the holy allotment

20"The whole allotment shall be 25,000 by 25,000 cubits; you shall set apart the holy allotment, a 2square, with the 3property of the city.

Brave Firefighters AFTER In/Near the Blaze

ary of the house shall be in the midd dle of it.

6 22"And exclusive of the 'property of the Levites and the 'property of the city, which are in the middle of that which belongs to the prince, everything between the border of Judah and the border of Benjamin



48:32, City: on the anorth side, 4

e anameo gates t Reuber the gat 32"Ar bits, 1s of Jose min, or a 33"Ar

> and appointed that e educated three of which they were g them from the rere aDaniel, Hanad Azariah. mwander of the ofrew names to them; assigned the name o Hananiah <sup>b</sup>Shal bMeshach, and to

I's Resolve

Damel Imade up his mind ban 2:19, 7:1;

matter and tested them for ter 15 And at the end of ten day appearance seemed abetter they were fatter than all the y who had been eating the choice food.

16 So the overseer continued to withhold their choice food and the wine they were to drink, and kept giving them vegetables.

**17** And as for these four youths, **a**God gave them knowledge and intelligence in every branch of <sup>1</sup>literature and wisdom; Daniel even understood all kinds of <sup>b</sup>visions and dreams

18 Then at the end of the days

- - PAIPIUSA.TO P.

NON SCARED.



Where is Daniel? Theologians have speculated for centuries: I. Out of town on official kingdom business - Not around for decree [maybe] 2. Daniel did bow [very implausible, unlikely given full context of this book] 3. Daniel did not bow but no one saw him [highly unlikely] 4. He is Rab Mag - all other government officials afraid to accuse him 5. As Rab Mag he is above the satraps, judges, Magistanes, prefects, judges, governors, counselors, treasurers, other rulers. This test is **NOT** for him but for layers of admin-bureaucrats Daniel was not down at Dura – He was back in the capital city but his 3 friends he appointed into the admin-bureaucracy WERE THERE 6. Daniel a "type" "foreshadow" of harpazo from Rev. 4:1 no mention of Church Hananiah, Mishael, Azariah "type" of Israel preserved thru the judgment Enoch "type" of harpazo prior to the flood Noah "type" of Israel preserved going thru the judgment 70<sup>th</sup> Shabua for Israel preserved thru Great Tribulation

Daniel as 'type' foreshadow Rev. 2:17 "hidden man - Hananiah, Mishael, Azariah "type" of Israel preserved thru the judgment - Enoch "type" of harpazo prior to the flood "laqach" = snatched away Gen 5:21-24 taken Heb 11:5-6 God's commentary Jude 14-15 Enoch's prophecy - Noah "type" of Israel preserved going thru the judgment - 70<sup>th</sup> Shabua for Israel preserved thru Great Tribulation - Luke 21:36 pray to be worthy to "Escape" the judgment - NOT go thru the judgment - Gen 2:22 Eve was caught up & brought to Adam when he woke from his sleep - Gen. 19 Lot literally taken out by angels before Sodom & Gomorrah - Joshua 6 Rahab (Gentile) spared from judgment of Jericho - Matt 25:5 "Ready" virgins go into the wedding feast - Ist Sam 25 Abigail "hasted & arose/brought up" as bride of David - Song of Songs 13 Fig tree [Israel] bloomed - Groom calls His bride to rise up and *come away to me* [quick depart] - Ist Thess 5:9 Romans 5:9 NOT appointed for wrath - Removed prior to judgment

apart to the Lord shall Verse-I

in length; and the sanctuary of the

LORD shall be in its miverse not go astray when the Verse

Continue 'type' foreshadow harpazo

John 14:1-3 trouble

believe — God, me←

told you < come again-

23"As for the rest of receive you <

to Myself

be where I AM

1st Thessalonians 4:13-18

verse-13 SOFFOW

believe

Jesus, God

say to you coming of the Lord

caught up

→meet the Lord

## forever be with the Lord

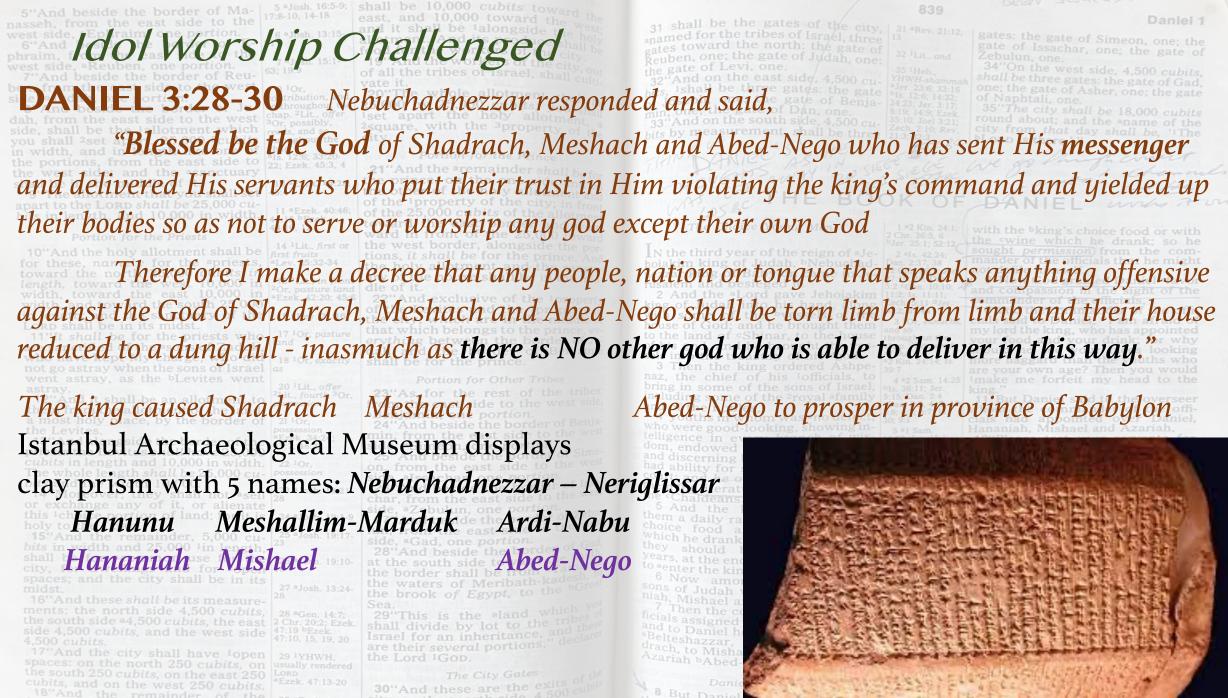
Amazing Parallel

with the bking's choice food or with

verse-15

verse-17

- Smith, J. B., 1961, Commentary on Revelation [Herald Press]







DANIEL undo 2 out

ben for the east side to the west for the workers of the city ben for the transformed to the side for the workers of the city of the transformed to the state side, shall be the lallotment which reeds, and so in width, and in length like one of the portions, from the east side to 22; Ezek, 45:3, 4

18"And the remainder of the 30 =Ezek. 48:32, City: on the =north side.

21"And the aremainder shall be for Next Tuesday - February 21st

lset apart the holy allotment

DANIEL chapter 4:1-27

hoiakim king of Judah, bNebuchad-<sup>b2</sup>Chr. 36:7; Jer.

but Daniel Imade up his mind bpan 2:19, 7:1;



