

fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

(Revelation 17:1-6)

That time in history required intense quickening of the servants of the LORD God; especially, those ones that walked in the way of the Son of God, Jesus Christ. A certain servant of the LORD described that need for quickening.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace.

Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

(James 4:5-10)

The times at the dawn of the New Age was very similar to the time of the ascendancy of the Median and Persian Empire as brought to prominence by the deposing of the Babylonian empire. The Babylonian empire had enjoyed a robust period of reign over the world in which ancient Israel was a part. Its prominence was heavily concentrated in the power that was expressed by king Nebuchadnezzar. In his day, king Nebuchadnezzar set the stage for a vast measure of spontaneity by the kings of Babylon. That spontaneity needed to be restrained.

Surely, there was a measure of spontaneity to king Nebuchadnezzar's reign, too; but, the spontaneity was controlled by direct instruction from the LORD. Using a restatement of history, the prophet Daniel described the level of spontaneity that was allowed to king Nebuchadnezzar.

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

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:
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 5:18-21)

In king Belshazzar's time, the reins on the world of the kings of the Babylonian Empire were loosed. In that day, recovery was put in the background, and recompense came into the foreground place. Then, there is a form of compensatory anguish that should have been anticipated by the kings of the time following king Belshazzar's. Here, Daniel describes the behavior that was to be expected of the kings, as he says . . .

*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; and
they have brought the vessels of his house before thee, and thou, and thy
lords, thy wives, and thy concubines, have drunk wine in them; and thou
hast praised the gods of silver, and gold, of brass, iron, wood, and stone,
which see not, nor hear, nor know: and the God in whose hand thy breath
is, and whose are all thy ways, hast thou not glorified: Then was the part
of the hand sent from him; and this writing was written.*

(Daniel 5:22-24)

At this time, there was a weight of examples that was available for us; especially, those historical chronicling of events that are now included in Scripture. These examples were influences for us, the commoners, as well. So, after that day, it was not enough to just submit to the power of a king. We could use the more direct approach that Daniel exemplified, as supported by the word of the LORD. At a minimum, we had a responsibility to give honest responses and feedback to questioning by the kings of the world.

Also, in that succeeding time, the king had the responsibility to seriously evaluate counsel that he received. If you were a leader of that time, and, if you ignored your responsibility to evaluate counsel; then, your life would be open to burdensome adverse impact. Not only would you be left with fiscal damage; but, too, there would be adverse impact to your soul. These examples are, now, applicable to your life, too.

On both sides of the royal equation--noblemen, and, commoners--if you do not prepare your self, anguish will overtake you; and when it is done, you are left with a soul that is not even recognizable by you. In the counsel that Daniel gave to Belshazzar, here is the type of state to which he was referring: specifically, this is the fact of the loss of self, for king Nebuchadnezzar . . .

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon. 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?

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. 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 4:28-33)

But, in the grace of God, and by His ordinance, king Nebuchadnezzar recovered. This is the example that went forward in time, to restrain the overly audacious behavior of future leaders. This restraint was sent to persuade both king and commoner, for them to reproduce that error of, arrogance before the LORD.

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: 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? 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.

(Daniel 4:34-36)

Future generations are admonished to internalize this portion of the example.

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.

(Daniel 4:37)

In considering the restoration that was given to that king, a thought comes to mind. In the judgment that was placed on the behavior of king Belshazzar, why was there a

change, from recovery to recompense? The answer seems to be in the principle of the death of a seed. This is the principle that gives life to enduring examples. In the concept of, the enduring example, the word, enduring, is very important. In the time leading up to the dispersal of ancient Israel, as the LORD sent its people outward into the world of that day, Israel had received many examples; but, not many of them were enduring. The general pattern of their light regard for examples is as Scripture reveals, here.

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

And they forsook the LORD, and served Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

(Judges 2:10-15)

There was a great need for an enduring example. As our introduction to the importance of the enduring example, we borrow from the ministry of Jesus Christ, who gave us these words of wisdom that serves as a foundation on which we can rest our mind.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

(John 12:23-26)

One of the traditional images of the enduring example is that; it is totally defined by the majestic presence that is in the following Scripture. Actually, there are two points of presence in the following Scripture: the overwhelming need for a living example, and, the seed of the Living Example itself.

- The overwhelming need for a living example

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

(Isaiah 9:1-5)

- The seed of the Living Example

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The Lord sent a word into Jacob, and it hath lighted upon Israel.

(Isaiah 9:6-8)

Yes, that child is the first growth; but, it is not the total example. Indeed, the first growth, which is Jesus Christ, was such that it could be dismissed by the arrogance of man, in the same fashion as was done for the law of Moses in the time of the falling away that is recorded in Judges 2:10-15, which was included above. In a parable, Christ expanded our knowledge of that potential for dismissal.

Our lesson begins with an illustration of the consequence of dismissal of the LORD'S gift of that durable example which He has set forth as being an enduring one.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and

Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

(Luke 16:19-24)

In the life of the example of the consequence of dismissal of the durable examples of Scripture, as in the rich man's experience; there was a strong sign of the need for a durable example. Even though, the rich man had passed his time of benefiting from the example; he had left a situation that screamed out for such an example, in the lives of certain other ones that were still alive. They are introduced here.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

(Luke 16:25-29)

Also, we were able to understand that, we must hold tightly to the durable examples that are of the LORD. In this call for respect, as presented in the message of the parable, the durable example is this: the law of Moses, with the pronouncements of the prophets. Too many people of history have discounted that durable example, as not being powerful enough to serve as an enduring example. In many of these cases, they have fixed their eyes away from it, in search of the next, more palatable, durable example. That is the way many of the citizens of ancient Israel set aside the authority of the law of Moses. An example of that is this event.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of

Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

(Jeremiah 44:15-19)

In the time of the Old Testament, the people of Israel fixed their minds on a future Messiah. The same thing was done by the people of the New Testament time, in Israel; however, the LORD did send them the Messiah, Jesus Christ. Still, the people of the New Testament time, in Israel, fixed their mind on a future Messiah. Thus, the Messiah was set aside, as not being durable enough to be accepted as being enduring. This is the fashion of the set aside.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

(Luke 16:30-31)

The full enduring example includes an allowance for reasoned damage, in removing weeds of worldly philosophical intrusions. This sent out word about anguish that should be anticipated. Thus, the full enduring example has rooms for servants; rooms from which, and in which, they will perform works. Early on in the development of mankind, we have an image of the importance of servants, in performing works for the sake of an enduring example.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth

*toward the east of Assyria. And the fourth river is Euphrates.
And the LORD God took the man, and put him into the garden of Eden to
dress it and to keep it.*

(Genesis 2:7-15)

From that point, forward; the field for the work of the servants of the LORD was destined to grow, as by the struggles of mankind. To give meaning to these struggles, durable examples were placed in the course of time. They were positioned there, in forward time, in anticipation of the desire for expansion of the human vision of the Divine One. The Old Testament time was a period of growth in the places of operation for the servants of the LORD. The place of service started in the wilderness journey of Israel, and expanded to include the four empires of this prophecy of Daniel.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee,

and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(Daniel 2:36-43)

This is the source of many precious jewels of the LORD; wherefore we will explore that principle. To begin your march to appreciation of this precious collateral of the LORD, we present this Scripture.

Now in the first year of Cyrus king of Persia, that the word of the LORD

