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TIDBITS AND MUSINGS

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*I am watching over my
Word to perform it.*
OMK MINISTRIES, INC.

Dear Co-worker:

Many of you know we've covered most of this chapter in other writings, but due to its importance in providing clues for understanding why man does what he does, we now try to explore the chapter in depth. Last month we temporarily bypassed the first beast of the prophet's vision to discuss the second; now we come to the third. As you recall, we interpret these "kingships" as fallen drives, or spirits, in each one of us. We do not assume they are various ancient kingdoms as the many commentaries state, since they offer nothing edifying. Verse six says this about the third beast,

*After this I looked, and lo, another, like a leopard, with four wings of a bird on its back,
and the beast had four heads, and dominion was given to it.*

Elsewhere we said the leopard's NT counterpart was the black horse rider (Rev. 6:6), and he had a balance in his hand and the leopard's golden coat with the black spots portrayed contrastive phenomena. The tan aspect depicts the beneficial accomplishments of commercial enterprise, but the black spots refer to the avarice often present in those endeavors which precipitate high prices.

In the dark jungles of Africa the leopard's coat becomes entirely black, and in its pursuit of prey it seeks quarry to stash and hoard in trees. The leopard's cunning and solitary life depict commercial enterprise's competitive stance. Well equipped to provide more than it needs, the cat portrays the sinister aspect of the business and investment community when it seeks excessive profits, thus creating high prices. "The four wings" illustrate the over seeing, ubiquitous nature of mercantilism, and the "four heads" represent the resourceful intellectual capacity to produce; four, of course, is the number for creation. Mankind demonstrates its power and dominion to manufacture and produce in the business and financial realm. As God stated in Genesis 11, "Nothing that (men) propose to do will now be impossible for them."

Let's keep in mind the leopard's corresponding NT symbol, the black horse. Its covetous feature is brought out when it says, "A quart of wheat for a day's wage and three quarts of barley for a day's wage, but do not harm the oil and the wine." There's no famine going on here, as the commentaries claim; food is available but at an outrageous price that demonstrates the consequence of greed.

On the day of this writing the newspaper headlined, "Evil' Madoff Gets 150 Years in Epic Fraud." (For those who missed it, Madoff ran off with 50 billion dollars of investors' funds. He is one among scores plaguing investors in the post modern world.) "The oil and the wine" represent fundamental commodities of world trade. And the truth of the "do not harm" order is seen in America's repeal of the 18th amendment in the early twentieth century that prohibited the production and sale of alcoholic

beverages.

The bear operates in the material domain, one of four in which we all function. He and the rider of the black horse represent the degenerate motive, the "lust of the eyes." They represent fallen man, the corrupt version of *the face of MAN living creature* of Revelation 4:7 and Ezekiel 1:10 originally given to Adam at his creation before the fall. "Face" here indicates man's purpose and his responsibilities before the Creator. When God placed Adam in the garden he gave man orders to fulfill his first responsibility:

Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. (Genesis 1:28)

God created man in His image and told him to make wise use of the land and sea for man's own benefit. The face-of-man living creature was the drive God gave Adam so he had the wherewithal to follow through with God's mandate. But when Adam deliberately sinned by eating of the forbidden fruit in the garden the face-of-man motive turned to the lust of things in the material realm beyond what's needed for meaningful and prosperous living. The two contrastive aspects of this drive now function together worldwide.

We cannot over emphasize the power and importance of the face-of-man drive and its fallen counterpart. In the good original motive, man is prone to create. He's driven to build, to construct, to invent, to create, to help others in a material way. The world's economy functions and generous service is provided via the face-of-man living creature along with its fallen complement, the lust of the eyes. God in creating Adam put within him the craving to do good with the resources of the material world in which he was placed and given dominion. In so doing, Adam's posterity was provided the equipment to function in one of two ways; use the elements about them in a way pleasing to God, according to His orders, or to please themselves. Therefore, because of Adam's sin, mankind now has the option of pursuing the face-of-man living creature or the actions of the bear and the black horse rider.

As we study these motives in their various contexts, we see the consistency and veracity of God's Word. We experience the value of in-depth biblical study. Though some intellectual effort may be required, it demonstrates how God's people should use body, soul, and spirit to comprehend a literary work He's produce over a period of 2000 years. His Word is not only true, it is profitable for our sanctification that prepares us for the eternal fellowship with Him.

In His grace,

Orneal Kooyers