

Hell of Torah Part 3 of 6: Sodom & Gomorrah; Shadrach, Meshach, and Abed-Nego (Presented around April 2015)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at:

<https://www.youtube.com/watch?v=VxmAalm3Ve4>

***Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are in our third week of our series The Hell of Torah. Over the last couple weeks, we've looked at the reality of the judgment that is to come upon the entire world. We have looked at the fact that that judgment is going to be manifested through fire, and that fire is going to be Torah, the Law of God.

Now, this week I want to take a closer look at the effects that this fiery judgment is going to have specifically how it's going to impact all of humanity. When you look at Scripture closely, you realize that the fiery judgment that is coming upon the earth is not just going to be something that is experienced by the wicked alone. You will find that the righteous are also going to experience the hell of Torah. However, for the righteous, the experience is going to be somewhat different compared to the wicked.

We are going to look at this through two stories found in the Tanakh. These two stories were written, given to us, and preserved to give us prophetic insight on what is to come. The first story I want to look at is found in Genesis. This is a story that I assume most of you are well acquainted with this. This is the story of Sodom and Gomorrah.

Now Scripture indicated the city of Sodom had reached its breaking point regarding the sin that it was committing. In fact, that sin had gotten so bad the LORD sent His angels, holy messengers, from the Kingdom of Heaven to go and destroy Sodom. When these messengers come into town, Lot invites them under his roof. What happens? All the men of the city surround Lot's house because they wanted to fornicate with the holy men of God.

Think about that for a second. That is how debased this city was. Unbridled lust and unbridled passions were running amok. It was what you would call a totally lawless atmosphere. So needless to say since it had reached its precipice to the point where God could no longer take the sins that were being committed. So He sends His angels to destroy the land of Sodom. Now in the midst of this, we find the task the angels were allotted was just to go and destroy the city of Sodom; there was something else they were given to do. What was that? They were tasked with the job of getting Lot and his family out of the city and to safety.

This is where we're going to pick up the story in Genesis 19:12-13—¹²Then the men [Angels] said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take them out of this place! ¹³ For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

So just as God is beginning to pour out His judgment upon the land of Sodom, something very interesting takes place that needs to be noted. What is that? There's a separation that takes place almost simultaneously. God's wrath is going to be poured out, and the righteous are being taken away from the wicked.

That is fascinating when you consider what Yeshua taught us in the Gospel of Matthew 13:47-48—⁴⁷ Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, ⁴⁸ which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. Obviously, Yeshua was metaphorical here. What is He really saying? Well, fortunately He tells us exactly what He means in plain terms in the next two verses—⁴⁹ So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, ⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth (Matthew 13:49-50).

Who was sent to grab Lot and his family? Angels. And here we read about the angels coming forth to separate the wicked from the just.

So what we see happening in the story of Sodom and Gomorrah is so much more than a history lesson. It's a revelation of how things are going to unfold at the end of the age. There is going to be a separation between the wicked and the just, and there is going to be fire. There is going to be a hell of Torah.

Now getting back to our story in Matthew 19:14—**So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place.** I want to stop here and give you a little backdrop. It is dark; the sun has not risen yet. This is the point where Lot goes out to grab his sons-in-law to warn them of what is coming. So keep that in mind; it's still dark; it is not light yet. Now let's reread that part to keep everything in context and appreciate what's happening—**So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up.** Why would he say—**get up?** Because they're sleeping. There's so much prophetic implication here.

Continuing in Matthew 19:14—**"Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law, he seemed to be joking.** This is such an interesting response given by his sons-in-law. Lot comes to them in the midst of darkness, and he is bringing light and truth. He brought his sons-in-law the truth by telling them judgment is coming. How do they respond, "Oh, that's ridiculous? He seems to be joking."

What's so frightening about this is when you step back and look at what is happening in society today, you realize that this still the response. There is an eerie similarity to what is actually happening in this country and throughout the world. So often we go out and share the gospel of Yeshua with people we run into. We tell them judgment is coming. There's a reason we need a Savior; there's a reason we need to turn back. This is because the hell of Torah is coming.

When we share these things with passion and intensity with our friends and family, it is terrifying when you see these types of responses come from them. They look at you like you are a little nuts. They act like you are off your rocker. These people are men of science, and you seem a little crazy. This is exactly what we see. It is exactly like what happened in Sodom and Gomorrah with Lots sons-in-law.

The more you look at this story, and the more you look at the environment that existed right up to the judgment, the more you realize where we are in time regarding the end of the age. This is like the story Yeshua told about looking at the fig tree that was blossoming. When I read this story with prophetic implications, it is like I'm reading today's newspaper. Do you want to know how close we are to the end of the age and the judgment of God? Read these stories; study the stories in the Tanakh, and you will see the fig tree has bloomed.

Going to Genesis 19:15-16—¹⁵ When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." ¹⁶ And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city. It is very important to note that they're being brought to safety away from the judgment of God. What does it say? The LORD is showing him mercy. We're going to be coming back to this next week.

There's something that I want to point out here. Notice the angels of God literally took the hands of the entire family and led them out. Now I take you to Matthew 24:30-31—³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn [Why? Because Judgment is coming], and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. This is exactly what we see happening in Sodom with Lot and his family. The angels have come forth, they took hold of the righteous, and they immediately took them out of Sodom separating the righteous from the wicked.

We go on to Genesis 19:17-23—¹⁷ So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you [This is explicit in that he commands them to not look behind them. You could even consider this spiritually speaking the Promise Land] nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed." ¹⁸ Then Lot said to them, "Please, no, my LORDs! ¹⁹ Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. ²⁰ See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live." ²¹ And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. ²² Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar. ²³ The sun had risen upon the earth when Lot entered Zoar.

Now here you have a Lot arriving at safety. The sun comes up, and this is what happens in Genesis 19:24—²⁴ Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. The hell of Torah came upon Sodom and Gomorrah, and it was their lawlessness that brought judgment upon them because they rejected the Law of God.

Fire and brimstone are the descriptors used. I find this interesting because this is the same terminology used in the Book of Revelation. Let me take you there so you can see the parallel in Revelation 14:9-10—⁹ Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, ¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

This is the same terminology that is used in the story of Sodom and Gomorrah which is meant to teach us about what to expect. It is used to teach us about the environment that will exist at the end of the age and what's going to happen to those who are disobedient to God, the lawless. The very same terms that we find used in the Genesis verses are found here in the Revelation verses. They are talking about the finality of it all. The judgment of God at the end of the age is fire and brimstone. So the bottom line is the more we look at the story of Sodom and Gomorrah the more we realize it is ultimately describing our near future. This is literally upon us now.

Going on to Genesis 19:25-26—**So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. ²⁶ But his wife looked back behind him, and she became a pillar of salt.** The very thing they were commanded not to do, she did. She looked behind. What actually happened was she kept in her heart an emotional attachment to her place of habitation, to Sodom. But it came at a price; it cost her her life.

If you want to escape the judgment to come, you need to learn something from the story. You cannot look back. Listen to the words of Yeshua in Luke 9:6—**But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."**

We as believers in Yeshua have got to be so careful. We cannot mourn the loss of the things in the world. We can't mourn the things which we can no longer do or be a part of those things which are cravings and desires of the flesh. We can't serve God and Mammon. There is no place in the Kingdom for the double-minded. There is no place for those who are going to look back over the shoulder. When you enter into covenant with Yeshua, when you commit your life to him, understand this is going to cost you everything.

If you understand anything about coming into the faith, understand that it is going to cost you everything. Daily you'll be required to sacrifice. Daily you'll be presented with the option to choose life or to choose death. You will have to choose blessings or embrace curses. Daily you'll be required to fight the lust of the flesh, the lust of the eyes, and the pride of life. Every single day you will have to take up your cross.

Matthew 16:24-26—**²⁴ Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. ²⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. ²⁶ For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"** In other words, Yeshua is giving us the very instructions that we see were delivered to Lot and his family. They were told not to look back with their heart or mind. Don't entertain those things which you used to do. You have to break off your friendship with the world because anyone who makes himself a friend of the world makes himself an enemy of God. There's no in-between. There's no such thing as being lukewarm and being saved, or you being on the middle of the fence. If you're on the middle of the fence, you're lost. If you are doing that, you are looking back and attempting to hold the things of the world as long as you can.

It's just amazing to me how many Christians love their Christianity so long as it doesn't interrupt their life too much. The story of Sodom and Gomorrah it is a warning to the faithful, to the elect. Compromise is not an option. There is one direction for us to move. That direction is closer to Yeshua every single day. More prayer, meditation, words, love, and encouragement. Less of the flesh, less passion, and less desire for the things of the world. Amen?

Going on to Genesis 24:27-28—²⁸ **And Abraham went early in the morning to the place where he had stood before the LORD. ²⁸ Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.**

I want to address a particular teachings you might come across. Some say what the angels, ultimately the LORD, commanded Lot's wife was not to look back upon the judgment to see what was to befall the wicked. They claim it doesn't refer to turning back and keeping her heart in the land of Sodom. That's phony baloney because right here we see Abraham, who was a righteous man of God, looking at the judgment of God, and he's seen the smoke of a furnace ascend. Why would it say that? Because the LORD kindled a fiery furnace. Sodom was on fire. It was the hell of Torah.

We can find the whole moral of the story by going to 2 Peter. Peter gives us a summary of what we should be taking away from this. Listen to what Peter says in 2 Peter 2:6—**and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.** In other words, Peter is telling us, "Look at the story of Sodom and Gomorrah. Understand something. They are the example if you want to live ungodly. You're going to have the same fate that they had." Peter's bringing a relevance of the story. These are not just words on a paper that have no meaning or just a recording of history. No. The story is for you and is a warning.

But this isn't the whole story. Peter gives us the other side of it by articulating the righteous. 2 Peter 2:7-8—⁷ **and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked.** I want to read that again because there are things that are going to come into play again next week. There is a specific description given here; righteous Lot. Continuing—⁸ **(for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds).**

It is fascinating how Peter describes the filthy conduct of the wicked. Notice at the end of verse eight he utilized the particular term *ἀνομος*, *anomos*. What does that term mean in the Greek? It means without law, lawless. That is the very thing modern day Christianity is attempting to tell you that you don't need. They tell us we don't need the Law of God because it is no longer valid.

In other words, if you embrace *ἀνομος* *anomos*, it leaves you to accept the dictates of your own heart. That is what you're left with. However, everywhere I read in Scripture it makes it clear that if you follow the dictates of your own heart, you're going to die. That's the truth of it.

There is something else in this passage I think is worth mentioning. Notice here what Peter does in explaining this descriptor of Lot. He says Lot is righteous, and he says that over and over again. There is a description given that is attributed to the righteous. It is an action or a reaction to wickedness and lawlessness. What does he say? **Oppressed by the filthy conduct of the wicked.** Oppressed and then—**tormented his righteous soul from day to day by seeing and hearing their lawless deeds.** So Peter uses these terms oppressed and tormented.

I want to point out something very critical here. The righteous men of God who are truly following Yeshua will display these attributes of being oppressed by all the lawless deeds that are happening. These deeds will torment their righteous soul. They will mourn and weep. If you are not weeping and mourning inside, and you are not a gassed by the things that are happening in this country, I am scared for you. I am very scared for you because the description of the righteous is they cannot handle the sin. And this concept is not a step up on my soapbox to elevate myself because I'm so much holier than you

scenario. That is not what Peter's dealing with. Peter's talking about someone who's truly convicted by all the wickedness around him, and it pains him. It literally causes him to weep. Do you have that emotion? Do you have that reaction to what is happening in this country and what is happening in the world? Do you have that reaction to what is happening to the faith? The faith is being debased. Where is the mourning?

Homosexuality is running amok even in the church and the leadership. Where is the mourning? Marriages are being ripped apart; adultery is commonplace in the church. Where's the mourning?

There's a passage in Ezekiel that talks about the very thing Peter just articulated. Ezekiel 9:3-4—³ **Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side; ⁴ and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."**

So we find in Ezekiel and revelation a mark being placed on certain people. This is not talking about the mark of the beast on the wicked. It is talking about the mark of the Father on the righteous. A mark is placed on the forehead of the righteous because they are sighing and crying; they cannot handle the abominations. It tears them up inside.

Moving on to Ezekiel 9:5-6—⁵ **To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. ⁶ Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary." So they began with the elders who were before the temple.**

This is the point that Peter was making regarding Sodom and Gomorrah. The righteous who sigh and cry over all the abominations done on the earth are the ones who received grace. These are the ones who receive the mercy of the LORD. They are spared the hell of Torah. The fire has no power over them.

When you start to get this theme of the righteous being spared and the wicked being destroyed, you start to see this everywhere in Scripture. Let me give you a couple of examples. Ezra 8:22—**The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him.**

Now want to be very clear as I have been before. When you see the Bible talking about forsaking the LORD, it means one thing. It means they have walked away from His commandments. 2 Chronicles 24 and Deuteronomy 8 are examples of those who leave the righteous path, stop hearing the voice of God, and stop keeping His commandments. Instead, they start doing the dictates of their own heart. That is what it means to forsake Him. We are told that if we forsake Him, He will forsake us. Do not be deceived about this.

Going to Psalm 145:20—**The LORD preserves all who love Him, but all the wicked He will destroy.** There's preservation for people. I want to be preserved. The LORD preserves all who love Him. What did Yeshua say? **If you love me, you will keep My commandments (John 14:5).** So when we read Psalm 145:20, we understand why Yeshua said that. It was because those are the ones who are going to be preserved, but all the wicked He will destroy. Psalm 37:37-38—³⁷ **Mark the blameless man, and observe**

the upright; for the future of that man is peace. ³⁸ But the transgressors shall be destroyed together; the future of the wicked shall be cut off.

This is amazing because we just looked at Ezekiel where we saw this spiritual imagery of what happened. A mark was placed on the blameless man. Over and over again the righteous are preserved, but the wicked are destroyed.

The key component here is how do we define those who are righteous and those who are wicked? This is what I want to know. Interesting enough, Torah does that by creating the dividing line. Throw Torah away and what happens? You muddy the waters. People can't see clearly, and they don't know if they're walking in wickedness or righteousness. Instead, they are doing whatever feels right in their emotions. They're left to the dictates of their own heart.

Let's look at one more. Proverbs 13:13—**He who despises the word will be destroyed, but he who fears the commandment will be rewarded.** When it says destroyed, what do you suppose they are talking about here? He is talking about the Word of God. If you despise it, you will be destroyed. It's that simple. I could be showing you the contrasts that exist in Scripture for weeks and months. Because of time, we're going to move on to our next story.

This story is found in the book of Daniel, and it is a story that stays consistent with our theme the hell of Torah. Daniel 3:1—Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He **set it up in the plain of Dura, in the province of Babylon.** So this image that King Nebuchadnezzar set up was actually in Babylon.

We're actually given some information that is kind of a side point, and I'm going to address it. Notice we are given dimensions to this image. We're told the image is 60 cubits high and six cubits wide. A cubit is about a foot and a half. So to put this on a scale you can understand, it is 90 feet tall and 9 feet wide at its base. Another interesting thing to note about this image is nowhere in the book of Daniel will you find any mention of this idol being attributed to a Babylonian god. There is nothing describing it as being made in the image of a god, animal, or man. The story presents this generic statement of the image.

The only reason I bring this up is that I think I have a pretty good idea of what this image looked like because we have one such image here in the United States of America. It is sitting in Washington D.C. It's called the Washington Monument.

Now the dimensions that I gave you equate to the structural ratio being exactly ten to one. It is nine feet at its base and ninety feet tall which is ten to one. Do you venture to guess what the structural ratio of the Washington Monument is? It is exactly 555 feet tall and some inches, and its base is 55 feet wide. It is exactly a ten to one ratio. This might give you an idea or perspective of what Nebuchadnezzar had set up.



Continuing on in our passage. Daniel 3:2—**And King Nebuchadnezzar sent word to gather together the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up.** This is interesting because when you erect a moral like the Washington Monument, you have a dedication. So here we find everyone who is anyone is invited to this dedication. There is something else worth mentioning. If you've ever witnessed the dedication, there is always something that happens at dedications. There are profound proclamations that are spoken. And this event, we find, is no exception.

So we're told all these men, anyone who was anyone in the land, who had authority, came to the dedication of the image which King Nebuchadnezzar has set up. Continuing in Daniel 3:3-4—³ **So the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.** ⁴ [Here comes the dedication, the proclamation] **Then a herald cried aloud: "To you it is commanded, O peoples, nations, and languages.** In other words, they had gathered the entire world. They gathered the peoples from nations and languages.

The terminology that is spoken here should grab you if you're familiar with the book of Revelation. This is the same terminology, imagery, and context of what is found in Revelation chapters 12 and 13. In Revelation 13, we are told the beast is given authority over every tribe, tongue, and nation. This would compare to what we read in Daniel as far as peoples, nations, and languages. And what does Nebuchadnezzar have? He has authority over all peoples, nations, and languages. He is making a proclamation, a command, to go out to do what? To worship. That is what's at stake. The command we find that went out in Daniel is all about worship. And it went out to the far ends of the land and all people. It is the exact same thing that is happening in Revelation chapters 12 and 13.

Continue in Daniel 3:4-6—⁴ **Then a herald cried aloud: "To you it is commanded, O peoples, nations, and languages,** ⁵ **that at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up;** ⁶ **and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace."**

How do the people respond to this proclamation? I didn't include the next few verses, but to summarize them I will tell you the people, all of them, obey the king's command. They fall and worship. That is exactly what we see happening in the book of Revelation in that all the tribes, tongues, and people fall down and worship the beast. However, recorded in the book of Daniel there is an exception. There are a couple of Jewish men who will not bow their knee and worship to Nebuchadnezzar or the image he has set up. The names of these men are Shadrach, Meshach, and Abed-Nego.

You need to understand when they stood up and refuse to worship this image, it caused a stir throughout the province of the Chaldeans. Because of this, the Chaldeans were offended. They were offended that these Jews did not go along with the program. Apparently, these Jews were not politically correct enough. So what did the Chaldeans do? They turned into little tattlers, and they ran back to Nebuchadnezzar and told him what was happening.

Continuing in Daniel 3:12-13—¹² **There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard**

to you. They do not serve your gods or worship the gold image which you have set up." ¹³ Then Nebuchadnezzar, in rage and fury.

I want to point out something. The refusal of the worship did something to Nebuchadnezzar. He got enraged with fury. Does that sound familiar? We find the same thing in Revelation 12:17—**And the dragon was enraged with the woman, and he went to make war with the rest of her offspring.** Why does the dragon in Revelation 12:17 go to make war? Because they refuse to worship the beast. What is interesting is the attributes of these righteous who refuse to worship the beast— **who keep the commandments of God and have the testimony of Jesus Christ.**

That is what is described in Revelation. This is the exact same context of what's going on here in Daniel. I keep pointing these out to show you how relevant the stories in Torah and the prophets are to us. There is so much there for us to glean from. The LORD has so much to speak to his elect through these stories.

Back to Daniel 3:13-14—¹³ Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king.¹⁴ Nebuchadnezzar spoke, saying to them, "Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up? Now at this point, he's congenial. He's nice. Nebuchadnezzar is kind of saying, "You know, I just want to check this out. Is this really the truth?"

Continuing in Daniel 3:15—¹⁵ Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?"

A lesson can be learned from this verse. If Satan can't get you to worship him willingly through deception, he is going to move to a different tactic, and he's going to push intimidation. Remember that because we're going to start seeing more and more intimidation coming upon the elect in this country and around the world. Those who are not deceived, make no mistake, Satan is not done. I don't say this to put fear into you. This is to warn you how it's going to go down. Do not be intimidated by him. Amen?

How do Shadrach, Meshach, and Abed-Nego respond to this threat when their very lives are on the line? The answer is in Daniel 3:16-18—¹⁶ Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. ¹⁸ But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."

This is one of the most incredible responses you will read in all of Scripture. They make the proclamation first and foremost, "We don't need to answer you. We know our God, the God of Israel, can save us. We're not worried about that. But if He doesn't, we're not going to bow down and worship your God." In other words, they didn't know if God would spare them or not. They were left entirely in the hands of God to rescue them from this situation. Either way, they were not going to bow down to these images. These are the attributes and mentality of the righteous.

Let it sink down deep into your heart. We know God can save us, but if He doesn't, we're not going to worship the beast. We are not going to compromise or cave in. This was a direct assault on the Ten Commandments, the heartbeat of Torah. The third commandment forbids making a graven image and bowing down to it. Shadrach, Meshach, and Abed-Nego knew they could not compromise Torah, the heartbeat of Torah, the Ten Commandments, and they didn't give in.

So in light of their proclamation, Nebuchadnezzar responds in Daniel 3:19—¹⁹ Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated. I have got to tell you it's not a coincidence the number were given regarding how much hotter the furnace was heated was seven. It could have been three, four, or a hundred. The number used, however, is seven. What is the number seven? It is the number of completion. This holds prophetic significance.

I need you to follow me on this information. Continuing in Daniel 3:20—²⁰ And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and cast them into the burning fiery furnace. ²¹ Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace. At this point, we realize now Nebuchadnezzar made good on his promise to kill them. I find that fascinating because that is the very same thing happening in Revelation when the Saints are given into the hands of the evil one.

Now, we're about to embark on the part of the story where it gets interesting. This is the whole point of coming to this story. Daniel 3:22—²² Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego.

I want you to ponder this. The fiery furnace, which burned seven times hotter than it had ever burned before, ends up consuming the men who brought Shadrach, Meshach, and Abed-Nego to it. What do we see happening here? They were destroyed by the fire. This is a great example of the effects of the hell of Torah. This is an example of the effects that the fire is going to have upon the wicked. The fire is going to burn so hot and intense that even the heavens and the Earth are going to melt with fervent heat. The whole thing is going to be turned into a fiery furnace.

However, what happens to the righteous. This is where we get the good news. What effect does the fire have upon them? Daniel 3:23-27—²³ And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace. ²⁴ Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." ²⁵ "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God." ²⁶ Then Nebuchadnezzar went near the mouth of the burning fiery furnace and spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here." Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire. ²⁷ And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

You need to ponder that. This is one of the most powerful revelations found anywhere in the Bible concerning the righteous and how they are spared. How could they possibly survive that hell of Torah? How could they survive the fire that is going to consume everything?

There is so much that needs to be said. There is so much that needs to be broken down here. We look at this story, and this is where Yeshua came into the picture—I see four men loose, walking in the midst of the fire.

This is critical. This is where we get into understanding salvation. This is where it's going to begin to get intense, but unfortunately not until next week. We will continue next week by circling back to a subject I did not give enough time and that was last Passover. I talked about the structure of the faith; we're going to circle back on that topic because that ties into the hell of Torah regarding understanding salvation and understanding the necessity of observance of the Law.