

Full Sermon Transcript:
Daniel 1-2 Commentary
August 24, 2024

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Let's go in prayer.

Lord Heavenly Father and Jesus Holy God, thank you Lord for your mercy.

Thank you for your love. Your ever enduring love. We know that all of us are knuckleheads at times. But you still love us and we love one another.

Even with all of our flaws and faults. Because none of us are perfect. But we're striving for that. We're striving for perfection to become complete in Christ.

We want to improve. We don't want to stay the same. None of us. Not even myself. We need your help every one of us. We ask Lord that you help us to hear your voice better and more accurately.

Stronger and easier. To feel your presence stronger and more easy. That we feel your presence, hear your voice and walk in your spirit. We pray for your help to follow your will and not our own will but your will.

And to put the kingdom first. Not money, not careers, not jobs, not family, not friends.

But to put the kingdom first. If we're not doing that then I ask you Lord to correct us.

Show us the way and help us to do more than just confess but to repent which means to change.

Help us Lord to be at peace. I know I get aggravated as being a human. We all get frustrated. We all get angry.

But we must come back to the throne of grace. Every one of us come back to the throne of grace knowing that you are loved.

You are the essence of love. You love your children and we love one another as brothers and sisters in Christ.

And you will preserve us and keep us. Praise your holy name. Praise Jesus. Father please help Robert.

Please help Brittany. Please help Dominique with her pregnancy. Please help all the new people. Please help the new people to step up and introduce themselves and become active.

Please help the old people to step up to the plate and become active. Communicate better.

Talk more. Show their love more. Show their dedication more. Be part of the church.

We ask for your help Lord for we are all weak. We are the church of Laodicea. That we are still your people. We are still your church.

Your sons. Your daughters. We know that you love us. We love you. Help us Father to show our love to each other. For that is the greatest commandment.

To love you. To love one another. And that's where all the law depends upon and is defined by. Praise your holy name.

The name of love is Jesus. Amen. Praise God. Amen. You may be seated.

Let's turn in our Bibles to Daniel 1 if you're not there already.

Like I said, we have both the Theodotion version, which is the first appearance of each verse.

The Theodotion is on top. Then you have the oat wreath on bottom for each section, each verse.

And you need our eight hands ready as we make corrections. Now the Theodotion version was translated in something like 150 A.D.

if I remember correctly. And it matches the Masoretic text more closely than the Greek Septuagint.

The Old Greek, we have the verse number and then the letters OG standing for Old Greek.

And that comes from the Greek Septuagint older than the Theodotion version. So the one on the bottom is the older version.

And that's the one I'm going to focus on today. It's going to take too long if we read both versions.

We're going to read most of the time only the Old Greek version unless I want to.

If I have a question, then I will prepare it and we'll read both. If I have a question or if it's confusing or if something appears to my eyes.

But verse one in the Old Greek, it says, In the third year of the reign of Joachim, king of Judea, came Nebuchadnezzar, king of Babylon, to Jerusalem, and besieged it.

All we got to do is just mark out the B.E. there, that he seized it. We don't say be seized anymore so much. We're just

going to take out the first two letters.

It's the same thing. Be seized is just an older version of the word. But he seized it. And verse two, and the Lord delivered it into his hands, into the king's hands, king of Babylon.

And Joachim, king of Judea, imparted the holy vessels of the Lord, and he carried them away into Babylon and set them in his idol's temple.

So what we see here is that king Nebuchadnezzar took things out of God's temple and took it to the pagan temple.

Now, of course, king Nebuchadnezzar worshipped multiple false gods. He would have done more than just only tuck in treasures from God's house.

That's very blasphemous right there. That's a very blasphemous, dangerous, wicked thing to do.

But he did it and he would have done many other things. He didn't have fear of the Lord.

He didn't fear the true God. He served false gods. Amen.

So common sense, if he's doing this, then he is also taking the holy scriptures, the scriptures that had already been written, the older scriptures that had already been written before Daniel, and destroyed a lot of those.

We know also for a fact that the language was by law commanded that the people would no longer speak their language of Hebrew, but rather was instructed and commanded to speak and to write only the Assyrian language.

So the Hebrew language scriptures would have been mostly destroyed except for any that was hidden that they could not find.

So this is more than just taking treasures out of the house of God but also taking the scriptures, which is the greatest treasure of all other than the body of Christ. Amen.

And the Holy Ghost. Amen. So this is what's occurring. Now we're also going to make a change here where it says the Lord in Old Greek. Now the word, the Lord appears twice in that verse in Old Greek.

The second time it appears we're going to leave it as the Lord. But the first time it appears in Old Greek we're going to change it to Jesus.

The Lord changed it to Jesus. Since that's the oldest version, the Old Greek. Now we know that the Greek Septuagint did not actually use the name of Jesus. It didn't.

It said the Lord. The Septuagint did say the Lord. But the reason we're changing it to Jesus is we're trying to restore the scriptures to the way they would have appeared before their destruction, before their translation, before being translated into the Greek Septuagint while it was still the original writing of the Old Hebrew.

We're restoring it back to what it would have actually said even before the Greek Septuagint to Old Greek version.

What would have Daniel wrote? That's the question. That's the question. What would Daniel have actually written?

He would have known the name of Jesus. Amen. So vice versa, if you look at verse 2, the Theodotion, it says Jesus.

Well guess what?

We're going to change that to the Lord because the Theodotion is a version from 150 AD that also said the Lord.

And so we're going to preserve what the Theodotion version actually wrote. Verse 2, talk paragraph of verse 2, Jesus changed that to the Lord.

And we're going to do that throughout this book of Daniel that the Theodotion, Jesus, would be changed to the Lord to preserve what the Theodotion version actually said.

But the Old Greek, we're going to restore it to what Daniel would have actually written, changing the Lord to Jesus.

The reason I'm not changing the second appearance of the Lord in the Old Greek version when it appears in the middle of the verse in the Old Greek is it actually would have said the Lord in that particular case.

Because the Bible does call Him the Lord. He is the King of Kings and Lord of Lords.

So sometimes it's not the name of God but rather His title. So in the Old Greek we see both His name and His title both.

Verse 3, Old Greek, and the king told Abiesdri, his own chief eunuch, to bring him some of the sons, bring him some of the sons of the nobles of Israel and of a royal race and of the chosen ones.

Bring him some of the Israelite men. Verse 4, young men in whom there was no blemish and handsome in appearance and endured with knowledge and all wisdom and lettered and prudent and wise and mighty so as to be in the house of the king and to teach them letters and the Chaldean dialect.

This is what we get, our knowledge, that the language was changed to Chaldean, which is a dialect of the Assyrian, Aromatic language. Amen.

But we also know from history that when empires conquered other nations that that was the status quo, what would occur repeatedly, even with Mexico, that Spain invaded Mexico and that's why they speak Spanish today.

Spanish is not the native language, original language of Mexico. They speak Spanish only because the Spanish people from Spain conquered Mexico.

So that's what you would see all across the globe throughout history. When you are conquered, you are forced to learn the language of the people that conquered you.

Verse 5, and that they gave a portion from the house of the king every day, that's food, even of the royal table and of the wine which the king drank and to instruct them for three years to set some of them before the king.

Verse 6, and they were of the base of the sons of Israel who were from Judea, Daniel, Ananias, Misael, and Azarias. These were their real Hebrew names. Verse 7, their names become changed over to the Assyrian names.

Verse 7, and the chief of the units gave them names, Assyrian names. To Daniel, Daniel was called Baltasar, and to Ananias, his name is called Sedrach, and to Misael Misach, and to Azarias Abdenago.

The reason I spell these is for the transcript as the computer will definitely not spell it correctly if I try to pronounce it.

Verse 8, and Daniel proposed in his heart that he would not pollute himself with the king's supper nor with the wine that he drank, and he entreated the chief of the eunuchs that he might not devour himself.

The problem with the food is that it would have been halal, prayed over. Some of it, well mostly the animal meat would have been slaughtered to the Islamic moon god Allah, even as they do today.

We know that Allah is the Yahweh, Yahshua, that all of that is the gods of the Babylonians, the Assyrians, the pagan gods, false gods.

That was why he did not want to eat certain foods and drinks from the Assyrian empire.

Verse 8, and the Lord gave Daniel honor and grace before the chief of the eunuchs.

10, and the chief of the eunuchs said to Daniel, I agonize over my lord the king who has anointed or appointed your meat and your drink, unless you see your faces downcast and weak in comparison of the young men of the foreigners with whom you are brought up, and I endanger my own neck.

In other words, he was telling Daniel that if you don't eat and you become skinny in the face and so forth, that he himself will be held responsible by the king.

So he is worried for his own safety if Daniel doesn't eat. Verse 11, and Daniel said to Abiesdri, the chief of the eunuchs, appointed over Daniel, Ananias, Misael, and Azarias.

Verse 12, prove now your servants over ten days, and let it be given us of the pulse, meaning fruits and vegetables, of the earth, to gulp down and water only to drink.

So he is asking for only water, fruits, and vegetables. Verse 13, and if our appearance seems downcast in comparison of the other young men of the royal supper, as you will, so use your servants, as you will, as you wont.

So he is saying you can do to us whatever you want to do with us if we don't have success of staying fit and healthy.

Verse 14, and he treated them in this manner and proved to them ten days, meaning that he allowed Daniel to do as he wanted to do, needed to do.

Verse 15, and after the ten days their appearance seemed absent, and the condition of their body better than the other young men that ate the royal supper.

Now some people would argue that that proves that a vegetarian diet is more healthy for you.

For one thing, this is only ten days, and for another thing is, Daniel did not have a vegetarian diet before this moment. Amen.

The only reason that he wanted this vegetarian diet is because of the meats that were halal.

That's all. It has nothing to do with meat versus vegetables as a healthy diet. And my own personal experience that I've seen in my life, and I'm not a young man anymore, is that most vegetarians are skinny and frail and weak and unhealthy.

Of course, you're going to see many reports of people, their health improving once they went to a vegetarian diet. Yes, you're going to see those reports, many, many, many reports, but that's because when they change their diet, they're not just getting rid of meat.

They're also at the same time getting rid of sugar, artificial colors, artificial ingredients, toxic ingredients of food.

They're changing their lifestyle. They're not just changing from meat to vegetables.

That's only one part of it. They're doing many other things to improve their life.

They're starting to exercise for the first time. They're removing salt and sugar from their diet.

Those are the real, real reasons for the health improvement, not just removing the meat.

I follow a lot of people on Twitter that eat nothing but meat mostly in their diet, and their health improves just as much

when they change their diet and their lifestyle.

And they're extremely healthy without health problems and thriving on a meat diet. Amen.

The truth is we need a balance of both meat and vegetables. That's the natural way. That's the natural way.

If you're living on a survival lifestyle of having no grocery stores, going back to the way God designed our human bodies to live off the land, you would be raising chickens, cows, other animals.

You would have their milk, their eggs. You would slaughter the pigs for food, for bacon, for pork chops.

You would slaughter some of the cows for beef. That's the natural thing, the way our bodies are designed.

Verse 16. And this chief of the eunuchs, Abiesdri, took away their supper and their wine and gave them fruits, fruits, and vegetables.

That is, fruits and vegetables instead. So I'm going to change every appearance of pulse, verse 12 and 16 thus far, to fruits and vegetables so that people don't have to look up the definition.

It's just another way of translating to where people can understand immediately. It's not changing scripture.

It's translating it better. Verse 17. And the Lord, that is Jesus, so we're changing that to Jesus, gave the young man knowledge and understanding and prudence in every art of leverage.

And to Daniel he gave understanding in every word and vision and in genius and in all wisdom. Amen.

So it wasn't just that he was being taught letters and words by the Assyrians that gave him understanding of such things, but rather there was interpretation, the gift of interpretation of tongues.

The gifts that we read about in the New Testament, 1 Corinthians 12 and so forth, was not new.

The gift of knowledge, the gift of wisdom, the gift of faith, and the gift of tongues, and the gift of interpretation of tongues and other gifts were not new to the New Covenant and the New Testament.

This is one of the examples. We know that they spoke in tongues and it's high in the lifetime of Saul and so forth.

Verse 18. Now after these days the king commanded to bring them in and they were brought by the chief of the units into, unto, nevertheless the king.

Verse 19. Let me get a drink real quick. Verse 19. And the king conversed, communicated, talked with them.

And there was not found among the wise any like Daniel and Ananias and Misael and Azarias, and they were with the king.

And in every manner, 20, in every manner and every understanding and instruction that the king saw of them, he took them to be ten times wiser than the wise men and philosophers that were in all his kingdom.

And the king honored them and made them rulers and appointed them above all his wise men in the manners in all his land and in his kingdom. Amen.

There is wisdom when you know Jesus and really and truly know Jesus. There is wisdom. God grants wisdom. Amen.

And there Daniel was until the first year of the king of the Cyrus, king of the Persians.

That he was there in that town under the administration of Nebuchadnezzar and his sons and grandsons until the rule of Cyrus, king of the Persians.

When the Persian empire came and conquered the Assyrian Babylonian empire. Chapter two, verse one, Oak Creek.

And in the second year of the kingdom of Nebuchadnezzar, it happened that visions and dreams befell the king.

I'm going to change that to came to the king. Came to the king. And he was troubled in his dream and his sleep departed from him.

Verse two, and the king commanded to bring the enchanters and the astrologers and the sorcerers of the Chaldeans to tell the king his dream. And they came and stood by the king.

Footnote here says the word Chadian means moon or Chaldea does.

And therefore the Chaldeans were by definition not only the location of these people and their culture and their nationality but it was named after the moon.

This would be moon worshipers because they were moon worshipers. So much that the land was even named or the culture was even named after the moon.

So if the land and the culture of the nationality was named after the moon then you know they were worshipping a moon god.

And we know that the moon god is Allah. People think no one was worshipping Allah until Muhammad.

That's not true. Allah was already being worshipped in the Middle East before Muhammad was even born.

It would have been spelled different. It would have been pronounced different. But we can actually see the origins of

the word Allah coming from the Yah. The Yahweh.

Verse 3, and the king said to them, I have seen a dream and my spirit was moved. Therefore I wish to know the dream. That is to know the meaning of it. Verse 4, and the Chinese spoke to the king in the Syrian tongue.

I don't know whether that would really be Syrian or Assyrian. The footnote says from the following sentence until chapter 8 verse 1 the book of Daniel was written originally in the Assyrian language because it was illegal to write and speak the true Hebrew language or to say the true name of the creator Je or Jesus.

So if you look at agent manuscripts there are some manuscripts that use one language for all that we've read up until this point and then changes over into the Assyrian language after this point, after this verse.

It is perplexing, confusing, interesting why we do have a change of language because you would think that even the chapter 1 would have been destroyed or translated.

But I believe the reason could be that the fact that we have fragments and that some manuscripts were hidden and even among the hidden manuscripts some of those would have eventually deteriorated over time, fallen apart, rotten, so forth.

So from the manuscripts we have being mostly fragments and we would have fragments of some of the older language and some fragments of the newer language in comparison.

Verse 5 or maybe verse 4 there is a part of verse 4 that I have not yet read. So the reason I got the footnote in the middle of the verse is because the middle of the verse is where the separation of language occurs.

That's the reason for that. I don't like that, that the footnote is in the middle of the verse but that is where the separation of language occurs.

I guess I'll leave the footnote exactly where it's at. But I would like to add like A and B for the two sections of this verse.

So we have 4A being the first section of the verse and 4B so that we can, if we have a 4B right in front of the second part.

Verse 5, But the king answered and said to the Chaldeans, "Unless you tell me the dream and truth and declare to me the interpretation of this thing, you should be put to open shame, and your goods will be taken into the royal treasury," taken away from you.

Verse 6, But if you declare to me the dream and tell the interpretation of this thing, you shall receive gifts from every kind and you shall be honored by me. Declare the dream to me and judge.

7, And I answered the second time saying, Oh king, do tell us the vision and your servants so judge these things.

And the king said to them, Verse 8, Truly I know that you are trying to gain time as you have seen that the thing has departed from me and therefore I have commanded so shall it be.

Verse 9, Except you tell me the dream and truth, or unless, but change that to unless, you tell me the truth, unless you tell me the dream and truth and declare the interpretation of this thing, you shall fall into death that you have agreed to make lying words before me until the time be changed.

Now, therefore, if you tell me the thing I saw by night, I shall know that you shall show even the judgment of this thing.

In other words, he is saying that if you could tell me what I actually saw in the dream, then I would trust your interpretation.

But unless you can actually tell me what I dreamed, then I would not even trust your interpretation.

So he wouldn't even tell his dream to anyone.

Verse 10, And the Chaldeans answered before the king, saying, No one upon the earth shall be able to tell the king that which he has seen, even as you do ask.

And no king or mighty man has asked such a thing of any wise man or astrologer or Chaldean.

11, And the word which you seek, O king, is difficult and important, and there is none who shall declare to the king these things except an angel or a manifestation whose habitation is not with any flesh.

12, Then the king, being gloomy and very sorrowful, commanded to bring forth all the wise men of Babylonia.

13, And it was decreed to kill all of them, and Daniel and all that were with him were sought for the cause that they be destroyed with them, because Daniel was considered a wise man as well.

All the wise men would be destroyed because no one could tell him the dream. 14, Then Daniel spoke the counsel and advice which he had to Arioch, the captain of the royal guard, who commanded to bring forth the wise men of

Babylonia.

15, And he inquired of them, saying, Why is it being decreed bitterly by the king?

Then Arioch signified the ordinance to Daniel. 16, So Daniel went quickly into the king and entreated that time might be given him from the king, and he would declare everything to the king.

17, He asked for time so that he could try to seek the Lord for the dream. 17, Then Daniel went away into his house to Ananias and Misael and Azarias, his companions, and he showed them all these things.

18, And he commanded a fast and supplication, and to seek vindication from the Lord Most High.

19, We'll investigate that or think about that. I would like for Jared and John Bocce, among me, to think about whether it be the Lord in that case or Jesus.

That might be the Lord. Okay, since there had been Aramaic Assyrian language, they would not have used Jesus' name now that we're past chapter 1, verse 4.

So we don't need to change that for sure. We don't need to change that. Thank you. 19, To seek vindication from the Lord Most High about this mystery, that Daniel and they that were with him might not be given up to destruction from the wise men of Babylon.

19, Then to Daniel in a vision, on the same night the king's mystery was clearly brought to life.

Then Daniel blessed the Lord Most High. Amen. I want to look at the Theodotion version there. Then the mystery was revealed to Daniel in a vision of the night.

And Daniel blessed the God of heaven and said...

So this is interesting, and this is something I'm learning right now because I don't think I ever comprehended this.

I don't think that that ever really sunk into my head ever before. That Daniel was given a vision of the dream.

Not only the interpretation, but the actual vision of the king's mystery. So I had previously thought that, I don't know, God spoke to him, or just put it in his mind, or just put it in his heart.

But it was an actual vision of the night, which means a dream. That's what a vision of the night means.

So Daniel actually had a dream that gave him this understanding.

Verse 20, And he cried out and said, Blessed shall be the name of the great Lord forever, for wisdom and majesty are his.

21, And he changes seasons and times, removing kings and setting them in place, giving wisdom to the wise and understanding to them that have knowledge.

22, Unveiling deep and dark matters, and knowing what is in darkness and what is in light, and from him is a dissolution.

We're going to have to change dissolution to something. I have to come up with that word later and what we're going to change it to.

Sounds like it's probably like resolution, understanding, perhaps light, since the adoption has from darkness to light.

We already got darkness and light there in the old Greek. I think dissolution is going to be something like a resolution to some things being resolved.

But we'll look at it later and we'll make that determination later. 23, O Lord of my fathers, I give thanks to you and praise you, for you have given me wisdom and prudence, and now you have signified to me whatsoever I am treated to declare it to the king concerning these things.

24, So Daniel went in to his chief of the eunuchs, Arioch, who by the king was set in place to kill all the wise men of Babylonian.

He said to him, destroy not the wise men of Babylonian, but bring man to the king, and I will declare everything to the king.

25, Then Arioch quickly brought in Daniel unto the king and said to him, I have found a wise man of the captivity of the children of Judea who will declare everything to the king.

Same change. 26, So the king answered and said to Daniel, but called in the Judean tongue, Baltasar, can you declare to me the vision which I saw and the interpretation of this?

27, So Daniel cried out before the king and said, The mystery which the king has seen, the explanation is not of the wise men and sorcerers and enchanters and smoothsayers.

28, But there is a Theos, no, that would have been Greek, so we're going to just put it, keep it as God, since it would have been written in Aramaic, so we keep the word God.

29, But there is a God in heaven, unveiling mysteries, and who has explained to King Ebenezer what things must come to pass in the last days.

O king, live forever. The dream and the vision of your head upon your bed is this.

29, You, O king, lay down upon your bed. You have seen all that must come to pass in the last days.

The he that unveils mysteries has explained to you what must come to pass. 30, And to me also this mystery was brought to light, not with wisdom that is in me above all men, but it was signified to me for the sake of explaining to the king that you thought in your heart by knowledge.

31, And you, O king, have seen, and behold, one image, and that image was exceedingly great, and the appearance of it excellent.

It stood before you, and the appearance of the image was incredible. 32, Its head was a fine gold, its breasts and arms of silver, its belly and thighs of brass.

33, And its legs of iron, its feet part of iron and part of earthly wear. 34, We know that it is traditionally translated as play, and we have play in the Theodotion.

I'm going to change that to play in the old Greek. 34, You have seen until stone was cut out of a mountain without hands, and it struck the image upon its feet of iron and clay, and ground them down.

35, Ground them down, I've got to explain that because some of the people listening are English is not their first language.

36, This particular definition of ground is to grind up. It's the same word that you would use for to grind up coffee is to ground the coffee.

When you ground coffee, it means to grind up the coffee beans. 37, So, I'm going to change that to grind. Because we want it as easy as possible to understand for people who English is not their first language.

They may know English to read this, but it's not their first language. Make it more simple for them.

35, And the iron and the clay, and the brass and the silver and the gold together, became very small, and became as it was smaller than chaff on a threshing floor, and the wind tossed them so that there was nothing left of them, which has struck the image, became a great mountain, and struck all the earth.

36, This is the vision, and now we would tell the judgment before the king.

Notice the word we, both in Theodotion and Old Greek.

It's only done. It's only done. 37, But in ancient languages, sometimes a person would use a plural form, like we and us, when referring only to one person, to themselves.

That was just the way they talked. And, in fact, I found myself doing that my whole life.

I would do that in my head when I'm talking to myself or talking to God. I don't know why, but I've done that many times throughout my life, and they would do that in the Asian languages.

But it was just Daniel that he was using the word we. We would tell the judgment before the king.

37, You, O king, are a king of kings, and the Lord of heaven gave you the rule and the kingdom and the strength and the honor and the glory.

Let's talk about those words. 38, Daniel says to this king, Nebuchadnezzar, he says, You, O king, are a king of kings.

He doesn't say that you are the king of kings, but rather only a king of kings. And so that was the truth, that Nebuchadnezzar was a king of multiple kings, because the Babylonian empire was very expansive, very large, huge. And he would have maintained governors and kings, multiple kings, over different provinces, different areas, regions of the very vast empire.

He was truly a king of multiple kings. There's nothing wrong with saying that. And the Lord of heaven gave you this rule. So Daniel is acknowledging the real king, the king of kings, gave Nebuchadnezzar this power, this authority, this dominion.

Verse 38, And all the world of men, and wild beasts, and birds of the sky, and the fish of the sea, he gave them under your hands to have dominion over all.

And you are, you are the head of gold. So, we know this is very simple, easy to understand, that King Nebuchadnezzar's dream was an image of a man, a statue of a man, made of different materials.

And the head of gold represented King Nebuchadnezzar himself and his empire, the Babylonian empire.

Now, one of the reasons that God chose the material of gold itself to represent the Babylonian empire is because gold was the material of that time, of that generation, of that time period upon the earth.

That would have been greatly used in many different ways. You could say that that was the gold era of time. Of course, gold's been used many different eras of time, but it was more provident to be used at that portion of time. The Babylonian and Assyrian empires, they mass produced gold and used it in huge large numbers and it represented their empire. So, it was a logical symbolism for his empire.

Verse 39 now. And you shall arise, after you shall arise a kingdom less than you, and another third kingdom abreast, which shall have dominion over all the earth.

Forty, and a fourth kingdom, strong as iron, that seduce all things and cuts down every tree and all the earth shall be shaken.

Or perhaps all the land. I'll say verse 40, change earth to land. Forty-one. And you shall, I'm going to start over in 41, and as you have seen its feet, part of potter's clay and part of iron, another two-part kingdom shall be in it, even as you saw the iron mixed together with clay, clay earthenware.

There we got both words, so let's just keep both words there, clay earthenware. There's probably two deep words there. Forty-two. And whereas the toes of the feet were part of iron and part of clay, part of the kingdom should be strong and part should be broken.

Forty-three. And as you saw the iron mixed together with clay earthenware, keep both words, they should be merged within the genes of humans.

That they shall not be of the same mind, nor well-disposed one to another, even as the earth is not able to be mixed with clay.

The iron is not able to be mixed with clay. Footnote. Two meanings. One, the COVID falsely called vaccine is actually a demonic gene alteration tool made partly of toxic metals to iron, such as magnetic iron nanoparticles which can be used for tracking and mind control if it doesn't kill you first.

It can also cause deafness. This is called, or the Greek word here rather, is siderosis, eye problems or blindness caused by iron.

Well this is the name of the disease. I need to explain that better. I need to look at that word and explain this better.

Yeah, that's like an illness, eye problems or blindness caused by iron, siderosis, blind clots, bleeding penis, bleeding vagina, heart attack and intense heat, and numbness or tingling in the feet and also death.

That word siderosis is related to not only this sickness but also is related to the word iron.

Sidhron is the Greek word for iron in this verse. That's what Jared said. Okay, thank you. So, I do want to double check on that though to make a note to double check to see if that was the Greek word for iron in this verse.

And if so, I want to put that in the note. That was the Greek word so it's not confusing because it makes it the way I've got it worded right now.

It makes it sound like this is the Greek word used in medicine. Maybe it's both. I don't know. But we've got to explain it if it's both.

Now, if I had some help here, everybody excuse me because I've got to run to the kitchen real fast to get my drink.

Verse 44 is next. And the times of these kings, the God of heaven shall establish another kingdom which shall be forever and shall not be corrupted.

And this kingdom shall by no means suffer another nation that shall strike and utterly destroy these kingdoms and it shall be established forever. Amen.

Forty-five. Even as you have seen a stone cut out of a mountain without hands and it grinds together the clay and iron and the brass and the silver and the gold.

The great God signifies to the king the things that shall come to pass in the last days and the vision is exact and the judgment of these things is faithful. Amen.

Forty-six. Then Nebuchadnezzar the king fell on his face to the ground and bowed down to Daniel and commanded to alter sacrifices and drink offerings to him.

And the king cried out to Daniel and said, truly your God is God of gods. This is what Nebuchadnezzar is saying to Daniel.

Truly your God is God of gods and Lord of kings who alone brings to life secret mysteries for you have been able to explain this mystery.

Then King Nebuchadnezzar, when he had magnified Daniel and given him many great gifts, sent him over the matters of Babylonia and set him forth to be ruler and leader of all the wise men of Babylonia.

Forty-nine. And Daniel entreated the king that Sedrach, Misach, and Abdenago might be set over the matters of Babylonia and Daniel was in the royal palace. Amen.

Right there is a good stopping place until next week, but right now we're going to explain some more of what we have already read.

Daniel not only told the dream, but also the interpretation that each segment, each section of the image of this man, statue of the man in the dream, would be another empire.

If we go back to verse 32, that tells you in the footnote or in the explanation next to each of the sections that the head of gold in verse 32, it says the gold was of course we know the Babylonian empire.

The brass and arms of silver was the Medo-Persian empire and the belly and thighs of brass would be the Greek empire.

And then of course the legs of iron was the Roman empire, but not only the western Roman empire, but also the eastern Roman empire, the Byzantine empire.

With the division of the legs, you would have a left Roman empire and a right Roman empire, which would be, we don't traditionally call the one on the right the Roman empire.

So it would be more correct if we change our wordings because we've always said, I've said and everybody else says, that the legs are the Roman empire.

That's not totally correct. That's not totally accurate. Only one of the legs would be the Roman empire, right? The other leg would be the empire of Constantine, the Constantine Byzantine empire. Amen?

Would that not be correct? Of course it would. Amen? That's very logical, very easy to understand that for people that know this history.

Of course a lot of people don't know that history. But Constantine, his empire was headquartered in what now is called Istanbul, Turkey, modern day Turkey.

But it was named after him at some point of time, the city of Constantine, or Constantinople.

And it was that particular emperor that declared that you must keep Sunday. And he claimed to be a Christian, he claimed to follow Christ Jesus, but he said, by law you must not keep the savage, but rather you must keep Sunday.

He's also the one that changed the observance of Passover to Easter. So we cannot ignore his involvement in these empires that have corrupted the world.

That was a major and vast empire, very important to history. To leave that out would be a tremendous mistake and a huge overlook to leave that out. Amen?

So we do want to explain that some others and add that in the footnote at some point in these verses here.

In verse 33 where it says in old Greek, legs of iron, it says east and west Roman Empire.

We need to change that to Roman Empire plus Byzantine Empire. That's verse 33 where it says east and west Roman Empire.

We're going to put Roman plus Constantine. Make sure, John, that you've got that.

Another thing we must emphasize is that the prophecy declares that the stone not made with human hands comes out of the sky, becomes a great mountain, and destroys the entire statue and becomes a kingdom of itself that should never come to an end.

All these other kingdoms shall eventually end and be replaced by the next kingdom and the next kingdom and the next kingdom, but God's kingdom will never come to an end.

Now when God's kingdom comes out of the sky to destroy all the kingdoms, guess what?

All the kingdoms are still standing as one statue. I want to make sure that you're comprehending what I'm saying.

You would think the head of gold is gone. You would think the Persian Empire is gone.

You would think the Greek Empire is gone because each one was replaced throughout time.

And in one sense that's true, but in another sense, no, they're not gone. Because when God's kingdom comes out of the sky to destroy it, he doesn't destroy only the feet.

When God's kingdom comes out of the sky, the entire statue, the head of gold and every segment going down into the legs, all of this is still standing on the earth, all of it.

They are all still there. They're all still there. The Babylonian Empire does still exist today in a sense. The Persian Empire, we call it Iran today.

The Greek Empire, the Roman Empire, the Roman Empire through the European Union, but even more so through the Roman alphabet.

No, not alphabet, the Roman numerals, the Roman calendar, the Catholic calendar. We still got the Catholic church is officially a nation.

The Vatican being a nation and the Pope being a king, officially, literally, literally.

So the Roman Empire still exists. Constantine, his empire still exists in the Russian Orthodox Church and other Orthodox churches. Amen.

You look at a lot of these still exist in culture as well as calendars, as well as religions and churches.

These empires still exist. And when we think about churches, denominations, religions, and how these empires still exist, we go right back to what I've said many times before, you cannot separate religion from government.

It's impossible. And that's the way it has been throughout time. Every government, every nation, every empire, every king, even if they claim to be atheists, they are worshipping a god of some kind, something.

They are worshipping something. Amen. Even Russia, even China, all of them. Amen.

You cannot separate religion from government. So a lot of these empires still exist through churches, denominations, and religious institutions, as well as culture and calendars and other elements of society.

Okay, chat room is open for questions and comments, also for testimony, songs and hymns, Bible verses that God laid on your mind this week, or that you read this week that you would like to share with us.

Chat room is now available for that. In the Greek, and also even in Aramaic, in all the Asian languages, it was the same thing.

To bless and to praise is the same thing. So when we praise God, we are blessing Him with our praises, with our love, with our attention.

It is a blessing to God to praise Him. So if I was to tell you, if I was to tell anybody what their strengths are and what I admire in you, I am blessing you and I am praising you.

They are really one and the same. Anything else? Let me check WhatsApp and Telegram and text messages. Okay, Decypher, he did not catch what I was saying, so I am going to say that again.

That blessing and praise is the same thing, especially in the Asian languages. If I was to tell you all the good things about yourself, I would be praising you and I would be blessing you.

You can praise a person even without worshipping a person. But when you praise somebody for their good deeds or their good characteristics, you are blessing them when you are telling them what you admire about them.

It is a blessing to them. When we praise God, that blesses God. That is a blessing to God when we praise Him. It is really the same thing.

To bless is to praise in this sense. So blessing does not always mean give you a gift of a physical thing.

That blessing can also mean to verbally declare what is good about you, to praise you.

Any other questions, comments, hymns, songs, testimonies, got anything Robert, anything you want to say or ask?

Okay, on WhatsApp, Simon says, my mom says that she thanks Jesus for Pastor Zimmerman's help of the apple cider vinegar.

She wasn't sleeping before she tried the vinegar. So everybody knows what is going on there.

Simon's mom, Amelia, was having pain. She wasn't able to lift her arms and have arthritis.

I told Simon to tell her to take a tablespoon of apple cider vinegar everyday. And she did that and it worked very, very quickly.

I think it was the very next day that she was able to raise her arms without pain.

She was tremendously better. And now the update is she is also sleeping better as well. Amen.

So we do praise God for knowledge of that natural remedy of the apple cider vinegar.

And I do recommend that everyone, everyone, no matter who you are, to do a tablespoon of apple cider vinegar.

And if you don't want to do that, you can also buy capsules of apple cider vinegar to do that as well if you don't want to drink the liquid.

Anybody else? Okay, so we'll pick up here next week with chapter three. I know that going chapter by chapter like this is not as fast paced, not as interesting, not as grabbing as a traditional sermon.

But we do need to study this book of Daniel and as we get deeper into it, we're going to get more information about things for our time and our age and how it connects with the book of Revelation.

So it's very important for us to study this book. And at the same time, it helps us to improve the restoration of scriptures in the Alpha and Omega Bible.

So it's beneficial for all of us. And then we'll republish the Alpha and Omega Bible after we conclude this study of Daniel so that everybody can have an updated edition and most accurate. Amen.

I pray for my wife, the healing of her mind. I pray for Robert for his healing. I pray for me, energy, strength and endurance.

And pray that God will bring additional help here that we are so tremendously desperate for.

And that cannot be overstated, not even in the least, how desperate we are for help.

So please pray and pray and pray and pray and pray. It's much needed. Amen. Much needed.

I pray for Dominique for her safe birth, pregnancy. She's due around September 9th, something like that.

And getting really close, and then we have the Feast of Tabernacles soon as well coming up in October.

So that's right around the corner very, very quickly. So let's pray for all of us, all of us.

Pray for each one. Pray for the church, for everybody, for direction, direction. Put it in times and direction for the Feast of Tabernacles. Thank you for listening and I'll talk to you later.

Thank you very much. We'll put on a song.

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