

Full Sermon Transcript:
Daniel 10 Commentary
September 21, 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.

At this time, I would like to review the miracles from last night and this morning.

As I sent in today's newsletter on Sept. 21, 2024, last night I posted it on all of our social media channels, Facebook, Telegram, and so forth.

I said this:

“I have seen, heard, and falsely talked many times in my life that it is impossible to obey God's law.

To the typical, traditional, false Christian pastor, God is a hypocrite, commanding what he knew could not be obeyed. Traditional Christianity isn't logical. The ignorant of most truths, the blind lead the blind.”

All of this came to my mind, and I was going to post it, but then it slipped my mind, and I forgot.

With many different things going on in my mind, I forgot to post that. But God had laid it in my heart to post that it's not impossible to obey Him, His law.

Even though I've heard that preached, I've seen it written and preached and talked many times throughout my lifetime. It's a very popular teaching. You can't obey God. That's a very foolish, ridiculous teaching. But people like that teaching because it excuses their sins, their disobedience.

But after forgetting to post it, I saw someone else on Twitter that had posted about that very, very same thing that it's not impossible to obey God's law.

So, when I saw that, I knew that it was God who reminded me to post it. It could not be coincidence, absolutely not coincidence, for somebody else to post the same thing within just a matter of a few minutes, a few short minutes. That was God speaking. And so I posted it.

Then today I saw that brother Simon in South Africa, that he replied to that post, and he said this:

"Before I saw the post I came across this verse in 1 John 5:3, 'For this is the love of Theos, that we keep His commandments, and His commandments are not burdensome.' “

Amen.

Now that is another confirmation. That is God speaking, that is God saying, yes, this message is from me, that this is true. That even the scripture says that it's not impossible to obey me, my commandments are not burdensome. That means my commandments are not hard to obey. It is not impossible to obey.

And I asked Simon because he said He said, not long before reading the post, I read this Bible verse.

So I said, I asked him, how long was it before you read my post that you read the Bible verse?

He said, not more than an hour.

Not more than an hour. So within that context of not only a person on Twitter posting the same thing that came into my mind to post, but also Brother Simon having read that Bible verse, that specific Bible verse, the same hour that it came in my mind.

And the other person's mind. So this is three confirmations. Well, two, that's two confirmations. The third confirmation came when Sister Kiki from Australia posted the, with also the same hour, I think it was, that posted the link to the page on the ministry website, the page for free will, that we do have free will, that we do have a choice, that we are not predestined for either heaven or eternal life, rather, or what they call hell, eternal death.

That's not predestination, but we have free will. We have a choice. We have a choice, rather, to obey God or not obey God, life or death. And that page simply quotes the book of Sirach, which they took out of the Bible.

Most people don't even have that in their Bibles anymore. And no wonder they want it to take it out, because it says this in Sirach 15:11-20:

Do not say, it is through the Lord that I fell away. For you ought not to do the things that he hates.

Do not say, he has caused me to err, for he has no need of the sinful man. The Lord hates all abomination, and they that

feared Theos do not love it.

He himself made man from the beginning, and left him in the hands of his counsel.

If you will, to keep the commandments, and to perform, from acceptable faithfulness.

He has set fire and water before you. Stretch forth your hand, unto rather you will, whichever you will.

Before man is life and death, and whichever he chooses shall be given him. For the wisdom of the Lord is great, and he is mighty in power, and beholds all things.

And his eyes were upon them that fear him, and he knows every work of man. He has commanded.

He has commanded no man to do wickedly, neither has he given any man license to sin.

Amen.

And that reminds me of Romans 6. "May we continue in sin, so that grace may increase. No, may it never be."

That is the direct quote of the Apostle Paul, the New Covenant preacher. A man that traditional false Christianity worships as God.

They really do. They don't confess that. They don't know that. They don't realize that.

But they do worship Paul as God. And that is why he said, Amen. And those words are true. So no, it is not impossible to obey God.

The Bible says in Matthew 5, to be perfect. It says in 1 Peter 1 verse 16, To be holy.

The Bible tells us to be holy and to be perfect, and the Bible says that it shall become impossible to sin after we are born again, rather than saying that it is impossible to obey God, it says that it would be impossible to sin.

Amen.

The exact opposite. Traditional Christianity is upside down. Direct opposite from God and His truth and His Spirit.

We praise Jesus for these three powerful, undeniable, divine miracles. We praise God for His remembrance, His confidence, and His remembrance of His words, His word and His will, and His presence in this ministry.

And I do encourage everybody to print out today's newsletter that I sent in email.

I also posted it on Telegram and Parrhesia and Facebook. So wherever you may find it, print it out as a reminder of God's miracle works in this ministry.

so that would help you to not fall away from this ministry where God has brought you.

Because so many people, countless people, I could not even count nor even remember all the people.

Even if I tried, I could not remember all the people that have fallen away from this ministry because they're only willing to only go so far in the truth, but not all the way in the truth.

Because legalism, traditional programming, brainwashing of modern Western false religion. Amen.

Print it out to remind you of the powerful presence of God in this ministry.

Be reminded of it often. Amen.

We finished Daniel chapter 9 last week. And so we only got chapter 10, 11, and 12.

And we'll see how far we get today. I don't know if we'll get through all three chapters or not and of course we've got the Holy Days coming up October 3 is the Feast of Trumpets. Praise God so we'll have special services that day and of course it is a commanded Sabbath rest, no school.

Okay, so I'm going to go ahead and let's go in prayer.

Lord Heavenly Father, Almighty God, I thank you for the miracles that you have worked last night and today. I thank you for the miracles of a new place. I thank you for the miracles of life every day, that you rise us from our sleep.

Every day of mercy and grace that you've shown to us, I continually praise your holy name.

Thank you for every brother and sister in this ministry. Thank you for the song that John sent last night. Thank you for all the work that the brothers and sisters do for the work of the kingdom.

Thank you, Lord, that you're continuing to perfect the translation of the book of Daniel and the entire Bible, to get it more accurate and more easy to understand.

Thank you, Lord, for this opportunity to come together today with people all around the world, at one time, at one moment, to worship you, to receive your message for today, and to grow in understanding of the holy scriptures.

We ask for your help in it, as well as your blessing on it and your anointing on it.

We ask for your anointing continually upon every sermon, and your help in us understanding, learning, paying attention, and applying it into our personal lives.

We pray for more people to hear and to receive the truth.

In Jesus' name, through this ministry, we pray that you would multiply this church with your love for us and your spirit greatly around the world this year, as a miracle to bring us help and fellowship that we so desperately need, each and every one of us, as we are members of one another and need one another and need more of this body to rise up, step up to the plate, and fulfill our destinies.

We ask, Lord, for your help in this, your anointing, your work in it, that we see it prevail, that we see it come to pass. In Jesus' name, all this be in Jesus' name, so be it. Amen. Praise God!

Let's turn to Daniel chapter 10.

Now, for all the edits today, we're going to do a little bit more. I don't need the brothers to send them to me unless I say to please send that edit to me.

For anybody that's listening for the first time—which I doubt there is right now—but they will be sooner or later, somebody listening to this recording for the first time, therefore I do need to say this: We're making edits in the AOB to perfect it, just like they did with the King James Version, New American Standard, and NIV, and most other translations throughout history.

That's not unusual at all, but rather it is the standard practice for Bible translations to continue to perfect the translation. So it's not unusual at all; it is the standard among the history of Bible translations.

We're reading only the old Greek version here.

Verse 1: In the first year of Cyprus, the king of the Persians, an ordinance was shown to Daniel. Now, throughout this chapter, we're changing the word "ordinance" to "decree."

A decree was shown to Daniel, who was called by the name Belshazzar, and true are the vision and the decree, and the strong multitude shall understand the decree. And I understood it in a vision.

Interesting that it says the strong multitude or the strong people shall understand it.

That would, of course, be the vision strong in faith, strong in the Lord, strong in the spirit of the Lord. Amen.

Verse 2: In those days, I, Daniel, was mourning three weeks.

Verse 3: I ate no desirable bread, and no flesh or wine entered into my mouth. Neither did I anoint myself with oil until I had finished the three weeks of days.

So basically, eating beans and vegetables—no meat, no wine, no bread. And notice the mention of wine; he's fasting from wine for three weeks, which means he would normally drink wine, alcohol. He normally would.

So if we don't have this, I would like both brothers to send this to me. I'm sure we do not have this on the website on the page about alcohol, so we can add this to the page about alcohol, because it is proof that Daniel did drink alcohol.

As of course, we know Joseph did, Noah did, Jesus did, and other men of God throughout the Bible did. Daniel also drank alcohol.

Some people would say that the alcohol wasn't very strong. Who cares?

It's still alcohol. I don't care whether it's 5% or 20%, because what they teach today is that even just one sip, one little sip on your tongue is a sin that you'll go to hell for. That's what a lot of preachers will teach.

Verse 4: And it came to pass on the 24th day of the first month that I was on the bank of the great river, which is Tigris.

Verse 5: And I lifted up my eyes and saw, and behold, one man clothed in fine linens, and girt about the loins with fine linen, and cut. Out of the midst of him came light.

Now traditionally, a lot of preachers would teach that this is Jesus, and it seems like it's Jesus, especially when you get into verse 6; it sounds like a description of him with fire in his eyes and so forth. But this is definitely only an angel.

Footnote here: this unnamed angel is most likely neither Gabriel nor Jesus. Daniel had already seen Gabriel at least twice in the previous chapters; therefore, he would have recognized him and actually say that it was Gabriel, whereas here it seems that he does not recognize the angel. It is unlikely to be Jesus—I would say actually impossible to be Jesus—because of the fact that he needed the help of Michael the archangel in verse 21, because the demon prince of the Persians was able to give him great resistance for 21 days, for 3 weeks, if we compare this verse with verse 13 and

verse 21.

Also, if we compare this verse with verse 11, where it says that he had been sent to Daniel, that does not seem like Jesus. Despite his appearance, angels can have very powerful, very majestic appearances, especially when they are archangels.

Verse 6: It says his body was as Tharsis, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet as gleaming brass, and the sound of his speech as the sound of turmoil. We also see similar descriptions in the book of Revelation as well for some instances that might perhaps also be angels rather than Jesus. Some of these things sometimes are very difficult to figure out.

Verse 7: And I, Daniel, saw this great vision, and the men that were with me saw not the vision, and a mighty fear fell upon them, and they fled quickly. And I was left alone and saw this great vision, and there was no strength left in me. And behold, the spirit was turned toward me for corruption, and I prevailed not. That means that his body became very weak because of how powerful and majestic the vision was. He's shaking; he's fearful.

Verse 9: And I heard not the sound of his speech. And I was falling on my face upon the earth. That doesn't really sound accurate to me, but the word "not" is in the Greek Old Greek version of this. But if you look up in the top part of this, the Vaticanus Theodotion version of this does not include the word "not." I looked at the Dead Sea Scrolls, and it also does not include the word "not." So the Dead Sea Scrolls do not have "not"; the Theodotion Vaticanus version does not have "not." Only the Old Greek Septuagint version has it, but it doesn't make sense.

It doesn't make sense to have the word "not" there, because he heard the words, and it wasn't just appearance without words. The angel or whoever was actually telling him something; he heard words. So we're going to remove the word "not" in the Greek Old Greek Version. We're marking out the word "not." If you're looking at three manuscripts, two of them do not include "not"; only one does, and it doesn't make sense for it to be there, so we're marking it out.

Verse 10: And behold, he brought his hand near to me, and he raised me up on my knees to the soles of my feet. And he said to me, "Daniel, you are a person shown mercy. Understand the words that I speak to you, and stand in your place, for I am now sent to you."

And when he spoke this word unto me, I stood trembling. And he said to me, "Fear not, Daniel, for from the first day that you set your face to understand and to humble yourself before your God, your words were heard, and I came to you because of your word. And the captain of the king of the Persians has stood against me 21 days. And behold, Michael, one of the chief princes, came to help me, and I left him there with the captain of the king of the Persians."

The captain of the king of the Persians would be talking about a fallen angel in this context. He's not saying that a human being was able to give him resistance for three weeks,

prevent him from coming to help Daniel, to speak to Daniel, to appear to Daniel. How could a human do that?

The only possibility is that this captain of the king of the Persians is a demon, a fallen angel that was associated with the government of the Persians, the Persian Empire. There are angels in association with empires and governments; you cannot separate government from religion—impossible. The angels are present in every government; there is an angel that is involved in some way, in some form.

And he came to help Daniel, and Michael the archangel came to help this angel. This angel left those two angels, the angel of the Persians and Michael the archangel, left those two there fighting and arguing while he departed and came to Daniel.

Verse 14: And they were said to be of great power and spiritual strength. And they were not of great power and of great power and of great power, and they were at an end of a particular term, an end of a particular time frame.

It's not necessarily saying in the end time. Going back to verse 13, it's interesting because it shows that we can be true servants of the Lord, really obeying God, truly serving God, truly saved, and yet have spiritual warfare that is hindering or at least slowing down the answer to our prayers.

And the answer to our prayers can be delayed because there is resistance and there is a fight between good angels and bad angels where the good angel has been sent to come to help the poor.

The help and bad angels interfere and hinder in that. It shows that God doesn't always just wave His magic wand and make everything happen, but rather, most of the time, He sends either humans or angels, one or the other, to do the work.

Most people, most Christians, want God to always wave the magic wand when it's actually your duty, your job, your responsibility, if you are truly saved especially, but even if you're not truly saved, to not only fight on your knees, friend, but to stand back up off your knees and actually take action.

To change your life and to do something to bring about the blessings of God. Amen.

In verse 15, when He spoke these decrees unto me, I set my face toward the ground and kept silent.

Verse 16: And behold as it were, a likeness of a person, man's hand touched my lips.

Now, if you look at the footnote in the Theodotion here, it says "son of man." That doesn't make sense in this verse, because he's talking about an angel, not a son of man.

I think some people may have ascribed it as Jesus rather than an angel and translated it as "a son of a man." But the old Greek says "the likeness of a man's hand." So here, and that's what we see here that I read in the old Greek, the likeness of the man's hand.

The Theodotion Vaticanus did not include that, except for the footnote, because we changed it to "the likeness of a man's hand" to fit the context and accuracy. But the Theodotion version actually said that "a son of man touched my lips." So again, you've got differences in the manuscripts, and you have to go with what makes sense.

If it doesn't fit the context, then that's a major consideration. I also note in the footnote that the Dead Sea Scrolls and the old Greek both say that it is a man's hand, rather than the "son of man" touching Daniel's lips. So when you look at three manuscripts, two out of the three say "man's hand." Thus, two out of three is what we would go with, as well as the common sense that the man's hand touched the mark where he had to be touched.

For both this verse and the other verse that I had mentioned earlier about differences in manuscripts, we go with the majority of what two out of three say.

Continuing in verse 16, starting from the beginning, And behold, it was as the likeness of a man's hand touched my lips, and I opened my mouth and spoke, and said to him that stood before me, O Lord, and you've got to understand the word Lord here, he didn't actually say the word Lord.

Lord is English. It's not Greek. It's not Hebrew. It's not Aramaic. It's English. He didn't say the word Lord. But it is a word that means master or sir, and in our day and time, it would be the same as saying sir, yes sir, no sir.

And in that day and time... In that culture, in that day and time, it was always yes sir, no sir, yes ma'am, no sir to everybody you met, even a poor person, even a slave in some instances, some instances.

You would even say sir out of respect of human beings. It was a very common thing.

So it doesn't, it does not, absolutely does not indicate. That it was the Lord God Almighty.

So, I think it would be good for both brothers to send me this, because I have not changed it yet.

Let's just put sir there, because as long as we keep the translation as Lord, it's going to confuse people.

When it could not be the Lord. It cannot be the Lord. Amen. So, oh sir, even as the vision turned toward my side, toward me, there was then no strength in me.

17. And how shall the servant be able to speak with his sir? And now it could be, it don't make sense to have his sir, so we're going to say his master in that case.

18. And I am weak, and there is no strength in me, and there was no spirit left in me.

18. And there touched me again, as it were, the appearance of the man, and he strengthened me.

19. And he said to me, you are a person shown mercy. Fear not, be whole, act like a man, and be strong. And when he spoken to me, I was strengthened.

And said, let my master speak. And he has strengthened me. Now, he would say, master, because the person, the angel speaking to him is majestic, is powerful, it does not always mean that it is the Lord God Almighty.

It's just a show of respect to someone. 20. And he said to me, do you know why I came to you? And now I will return to strive with the captain of the king of the Persians, that fallen angel, to go back to fight with him again.

And I went forth, and behold, a captain of the Greeks came in. 21. And indeed, I will show you the first ones in a register of truth. And there was no help.

There was no helper with me for these, except only Michael the angel. So again, evidence, proof, that it is an angel rather than Jesus, because he's saying, I didn't have much help.

I've only got this one person, this one angel, Michael, to help me in this situation.

22. That angel is basically complaining that he's only got... I've only got one person to help him. There is no helper with

me for these, except only Michael the angel.

Interesting that even the angels complain about not having enough help. Praise God.

Daniel chapter 11. Verse 1. And in the first year of Cyprus' defeat, he told me to be strong and to act like a man.

Very interesting that Daniel is told to act like a man. In other words, stop crying, stop shaking in your boots, be brave, be bold, act like a man. Amen? Amen.

Very interesting. Verse 2. And now I came to show you the truth. Behold, in Persia, three kings have stood up in opposition.

And the fourth shall be rich with great riches above all. And when he shall strengthen himself in his riches, he shall rise up against every king of the Greeks.

If you look in the footnote that is inserted in the scripture in the Theodotion version and taught there, it will tell you the names.

I couldn't even begin to try to pronounce some of these names. It will even give you the dates.

So this is prophecy that was fulfilled in history. That we know was fulfilled. We know who they were. We know when it occurred.

Prophecy fulfilled. Verse 3. And a mighty king shall stand up and rule. Over a great dominion and do as he will.

And it says in the footnote in the Theodotion version that now it's talking about Alexander the Great around 331 B.C.

Prophecy fulfilled. Verse 4. And when he shall rise up, Alexander the Great, his kingdom will be broken and divided to the four winds or four sections.

Of the air, the sky, or the universe. Not according to his prowess, which means his authority.

And we're changing that to authority. Not according to his authority. Nor according to his dominion, which he ruled.

For his kingdom will be removed.

And he shall teach others these things. It don't make sense to say he shall teach others these things.

So we look at the Theodotion version, and the Vaticanus version. And that last sentence says, and was given to others beside these.

So we're going with that. And we'll change that last section of Old Greek to match what the Theodotion Vaticanus says.

And rather than, and he shall teach others these things, it will say, and gave to others beside these.

If it don't make sense, then it's a Scrabble error. Verse 5. And he shall strengthen the kingdom of Egypt. And one of the mighty men shall prevail over him and rule.

His power will be a great power. You see in the inserted footnotes in the Theodotion version at the top, who these things are talking about.

Ptolemy, Soter, Seleucus, Nicator, so forth. And it also says that, In these two verses, 5 and 6, that the king of the north, in this section, it changes later that the king of the north in the verse 5 and verse 6 refers to the Seleucians, which are the Syrians.

Verse 6, Old Greek says this, And at the end of the years he shall leave them. We're changing the word end to the word completion.

So it's going to say, At the completion. At the completion of the years, he shall leave them.

And the king of Egypt shall enter into the northern kingdom to make agreements, and he will be in no way prevailed.

For his arm will not establish strength, and his arm will be numbed. And that of them which shall go with him, and he shall abide for hour.

We're changing the word. And hour. To a season. Footnote says, Antiochus II had divorced his wife to marry another woman, Beatrice.

And this person, named Laodice, poisoned Antiochus, and murdered Theotis. And her infant son, she then made Seleucus II king.

We also see in the inserted notes at the above, some of this occurred around 261 to 246 B.C. Prophecy fulfilled.

Verse 6, And a plant shall arise out of his root by himself, and the king of the north shall come against his power, and in his strength, and he shall make trouble, and he shall prevail.

Ptolemy III of Egypt, around 246 to 222 B.C. Verse 8, And it shall overthrow their gods with their molten images, and their multitudes with their desirable vessels.

And they shall carry away the silver and the gold into captivity to Egypt, and it will be a year for the king of the north.

Verse 9, And he shall enter into the kingdom of Egypt for days, or for seasons or times, and shall return to his own land.

So Seleucus II attacked Egypt, 242 B.C. Or 241 B.C. that was defeated and retreated. Prophecy fulfilled.

Verse 10, And his sons shall both be provoked, and shall gather an assembly, let's just say, an assembly of a great multitude, and he will enter according to their calling, Hauling them away.

Without a U. It's a different word. It's not misspelled. It's just a different word.

And so I looked up in Greek. And because I looked it up in Greek, we're changing that expression.

Those three words. Drag down. He will enter according to it, and drag down. Now whatever you want to call it, dragged out I don't think that means, but that's what it says in Greek.

We drag somebody away or drag them out. He will pass by and return and be very much provoked.

Verse 11. And the king of Egypt would be provoked to anger and would make war with the king of the north. The congregation—actually, it should say the assembly—would call to anger the king of Egypt and the kingdom of the north. The congregation would call to anger and would make war, be delivered into his hands. This will continue throughout this chapter, changing the word "congregation" to "assembly" in verses 12 and 13.

Verse 12. Nations received the assembly, and his heart will be exalted. He will trouble many and, by no means, will he fear.

Verse 13. And the king of the north will return, and of the sea he will gather an assembly greater than the first, according to the end of the time of the year. It should enter into it against him with a great multitude and with much wealth.

Verse 14. And in those times, false ones shall arise against the king of Egypt, and he shall reveal the things that are fallen down of your nation. He shall arise to fulfill the prophecy, and they will stumble. The prophecy concerning the fifth of Prejudice (203 to 181 BC) was fulfilled.

Verse 15. And the king of the north shall come; he shall turn his spears and take the fortified city. The arms of the king of Egypt shall stand with his might, and the public respect of the king shall be for the mounted men. There is to be a great temptation to stand against the king of the north. As this verse progresses through time, as kings rise and fall, this particular king will be an archetype—the third, which is the one right before Antiochus.

In this ministry, we usually talk about an archetype as the fourth, and the king of the south in this verse is the fifth.

Verse 16. And he that comes in against him will do according to his will; there will be none that stands against him. He shall stand in the province, and all things shall be accomplished in his hands. The footnote explains that the third invaded Israel during his conquest.

Verse 17. And he shall set his face to come upon all his work with violence. He should make agreements with him and give him a daughter of man to corrupt her. She shall not obey and shall die not be. Our piece, the third, gave his daughter Cleopatra in marriage to Ptolemy the fifth around 192 BC, hoping Cleopatra would spy upon and corrupt Ptolemy the fifth. But she turned on her father and supported Ptolemy instead. Prophecy fulfilled.

Verse 18. And he shall set his face for the sea and shall take meaning. He shall return to the wrath of their reproach and an oath according to his reproach. Roman commander Lucius Cornelius Scipio defeated Antiochus the third in 190 BC, or we might be talking about 192 BC.

Verse 19. And he turned his face to strength in his province, Asia, and stumbled and fell, and he shall not be found.

Verse 20. And there shall arise out of this root a plant of a kingdom unto the resurrection. We're going to mark out those three words "unto the resurrection" and replace them with "for rising up."

Then it says a man that strikes the glory of a king. We're going to change the word glory to honor.

So reading the whole verse with the edits, verse 20, and there shall arise out of his root a plant of a kingdom for rising up, a man that strikes the honor of a king. And in the last days shall he be broken, or later days shall be broken, and not in wrath nor in war.

So it now explains that Seleucus IV, Philopator, 187 to 175 B.C. was heavily taxed by Rome and sent this person, Heliopator, to collect taxes, even from the temple in Jerusalem.

It references 2 Maccabees 3, verse 7, and 2 Maccabees 5, verse 18. It says that Seleucus IV died after being poisoned by this other person.

Verse 21, and a contemptible man, now it's talking about Antiochus IV, Antiochus Epiphanes, the one that this ministry is about.

This ministry talks about the most when we're talking about the Antichrist. Now it's talking about him, and it says a contemptible man shall arise in his place, and that the glory or honor of a king shall not be given to him, and he shall come suddenly, and the king shall prevail by his inheritance.

Verse 22, and the arms that were broken shall he break before his face. It references 2 Maccabees 4, verse 34, the high

priest Onianses III, the head prince of the covenants, was murdered by Menelaus at the request of Antiochus 171 B.C. Verse 23, and with the covenant and the people mustered with him, he shall make a lie, and against a strong nation. In a nation few in number. Footnote explains Antiochus plotted to have Ptolemy the 6th Philometer to overthrow Ptolemy the 7th, Agurius the 2nd, 170 B.C.

So we're getting tons and tons of details here, and it's not really important to understand every detail.

What is important? It is to understand that we're seeing a progression of time of things that did occur in history to eventually bring about Antiochus, the time of the Maccabees, the abomination of desolation spoken of by Daniel that Jesus gave reference to in Matthew 24.

Because Jesus did. He referenced the book of Daniel, and the abomination of desolation committed by Antiochus, the 4th.

It is important for us to understand that in our lifetime, in our day and time, that we're going to see a king, a president, a national leader of Syria.

That commits the end time abomination of desolation. It is also important for us to remember that there is spiritual warfare of fallen angels fighting good angels, and that they are associated with governments and empires, including Persia, which is Iran now.

So we're not doing... We're only humans. What's the next verse? Verse 24. Suddenly shall he make the city desolate. And he shall do what his fathers have not done, nor his fathers' fathers, plunder and spoils and riches shall he give them.

And against the strong city shall he take counsel, and his plans shall be in vain.

We need to add a reference there because there's a reference to the anti-antichrist.

Stays in the same frame. That he does something that his fathers had not done before.

I'm looking here in the later part of the same chapter. Verse 37, perhaps. Verse 37. He will by no means pay regard to the gods of his fathers.

And verse 38. Against his place. He shall move. And a god whom his fathers had not known, he shall honor a golden servant, precious stone, and will present these desirable things.

So it's interesting that the anti-antichrist, in verse 37 and verse 38, does things that the forefathers had not done.

And it mentions that. So typically, of Antiochus IV, in verse 24. So at the end of verse 24, we're going to add a reference that's going to say, Father's seed, verse 37 and 38.

And in verse... In verse... 37. In verse 37. And at the end of verse 37, we're going to add fathers. See verse 24. Verse 24. And we're also going to add there, uh, Antiochus Epiphanes, or, uh, I'll make that up later, what other words to add to that.

But that's another clue right there, that we're dealing with the same fallen angel in verse 24 and verse 37.

And yet, uh, I believe pretty much all Bible scholars agree that from verse 36 to the end of Daniel is dealing with the end time, the end time antichrist.

But yet, when we read this, it makes absolutely no distinction between the Antiochus Epiphanes and the end time antichrist.

That starts in, uh, when we're talking about Antiochus Epiphanes before, uh, starting around verse 21, it makes no distinction between the person of verse 21 to verse 35, between the person of verse 36 to the end of the book of Daniel. But yet, all Bible scholars realize that there is a separation of time, Antiochus Epiphanes time and our time.

So, as we had said last week, throughout the book of Daniel, Nebuchadnezzar and Daniel were continually, repeatedly seeing dreams and visions of different beasts, statues, whatever, that represent the same thing repeatedly over and over, which is the Babylonian Empire, and then the conquest going into the Persian Empire, then being conquered by Alexander the Great, then being conquered by four generals that came after him, and then all the people that had to come to power to eventually bring about Antiochus.

The third, and then Antiochus the fourth. And then it stops until you get to the end time, which is the feet mixed with clay and iron.

And yet, we have always been told that the arms, I mean the legs of iron, is the Roman Empire.

Yet, when it describes all these people that came to power, it skips the Roman Empire, and ends with Antiochus.

And mentions nothing about the Roman Empire except for when the Roman Empire was fighting him, which we're going to read about here in just a second.

We're going to read that here in a minute. But it doesn't really bring the Roman Empire to power.

It doesn't really bring the Roman Empire into power, specifically in these verses, but rather only the Roman Empire showing resistance to Antiochus.

It doesn't really show the Roman Empire becoming the empire for the entire land, even though they did.

It doesn't really describe that. It focuses on Antiochus. It focuses on Syria. It focuses on Macedonia, the area of Turkey, Egypt, Syria, Arabia.

It barely mentions the Roman Empire in this entire book of Daniel. And mentions the Roman Empire really only once in this book of Daniel, rather than repeatedly.

But it repeatedly mentions Antiochus in different ways and forms. So what I'm seeing now, from last week's sermon, what we are now coming to understand in this ministry, as we continue to depart from traditional teaching more and more and more every year, as we study the Bible ourselves, and allow the Bible to change our thinking, and come more and more out of Babylon.

What we are seeing is that these legs and feet and toes is really Syrian more than anything else, but with a Roman mixture.

Not only is there a mixture in the feet, but there is a mixture in the legs, even though that is not described.

That we see two legs. So two legs shows a symbolism of division, West and East, left and right.

And when you look at the Roman Empire, how they did divide in history to a Western Roman Empire and an Eastern Roman Empire called the Byzantine Empire. And the Byzantine Eastern right leg of the Whore of Babylon.

How this whore is transgender, because it starts out, you would think of the statue of Daniel that Nebuchadnezzar and Daniel saw. We have always thought of it as a male statue, a man.

But then when we get down into the legs, the thought comes into mind about the woman riding the beast in the book of Revelation.

She is called Babylon as a female. It describes her as a female. And yet, in the book of Daniel, we think of Babylon as being male, but the book of Revelation describes Babylon as being female.

The fact is that in the nation of agent Assyria and Babylon, transgenderism blending male and females together in mythology, in Greek mythology, in Assyrian mythology, in Babylonian mythology, was commonplace. Commonplace. So this is a new understanding that's coming forth only right here, right now, in front of you. It never, never, never came to my mind ever before until this moment. This is not me teaching.

This is not I teaching, but it is he is teaching. This is Jesus Christ, the Holy Ghost, that is teaching you and me together right now. This is not my class. This is his class. Amen? Ain't that amazing? Amen. The Antichrist coming out of the closet. Very interesting. Amen.

Thank you, Heavenly Fathers, for teaching us. For showing us something that we never heard in all of our lives, all the videos, all the books, all the Bible scholars, the wisdom of God and the seals being opened and the end-time revelations coming to light.

Babylon, the woman in the book of Revelation. Babylon, the man in Daniel, one and the same. Amen. Praise Jesus.

So, we were in verse 24. Now, let's continue with verse 25. And his strength and his heart shall be raised up against the king of Egypt of a great multitude, and the king of Egypt shall be provoked into war with a very exceedingly strong multitude, and he shall not stand, but he shall take counsel against him in his mind.

Footnote explaining the Antioch that he has attacked and captured Ptolemy the sixth, Philometer.

Twenty-six. And his cures shall pursue him and shall turn him back and he shall pass by and shall haul them away.

We saw that previously, haul them away or drag down. And many shall fall down slain.

Twenty-seven. And two kings shall dine alone at the same place and at one table shall they divide.

The word divide we're changing to the word eat. At one table shall they eat and they shall speak lies and they shall not prosper for the end is yet for a time.

Footnote explains Antiochus sat Ptolemy the sixth up as king at Memphis but instead, instead of fighting Ptolemy the seventh, the Ptolemy's combined forces and foiled Antiochus' plot.

Twenty-eight. And he shall return to his province with great riches and his heart shall act against the covenant of the Holy One.

And he shall return to his province. Footnote explains on his way back to Syria, Antiochus attacked the temple at Jerusalem.

It references one back of these one and two back of these five. Verse twenty-nine says for a time and he shall enter into Egypt and the last to be as the first.

Antiochus invaded Egypt a third time around 168 B.C. And it reminds me of how later in this chapter it's talking about our day and time that Egypt shall not escape.

So he's going to invade Egypt yet again in our time. Which is an American ally and has been a great ally of Egypt during certain times.

Verse thirty. And the Romans shall come. This is a brief mention of the Romans. The Romans shall come and drive him out and rebuke him and he shall turn and be provoked to anger against the covenant of the Holy One and he shall act and shall turn and take counsel against them because they pursued, the covenant of the Holy One.

Verse thirty-one. And the arms from him shall stand and defile the fear for awesome sanctuary and remove the sacrifice and offer the abomination of desolation.

Verse thirty-two. And in the stands of the covenant shall they defile among a hard people.

We're going to say harsh slash hard. Harsh slash hard people. And the people. The people that know these things shall prevail and act.

We're going to change the word act to take action. Take action. Now interesting that it uses the word harsh or hard people. In the stands of the covenant shall they defile among a harsh or hard people.

If you look at the Theodotion, it says, and the transgressors shall bring about a covenant by deceitful ways for the people knowing their God shall prevail and be valiant.

Verse thirty-three. And they of the nation that reflect shall understand in many things and they shall stumble by the sword and shall wax old or grow old by it and by captivity and by the plunder of days shall they be shamed.

Verse thirty-four. And when they are broken they will gather a little strength and many shall be gathered together unto them and the city even many as by inheritance.

Verse thirty-five. And some of them that understand shall take counsel to cleanse themselves and to be chosen and to be cleansed until the time of the end for the time is yet for an hour.

We're going to change the word an hour to a time. Verse thirty-five. For the time is yet for a time.

Footnote says that the vast majority of Bible scholars agree that verses twenty-one to thirty-five speak of Antiochus Epiphanes king of Syria that committed the abomination of desolation in the time of the book of Maccabees.

They also agree that starting in verse thirty-six the next verse until the end of the book of Daniel it is talking about the end time sin of perdition of two Thessalonians two also called by Christians the antichrist.

Yet scripture makes no distinction between the person of verses twenty-one to thirty-five and the person of verses thirty-six until the end of Daniel and the end of time.

They are the same fallen angel come back to the end times. It is the eighth king of which uh...

Revelation seventeen verse ten to thirteen talks about a king of Israel. How can a king that shall return?

How can a king return from the ancient times unless he is a fallen angel? So from verse thirty-six on it is talking about the end time antichrist of and that is what pretty much all Bible scholars teach.

Right there is where we are going to pause and stop until next week. Next week we will finish out the book of Daniel from that point on talking about the antichrist.

So at this time we will open up the chat rooms again for testimonies and for songs for worship to give God glory.

As well as any questions about anything we have covered today. I will give everybody time to type in.

I am also looking on WhatsApp and Telegram and also on my phone for text messaging as well as the Mixlr app.

I am looking at all of these places for any errors that anyone would have anything to contribute to the worship services at this time.

Got anything, brother? So I had a long interest in researching old folk songs and hymns and things like that, and recently found a way to get decent transcriptions of the music for some old books so that it's the unique version that's not readily available.

And they found one that would be nice to check with some better lyrics, old American folk songs.

And then while reading a preface to another such book, I had seen a statement to the effect that it was written to an early author of American folk songs.

By another person, to the effect that churches and temples would soon be gone, but the song would endure.

It's interesting, because another thing along those lines that I've been trying to do is see if I can find the psalms in the original, original language, which seems like that's not around.

But there's some people claiming to have found old stuff. But, uh, interesting. Okay, thank you. And, uh, I said I had a song.

Okay. Can I hear your new song?

There's one old folk song called Lonesome Valley, sort of a folk gospel-type song.

I'll do that. A version of that.

You gotta walk that lonesome valley,

Gotta walk it for yourself,

Nobody here can walk it for you,

You gotta walk it by yourself

Well, Noah walked that lonesome valley,

Preached the judgment of the world,

Not another soul believed him,

So he sailed off, with just his home.

Abraham walked that lonesome valley,

Took up his roots and walked away,

Traveling towards that glorious kingdom,

Where Jesus shines as the light of day.

You gotta walk that lonesome valley,

Gotta walk it for yourself,

Nobody else can walk it for you,

You gotta walk it by yourself Amen.

Praise Jesus. Good job. Yes. Can I get a copy? Yeah. All right. Praise God. Absolutely.

You got to walk the walk yourself. Nobody can do it for you. And that's why I always try my best to just wait and wait and wait and wait on people to make the move themselves for them to be the one to ask for the baptism, for them to be the one to give the testimony on their own behalf.

And whatever action, the Bible says that these people, talking about the people of God, that we take action.

And that's really talking about the time of great tribulation because right now we're the church of Laodicea and I have to beg people to take action but I try to wait for people to do it themselves. Amen.

Because I want it to be you serving God. I want it to be you hearing from God, feeling His presence, hearing His voice, serving Him, obeying Him, and doing what you're supposed to do.

I don't want it to be me always commanding it or asking it. You got to walk the road yourself.

Is anybody else having music? Because I ain't got no music planned. I haven't had music planned for two hours. I have not had any music planned for the last two hours.

Anybody else hearing music other than A.J.?

So we praise God again for the miracles from last night.

So John said he's not hearing any music, but it was buffering on his side. And of course we can expect some buffering anytime you're listening to audio on the internet.

And we praise God for the revelation today about the transgenderism that we never understood before. So now with those legs, again I think it's a mixture of the Syrian influence from Antiochus infecting the Roman Empire. But there's a much more stronger Syrian connection there than what we've ever heard or realized ever before.

So I can start viewing I think the Roman Empire as being Syrian at heart, as I had posted last week. And I think after the sermon how I had posted maybe even that day and the next day, a few days after that perhaps, how that the council of Nicaea of Constantine 321 to 325 AD that you had 20 bishops from Syria present at that council.

And how they were strongly influencing the council, how they were strongly influencing the decisions of Constantine and the Byzantine and the Roman Empire.

And how that there was a pope from Syria there within the first two centuries AD, perhaps even two popes from Syria in the first two centuries AD, who were also greatly influencing the policies and the religion.

These were things that had never been told before. The Roman Catholic Church and the Roman Empire was greatly Syrian.

And when you look at the destruction of the temple in 70 AD, although it was ordered by the Roman Empire, it was actually Syrian troops that went in to destroy the temple. So there's a lot of Syrian influence in those legs. So we can start seeing it as Roman/Syrian for the legs of the statue of Daniel.

Okay, see you next week then talk to you later. God bless. Praise God.

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