

**Full Sermon Transcript:**  
**Daniel 3 Commentary**  
August 31, 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. Well Heavenly Father praise your holy name. Thank you Lord Father for the seventh day of rest and worship and fellowship. We thank you Father that we do have brothers and sisters praying for us and that you know our needs even before we ask.

And that you are a deliverer, a rescuer. That you are the essence of love, care and compassion.

That you do care and you do know the situation. We do ask Father for your blessing on these worship services, your anointing and your health.

Please help all of us to be awake and alert and pay attention and to learn. We ask you Lord for your health every day.

Please help us to feel your presence better, stronger and hear your voice more accurately and stronger.

Please help us to walk in your spirit at all times. Help us Lord to not escape your spirit.

We ask for it, that we may receive it. We trust this for the entire church and we do pray that you bring us more brothers and more sisters in every region that the church is represented and new regions as well.

And especially locally and in America at the church headquarters here because it's extremely important for the church headquarters to have a foundational congregation to support the international work.

So we ask you Lord very desperately for this, for help in this, that you gather your people together.

We trust you for all of this in the mighty and holy name of Jesus. So be it. Amen. Praise God.

You may be seated.

And we've been studying Daniel. We got through chapter one and chapter two last week. So let's turn to Daniel three.

And I suspect we'll just do chapter three today because it's a very long chapter, very long.

And we've been making a lot of corrections today as we go along. So make sure you got your pen, make all these corrections.

And brother Robert and John, you did not need to send me any of these unless I point out one that I had not written down.

But I've already got all these written down in the computer for this chapter because I spent a lot of time yesterday going through this chapter very extensively.

So I've got all these written down unless something pops out to me that I didn't notice yesterday, in which case I'll let you know.

But chapter one and chapter two, we know that King Nebuchadnezzar had a dream. And then Daniel also had a dream also interpreting the king's dream.

And it was a statue and chapter one and chapter two continually used the image, I mean the word image.

Chapter one and chapter two used the word image. They saw an image of the head of gold and so forth.

All the different sections of the image. What I didn't point out, what I did not do last week, but I'm going to mention now is that every place where it said image in chapter one and two, and also this next chapter three, the word image needs to be changed to statue in all three of these chapters.

So as we read chapter three, we'll change the word image to statue as we go along.

And then you can go back after the sermon and do that in chapter one and chapter two, changing that to statue throughout those two chapters.

You can do that after the sermon and not make a note of that to remind yourself. The Greek and Aromatic words in all the different languages, the word can be translated as image or statue either one, but statue would be more accurate in the context because it wasn't like a drawing.

It wasn't a picture. It wasn't a picture you hang on the wall. It wasn't a drawing. And it was made out of like gold and silver and iron.

So it was a statue. So that would be the context would determine that it would be statue.

And it's also a statue in chapter three. Let's start in verse one, chapter three, verse one.

And we're reading only the old Greek except for certain places where I would point out differences or other points that

we're going to read only the old Greek.

In the 18th year of the reign of the king, Nebuchadnezzar, when he ordered the facilities and provinces and all that dwell upon the land from India to Ethiopia, he made a golden statue.

His height was 60 cubits and his breath six cubits. And he said in the plane of the wall of the province of Babylonian. Now each time that you see Babylonian, we're just going to take off the last two letters I A.

So it's a Babylon. Just so that it doesn't confuse people, even though that should not be confusing at all.

But in this world, you do have to baby people sometimes. And we'll just take off the I and the A and just make it as simple as possible.

Verse two, and Nebuchadnezzar, king of kings and ruling over the whole world, sent forth to gather together all the nations and tribes and tongues, S.A.T.R.A.P.S., captains, heads of provinces and governors, lieutenants, and those who were in authority in every province and all those throughout the world to come to the dedication of the golden statue that King Nebuchadnezzar had set up.

Now starting at the top of that sentence, king of kings, we know it's not really saying king of kings as in heaven, it's not really calling God, but rather that we had read last week that he is a king of kings because he was over many provinces all the way from India to Ethiopia.

And he would have kings over different regions. And it said in the previous chapters, it said a king of kings.

So I believe it would be very appropriate to add A in front of this for clarity and to make it a reference.

We need to actually add the reference, I don't know the verse number, this is something I did not write down, it's just more popping out to me.

So brother John and Robert can make a note that later on we'll look up where was the verse and add that reference right after it says king of kings, right after that we'll insert it within the verse itself.

And we'll add A in front of the first king here. Now where it says whole world, it would not be the whole world, it wouldn't be America, Canada, South America, Southern Africa, Europe.

So the context would demand the word world which appears twice, at least twice in this verse to be changed to land. The whole land meaning the whole land that he controlled all the way from India to Ethiopia rather than the whole world.

Context determines it. So that is twice within that verse. And of course image is statue. Verse three, and they that afford were written stood before the image, before the statue.

So those that were afford was written that means all these different leaders, kings, governors, head of provinces, all that was written in the previous verse.

So we're going to change where it says afford were written. Those three words will strike out, afford was written, strike out.

Those three words were previously mentioned. They all of those people did stand before the statue.

Verse four, then a herald proclaimed to the multitudes, for you it is commanded, you nations and provinces, peoples and tongues.

Verse five, when you shall hear the sound of the trumpet, pipe and heart, sackbut and psaltery, honoree and every kind of music fall down and bow before the golden statue which King Nebuchadnezzar has set up.

Sat-butt is bagpipe. We change that to bagpipe, just like it shows up here in the top section of verse five where it gives the Vaticanus or Theodotion version.

We have changed it to bagpipe already up there. So this is something we need to mention is at the sound of music that the people was ordered to worship the image to actually fall down on their knees to worship the image.

So that brings to mind how even today and throughout history, music, even though music can be used to glorify God, praise God, worship God, and music can also be used just to relax or just to have fun.

It doesn't have to be used within the religious context, but sometimes music can worship the devil. Amen.

We know that there's a lot of demonic music out there, but context, how it's being used determines whether or not the music is acceptable.

There's a lot of religious people, and I do say religious people, rather than people that know God, that are against all music except for only gospel music.

They say it's wrong to listen to country or bluegrass or classical. Anything that's not worshipping God is forbidden.

That's being a Pharisee, extremely realistic, not really realistic, but legalistic, and really a very foolish way of thinking.

Music can be used to relax. A little bit of music at the wedding or at a funeral, at the beach, at the supper table, in many different contexts.

But we have to be careful of what we listen to because music can get used to worship the devil.

We have to be careful what we watch and what we listen to. Verse 6, And whosoever shall not fall down and bow himself, they shall be cast into the burning furnace of fire.

7, And at that time, when all the nations heard the sound of the trumpet, and they heard the sound of music, all the nations tribes and sons fell down and bowed before this, before the golden statue, which Nebuchadnezzar had set up.

8, At that time came Chaldean men and accused the Chaldeans. 9, And they answered and said, O Lord King, live forever.

10, You, O King, hath commanded and judged that every man who shall hear the sound of the trumpet and every sound of music shall bow down and bow before the golden statue.

11, And whosoever shall not bow down and bow himself shall be cast into the burning furnace of fire.

12, That there are certain men, Judeans, whom you have set over the fault of Babylon, take off the I and the A, Sedrach, Misach, and Abdenago.

13, Those men feared your commandment, and served not your idol, and bowed not before your golden statue, which you have set up.

14, Then Nebuchadnezzar was greatly angered and commanded to bring Sedrach, Misach, and Abdenago, then the men were brought to the king.

14, Whom also Nebuchadnezzar the king saw, and said to them, Why, O Sedrach, Misach, and Abdenago, do you not serve my gods?

Why do you not serve my gods? Why do you not bow before the golden statue which I have set up?

And of course, Brother Robert, please check this bailing of all these names in the transcript.

Verse 15, Now it should be ready at the moment of hearing the trumpet and every sound of music to fall down and bow before the golden statue, which I have set up.

Well, that word well is not written in the Old Greek, but it helps to kind of insert it there, because notice how it says, well read this verse again.

Now, if you be ready at the moment of hearing the trumpet and every sound of music to fall down and bow before the golden image, which I have set up.

But if not, know you that not having bowled yourselves in the same hour, you shall be cast into the burning furnace of fire, and what god shall deliver you out of my hands?

16, But, I must say, these three men, Sedrach, Misach, and Abdenago answered and said to the king Nebuchadnezzar, O king, will have no need to answer you about this command.

17, For God in heaven is our one Lord, whom we fear, who is able to deliver us from the furnace of fire, and from your hands, he will deliver us. Amen.

Praise God. Now, in this verse 17, you have the Vaticanus or Theodotion at the top section, where it says God will change only that God to Theos, but we will not change God in the old Greek.

I will tell you why. The top section, we are trying to stay true to what it said in Greek, which it would have used Theos. But in the old Greek, even though it's Greek, we are at the same time trying to restore it to what it would have originally said, even before it was translated into Greek.

We know that Daniel was originally written an Aromatic, a Syrian Babylonian Aromatic, so it would not have used Theos, but rather a different word for probably Elohim, for the word God.

But we have to keep it as God, not Theos, because we are trying to restore it to what it would have said even before it was translated into Greek.

So we could put Elohim, but I don't want to put Elohim, because people don't really understand that word, and they try to twist that word and turn it into multiple gods.

Elohim is pearl, which it really isn't. So it solves a lot of confusion if we just translate it into English, but not use a Greek word at the same time.

People will debate about whether I'll make the right decision or not. Perhaps I'm not making the right decision.

But I've made a decision, and I just ask that people respect the decision, even if I make a wrong decision, because we have to respect our elders and those that are in the office administration that have to make difficult decisions.

And sometimes I make decisions and then days later or weeks later, months later, or years later, we'll change that decision.

As I grow older, wiser, hopefully, and more in the Lord, and as the Lord corrects me, and as life moves along, we typically will change our minds about things. Amen.

But that's how we're doing that for now. But they had faith that God would deliver them. Amen.

Now this was a very difficult situation that they were facing, and normally they would obey the king in most situations. They wasn't trying to overthrow the kingdom. They wasn't trying to be rebellious.

But when it came to this particular command law that they must worship a false god, an idol, a statue, they totally refused to obey the law.

So this is a biblical example of rebellion that is acceptable to God. Although we do have verses that command us to obey the governments of the world, even the wicked, it says that, even the wicked king.

And Daniel did that. But when it comes to something like this, where it goes against the commandments, it would have went against the first and the second commandment, then they have the biblical right to be disobedient to the government.

As well as others, there are other times that we can be disobedient to government as well, but that's a perfect example. Now verse 18, and then it shall be made known to you that neither will we serve your idol nor bow down before your golden statue which you have set up.

19, then Nebuchadnezzar was filled with wrath or anger and the form of his face was changed.

He had an anger appearance, and he commanded the furnace to be heated seven times more than it was needful to heat. Yes. 20, and he commanded the mightiest men that were in his host to bind Sedrach, Misach, and Abdenago, and to cast them into the burning furnace of fire.

The word host there can mean army. It can mean multitude, people. There's many different ways that you can translate that. Therefore, instead of making a mistake, let's just leave it as the word host, but it can mean multiple men, multiple people, or army.

And it would be the same it would refer to the same people no matter how you were translated.

Verse 21, then those men were bound, tied up, having their sandals and their caps, hats upon their heads, ripped their raiment/clothing, and were cast into the furnace.

22. 22, old Greek. Since the king's command was urgent, and the furnace was heated seven times more than before, and the men, when they were chosen, bound and brought them to the furnace and cast them into it, 23, so then the flame came forth out of the furnace and burned and slew, changed slew to killed, that one I did not write down, so that one needs to be sent to me an email please, burned and killed the men which bound Zacharias and his companions, but they, these three men, were preserved.

Very interesting that the men who that threw the Israelite men into the fire, they themselves were killed by the fire. Amen.

24. After this manner, therefore, Ananias and Azarias and Misael prayed and sang praises to the Lord when the king commanded them to be cast into the furnace.

Now when it says the Lord in old Greek, we will not change. Actually, we are changing it.

Get me something to drink real quick here. So I spoke wrong. We are changing only into old Greek sections. Where whenever it says the Lord, we change that to Jesus.

Now the Greek would have said the Lord, but like I said, in the old Greek section, we're not only keeping it as the oldest Greek and the other words, but we are also at the same time trying to restore it to what it would have said even before it was translated into Greek, what would Daniel himself had written in the Aromatic language.

When it came to the name of God, he would have only put the true name of God. Amen.

We know that even at the threat of death, he refused to worship false gods. He would not have written YHWH.

He would not have written any pagan name of God. He would have used the true name of God.

Now when you look at the Dead Sea Scrolls, it is Aromatic words for the Lord, but that's not the original writing.

We know that after chapter 2 verse 4, that all the fragments that we got left of the oldest versions of Daniel was written in what I'm going to say the newer form of Aromatic.

Not in the oldest form. If it was in the oldest form, I believe that we would have seen Daniel use the pale Hebrew way of writing the name Jesus.

When you look at the Dead Sea Scrolls of the Book of Psalms, even though a lot of that is in Aromatic, you had Jesus written in pale Hebrew, right in the midst of the same verse.

That shows that the oldest scribes, the scribes from way back as far as you can go, the oldest scribes recognized that when you wrote the name of God, that it was so holy and so sacred that you could not even translate it.

You could not even write it in a different language. Even though they was writing in Aromatic, they kept the pale Hebrew writing of the name of God.

Daniel would have done the same in the oldest manuscripts of Daniel, the original manuscript of Daniel, which we do not have.

We don't have. All right, verse 25 now. Verse 25. And Azarias stood up and prayed on his men, and he opened his mouth and gave thanks to Jesus, together with his companions in the midst of the fire of the premise, which is being exceedingly heated from beneath by the Chaldeans.

And they said, 26, blessed are you. This one would say, Lord, it's not the Lord, so we would keep it, Lord.

Oh, Lord God of our fathers, your name is worthy to be praised and glorified forever.

27, for you are righteous in all the things that you have done to us. Yes, true are all of your works, your ways are right and true are all of your judgments.

Okay, I need to pause right here and explain something. Starting in verse 24 here, this is called the prayer of Azarias. And this prayer or this praise or this song, whatever it actually is, is not written in the modern Bibles, Masoretic Bibles. This only appears in the oldest Bibles. You would not see this in the NIV, New American Standard, or King James, modern King James.

You might see in the oldest King James, maybe, I don't know, but in the modern King James, you wouldn't see it. Starting in verse 24, all the way down several pages away, all the way down through verse 90, all the way past verse 90, from 24 verses 24 to 90.

That's a huge section, huge, huge section of the Bible that is missing in Masoretic Bibles.

When I say Masoretic Bibles, I am referring to King James, NIV, New American Standard, and most other translations. Anything that's not based upon the Greek situation, that's most Bibles, the majority of Bibles.

That's why we need to use the Greek situation. The Greek situation is not perfect, but at least it doesn't leave out this huge section.

That section is called the prayer of Azarias. I'm sorry that I butcher these memes.

Starting in verse 24, now we're in verse 27. Now in verse 27, notice that his reaction to having been thrown in the fire is not hating God like people today would, saying that, God, what have I done?

Why have I done to deserve this? That's most people's reaction to trials and difficulties, not knowing their sins and the sins of their family and the sins of their forefathers.

His reaction is much more wise and holy in that he says that your judgments, what you have judged for us, what you have brought upon us, what you have allowed to be brought upon us, we deserve because your ways are right.

Your judgment is right. Your plan is right. What you have done is okay with me, even though I'm getting thrown in the fire. Amen.

Verse 28, for you have executed true judgments in all the things that you have brought upon us and upon the holy city of our forefathers or fathers, even Jerusalem, for the truth and judgment did you execute all these things because of our sins. Amen.

Verse 29, for in all these things we have sinned and transgressed, departing from you.

30, Lord, kept them, neither done as you have commanded us that it might go well with us.

31, and now all that you have brought upon us and everything that you have done to us you have done in true judgment.

32, and you did deliver us into the hands of our enemies, lawless and most hateful forsakers of God and to an unjust king or wicked king and the most wicked in all the land, it should say, not world, not earth.

So in this case, both versions of verse 32, you see in the top version, world, we change to land, and in the old Greek, earth, we change to land.

In all the land, this is a most wicked king, all the way from India to Ethiopia, this is the most wicked king.

33, and now we cannot open our mouth, it has become a shame and a reproach to your servants and to them that worship you.

34, do not deliver us unto the end for your name's sake, neither great nor covenant.

I'll actually have to fix that. So unto the end, those three words, you can strike out but completely, and do not deliver us up.

The Greek word there means, it can be translated many different ways, it can be translated as to give us over, to give us up, to surrender us.

It's talking about do not give us completely away to the enemy, don't let the enemy have 100% victory over us.

Even though the judgment against us is righteous for our sins, please preserve a raiment, deliver us from our sins, deliver us from the punishment of our sins, do not give us entirely totally over to the enemy.

Now let me look here at my notes to see what I chose to part here, I have to remind myself, that's verse 34.

And I use the word give slash surrender to where it says deliver, so the word deliver just mark out only the one word deliver and we're going to replace that with give slash surrender.

So it would read, do not give slash surrender us up completely, do not give slash surrender us up completely, for your

name's sake neither break you your commandment.

Verse 35, and cause not your mercy to depart from us for your beloved Abraham's sake and for your servant Isaac's sake and for your holy Israel's sake.

36, as you have spoken to them saying that you have that you would multiply their seed as the stars of the universe and as the sand which is by the shore of the sea.

37, for we oh master and that is correct to keep the word master for we oh master are become less than any nation and be kept under today in all the land because of our sins.

38, neither is there at this time prince or prophet or leader or Holborn offering nor sacrifice nor offering nor incense nor place to sacrifice before you and to find mercy.

39, nevertheless in a broken soul and a humble spirit let us be accepted. Let me see my note here what I changed there. Contrite heart verse 39. In the Vaticanus Theodotion version top section of verse 39 you'll see where it says contrite heart mark out those two words and replace it with broken soul so that it will match the old Greek of the bottom version.

They agree instead of contrite heart broken souls. The bold translations would say broken soul and a humble spirit.

Verse 40 so there are sacrificed be in your sight today and make you atonement after you for there is no shame for them that thought they're trusting you and make them perfect after you.

41 and now we follow you in all of our heart and we fear you and seek your face. 42 but deal with us after your love and kindness and according to the multitude of your mercies.

43 deliver us also according to your wonders and give glory to your name oh lord.

44 and let all them that do your servants hurt be ashamed. 45 and let them know that you alone are Jesus god mark out the lord and replace it with Jesus that you are Jesus comma god and glorious over the whole world.

There were key world rather than land because we know that god is glorious over the entire planet not just from Ethiopia to India.

He is glorious over the entire world. 46 and the king's officers that cast them in ceased not to heat the furnace and when they cast the three into the furnace at once the furnace was fiery hot sevenfold in its heat and when they cast them in they were cast them in and were indeed above them but they were heeding them from the deep with with lozenge and toe and pitch and small word.

47 so that the plain steamed forth above the furnace 40 and 9 curates. Let's see here.

That's 73 feet as it says in the version on the top there. The Vaticanus version has a note.

73 feet will have that note in the old Greek as well. So this is a very interesting image if we imagine what it would look like.

The fire is coming out of the top of the furnace 73 feet upward into the sky. About as tall as the statue itself that they was going to worship or supposed to worship it did.

Verse 48 had issued out and burned to those whom it found about the furnace of the Chaldeans and they were standing along the top of it.

49 but the manifestation of the Lord that would be the manifestation of Jesus came down into the furnace so God entered the furnace from above came down into the furnace because the furnace was woven at the top and far leaping out from the top.

See I had always imagined the fire coming out the side like from a door on the side but the fire was coming up into the sky and God came down out of the sky came down into the furnace together with Azarias and his companions and shook off the flame of the fire out of the furnace.

It's interesting the word shook off this is the same word that you would use if you shake off a fly or a mosquito off so that's interesting that God views this furnace this fire as being nothing but just something he can just shake off as it is nothing. Amen.

Verse 50 and made the midst of the fire as it had been a moist whistling wind so that the fire touched them not at all neither grieved nor troubled them.

The word grieved should be changed to the word hurt it neither hurt nor troubled them let me double check on that yeah that's correct neither hurt nor troubled them so both translations would say that uh interesting that the fire that came to these three men to be like a moist whistling wind.

Verse 51. Moreover the three as out of one mouth lifted up their voice and praised and glorified blessed and exalted God of the furnace saying 52 blessed are you oh Lord God of our fathers and to be phased and highly exalted forever. Amen.

53 blessed are you in the temple of your holy glory and to be highly praised and highly glorified forever.

54 blessed are you on the throne of your kingdom and to be praised and highly exalted forever.

55 blessed are you that that hold the depths and sit upon the cherubim and be and to be praised and glorified forever.

55 blessed are you in the expanse forevermore and to be praised and glorified forever.

57 oh all you works of Jesus blessed you be that the Jesus of him praise and highly exalt him forever.

58 all you angels of Jesus bless you Jesus praise and highly exalt him forever. 59 all you heavens now heavens here to be skies because there's only one heaven if we keep it as heavens then the Moslems and other groups that believe in seven heavens even the Jews they would say this verse proves that there's more than one heaven. There's not seven heavens. The next verse confirms that it is sky. Oh you skies bless you Jesus praise and highly exalt him forever.

60 oh all you waters that be above the sky bless you Jesus praise and highly exalt him forever.

61 oh all you pyres of Jesus bless you Jesus praise and highly exalt them forever.

62 oh you sun and moon bless you Jesus praise and highly exalt them forever. 63 oh you stars of the universe bless you Jesus praise and highly exalt them forever.

64 oh you ever shy and do bless you Jesus praise and highly exalt him forever. 65 oh all you winds bless you Jesus bless and highly exalt him forever.

66 oh you fire and heat bless you Jesus praise and highly exalt him forever. 67 oh you chill and cold bless you Jesus bless i mean praise and highly exalt him forever.

68 oh you dews and snow falls we're going to change to just snow so you just mark out only the falls oh you dews and snow bless you Jesus praise and highly exalt him forever.

71 oh you nights and days bless you Jesus praise and highly exalt him forever. Oh you light and darkness bless you Jesus praise and highly exalt him forever.

69 which is next verse oh you four frost change four frost to ice oh you ice and cold bless you Jesus praise and highly exalt him forever.

70 next verse oh you frost and snow bless you Jesus praise and highly exalt him forever.

73 oh you lightnings and clouds bless you Jesus praise and highly exalt him forever.

74 oh live the earth we're going to just keep it earth praise or bless Jesus that is praise and highly exalt him forever.

75 oh you mountains and hills bless you Jesus praise and highly exalt him forever.

Now in the top version of verse 75 just mark out the word little. 76 oh all you things that grow on the earth bless you Jesus praise and highly exalt him forever.

77 oh you fountains bless you Jesus praise and highly exalt him forever. 78 oh you seas and rivers bless you Jesus praise and highly exalt him forever.

79 oh you whales and all that move in the waters bless you Jesus praise and highly exalt him forever.

80 oh you fowls of the air bless you Jesus praise and highly exalt him forever. 81 oh you four-footed and wild beasts of the earth bless you Jesus praise and highly exalt him forever.

You can mark out the word wild. Now there is a difference and we'll keep the difference between the Vaticanus Theodotion on top and the Old Greek on bottom you see the Old Greek uses four-footed instead of the word cattle and that's correct that there's a difference between those translations so we'll keep those as as it says.

82 oh you children of men bless you Jesus praise and highly exalt him forever mark out men and protect humans. We're doing that because the ancient word in all languages in that verse does not mean males but rather humans both men and women the children of humans bless you Jesus.

Verse 83 oh Israel bless you Jesus praise and highly exalt him forever. Very interesting there Israel today does not bless Jesus they do not worship Jesus anymore they have fallen away from Jesus.

Verse 84 oh you priests bless you Jesus praise and highly exalt him forever. 85 oh you servants bless you Jesus praise and highly exalt him forever.

86 oh your spirits and souls of the righteous bless you Jesus praise and highly exalt him forever.

87 oh you holy and humble men of heart bless you Jesus praise and highly exalt him forever.

88 oh Ananias, Azarias and Misael bless you Jesus praise and highly exalt him forever for he rescued us from the grave and saved us from the hand of death and delivered us out of the midst of the burning flame and out of the fire he redeemed us.

89 oh give thanks unto Jesus because he is gracious praise mercy endures forever.

What people don't realize today in traditional religion is that the God of the New Testament not only is gracious and merciful but even the same God of the Old Testament was also graces and merciful.

A lot of people in traditional religion don't understand that. Amen. Verse 90 oh all you that worship bless the God of gods praise him and give him thanks for his mercy endures forever even forever and ever. Amen.

So that's the end of that section that's missing from resurrected by this and that's why you see the next verse is number 24 because it picks back up right after verse 23 before the beginning of this praise section.

So it picks back up to where you would normally read in the Masoretic Bibles that's why you see verse 24 there rather than 91.

But we numbered it 24 slash 91 so that you would see the verse numbers in comparison in the Greek certificate it would say in a translation of it would say in verse 91 if it was a translation of the Greek certificate in the original version you would have no verse numbers at all.

Verse 24 now and it came to pass that when the king heard them singing praises and when he stood up he beheld them alive the word beheld would change to the word saw he saw them alive.

Then never leisure the king was amazed and arose quickly and said to his friends 25 behold I see four men loose not three amen walking in the fire and no corruption has come upon them and their appearance the fourth is the likeness of a manifestation of God.

Now if you look in the Vaticanus theologian version on the top it says the fourth is as the son of God rather than manifestation of God.

I did double check that and that is a difference between the old Greek and the Vaticanus theologian version.

There is a difference one says son of God the other says manifestation of God. So then I checked the Dead Sea Scrolls and the Dead Sea Scrolls actually agrees with the Vaticanus theologian version son of God rather than manifestation of God.

Now we're going to keep all the words as it appears here even though I said in the old Greek sometimes we would try to restore it to what Daniel actually wrote.

Here we're keeping the difference to show the difference of the different manuscripts but we're adding a note saying that the Dead Sea Scrolls agrees with the Vaticanus Theodotion version that it's son of God.

Perhaps that's what Daniel wrote perhaps not. We have to remember that chapter three we do not have the oldest version we only have the newer aromatic even the Dead Sea Scrolls.

This is not the oldest aromatic that Daniel would have actually written in. So we cannot make the assumption that Daniel wrote son of God even though Dead Sea Scrolls agrees with the Vaticanus section we cannot make this assumption as a dangerous assumption to make because we don't have the oldest version of the aromatic for this chapter.

The Dead Sea Scrolls is in the newer aromatic. So I would rather just show the difference and make a note.

Now whether it is a son of God or whether it is a manifestation of God. Either way it was Jesus no matter how you would translate this and no matter what down the road or didn't write it was Jesus.

Next verse verse 26 and the king drew near to the door of the furnace burning with fire and he called him by name Sedrach, Misach, and Abednego.

You servants of the most high god of gods come out of the fire. So then the man came forth out of the midst of the fire. Now this also reminds me of something that in traditional religion they normally call these men children.

Three Hebrew children I've heard that my entire life and they probably call them children because they probably were between the ages of 12 and 16 probably but that's not children.

That's not children. If they were 12 or 13 or older, they're probably already reached puberty.

And in biblical times, and not only biblical times, but even as recently as the late 1800s, and even the early 1900s in most cultures around the world, men of that age of having reached puberty, and even women of that age having reached puberty, back up until 1920 or so, they were considered adults.

And they could get married, have families, all across the entire world until actually around 1910, when the laws in the United States became changed because of the seven-day Adventist women's cult and other women cults the Methodist Church was very much involved in as well, and the Catholics and other groups that these women became very powerful actually in politics to change laws.

And the women were the main force behind that change of law at the age of percent and so forth.

But all around the world up until that point, up until these religious women became powerful in American politics, all throughout history for 6,000 years of human history, they were not considered children at that age.

They were workers, they worked hard, and they was even getting married, having children.

So you got to understand that a lot of the way we think today in modern society is a very upside down, corrupted, defiled, and demonic way of thinking.

And people are totally brainwashed and programmed that you cannot even think about thinking differently.

If you even think about thinking differently, it is a fault crime, and they want to throw you into a meat grinder, literally,



do they actually say this constantly on Facebook, constantly, constantly, constantly, throw these people into the meat grinder, they don't deserve to live.

Because everybody is programmed that you must believe in a certain way that nobody did believe in until 1910, except for those women. Amen.

Okay, but these were not children. Amen. And they were bold, and they were brave, and they were servants of the Lord. Amen.

I think verse 94, am I in the right place, verse 94, and the governors and the heads of provinces, and the heads of families, and the king's friends were gathered together and they saw those men and perceived that the fire was not touched their body, and their hairs were not burned, and their trousers as pants were not changed, nor was the smell of fire.

They didn't smell like fire, no. 28, they never let the king answer and said, blessed be, we're going to keep the Lord, God of Sedrach, because I don't know if Nebuchadnezzar would have said Jesus or not, he may have, he may not have, but blessed be the Lord, God of Sedrach, Misach, and Abdenago, who has set his manifestation and saved his servants that trust in him, and they rejected the king's command and delivered their bodies from the burning, that they might not serve nor bow down to another God, but only to their own God. Amen.

Now at some point of time, I do believe that Nebuchadnezzar did use the name Jesus at some point of time, and we will change it to Jesus at certain sentences, but this particular verse I'm not certain about.

29, and now I judge that every nation and all tribes and all languages will part instead of tons, languages, whosoever shall blaspheme against, the Lord, the God of Sedrach, Misach, and Abdenago, shall be dismembered, and his house shall be seized as public property, and because there is no other God who shall be able to deliver them.

30, so then the king gave pride over the whole province to the Sedrach, Misach, and Abdenago, and made them rulers.

Now notice how the next verse is numbered one, two, three, and that's the last three verses of this chapter, and the reason it goes from verse 30, or you could say that verse 97 in the Greek certificate, to verse one, is that these last three verses are again not present in certain versions.

Let me look at my note. The next three verses are not in the old Greek, and they're also not in the Dead Sea Scrolls, but they are in the Theodotion, so we don't have to plow.

You see how all the other verses we had a separation of this Vaticanus, but then the next portion of each verse is old Greek.

We had two versions, but the last three verses, we don't have two versions. We don't have the old Greek.

We don't have the Dead Sea Scrolls either. We have only the Theodotion or the Vaticanus.

Verse one, king have a leisure in all nations, tribes, and languages, who dwell in the earth.

It could be land, could be earth. I did not make a note to change it. Let me think here. Who dwell on the earth, tribes, nations, and languages.

I don't know. I'm just going to leave it as earth. Peace be multiplied to you. It seemed good to me to declare to you the signs and wonders which the Most High God has done for me.

This is the Theodotion version, so this would be Greek, so we will change God to Theos, since we do not have this in Aramaic at all.

We only have the Greek. We do not have the Aramaic, so it would be Theos. Most High Theos has done this for me.

Verse three, how great and mighty.

I do need you to send that change to me about God equals Theos, because I did not write that down for verse two.

Verse three says how great and mighty they are. His kingdom is an everlasting kingdom and is higher to all generations. Amen.

Praise God. All right, so we'll stop there. Pick up next week in chapter four.

That one thing I hope that we will learn from this is their perfect example of praising God in the midst of a storm. Amen.

Even at the point that they could have died, they had faith that God would preserve them, and rather God did or did not preserve any particular prophet or servant of God.

You don't have to be a prophet. Anyone that truly serves God in the truth, we should praise God in the midst of a storm, whether He deserves us or not deserves us. Amen.

No matter what happens to us. And also, to confess our sins. Instead of having what most people have of what have I done to deserve this, we should be able to acknowledge our sins. Amen.

Chat room is open for comments and questions, as well as praise and testimony, hymns, songs, comments.

If anybody has a Bible verse that they found edifying or interesting that they would like to share with the rest of the church, or if you have an audio file that you would like for us to play at this time, or if you have any questions or comments about anything that we talked about today, I do ask that you keep the questions to subjects that we talked about today and the verses that we read today.

But you're welcome to see any questions about other topics in email later on, or social media, or text message, or to call me.

You're welcome to do that as well. Lord, help us from where God helped us. Okay, Brother Hugh, in South Africa, he says, I would like to share a verse that I read this week, 1 Chronicles 16, verses 23 to 36.

For all the gods of the nations are idols. For our Theos, the Alpha and Omega, made the heavens, for the universe, for the skies.

Glory and praise are in his presence. Strength and rejoicing are in his place. Give to Jesus, you families of the nations. Give to Jesus glory and strength.

Give to Jesus the glory belonging to his name. Take gifts and offer them before him, and worship Jesus in his holy courts.

Let the earth, O earth, fear before him. Let the earth be established and not be totally destroyed.

Let the heavens rejoice and let the earth rejoice, and let them say among the nations, Jesus reigns.

And the sea with its fullness shall resound, and the tree of the field, and all things in it.

Then shall the trees of the forest rejoice before Jesus, for he has come to judge the earth.

Give thanks to Jesus for his goodness, for his mercy is forever. And say you, save us, O Theos, of our salvation, and gather us, and rescue us from under the heathen, that we may praise your holy name and glory in your praises.

Blessed be Jesus, Theos of Israel, from everlasting to everlasting. And all the people shall say, This is the truth, for Amen.

So they praised Jesus. Amen. Praise God. Now that's a miracle, because that is a passage of spiritual that Brother Hugh read this week, not knowing, well, he may have, but nevertheless, he read that week, read that this week, and it confirms what we just read of praising Jesus, even the trees, even the earth, the skies, everything that's in existence, even the rocks that cry out, the Bible says, even the rocks shall cry out. Amen.

And I think that's just tremendous, and it makes me want to worship and praise Jesus. Amen.

It's a confirmation of this earth, and it's a confirmation of this chapter.

It's a confirmation of the wording. This is just so tremendous. This is just such a wonderful, wonderful and praiseworthy confirmation. Praise God.

Thank you for sharing that. And Simon from South Africa, he says, I was just passing by, I was just passing my comment, passing on my comment, on the word image.

It reminds me of the image of the beast, and it makes sense why God would build to you this powerful revelation that the metal stone is the image of the beast, also other idols or images of the pagan gods, where they were forged or made out of stones also. Amen.

So even though the black stone of Mecca, even though it's not a statue or part of a statue, is nevertheless stone, and any of these statues would have been made out of stone and gold and silver, whatever different elements.

So I do believe that there is a context of similarity there, that it is idols that are made with human hands.

And the black stone, they say, was a meteorite that came out of the sky, is what they say.

Who knows? But nevertheless, stone, things that do not walk, cannot help you, cannot deliver you, cannot save you.

And the Muslims believe that you are saved by literally saved by kissing the stone, which is crazy.

Who would believe that? Amen. But that's another example of people being brainwashed and programmed from childhood, you know.

And they don't ever second guess it or try to break free from the programming brainwashing that they have been influenced by all of their lives.

They were never second guessed it. Amen. We should be willing and able to second guess traditional thinking so that we can know the truth.

If we do not think about things, what we believe and why we believe in, then how are we going to be able to grow in the truth? Amen.

And Decypher in Korea, he says, I thank Jesus for enlightening me to the cost of my memory problems.

And I also thank God, thanks for my prayers, that He enlightened me to the solution. Amen.

Praise God. That's good news. That's good to hear that you're doing better with memory.

Praise God. And it's good to see Monica on there as well. It's good to see all of you. Robert, you got anything you wanted to say or ask for good?

And we really appreciate your prayers for Robert and me and my wife, Brittnei. We really appreciate and desperately need your prayers for his schizophrenia, our housing situation, my car, my health, my wife's health, her mental health. And MWRCC, she says, I had a very powerful confirmation from God this morning when I read Ezekiel 18 verses 20 to 32.

And it was a definite answer to my prayer. Praise God. Let's just read that. Let's just turn there to Ezekiel 18.

It's right over here, very close to down there. And I don't know what translation we read it in, but we'll go ahead and read it here.

Ezekiel 18 verse 20. 20 to 32. So that's actually the end of the chapter. Ezekiel 18 verse 20.

But the soul that stands shall die, and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son.

The righteousness of the righteous should be upon him, and the iniquity of the transgression should be upon him.

And if the transgression turn away from all his iniquities, which he has committed, keep all my commandments and do justice and mercy, he shall surely live, and shall by no means die.

None of his trespasses, which he has committed, shall be remembered. In his righteousness, which he has done, he shall live.

So I at all desire death of the sinner, say of Jesus, as I desire that he should turn from his wicked way, evil way, and live.

But when the righteous man turns away from his righteousness and commits iniquity according to all the transgressions, which the transgression has worked, none of his righteousness, which he has worked, should be at all remembered.

In his trespass, wherein he has trespassed, and in his sins, wherein he has sinned, in them shall he die.

Yet you have said, the way of Jesus is not straight. Here now, all the house of Israel will not now way be straight.

Is your way straight? When the righteous turns away from his righteousness and commits a trespass, and dies in the trespass he has committed, he shall even die in it.

And when the wicked man turns away from his wickedness, that he has committed, and shall do judgment and justice, he has kept his soul, or delivered or preserved his soul, and has turned away from all his ungodliness, which he has committed.

He shall surely live. He shall not die. Yet the house of Israel, say, the way of Jesus is not right. Is not my way right, O house of Israel?

Is not your way wrong? I will judge you, O house of Israel, say of Jesus, each one according to his way.

Be converted and turned from all your ungodliness, and it shall not come to you the punishment of iniquity.

Cast away from yourselves all your ungodliness, wherein you have sinned against me, and made to yourselves a new heart and a new spirit.

For why should you die, O house of Israel? For I desire not the death of him that dies, say of Jesus. Amen.

Praise God. Thank you for that, for sharing that as well.

Well, I do want to encourage everyone that if you are not currently reading the Bible every day, I understand that we're not commanded in the scriptures that all of us, whoever we are, must read the Bible every day.

I know that's not a commandment that you must, must read the Bible every day. But nevertheless, it's good advice, it's good for us, that if you are not currently reading the Bible every day, and the paperbacks, the paperbacks are extremely important.

If you're not reading the Bible in the paperback every day, right now would be a good time to start doing that again.

It would be helpful to you, it really would. It will be helpful to you. Just one chapter, two, three chapters a day.

Sometimes it can be one chapter, sometimes two, sometimes three.

We don't even know how you're feeling, what you can handle at that moment. But I would really encourage you to start again.

I do believe that God would bless you in that. If you follow my advice and my pastoral counsel, I believe He would bless you just for following my advice.

I believe that God does that. Amen. And I know I am giving the right counsel. I have no doubt about that.

Anything else, anybody else? Thank you everybody for your presentation. Thank you for listening. We'll put on a song to take care of any audio delay.

And I do encourage everybody to have a good rest of your Sabbath day. I hope you have a good meal. I hope you can fellowship with the Lord.

Oh, I do want to say that Dominique is scheduled for a c-section to have her baby on September 5th.

But she will be having her baby that day, September 5th, Thursday. So, please be in prayer for her, for safe delivery, good medical care.

The medical cure in South Africa is not very good at all, but we're trusting Jesus that He make a way that He bring to her the better nurses, the better doctors at that moment.

That her experience this time around will be nothing like her first c-section experience in the hospital years ago.

That the experience this time will be nothing like that time, nothing at all, but will be tremendously better.

That she'll be surprised at how much better it's going to be because last time she wasn't in the truth.

She wasn't baptized in the truth. She wasn't serving God in the truth. This time she is. Amen.

So, we ask God to show her the difference in life, in circumstance, in situation, in trials and adversity.

That when we're going through things, and we will go through difficulties in life, that when we go through them while we're serving God in truth, having been baptized in truth, serving God in truth, serving the truth, serving God in truth, that those difficult challenges now become much easier to get through those challenges and those difficulties and trials.

Because God makes a way for His own people. Amen. He does. He makes a way for His own people.

In the midst of a storm, if we trust Him, if we put our faith in Him, if we believe in that difference, that it is different while we are serving Him. Amen.

If we believe that, put our faith in Him and praise Him in the midst of the storm.

Even though we still go through the fire, we still go through the adversaries and the trials of the world, we still go through that.

We don't escape having to go through the trial. It's important to go through the trial.

Going through the trial and seeing God's deliverance and God's presence in the midst of the trial, that's what makes us stronger.

If God just snaps His finger and says, okay, you don't have to go through this trial, then we won't grow.

But God allows us to continue and continue and continue to go through the trial so that we can see His presence in the midst of the storm.

And that turns our mess into a message, our test into a testimony. Amen. Trust God and praise Him every day in the good times and in the bad times. Always praise God and trust Him. Amen.

Praise God.

I'll put on the song now. And let's just do Leaning on the Everlasting Arms, page 20.

Page 20. Leaning on the Everlasting Arms.

Copyright 2024 I Saw The Light Ministries

[www.isawthelightministries.com](http://www.isawthelightministries.com)