

Full Sermon Transcript:  
**Daniel 4-5 Commentary 6th New Moon**  
September 4, 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.*

Praise His holy name of Jesus. Amen. Praise God. Let us go in prayer. Everybody please stand wherever you may be. Let's stand in reverence to the Lord as we pray.

Lord Heavenly Father in Jesus' holy name, we thank you Lord for getting us through this past month. Even though it's been difficult, you did sustain us. You did keep us.

And you are faithful to keep us until the end. If we do not forsake you, if we do not turn our backs against you, then you are faithful.

On your part, you have always been faithful on your part and you always will be. Thank you for your mercy and your grace. Thank you for this new month, new day.

Another opportunity to serve you in righteous righteousness. We do ask for your help and your service in this message. And the rest of this day and this month, the rest of this year into next year and forever without end, we seek your face, your spirit, your will, your help.

And wherever we are out of line, we ask you that you would correct us, help us to get back into the center of your will. Be our spiritual crowd factor, realign us.

Help us Lord to walk in your spirit more. Help us to hear your voice more, more accurately, easier, better. Help us to know your will easier, better, more accurately.

Let us not delude ourselves. Let no man or woman delude us. Deceive us or lead us astray. Show us the truth and reveal to us also the lies, the deceptions so that we may know where they are.

Lead us Father in your light and may we always give you the glory. All this be in Jesus' holy name. Amen. You may be seated.

Let's turn to Daniel chapter 4.

For anyone that might be new, listening, we're starting the book of Daniel, going through every verse, every chapter, chapter by chapter, and we have come to Daniel 4 verse 1 now.

We're reading the old Greek section of the Greek Septuagint, the Alpha and Omega Bible.

Edited and updated: When you look at chapter 4 in the AOB currently, you have to go to the end of chapter 3 to find the first 3 verses. We are moving those to the beginning of chapter 4. Because that's where they are in the Theodotion version. However, in the Old Greek version, they appear at the end of chapter 4. We will place them in both places, with a note of explanation.

People will ask, "if you claim the Alpha and Omega Bible is the most accurate Bible on Earth, then why do you have to make changes every sermon?"

And the answer to that is very simple, and that is we are restoring ancient manuscripts. We're looking at the oldest Greek that we have. We're also considering the oldest Aramaic that we have.

We're looking at the oldest manuscripts, the Greek, and there are discrepancies between the Theodotion version and the Greek's translation.

And one of the things that comes up with the old manuscripts, that happened in this case, is there's no chapter division. So sometimes your words at the end of a verse might go on at the beginning of the next verse, but at the end of one chapter might go on at the beginning of the next, and vice versa.

There was no chapter nor verse divisions in any of the original scriptures. So you have different versions of the Bible that will divide the verses and the chapters at a different point when you're looking at these old Bibles, even though the original ones didn't have them at all.

And some of the verses were not in some of the different manuscripts. So when you're working on a restoration project, you're going to have difficulty trying to piece together the manuscripts.

It's a restoration project, which is different than if you look at other Bible translations. Those are not restoration projects as much as the AOB is a restoration project.

But even when you look at the King James Version, it was updated and edited and improved many times over. People don't understand that. They don't know that. They've never heard that.

They've been told that the King James Version is 100% accurate. Every word, every letter is without flaw, without corruption. And that's very easily disproved just by the fact that it was updated repeatedly over and over and over.

The NIV and the New American Standard both was updated as well, as well as the English Standard was updated as well. When you look at many, many, many different versions of the Bible throughout history, they were updated, including the Geneva Bible as well.

Many of them was updated, so that's not unusual at all for Bibles to be edited, updated, and improved throughout time. Not unusual whatsoever at all. In fact, it is the standard. It is the standard.

You would want to edit and update to improve it, because even though all the other translations are not as much of a restoration of the Bible as much as AOB is a restoration, nevertheless, they are all, in a small degree, a restoration of Scripture.

So, now that we have solved that, we read verse 4, we read verse 5.

So, now we come to verse 10 in Old Greek, and it is Nebuchadnezzar still speaking, and he says, Now, both 10 and 11, earth, we could keep it as earth, or we can change it to land. The context, I don't think really 100% clarifies. It could be earth. It could be land.

So, we could do earth/land to show the people the possibilities. Instead of making an absolute determination and then be wrong, it would be safer to show earth/land and both of those verses.

Sometimes the context is clear, other times the context is not clear.

Verse 12, its branches were about the length of 30 furlongs, about 4 miles, and all the wild beasts of the earth or land took shade under it, and the birds of the sky made their nest in it.

Its fruit was abundant and good, and it provided for all the living creatures. 13, I saw in my sleep, and, behold, an angel was sent in strength from heaven. 14, and he cried and said, Cut it down and destroy it, for it has been commanded by the Most High to pluck it up by the root and render it useless.

Now, I do want to change the word cried to something like declared, so we put declared question mark, and then I'll make a final determination of that later, but if we keep it as cried, then we have the problem with people that English is not their first language, and even when English is your first language, we don't use the word cried anymore in English when we're just saying that he declared something, he said something, or he shouted something.

So this is old English, and we want to modernize to where younger people, even of all ages today, could misunderstand. He's not crying, he's not weeping.

So to avoid misunderstanding and to make the translation as easy as possible to understand with accuracy, and especially for people all around the world where the English may not even be your first language, then we change it to declared or spoke or something like that.

Verse 15, and thus he said, leave one root of it in the earth or in the land that he may feed on grass as an ox with the wild pieces of the earth or land in the mountains.

Verse 16, and his body might be changed from the dew of the air, and he might feed with them seven years, 17, until he know the Lord of heaven to have power over all things that are in heaven and upon the earth slash land, and whatsoever he will, he does with them.

Now there, where it says the Lord of heaven will keep it as the Lord rather than Jesus because the phrase is the Lord of heaven. So that is appropriate to keep it as the Lord.

Then 17, 80, in my sight it was cut down in one day, and his corruption was in one hour of the day, and his branches were given unto every wind, and it was drawn and cast down, and he ate the grass of the earth slash land of the wild pieces of the earth slash land, and was delivered into prison, and was bound by them in chains and in manacles of grass. I wondered exceedingly at all these things, and my sleep departed from my eyes.

Manacles are bracelets of bondage, basically a chain around the ankle, around the feet. It is the part that goes at the end of the chain that fastens around the ankles.

18, and I rose up in the morning from my bed and called Daniel, the ruler of the wise men, and the leader of them was

to judge the dreams, and I related to him the dream, and he showed me the whole interpretation of it.  
19, but Daniel wondered greatly, and a suspicion rushed upon him, and he was afraid, and trembling took hold upon him, and his appearance changed, and he shook his head and wondered for one hour, and answered me with a meek voice, saying, O king, this dream be to them that hate you, and let the interpretation thereof come upon your enemies. What Daniel was saying there to King Nebuchadnezzar is because it is a bad message that I hope it comes upon your enemies rather than upon you. That's only his hope. He's not saying that it will come upon the enemies, or that it's meant for his enemies. He's not saying that, but he's saying because it's a bad message I would hope it would come upon your enemies rather than upon you.  
Not that it actually will. Verse 20, the tree that was planted in the earth slash land whose appearance was great is yourself, O king. The tree symbolized King Nebuchadnezzar. The tree grew, but was cut down.  
Verse 21, and all the birds in the sky that were nestling in it are the strength of the land slash earth, and of the nations, and of all the tongues, languages, always change languages to tongues, upon the ends of the earth slash land. And actually it would definitely be land in verse 21 because the languages and the nations that are in the context here would only be within the Babylonian empire from Ethiopia to India. So in this verse it's definitely not the entire earth, but rather land.  
And that's probably true for all of these verses, but I do need time to think about that. But definitely in this verse it's land. And I want to go ahead and mark that in my Bible real quick.  
And all the provinces serve you.  
Having made desolate the house of the living God for the sins of the sanctified people.  
Two things about that last sentence there. Your works were seen as having made desolate the house of the living God for the sins of the sanctified people.  
God did sin, King Nebuchadnezzar, because of the sins of the people. Absolutely. Nevertheless, King Nebuchadnezzar would be held accountable for having done it.  
Because not only did he invade Israel for the sins of the people, but he went too far and actually stowed the things of the temple and destroyed Holy Scripture.  
And removed the name of Jesus from the mouth of the Israelite people and outlawed the name of Jesus, even though he himself did use the name of Jesus with Daniel, because Daniel refused to use any pagan and demonic names as far as worship.  
And Daniel refused to worship any false gods and demonic gods.  
So Nebuchadnezzar did what he was supposed to do, but went too far and committed sins within his actions and defiled the house of God, which he didn't need to do when he conquered the Israelite people.  
But also there was issue of pride about thinking that he brought himself to power when it was God.  
So his sins included pride, self-exaltation, as well as defiling the house of God and destruction of Scripture and so forth. Multiple sins.  
Verse 23, And the reason which you saw, because an angel was sent in strength from the Lord, and because he said to remove and cut down the tree, the judgment of the great God should come upon you.  
In that verse, 23, the Lord must be changed to Jesus.  
Verse 24, And the most high of his angels was running down upon you.  
I looked up the Greek, Old Greek, for the word or the phrase, running down. What does that mean? Should it be changed or not? I looked that up, researched it.  
And it's correct. That's exactly, literally, what the Old Greek word means. So we'll keep it.  
But we'll also add, after the word running down, we'll add in parenthesis explanation the word pursuing. It means to pursue, pursuing upon you.  
But it's literally running down, so we won't change it, which is add pursuing in parenthesis.  
Verse 25, They will lead you away into prison and send you into a deserted place.  
26, And the root of the tree that was left, since it was not plucked up by the root, the place of your throne will be preserved for you for a season and an hour.  
Behold, they are preparing against you and shall scourge you and shall bring upon you those things which were judged.  
27, The Lord lives in heaven and his power is on all the earth. Play with him concerning your sins and redeem all of your iniquities with alms.  
That clemency may be given you and that you may live long upon the throne of your kingdom and lest he destroy you.  
Love these words, for my word is exact and your time is full. There's a lot there in that verse.  
28, Be lured, we change to Jesus. Jesus lives in heaven and his power is on all the earth, we keep earth.

29, Flee with him concerning your sins and redeem all your iniquities with alms.

That's an interesting sentence, redeem all your iniquities, your sins with alms.

That goes along with not just asking for forgiveness and not just repenting of your sins, but actually giving alms to correct your sins.

That means that if you have stowed in anything, it is to be given back.

That's biblical command that if we have done anyone wrong, it is to be rectified.

More than just confessing your sins, more than just stopping your sins, more than just beginning to do correctly, but also to fix what you did to return the stowed in goods.

That clemency may be given you and that you may live long upon the throne of your kingdom unless he destroy you.

Love these words, for my word is exact and your time is full.

Verse 28, And at the completion of the words, Nebuchadnezzar, as he heard the judgment of the vision, kept the words in his heart.

29, And after twelve months the king with all his glory walked upon the walls of the city and passed by upon its tarts.

30, And he answered and said, This is Babylon the Great, which I have built, and it shall be called the house of my kingdom by the strength of my power for the honor of my glory.

31, And at the completion of his word he heard a voice in heaven saying, O king Nebuchadnezzar, to you it is spoken, The kingdom of Babylon has been taken away from you and is given to another man which is despised in your house.

32, Behold, I set him over your kingdom, and he shall take your power and your glory and your luxury, so that you might know that the God of heaven has power in the kingdom of men, and shall give it to whomsoever he will.

33, And until the rising of the sun another king shall rejoice in your house, and he shall lay hold on your glory and your strength and your power.

32, And the messengers shall pursue you seven years, and you shall in no way be seen, neither shall you in any way speak of any man.

33, And until the morning all things shall be accomplished upon you, O Nebuchadnezzar, king of Babylon.

33, And not one of these things shall fail, where it says until the morning, we're going to change the one word, until, and change that to the word by, B-Y.

33, And by the morning all these things shall be accomplished.

33, A, we've got A and B for 33.

33 says, I, Nebuchadnezzar, king of Babylon, was bound seven years, and they fed me of grass as an ox, and I ate of the green herb of the herb slash lamb.

33, And after seven years I gave my soul to supplication, and I entreated before the face of the Lord, the God of heaven, concerning my sins, and I dissolved the great God of gods concerning my ignorance.

33, Where it says the Lord, the God of heaven, we change the Lord to Jesus.

33, And my hairs became as wings of the eagle, my nails as the claws of the lion, my flesh and my heart were chains, I walked naked with the wild beasts of the herb slash lamb.

34, I saw a dream, and suspicions have taken hold upon me, and after a time a great sleep took me, and a slumber fell upon me.

This is an interesting verse where it talks about him walking naked with the wild beasts, because in that day and time, the majority of people on the earth, including Babylon, walked naked 24-7. Most people did not have clothes in that day and time.

But the kings did have clothes, of course, because they were the richest person in the kingdom. So he had lots of clothes, although he would have been shirtless most of the time, even though he had clothes and he had cloaks and coats and jackets of all sorts, he would have been shirtless often.

A lot of kings, all the kings, were very commonly seen shirtless in that day and time for thousands of years. But he had more clothes than anyone else, absolutely. But he would have been completely naked as an animal for seven years. So that's truly humbling him out of his pride.

Verse 34, and at the completion of seven years, my time of redemption came, and my sins and my ignorance was full before the God of heaven, and I sought the great God of gods concerning my ignorance.

And behold, one angel called me out of heaven, saying, O, Nebuchadnezzar, serve the holy God of heaven, and give glory to the Most High. The kingdom of your nation is given back to you. Amen. Praise God.

Now, the prophecy dream had declared it would be for seven years. It was not a permanent judgment, even though seven years is a long time. The judgment, the verdict was for his punishment to be for exactly seven years. And God kept his word to restore him at the end of the seven years, even as there had been a prophecy of captivity.

For the children of Israel, the people of Israel, in Babylon for seventy years would be the prophecy is that their captivity under Babylon would be seventy years. I don't know where that verse is, but that was a prophecy. And sure enough, at the end of seventy years, there was delivered from that captivity.

Now, we see the next verse in old Greek is thirty-six. At that time, my kingdom was restored to me, and my glory was given back to me. Thirty-seven. I give thanks to the Most High, and I praise him that created the sky and the earth and the seas and the rivers of all things in them.

I confess and I praise, for he is God of gods, Lord of lords, and King of kings, for he does signs and wonders and changes seasons and times, taking away the kingdom of kings and setting others in place instead of them.

Thirty-seven, eight. From his force, I will serve him, and for fear of him, trembling has taken a hold upon me. And I praise all his saints, for the gods of the nations have not strength within themselves to turn the kingdom of a king to another king, and to kill and to make alive, and to do signs and wonders.

Great and terrible, or awesome, slash awesome. And to change very great matters, as the God of heaven did in me, and great matters did he change upon me.

All the days of my kingdom I will offer sacrifices for my soul to the Most High, for a sweet-smelling Savior to the Lord, and that which is pleasing before him I will do.

I and my people, my nation and my provinces, which are in my power, and as many as have spoken against the God of heaven, and as many as shall be found speaking any thing, these I condemn to death.

Of course, we'll change where it says, a sweet-smelling Savior to the Lord, the Lord will be Jesus.

Now this is a promise, a vow, to worship the true God, and that anyone that would speak against the true God, Jesus, should be condemned to death.

And that also, all of his kingdom is also to worship the true God. Did he keep his vow? This key reading.

37b. Then Nebuchadnezzar the king wrote a circular letter. That's a letter that circulates to the entire kingdom. That's why it's called circular letter. It circulates to the entire kingdom.

It goes to different places. It's not sent to one place alone, but it's meant to move about to go from town to town.

So the king wrote a circular letter to all according to the place, to nations and provinces and tongues, that is languages, to all dwelling in all the provinces and generations and generations, saying, praise the Lord God of heaven.

I put a question mark there because the phrase could be Jesus God of heaven or it could be the Lord God of heaven.

And gloriously offer sacrifice. Praise him and gloriously offer sacrifice and offering to him.

I was the king of kings. We need to add a in front of the first king. A king of kings. He just acknowledged that Jesus is the king of kings.

We know from the last two sermons that the scripture when it first mentions the Nebuchadnezzar as a king of kings, it actually had a in front of it and we continue to add the a in front of it.

I, a king of kings, gloriously give him thanks, that thus did he with me. So the same day he set me upon my throne and my power and my kingdom, I lay hold on my people and my majesty was restored to me.

37 C. Now here we see a 1 through 3 of old groups. But I didn't see anything but 1 and 3. So what it is, it's moved it down here. I don't really understand this. The verses, verse numbers are very problematic when you're looking at these old manuscripts.

And again, there wasn't verse numbers originally. So it's where it was. Despite numbers, don't let the numbers really confuse you because where you read it is where it was, regardless of numbers.

And it says, King Neville Ezra to all the nations and all the provinces and all who dwell in them, peace be multiplied to you in every season. I do remember those words where it had 1 through 3 previously.

38 And now I will show you the deeds which the great God did with me. Moreover, it seems good to me to show you and your wise men that he is God and his wonders are great. His kingdom is royal forever and his power is from generation to generations. And he sent forth letters concerning all the things which were done to him in his kingdom and all the nations which were under his kingdom.

So I look back at the other 1, 2, and 3 and I do see that's very, very, very, very similar. So we need to add a note. And we'll place that note after the first section of, or so put it, I asked Robert, now do you think we should put it before verse 1 or after verse 1 or after verse 3?

And I'm talking about before Daniel 4. To put a note, we'll say that these 3 verses in Old Greek appear as verse 37.

So at the end of verse 3 we're talking about before chapter 4. Before chapter 4 we see those 3 verses. We'll put a note at the end of verse 3. These 3 verses in Old Greek appear as verse 37c.

Actually we need to put chapter 4 verse 37c. We've got to put the chapter number in there as well. They appear as chapter 4 verse 37c.

Okay. So the Old Greek just has it in a different location. That's because you have the scribes making eras and you could debate was the era of the location of that verse. Was the era in the Old Greek or was the era in the Theodotion version? We don't know.

We could look at the Dead Sea Scrolls and see if it appears anywhere at all and where it would have looked. But we still wouldn't know for sure even if we look at the Dead Sea Scrolls because the Dead Sea Scrolls for this chapter is the newer aromatic not the older aromatic. So we still wouldn't know for sure. But it might give us an indication.

Now let's move on to chapter 5. Let me get a drink real quick but we're going to start with chapter 5 next.

As we add these notes it will help us to not have the confusion next time we read it.

Chapter 5 verse 0 Old Greek.

I want to pause here and also explain as it says in the note right above that in the heading of chapter 5 it says over 20 years passed between the chapters 4 and chapter 5.

Over 20 years to be exact about 22 or 23 years passed. So this is not the same day, it's not the same week, it's not the same year. 22 or 23 years passed.

And then we see that the next king is not Nebuchadnezzar. Nebuchadnezzar has died. He has died. And we have another king, a new king, and this would not even be the next king.

This would not be the next king after Nebuchadnezzar died, but rather it would be actually the last king of Babylon.

The last king of Babylon and his name is Baltasar, the king.

He made a great feast on the day of the dedication of his royal dwellings and he called the 2,000 men of his nobles on that day. Baltasar being lifted up with wine, that means he's feeling good with the wine, and boasting, praised all the molten and graven gods of the nations in his place.

And to the most high god he gave not praise. In the same night came forth fingers as of a man and inscribed upon the wall of his house on the plaster in front of the lamps, quote, Mane, Phares, Thekel.

I spelled that out so that the transcript would not add very strange words. These are strange words enough because they're foreign language.

And then it says now the interpretation of them is mane, it has been counted. Phares, it has been removed. Thekel, it has been established.

So all together what he read on the wall of his house is it has been counted, it has been removed, it has been established.

One old Greek, Baltasar, the king, made a great portion for his companions and he drank wine. We're going to change the word portion to supper.

And there will be another occurrence of that down in verse 18, actually 23, if you want to just go ahead, John and Robert, to also mark that it's in verse 23 as well, we'll change portion to supper.

Now I also want to explain something else about this king. If you look at history, we have a list of the kings of Babylon, some of them. I don't know that we have all the kings listed or not, but there are at least a lot of kings of Babylon listed in history.

They didn't know who they were. And for most of history, we did not have this particular king listed within the encyclopedias and history books, and so a lot of atheists pointed this out as proof that the Bible was not accurate.

And then there was an archaeological discovery, a new discovery, and that new discovery was a writing of the last king of Babylon that we had listed in history.

The ones that the encyclopedias and history books actually did list as the last king of Babylon, his writing. And it said that he had an eldest son named Baltasar. His eldest son was named Baltasar, and I believe that that writing actually spoke about his son ruling with him.

If I'm not mistaken, I have to read that again. In fact, I can pull that up real fast. It's right here on my computer, I think, if I still have that pulled up here. Yeah, right here it is.

These are the exact words of the writing. If the translation is correct, it says, As a present, a long life of days, and as for Baltasar, the eldest son, my offspring, instill reverence for your great Godhead in his heart, that may he not commit any cultic mistake, may he be sated with a life of plentitude.

So it does not mention him reigning with him, but it does mention that he has the eldest son with that name. So even though it doesn't mention him reigning with him, it's common sense that you pass your throne on to your eldest son, which Baltasar was.

So what we would then conclude is that they reigned together, since history shows that Nabonidus, he was the last king of Babylon.

So then we make the conclusion is that they reigned together. His eldest son reigned with him, therefore making the scripture accurate that he was a king, not necessarily the king, but a king with his father, ruling on the throne.

And we're going to see something else here in a minute that will actually help confirm that. Now let's keep reading.

And we'll go to verse 2.

And his heart was lifted up, and he said to bring the gold, I mean the gold, and the silver vessels of the house of God, which Nebuchadnezzar his father brought from Jerusalem, and to pour wine in them for his companions.

Now where it says his father, we change that to his forefather. They were not related, as far as we know in history, they were not related, if I'm not mistaken. I had read that they were not.

And a lot of times it will say father when really it's forefather. If you look at the Theodotion, it does say forefather slash predecessor.

And it's interesting also that Nebuchadnezzar had made an oath to turn the nation to the true God. Now it has been 23 or 22 years, and so we don't know for sure whether Nebuchadnezzar kept the oath or not, because he could have turned the nation to the true God and still yet have this younger man to turn against God. That's possible.

Verse 3, and it was wrought, and they drank with them. Verse 4, and they blessed their idols made with hands, and they did not bless the eternal God who has power over their spirit or their soul.

Either way there. So we're going to do spirit slash soul.

Verse 5, in that same hour came four fingers as of a man's hand, and wrote upon the wall of his house, on the plaster in front of the light before the king Baltasar, and he saw a hand writing.

And his appearance was changed, and fears and suspicions rushed upon him. Therefore the king rushed and rose up and beheld that writing, and his friends boasted round about.

Verse 5, 7, and the king cried, which will be changed to declared with a loud voice it says, he declared with a loud voice to call the enchanters and the sorcerers and Chaldeans and smooth-stayers.

Pause. Notice the different categories. Four. Enchanters, sorcerers, Chaldeans, smooth-stayers. It's interesting that Chaldeans are listed not last, not first, but one of four categories.

Now, Daniel is listed as an enchanter somewhere in one of these verses, or somewhere. So an enchanter is not necessarily an evil thing. But we know that the sorcerers are definitely evil.

The enchanters, I'm thinking back to that verse, and perhaps we'll read it here in a minute. Since Daniel is called a leader of the enchanters, or an enchanter, that has to do with interpretation of dreams.

Sorcerers is witchcraft people. Chaldeans, I'll remind you from previous sermons, that the origin of that word is connected to moon worship.

Even though we typically think of that word as being a race of people or a nationality, rather, a nationality, just like you might say Egyptians or Americans.

But, because it's listed within the list of four, I don't think it really always means a nationality. Because that wouldn't make sense to put it in the midst of this list.

Because of the context and where it's listed in the list, it seems to confirm what I said in one of the past two sermons, is that it probably actually means, sometimes it could mean a nationality, but in this context, I believe it has something to do with moon worshipers.

Now we'll continue in verse seven.

In the interpretation of the writing, he will array him in purple and put on him a golden chain, like a necklace, and to him should be given power over a third part of the kingdom.

Look at the Theodotion version above. The last sentence says he should be the third ruler in my kingdom.

So the scribe that wrote the Theodotion version said third ruler, and the scribe that wrote the old Greek version said third part of the kingdom. Basically the same thing, third ruler, just different wording of how you would say it.

So if Daniel is going to be the third ruler, then you have two other men, correct? Baltasar and his son, I mean his dad. Baltasar and his dad. His dad is Nabonidus. Nabonidus, Baltasar, and Daniel.

So this seems to confirm, not just one man on the throne, but a man and his eldest son. That confirms that.

Verse eight. And of course we're going to add a note talking about all that, and let's put that at the end of verse zero. At the end of verse zero, we're at a note, and you can just say, explaining who this king was, and I will fill in the blanks there later.

But that will go out to verse zero, which is the first verse of chapter five. Now let me get a drink, and then we'll continue with verse eight.

Verse eight. And the enchanters and sorcerers and soothsayers came in, and no one was able to tell the interpretation of the writing.

Nine. Then the king called the queen concerning the sign, and showed her how great it is, and that no man is able to tell the king the interpretation of the writing.

So there's also a queen, and so some people would debate that the queen was one of the three people on the throne, but I don't believe that.

We do know in history that sometimes you would have a king and queen sharing the throne. That means the authority, the power, the kingship over the kingdom.

In other examples, the queen had no authority, or very little authority. For example, you remember the example of Esther in the book of Esther that the book of Esther starts out with.

The king had called queen, called the queen, and she refused to come, and he put her away, and well, and then Esther became the new queen.

That queen had no authority. So just because there is a queen doesn't mean that she's actually a ruler or sharing the throne.

We know from history that Nabonidus was definitely on the throne. We know from scripture that Baltasar also was on the throne, and we know from scripture that Daniel would be the third.

So that fulfills all three. The queen in this case definitely did not and was not one of the three.

Verse 10, and the queen reminded him, concerning Daniel, who was of the captivity of Judea, or Judea, Judea? Yeah, Judea.

Verse 11, and she said to the king, the man was endued or endowed. Endued is confusing to people that are not really acquainted with English. The English is not their first language.

I think it would be fine to actually put endowed there. Gifted, was gifted with knowledge. So let's put gifted slash endowed, and I will reserve the right to edit that later, but for now we'll put gifted slash endowed.

And wise and superior to all the wise men of Babylon.

Verse 12, and a Holy Spirit is in him, and in the days of your father the king, of course that would be forefather, a Holy Spirit is in him, and in the days of your forefather the king, he showed various interpretations to never leisure your forefather.

The word burdensome there, I looked in the Greek and it's actually the word, if I can pronounce this, pompous is another way to say that. It is pompous or a different ending to it.

That is pompous, it's pompous. But I'm going to translate pompous as great. So we'll take out burdensome and we're going to add, we're going to say great interpretations, but we're also going to, let's see, let me think here.

He showed great difficulty, great, trying to put the word difficult, well the other translations of this say difficult.

He showed difficult interpretations, but it's got to be greatly difficult would be the right way to say that one. Greatly difficult, so that's what we're going to put there.

He showed, does that make sense? He showed greatly or just great? That, neither one of those make, doesn't sound right.

Challenging.

I want the word great or a synonym for great, and then the word for greatly, greatly challenging?

Greatly difficult.

That makes sense, that sounds right?

Yeah.

Okay, because I'm half asleep. So greatly difficult interpretations would work.

Verse 13, then Daniel was brought in to the king and the king answered and said to him, and then we see the next old Greek is 14 to 16 as one paragraph.

And it says, old Daniel, are you able to show me the interpretation of the writing? And I will array you in purple and put on you a golden chain and you shall have power over the third part of my kingdom.

Seventeen, then Daniel stood in the front of the writing. Notice how that writing stayed on the wall, it was like written there.

And he read, and thus he answered the king saying, this is the writing and it has been counted, it has been reckoned, it has been removed.

And the writing stood still and this is the interpretation of them.

We need to see the next section in old Greek is 18 to 23 as one paragraph.

Old king, you made a supper for your friends and you did drink wine and as for the vessels of the house for the living God, it was brought to you and you drank with them, you and your nobles and you praised all the idols made with the hands of men and you did not bless the living God.



And your spirit is in his hand and he gave you your kingdom and you did not bless him nor praise him. Twenty-four to twenty-six, this is the interpretation of the writing. The time of your kingdom has been counted and your kingdom ceased.

Twenty-seven, your kingdom has been cut short and finished.

Twenty-eight, to the Medes and to the Persians, it is given.

So that's a prophecy of that the Medo-Persian empire would conquer Babylon, therefore these two kings are the final kings of Babylon, of the Babylonian empire officially.

Now we're out of note at the end of verse 28 to reference chapter 2 verse 32 concerning the silver chest and arms.

Two thirty-two, silver chest and arms, that was, remember that the prophecy of the statue that Nebuchadnezzar saw that the chest of silver and arms of silver was predicting the Medo-Persian empire and so this also predicts that.

Verse 29, then Baltasar the king clothed Daniel in purple and put on him a golden chain and gave him power over the third part of his kingdom.

Thirty, and the interpretation came upon Baltasar the king and the kingdom was removed from the Chaldeans and was given to the Medes and to the Persians.

Thirty-one, then Artaxerxes of the Medes plucked the kingdom and Darius was four days and glorious in old age.

The note says that this occurred in 539 B.C. as far as the king Darius came to power.

We'll do chapter 6 next week.

So that concludes the study of these two chapters. And I appreciate your patience. And we will open up the chat room for questions and comments as well as hymns and songs and testimonies.

And if you have any questions please limit that to the subject topic today. Anything related to this is fine.

And please feel free to send other topics, questions about other doctrines and so forth. Send it to me from the contact form on the website or if you have my email text message or telegram or Whatsapp.

Any of those ways are fine and I do welcome your questions. But for today in the chat room let's reserve the questions for the subject at hand of anything from chapter 1, 2, 3, 4 or chapter 5.

We do praise God for the extra hour to get ready today. I think that's done.

It's very helpful for Brother Robert and myself to be better ready and better prepared today even though I'm still struggling with exhaustion and sleepiness and so forth.

But I praise God for cooler weather this morning, much cooler. Usually I'm standing here burning up intensely but it has really cooled off this morning. So praise God for that and that's a big help. Praise God.

Anybody got any questions, comments or testimonies? I want to make sure I give everybody enough time because I know sometimes it takes time to type in the questions. I want to make sure I give everybody enough time.

I do encourage people to join us Saturday for the worship services. Coming up Saturday and we'll continue to begin the broadcast one hour later continually now. This will be our new time to start services.

11:50 in the morning Eastern time zone. 11:50 in the morning Eastern time zone for all worship services from here on out. I do appreciate your understanding with that issue.

Congratulations again to Brother Hugh and Sister Dominique in South Africa with their birth of baby Leah today on the sixth new moon.

Okay, looks like there's no questions. Robert, do you want to say anything? No? Okay. And Brother Calm Adam, he requested the song, Where Could I Go? And that is page five. So we'll do page five so that takes care of any audio delay.

And if any questions come in during the song, we will still cover those questions before we end the broadcast. If anything does come up, so still time to type. And if there's no questions or comments by the time this song is done, then we'll just end the broadcast.

Page five, Where Could I Go?

Where could I go?

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