

**Full Sermon Transcript:
Daniel 6-7 Commentary
September 7, 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 into prayer. Lord Heavenly Father, in the wonderful name of Jesus we pray, thank you for getting us through this week.

Thank you that you got us through the previous month as well. Thank you Lord that even though at times, or at times extremely difficult, you get us through, we go on to the next day, and the next, and the next.

We will endure until the end. We will pass through.

We refuse defeat. We accept and claim victory over all of our trials and difficulties, for we are more than conquerors in Christ Jesus.

Father, we do ask for your help in this service, help for Brother Robert, help for me, help for Brittnei, help for all the church members and those that are coming into the truth.

We ask for strength, endurance. Please help us with faith.

Please help us with all of our flaws and weaknesses. Thank you for your mercy and your enduring love.

Please help me with this sermon. Please help us with this study of the book of Daniel each week.

Help us to understand. Thank you Lord for what you've already done, for what you're doing right now, and for what you're about to do.

Praise your holy name. In Jesus' name we pray, amen.

Praise Jesus.

Today we're starting in Daniel 6, and as we turn in the Bible to Daniel 6.

And as we go through the book of Daniel today, we're back up into the previous verse, the last verse in Chapter 5 where we left off last week, because I really did not discuss the names there in Chapter 5, Verse 31, and you see the Theodotion version at the top says, Darius, the need seceded to the kingdom being 62 years old.

The Old Greek says, I completely, well, it has Darius later in the verse, but it starts out with another name that the Theodotion does not include.

The Old Greek says, Artaxerxes of the needs took the kingdom and Darius was full of days and glorious and over age. So I did some research and Darius, of course, even though I was talking about one man there, Darius, that word Darius was not limited to only one person, but rather there was at least five different men that used that title or that name, at least five different guys used that name.

And the same is true for the title of the phrase, King of Babylon. You would think that's only Nebuchadnezzar and then eventually Baltasar and so forth and limit it to the kingdom of Babylon until the Persian Empire conquered Babylon. But actually history shows that even the rulers of Persia and then after that even the Greek Empire continued to use the phrase, King of Babylon, even after the Babylonian Empire was defeated.

Rulers in the Persian and then later on the Greek Empire and perhaps even the Roman Empire later, they continued to say they were the King of Babylon.

Hundreds of years, perhaps thousands of years after Nebuchadnezzar and even after the Babylonian Empire was conquered by the Medo-Persian Empire because they recognized, they knew, unlike Christians today, they understood that the statue that Daniel and Nebuchadnezzar saw is not totally divided between four, five, six or seven or eight kingdoms, but rather it is one.

It is one. It is one statue, there's not seven statues, there's not four statues, it's one statue and they are all and the one and the same.

What we see in history is that King Nebuchadnezzar was Assyrian, he was of the Assyrian bloodline, the Assyrian nationality, he was in the Assyrian Empire and with the help of Egypt he committed a coup within the Assyrian Empire to become the leader and only because he committed a coup within the Assyrian Empire did he develop what we call today the Babylonian Empire and even what he called or renamed it into the Babylonian Empire, but it was Assyrian in nature, in character, in language, in culture, in religion and in every aspect the Babylonian Empire was Assyrian.

When the Persians conquered the Babylonian Empire it didn't change very much. They also had adopted a lot of the Assyrian religion, Mystery Babylon, as Revelation calls it, and then the Greek Empire later and Alexander the Great and Antiochus Epiphanes, they also, all of them embraced a lot of the same elements.

It continued into each Empire throughout history, the Assyrian bloodline, the Assyrian nature, the Assyrian character continued to be passed down from the head into the chest, into the belly, into the arms, into the feet, into the toes, from the beginning to the end, it is a Assyrian Empire.

That's why Christmas is Assyrian, Easter is Assyrian, Trinity is Assyrian, Antichrist is Assyrian, and the corrupted translations are from the Assyrian, amen.

When we think Babylon we need to think Assyrian, amen. So I said all that to help you understand that from the beginning to end they realized that they were the King of Babylon.

So the King of Babylon referred to many different generations, rulers, and Darius also referred to many different rulers, even Cleopatra.

There was a lot of different women named Cleopatra, not just one, and Antiochus, there was a lot of different men named Antiochus, not just one, amen, and you think of King Charles right now, there was other King Charles in history as well, so forth, so forth, so forth.

Kings like to borrow the names of previous kings and queens.

So the old Greek also says Artaxerxes, now we're going to add a note at the end of this verse, and for this, for this right here, as well as for all of chapter 6, my brother John and Robert, they don't need to send me no notes, I've got all these written down, unless I say that you do need to send that to me.

But once we get, if we do get into chapter 7 today, I will need any notes from chapter 7, I only have the notes for chapter 6 prepared, I only have the notes for chapter 6 prepared.

So if we get to chapter 7, I will need those notes. But we're going to add a note at the end of verse 31 here, and we're going to say that basically that Darius was a word or title used for at least five different men, and that I believe that this particular Darius is called Artaxerxes, that that was his name, Artaxerxes, or however you would pronounce it, so I believe that both terms are talking about the same name, I could be wrong, some of this is very challenging, but I believe it is giving him both the title and the name in the same verse, and revealing who he is there, that Darius or Artaxerxes.

Now we go into chapter 6, which is talking about Daniel and the lion's den, we all know that very famous, very popular account of history, amen, I don't like to use the word story, account of history, amen.

And that's very encouraging to us to know that Daniel, you know, if he wasn't protected by God, he would have been eaten by the lions, and what would have happened is we know from history that these empires, the way they would do is they would starve the lions in advance, they would be hungry, they wouldn't be fed for days until they throw down a human person to make sure that they do kill the human, so he's not just thrown in a cave of lions, but rather hungry, starved lions. Amen, very encouraging, God's protection there.

Now we're going to read the old Greek here in verse 1, and it says he said 127, I'm going to have to learn how to say that word, satraps, over his king leaders, these are leaders that are underneath the king as well as being underneath the three other men.

Oh I've also got to clarify this as well, I need to clarify this as well, we also got to go back to the, again back to chapter 5, and we said in chapter 5 verse 1, and also chapter 5 verse 7. If you look at verse 7, the last sentence of verse 7, old Greek, says that Daniel would be given power over a third part of the kingdom, and the Theodotion version of verse 7, the last words are third ruler, third ruler or third part, same thing.

And we had said in the last sermon, we had said that Daniel with king Baltasar and king Nabonidus, that those would be the three rulers. But that was incorrect on that, the three rulers that it's talking about in verse 7, in both the Theodotion version and the old Greek, is Daniel and two men that are not named in history, as far as we know.

We don't know their names, it's not talking about Baltasar and Nabonidus, his dad, because I think it's in chapter 6 that maybe chapter 6 or chapter 7 one makes that much more clear.

So when we have to stop, because we're out of time, and we're out and I'm exhausted, and we don't get to read the next chapter, that limits us, and I'm sorry that I don't prepare enough in advance, I have a lot going on, a whole lot going on, we're running an international ministry with pretty much just myself and some help from Robert, some help from John, some help from Kiki and others, but pretty much mostly myself running a worldwide international ministry, also trying to take care of my wife and myself and my personal needs all at the same time. And it's very difficult, extremely

difficult, so I do apologize that I don't have the time or the energy to prepare enough in advance, but nevertheless, when you're at home and you're reading the Bible, you need to remember that if you don't understand a particular chapter, a particular verse, if you keep reading to the next chapter, sometimes that will help clarify it, and it'll go back, it'll review it, it'll talk about it again, it'll fill in the blanks, the Bible interprets itself, amen.

But we'll read that here in chapter six, I think it is where it talks about these Daniel with two other men, those two other men would not be King Nebuchadnezzar and King Nebuchadnezzar.

All right, but let's move forward in chapter six now, and verse two says, and over them there are three, there it is right there, there are three chief men, the three rulers, that was talked about in chapter five verse seven, and so verse one talks about 27 leaders, which of course are under the king, and verse two talks about three men that would be over the 27, so just like in the church and just like in business, and just like at home, you have ranks going from the very top, that would be only one man, and then you would have the next ranks underneath being more than one person, and then the next rank being even more as you go down from the top chain.

In business, in government, and in the church, it works the same way. One of the three men became Daniel.

Verse three, having power over all the kingdom, and Daniel was clothed in purple and great and glorious before Darius the king, as he was glorious and endured, endowed with knowledge and prudence, and there was a Holy Spirit in him, and he was prospering in the affairs of the king, which he did.

Then the king determined to set Daniel over all of his kingdom, and the two men whom he had set in place with him, and 127 separates.

So the king wanted to promote Daniel to be a leader even over the other two men. Where it says Holy Spirit, we change that to Holy Breath.

We do that to help for several reasons, actually. For one reason is that the Greek word there for spirit means air, wind. It does not mean soul. So a lot of people believe in the Trinity, because they think that a Holy Spirit means a third being, where it is the breath of God that God breathed into Adam, and Adam became a soul.

But the Holy Spirit is the Holy Breath of God. It's not a person.

The Holy Spirit is not a person. It is the air of God.

It's the power of God. A person.

It is the air of God. It's the power of God.

The breath of God that he speaks with, he moves with, that he gives life to all different things with.

It is even though he is holy. Holy Breath.

Verse four, now when the king determined to set Daniel over all of his kingdom, then among themselves the two young men, who was co-leaders with Daniel, determined on a plan and plot, speaking one to another, since they found no sin nor ignorance against Daniel, for which they shall accuse him to the king.

Five, and they said, come and let us establish a restrictive decree against ourselves that no man shall entreat a petition, nor shall in any way vow a vow of any God for thirty days, except for Darius the king, or else he shall die, that they might overcome Daniel before the king, and that he might be cast into the den of the lions.

And they knew that for, for they knew that Daniel prays and vows or petitions to the Lord his God twice, three times in the day.

Of course we change twice, thrice, we change that to three times, so it's more easy to understand for people that may have difficulty with old English three times.

And we'll keep doing that as we go throughout the chapter. It's going to use that word several times.

We'll keep changing it to three times. Go back up to the top of that verse where it says, and they said, come and let us establish a restrictive decree against ourselves that should say by ourselves rather than against, that no man, the word man should be person, but no person shall entreat a petition.

Entreat a petition. All three words can be scratched out.

And the Greek word there means literally to deem worthy that which is worthy, to, to deem or to declare worthy that which is worthy.

Now all translations use the word petition that I could see everything, everyone.

So perhaps there's something about this word that I don't know that would translate deem worthy that which is worthy that which is worthy to the word petition, but the literal meaning is to deem worthy that which is worthy.

But sometimes whatever the literal translation actually is of a word is not what it means in the context.

Sometimes. Now there are some things about ancient languages that I don't know.

I don't know at all about ancient languages, but that's the literal meaning. If we were to translate it literally, deem

worthy what is worthy.

Going into verse six now, then came those men and said before the king, verse seven, we established a restrictive decree or law and a statute meaning law, that every man who shall vow a vow or deem worthy what is worthy of being a god for 30 days, except for Darius the king, shall be cast into the den of lions.

So in other words, these two men, because they was jealous of Daniel and did not want Daniel to become their boss, they planned a plot of trying to get the king to make a new law saying that no one can pray to nor make a vow nor petition nor worship to deem worthy that which is worthy is worship, not worship, vow or pray to anyone except for to the king.

So trying to play on the pride of the king, what was their plan? Verse eight, and they entreat it or change entreat it to request it.

And they requested the king that he might establish the restrictive decree and not change it for they knew that Daniel prays and vows three times in the day that he might be overcome through or change the word through to the word by, be overcome by the king and cast into the den of lions.

Verse nine, thus the king Darius established and confirmed it. So he agreed to do it. That would have been out of pride.

Verse 10, but Daniel knowing the restrictive decree which he established against him, opened to the windows in the upper chamber of Lord Jerusalem and fell in his face three times in the day as he did before and sought the Lord to change sought.

So it's only taken off to sought the Lord. The Lord in this case, you see how it's in italics, meaning it wasn't actually even written.

But if we would have just said, and he saw, he sought, but we know that he was seeking the Lord.

The word the word is just added for English sake that we may understand the sentence.

Verse 11, and they watched Daniel and overtook the change in the word overtook the cult.

They caught him praying three times in the day, every day. Verse 12, and these three men made intercession to the king.

We're going to scratch out three words, made intercession to change out to the word requested.

Then these three, these men requested the king and said, Oh, King Darius, have you not determined a restrictive decree that no man shall vow a vow nor deem worthy what he shall say?

Restrictive decree that no man shall vow a vow nor deem worthy what is worthy of any God for 30 days except for you.

Okay. Or else he should be cast into the den of lions.

And the king answered and said to them, the word is exact and the restricted decree shall remain.

And they said to him, we adjure you by the decrees of the Medes and Persians that you change not the ordinance, no respect the person so that you didn't diminish not any of the things that were spoken and punish the man who continued not in this restrictive decree.

And he said, this is what I do as you say, and it has been established this for me.

13, and they said, behold, we found Daniel. Your friend.

Praying and petitioning the face of his God three times in the day. So it's very sneaky handed, very evil.

The way these two men went about this to not make it known to the king who they were talking about until the king said, no, I will not change it. Absolutely. Absolutely.

I will not change the law. No matter who it is, I won't change the law.

And only after they made for sure the king would say that because they knew the king would would change the law for Daniel.

So they made him agree to not change it for anyone before they revealed that it was Daniel.

Very sneaky, very demonic. But Daniel had the victory. Amen.

Verse 14, in grieving, the king said that Daniel was to be cast into the den of lions according to the restrictive decree which he established against him.

Then the king was exceedingly grieved for Daniel and he helped to deliver him from the hands of the leaders until the setting of the sun.

So until the setting of the sun, the king was probably arguing with these two men.

Now, you know, remember that the two men are over the twenty seven. Well, actually three hands looking down was over the twenty seven.

So pretty high up. Now, of course, the king was the king, but nevertheless, these two men were bold, courageous, and had a lot of pull with the king.

And he wanted to not to not put his foot down. He could have, but he wanted to not put his foot down. So something similar to American politics in that and so forth in Israel and most nations today, that they try to work together, be a team.

But he did try to convince the other two men to not kill Daniel.

Verse 15, and he was not able to deliver them from them.

Verse 16, but Darius the king cried out and said to Daniel, Your God, whom you serve continually three times in the day, he would deliver you out of the hand of the lion.

We need to add a period after the word lions because we've got a problem here that sometimes where you put the period and where you put the comment changes everything.

It changes what it says just by where you add the period, where you add the comment.

And originally there was not any periods and not any comments anywhere in the entire Bible originally.

So we need to change where we have the periods and comments for this to be more correct.

Add a period after lions until the morning, take carriage. Until the morning, take carriage, Daniel.

God would deliver you out of the lions. Verse 17, that Daniel was cast into the den of lions and a stone was brought and laid over the mouth of the den and the king sealed it with his ring and with the ring of his nobles that Daniel might not be taken away from them nor the kings drawn up out of the den.

The ring even in the Vatican today symbolizes power and authority and it is like a signature.

Daniel 6 verse 18 Daniel 6 verse 19 and King Darius rose up early in the morning and the satraps talked with him and went and stood at the mouth of the den of the lions.

King Darius did that early in the morning. He went pretty much immediately to check on Daniel.

Verse 20 then the king called Daniel with a loud voice and weeping saying, "Oh, Daniel, do you surely live and has your God whom you serve continually saved you from the lions so that they have not brought you to nothing?"

21 Then Daniel heard the loud voice and said, "Oh, king I am yet alive!" Eleluje, amen.

Verse 22: And God has saved me from the lions because righteousness was found in me before Him, and moreover, before you, O king. Neither ignorance nor sin was found in me, that you have hearkened, listened to men. I didn't write that down, so I want you to send that to me in an email.

But because you hearkened, is listened to and obeyed, but you have listened to and obeyed men that deceive kings, and you have cast me into the den of lions for destruction. Now, there's something very interesting here: Daniel speaks well of himself because righteousness was found in him. If you said that today in a church service, they would tear you up worse than lions—I'm not kidding, amen.

I have attended the worship services of a lot of different churches in my lifetime—different sects of Baptists, different sects of Pentecostals—and every one of them would have chewed you up and spit you out if you were to stand up and say, "Because of my righteousness, God delivered me." They would say, "You're being prideful, you need to repent." But Daniel was only speaking the truth, amen. He wasn't delivered because he's good-looking, amen. He wasn't delivered because of all the beans he ate (Robert said), and he wasn't delivered because he paid money, amen. You can't bribe lions. Can't bribe lions, amen.

He wasn't delivered because he had kitty treats in his pocket to feed the lions with, or because the lions were full. No, he was delivered because of his righteousness, amen, because of his works, because of his faithfulness to God. He was just simply speaking the truth, amen, amen. God is good.

Verse 23: Then all the powers were gathered together—the leaders, powers—so I didn't write this down either. We'll change “powers” to “leaders” (question mark?), because I'm gonna have to think about that one. We'll put "leaders?" for now. They gathered together and saw Daniel, how the lions did not trouble him.

Verse 24: Then those two men that bore witness against Daniel, they and their wives and their children, were cast to the lions. The lions slew them—you know, killed them—and crushed their bones. Not only the two men, but also their wives and their children.

Many times, because of our actions, whether righteous or evil, the things we have done affect not only ourselves but our entire household. Sometimes because of your righteousness or your sins, whichever the case may be, the entire house—all the people you live with, your family—will be blessed because of you, or cursed because of you, because of your actions. So, it's not just about you; it's also about those you love, those you care for, amen.

The same could be true of a church congregation as well. One person can curse the whole congregation or bless the whole congregation. We have to take self-responsibility for our actions, realizing that our actions affect everyone

around us. So, we have to be careful with our actions, amen. Let us examine ourselves daily. Every night, our last prayer before going to sleep should include self-examination of the things we have said, done, and the choices we've made that day—whether we have done good or wrong—and plan for repentance the next day, making things right with people, amen.

Then, change your actions so you don't keep doing wrong continually. Change your ways, amen, and improve. It's a process—not only with people but also with God, amen—what we have done and what we have not done. Changing our actions and repenting for them, as well as for our complacency with God, the church, the gospel, our household, friends, and community, amen.

Verse 25: Then Darius wrote to all the nations and provinces. It should say "languages," and I'm not sure if I wrote that down or not. Yeah, we got that written down. He wrote to all in his land, saying:

Verse 26: "Let all the men"—actually, we should say "people"—"let all the people which are in my kingdom bow themselves and serve the God of them, for He is God, abiding and living for generations upon generations forever, amen."

Verse 27: "I, Darius, shall be bowing myself and serving Him all my days, for the idols made with hands were not able to save, as the God of Daniel has redeemed Daniel."

So, we see that Darius commits to serving the true God, just as Nebuchadnezzar committed to serving the true God, whether they did or didn't remain faithful.

Verse 28: "And King Darius was added to his family"—meaning he died eventually—and Daniel was set over the kingdom of Darius, meaning over the other two men (who had been killed).

Verse 30: Daniel didn't become king of the kingdom; that's not what it means. And Cyrus the Persian took his kingdom. Now, we know that Darius was of the Medo-Persian empire, and then Cyrus took over after that, according to this verse. Cyrus is the king who is more well-known in history—much more well-known.

Verse 31: Now, Chapter 7. Chapter 7 goes back in time.

Verse 32: You see, verse one talks about the first year of Belshazzar, which was back in the Babylonian empire before the Medo-Persian empire. So that was before Darius. It's backing up in time.

Verse 1: "In the first year of the reign of Belshazzar of the province of Babylon, Daniel saw a vision in his head upon his bed. Then Daniel wrote the vision which he saw in a sum of words."

Now, this word "vision" is misleading. Very often, because the context says he was in his bed, this is actually a dream. For modern usage of the word "vision," I would prefer that people never call it a vision if it is a dream. I would prefer that you restrict the usage of the word "vision" only for when you are awake and actually see a vision, for clarity's sake. Are you talking about a dream or a vision? For modern vocabulary and usage, please restrict the word "vision" to when you are awake. Do not use that word for dreams.

In the ancient languages—of course, this is English, not Greek—they used these last words to mean different things. But this was a dream.

Verse 2: "Upon my bed, I beheld in my sleep by night, and behold, four winds of the air or sky fell into the great sea."

Verse 3: "And four wild beasts came up out of the sea, each differing from the other."

Verse 4: The first was a lioness, and that's correct. If you look at the Theodotion version, it does not say "lion" but "lioness," so basically a female lion. Heaven's wings, as are eagles, are beheld and were lurked until her wings were plucked for the eagle. She was lifted up from the earth or the land, and she stood on men's feet, or human feet. Let's change this to "human's feet." We do need all these changes sent to me from chapter seven. So, change "man's feet" to "human's feet"—just add the letters H-U in front of it. And a human heart was given to her.

Now, of course, this prophetic dream—this female lion and the eagle—they symbolize empires and kings, amen. We have a note already there in verse 4 in the Theodotion version saying it's talking about King Nebuchadnezzar. If you think back to King Nebuchadnezzar, how for seven years he became a beast, an animal, and then was turned back into a human again, this animal with a human heart is talking about King Nebuchadnezzar and the Babylonian empire.

Verse 5: And behold, after her, another wild beast having the likeness of a bear, and it was set up upon one side. Three ribs were in its mouth, and thus it said, "Arise and devour much flesh." If you look at the footnote in the Theodotion version, the bear describes the Persian empire, and then the three ribs—this part might be misspelled, so I need to correct that—it should say Libya, Egypt, and Babylon in its mouth. This is talking about the conquest of empires:

Babylon being conquered by the Medo-Persian empire and the Medo-Persian empire's wars and battles with other nations.

Verse 6, Old Greek: After these, I beheld another wild beast, like a leopard. Before it was stretched forth above, and four heads were given to the wild beast, and a time was given to it. If you look at the footnote or inserted notes in the Theodotion version, the leopard symbolizes the Greek empire. The four wings represent the four generals of Alexander the Great of the Greek empire, and the four heads represent the same four generals.

Verse 7: After these, I beheld in the vision of the night—meaning a dream—a fourth beast, a terrible wild beast. The fear of him was exceeding in strength, having great iron teeth. If you think back to the statue, you had Nebuchadnezzar, then the Medo-Persian empire, then the Greek empire, and then the Roman empire. The Roman empire had iron in it, so this is another symbolism. All these different animals are telling the same account of history—the transition and conquest from one empire to the next, in the same order—but also giving more details, using symbolism of other conquests and battles within those major empires.

Four generals, specifically. We know that anarchy came out of that, as it explains in verse 7. The iron, we know, symbolizes the Roman empire coming into play there. Let me find where it said "iron." Is that verse 7? Yes, so verse 7 calls it a fourth beast. There are four beasts in this chapter. Now notice the end of verse 7—I don't think I've read that whole part yet, so I'll keep reading: "Having great iron teeth, devouring and grinding, trampling around about with its feet, doing differently from all the wild beasts before him. Moreover, he has ten horns."

So, in the statue of Daniel, that would be represented by the ten toes. It's very similar to Revelation 13. Exactly—the lion, the bear, and the leopard. Yes, yes. Revelation 13, as Robert pointed out, is a great point—the lion, the leopard, and the bear are all the same symbols here. However, in Revelation 13, it's more specifically talking about our day and time, with the bear being Russia and the leopard being Iran. That's a point I've never made before, but we need to add that to Revelation 13.

So, Brother Robert and John, make a note saying this, and send it to me: Revelation 13 references Daniel 7. The bear, the leopard, and any other animals found in both chapters, as well as the ten horns also representing the ten toes. We also see the ten horns in Revelation 13, verse 1 or 2, where it mentions the ten horns. This is essential—we've got to make sure we explain the elements of all these previous empires. These different animals represent different empires, yet in Revelation 13, all the same animals represent one empire—the end-time Babylonian-Assyrian empire of the whole world, which is a combination of all previous empires.

That's one of the reasons why the feet of the statue are a mixture of iron and clay that do not mingle well together. When you mix multiple things together, you have problems combining and sticking together.

Verse 8: And many councils among his ones. And behold, one other horn was grown up in the midst of them, and on the keys. So, among his ones, small among his ones, and three of the first ones were weltered by it. And behold, there were eyes as human eyes in this horn, and a mouth speaking great things. It made war against the saints.

Now, most Bible scholars and prophecy teachers recognize that even though this refers to Antiochus and his conquest of the previous three generals—or his control and leadership over the other three leaders—that even though this has been fulfilled, it also represents the end-time Antichrist. That is very well established in prophetic teaching among many different denominations. It is twofold: ancient history and future history, prophetic foreshadowing, and then end-time fulfillment.

Having human eyes—no one has ever understood this until God revealed it to this ministry and to one other ministry. That's really talking about the fact that the president of Syria—the end-time Antiochus, the end-time Syrian king, the end-time son of perdition, the end-time Antichrist—is an eye doctor.

That's very significant, extremely significant. It cannot be discounted, it cannot be overlooked. That must be brought to people's attention—that he is a specialist of human eyes.

Verse 9: I beheld until the thrones were set, and the Ancient of Days, God, sat, having a cloak as snow and the hair of His head as clean white wool, and the throne as a flame of fire. Now, you have all these Jamaican and Black African people trying to claim that God is Black because only Black people have woolly hair. But the fact is, it's not saying that His hair was woolly, but rather it was the color of white wool. It is as the color white—white hair showing His age, showing that He is the Elder of Elders, the Beginning and the End. Older than anyone on earth ever has been, He is from the beginning until the end. Amen.

So, it's symbolism. God does not truly even have hair at all. He doesn't have fingernails, toenails, human ears, or a human brain because He is not human. Amen. But He appears to mankind in human form so that we can relate to Him. He's appearing in this shape with white hair as a symbol to let us know He's not a baby. He wasn't born today. The throne has a flame of fire because we know that He is the lake of fire.

Verse 10: There went out before His face a river of blood and before His face a river of fire. A thousand thousands waited upon Him, and ten thousand times ten thousand stood by Him. A judgment seat was set, and scrolls were opened. We know that's the end of the 100 years after the millennium.

Verse 11: I beheld the voice of the great words which the horn (the Antichrist) spoke, and the wild beast was beaten to death, and its body perished and was given into the burning fire. We know that the Book of Revelation 19:15 and other references talk about the Antichrist being thrown into the lake of fire at the battle of Armageddon on the day that Jesus returns. Amen.

Verse 12: And He removed them that were around Him from their power, and a time of life was given to them for a time and a season.

Verse 13: I beheld in a vision of the night, and the Holy King on the clouds of the sky, as the Son of Mankind. What an amazing prophecy this is, all the way back in the time of Daniel. Amen. The coming of the Lord, paralleling with Matthew 24, paralleling with the Book of Revelation, and 1 Thessalonians 4. And He was present as the Ancient of Days, and those that stood by were present for Him.

Verse 14: Power was given to Him, and all the nations of the earth, according to their races, and all the glories serve Him. His power is an everlasting power, which shall never be taken away, and His kingdom shall never be corrupted.

Verse 15: Then I agreed with these things in the vision of the night because of the conquests of nations.

Verse 16: I drew near to one of them that stood by and sought of him the exactness of all these things, and he answered and spoke to me and made known to me the judgment of the words.

Verse 17: These great wild beasts are four kingdoms, which shall perish from the earth: Babylonian, Persian, Greek, and Roman. But they are all of the same character and nature—Assyrian Babylonian.

Verse 18: The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. Amen. So, it's very interesting here that it's not just God reigning forever, but also the saints inheriting, possessing, and ruling the kingdom forever and ever. Amen.

We need to add a reference here. I have to reverse back—I forgot a verse that blew out of my head. Just make a note saying we need to add references. I wanted to go back to another point from a previous verse. Let me find it... "Power over the saints." He gave him power over the saints. Where's that verse? Verse 8? Thank you, Brother Robert.

So, this Verse 8, the little horn—as I said, Bible scholars and prophecy teachers of different denominations refer this to the end-time Antichrist as well as Antiochus. Well, if it refers to both Antiochus of ancient history and to the end-time Antichrist, and they understand that, confess that, and teach that regularly (that's mainstream teaching), then why not understand, very logically, very easily, that they are the same person? Just like in Daniel 11. We need to cross-reference these two verses right here, right now.

Verse 8 needs to cross-reference Chapter 11, and when you find that, is it Verse 36? All right, we'll say, "See the note in 11:35." That's what we'll put at the end of Verse 8—make a note saying, "See the note in 11:35." That note in 11:35 says this: "The vast majority of Bible scholars agree that Chapter 11, Verses 21-35 speak of Antiochus, a pretentious king of Syria who committed the abomination of desolation in the time of the book of Maccabees. They also agree that starting in Verse 36 until the end of the book of Daniel is talking about the end-time son of perdition, the Antichrist of 2

Thessalonians 2. Yet, Scripture makes no distinction between the person of Verse 35 and the person of Verse 36."

Very interesting. So, if Chapter 11, Verse 35 is Antiochus, but Verse 36 is the end-time Antichrist, and there's no distinction between them, it's because they're not two different beings, right? It makes no distinction. The same thing with Chapter 7, Verse 8—it's talking about the same person as Chapter 11, Verse 35, yet it's also talking about the end-time Antichrist of Chapter 11, Verse 36, making no distinction as if they were two different beings. That's why the Book of Revelation says that one of the kings returns from the past. It says five have already been, one is, one is not, and one is yet to come. One of those is to return from the past. This also identifies where the Antichrist will be—not in America, not in England, not in London, but in Syria, even as Isaiah 10 describes the end-time Antichrist as being the king of Assyria. Amen.

Plus, he's an eye doctor. Amen. Plus, the word "Assad" means lion—a connection to this as well. Okay, next verse, where were we?

Verse 19 and 20: So, he said, "All right, Verse 19: I desired to stretch out and search out exactly concerning the fourth wild beast that was destroying all and exceedingly terrible, and whose teeth were of iron." I'm going to think about iron right here and now. Not only did the Roman Empire have iron, but there's also a medical condition caused by iron in the body, which we are seeing happening right now with the fake so-called COVID vaccines we see that occurring right here right now in history this part of history, is the iron.

And it continues in this verse and says, "And his claws of brass, dividing all around about, and trampling with the feet."

Verse 20: Concerning his ten horns which were upon his head, and the other one which was grown besides, and three failed because of it. And that one had eyes and a mouth speaking huge or arrogant words, and the appearance of it exceeding the others.

Footnote: The ten horns are the ten toes, which are the ten end-time rulers appointed by Assad, who will rule the earth. Assad will divide the earth into ten regions with ten rulers. Some of the rulers will be fallen angels, but I'm not sure about that anymore. Some of the rulers might be fallen angels—maybe, maybe not. So, we need to say "perhaps some of the rulers will be" instead of saying it absolutely. Just add the word "perhaps" in front of "some."

What I have explained before is I do believe that these ten rulers will be Bill Gates, George Soros, Klaus Schwab, and other business leaders who are trying to control the world. They are trying to be dictators, over and above our government. They are trying to influence all the presidents and kings of the earth, because the Bible says that these ten ones do not have a kingdom yet, until Assad grants them their kingdom. So, if they don't have a kingdom yet, then they are not current kings and presidents, but they want to rule the world. So, I believe that these are the men I mentioned, and they may be fallen angels. George Soros might be a fallen angel—he sure looks like one.

Verse 21: And I considered that horn rising up, waging war against the saints and causing them to flee. Now, we need to add here—we have that abbreviation, it's "X-Rapture." We need to add "X-Rapture" to the beginning of the note, because we're doing that whenever we find these. We need to go back to the other—was it Verse 8 that says he came into power? What verse was it? Yes, Verse 8, so we need to add that to the end of Verse 8: "X-Rapture 8."

Both Verse 8 and Verse 21 prove that there is no pre-tribulation rapture because both verses are very specific about the end-time Antichrist waging war against the church. How can he do that if the church has been raptured away? Such verses are completely ignored by the rapture proponents. They want to believe what they want to believe, and in order to believe it, they have to ignore tons of scriptures. Amen, amen.

Verse 22: Until the Ancient of Days came, and He gave judgment to the saints of the Most High. And the time came, and the saints possessed the kingdom.

Verse 23: It was said to me concerning the fourth wild beast that he should be a fourth kingdom upon the earth, which shall surpass all the earth, and shall trouble it, and shall grind it down. The ten horns of the kingdom are ten kings, and they shall stand up. Another king shall stand up after these and shall surpass in evil above the first and shall humble three kings.

I believe that's talking about the conquest of Libya, Egypt, and...what was the other one listed here? What was that verse—the three ribs? Verse 5. Libya, Egypt, and now Babylon. Babylon may need to be changed. It wouldn't be Babylon for the final three that we just read about. Libya, Egypt...maybe Tunisia? Let me think. Egypt...let me look at

the map. It could be Ethiopia. It could be Ethiopia as the third one. But we know Libya and Egypt, and a third nation. Send me a note to investigate the other nation that should be in place of Babylon there.

I've got to start using a bookmark to try to keep up, or maybe mark my place with a pen. Now we're in Chapter 7, Verse 24. All right, let me see...three kings, humble three kings. I might add a note at the end of Verse 24: Egypt, Libya, and then a third (Ethiopia?).

Verse 25: We also need a reference at the end of Verse 24, and add a reference back to Chapter 7, Verse 5. Let's also add, at the end of Chapter 7, Verse 5, a reference to Chapter 7, Verse 24. I'll do that at the end of Verse 5 and add a reference to Verse 24.

Isn't that closer to the three general horns in verse 8? Verse 8, three general horns, two three generals. That one too. Let's do all of it.

Oh yeah, verse 5 is farther back in history. So remove the note of verse 5 that I just mentioned of referencing.

And we'll move back to verse 8. Verse 8, the three generals.

We'll put a note at the end of verse 8, three generals. Now that's both ancient history and future history.

So we'll put it like this. Note the end of verse 8, three generals are in ancient history as well as the future history of verse 24.

And I will edit that later to be more specific about the generals of history. The three generals of ancient history, which I will specify, but also for shadowing of three future nations of verse 24.

And then in verse 24, instead of referencing verse 5, we reference verse 8. The end of verse 24, we reference verse 8.

Now continuing in verse 25. And if you speak words against the Most High, ask to wear out the saints.

Again, ex rapture at the end of this verse. He shall wear out the saints of the Most High and shall undertake to change times and law.

And shall be delivered into his hands until a time and time and half a time. I know that's three and a half years, which is 1260 days.

Now I'm surprised we don't have a note here about the halal, I mean not the halal, the Mecca clock.

So we need to add a note that Assad will change the, what's the name you call it for the London clock time? Greenwich Mean Time. He will change that from London to Mecca.

And they've already been attempts to do that. They want to do that.

Public knowledge documented that the Muslims want to change the time from the London Time, being Greenwich time, for where all the time zones, 24 time zones across the world, or however many time zones there are across the world, no there's not 24.

Anyway, all the time zones across the world, they start in London. They want to change that to start in Mecca, because they teach in Islam that Mecca is the center of the entire universe, which is stupid as can be, but that's what they teach.

And so the clock that they have built already in Mecca is absolutely huge. That can be seen from miles away, and have a lighted face on all four sides, and is emitting digital electronic signals that can be picked up from far away, as well as the Islamic call to prayer.

And this is overlooking the black stone of Mecca and that black temple of theirs, where they circle around and around the black temple, the Kaaba, the big giant black cube, and they declare that they are symbolizing planets, which is worship of planets.

They're symbolizing planets circling the sun, so it's sun worship, and they say that the Blackstone is the center of the entire universe and the center of the earth.

So it is worship of planets and the moon rock, so it's worship of the sun and the moon, and it's very much part of the end time city of Babylon.

So when we think of the city of Babylon of Revelation 18 that will be destroyed, we have to remember how they say that you shall receive salvation by kissing the Blackstone, and that you must travel there once in your life to kiss it, to be saved, and everything else I've said, all of this must be considered, but yet is totally ignored by mainstream religion, Christianity.

So that reveals not only the Antichrist, but also it reveals the Sharia law for all nations, the halal mark, and the Islamic conquest of the world, that it will trample under feet all nations.

I didn't tell you what the note was, but let's just put a note about Mecca clock and the Sharia law.

Verse 26, and the judgment shall sit, and they shall destroy the power, and shall be determined to defile and to destroy until the end.

The power seems like it probably should be dominion, if I look at verse 26, judgment is set and they should remove his dominion.

So judgment is the saints removing the dominion, the power of the Antichrist. So verse 26, the judgment shall sit, and they shall destroy the dominion, will change the word power to dominion, and they will put in the apprentices of the Antichrist.

Nice. But it's also, let's see, and the note is to mean to abolish the Antichrist, they're going to be determined to defile and destroy until the end.

Verse 26 needs a lot of work. So send me a note that verse 26 just simply needs a lot of work.

We've got to research all the entire sentence. Look at the Dead Sea Scrolls, look at the Greek words, that one just has a lot of trouble with it.

Verse 27, and he gave the kingdom and the power, or the dominion, and he gave the kingdom and the power, and their magnificence and the rule of all kingdoms, which was under heaven to the holy peoples of the Most High, to reign and everlasting kingdom.

And all the powers shall be subjected to him and shall obey him, to God. Verse 26, 28 now, verse 28, until the words overthrew.

Okay, we'll start right there. Thank you for your patience.

The chat room is open for any questions about anything today, and also if anybody would like to give glory to God for anything, for any reason or for no reason.

If you want to give glory to God, feel free to type it in, testimonies, just praising God, just glorifying God, just thanking God, or if you want to sing a hymn right now, if you have a way to send me that sound file for people that have my contact information, you can contact me right now on WhatsApp or Telegram or text messaging, as well as the Mixlr chat room.

Any questions about anything we have mentioned today, or any comments, or anything that you read in the Bible this week that you would like to share with the Church for their application and encouragement.

So, I think it would be good to just go ahead and schedule for the services to start another hour later as well.

So, instead of starting at 10 minutes to noon, we need to start at 10 minutes to 1 at 12.50 p.m.

That's what we need to do to give us even more time to get ready. So, next week, we're now on 12.50 p.m., 10 minutes to 1 in the afternoon Eastern time zone, one hour later than we started today.

I'm sorry we have to keep changing the time, but we're dealing with a whole lot here locally.

We're dealing with a lot of struggles, and we just really need more time to prepare for services. Thank you for understanding.

Priscilla says, and she's in England, thanks for listening today.

She said, I thank Jesus for helping me to overcome stressful situations at work. I'm in a huge job. I'm thankful for it.

Amen. Thank you for that, Priscilla.

Calm Adam in Kansas, he says, I give Jesus thanks and glory for the beautiful day that is here.

[And Decypher asks about the treatment on those belonging to us in the day of fleeing.] That can vary upon situation. There's a lot of variables and a lot to consider about the day of fleeing.

And I don't think that we can really, really, really know yet for sure about how much mercy that we should show or should not show upon other people, family members and friends that have not accepted the truth.

And also, when do they accept the truth? Do they accept the truth only in the final 30 days, only after the Antichrist appears in the sky or before then?

There's a lot of variables. There's a lot to think about in that situation.

And I cannot give a definite answer about that because there's just so much to think about when it comes to that topic. And I think it really varies from situation to situation, person to person. So I think we just need to wait because I think we're going to get a lot of direction from God in that time.

Within those last 30 days, even the last 60 and last 90 days, I think there'll be more direction, more instruction and more clarity coming from Jesus through dreams and visions and angels and situations that situations will develop to

make things more clear for us.

That God will give us scriptures for this, that God will give us dreams for this, that he'll give us visions for this to make things more clear in that time.

And I don't think it's really meant for us to really know and fully understand completely until that time comes. And He'll provide the way at that time.

Anything else? Brother Robert, you got anything you want to say or ask or do? My brother Robert contributed a whole lot during the entire sermon and I appreciate that.

Very helpful. He's contributed a lot in the services today.

And just helping me to keep up with where I'm at is a big help. And we need as many people as we can get to help out. People to sing, people to help me to think, find the words I'm searching for. It takes a team. No one man can do it all. It takes a team.

We need more brothers and sisters to step up to the plate of whatever they can do for teamwork, to be co-workers with Christ Jesus. Amen.

Well, if there's no other questions, no other comments, we'll put on a song.

But feel free to keep typing if you're in the middle of typing or something that you need to type in real quick.

Because we'll play a song and at the end of the song, if there's nothing else, then we'll just go ahead and close down.

But if there's any comments or questions, we'll still go over that after this song if there are any additional comments.

Same thing with WhatsApp and Telegram. Okay, let's see.

Page 20, Leaning on the Everlasting Arms, page 20. ...

Okay, so something else I was wanting to say that came to me during the song was A.J.'s question about the time of friend and mercy and curses that come upon our family and friends because of our actions.

When that final 30 days come, you've got to remember it's been on TV, picture of the Antichrist claiming to be God. People all over the earth having seen what they think is God coming in the sky. That's going to be a huge world shaking event.

And all these people that call us insane, they call us crazy because we believe what the Bible says that that's going to occur.

It's strange to them because they never heard it before because they don't read the Bible enough and they don't have the Holy Ghost.

They're not saved even though they think they're saved. So when they hear the truth, it's stranger to fiction, stranger than fiction to them.

But when it occurs, all their laughing, all their mocking, all their scoring against us will come to an end.

And they will wake up and they will say, lo and behold, you wasn't crazy. You knew what you was talking about.

It really happened. Logic dictates that at that moment they're going to not only say you was right about that, but hey, what else was you right about?

And I want to join to you and I want to follow you and I want to learn from you. Now we might say to ourselves because of our bitterness of our heart, no, I'm not going to help you because you waited to the last moment.

But the Bible says to show mercy, to have forgiveness. And if a person says that they repent, to accept their repentance. God is the God of second chances. Amen.

We also got to think of the Exodus in the book of Exodus that a mixed multitude went out with them.

It wasn't just the Israelites. Some of the Egyptians went out too, as well.

And that none of us were perfect. So I think there's room for grace.

I think there's room for mercy. That even if they do see the truth at the last moment, they're still seeing the truth.

There will still be people that are mocking, but there will also be people that say, hey, I saw the truth come to fulfillment.

So I think we need to be, do you remember that entire sermon I preached?

Compassion, having compassion for people. That we're not perfect. We were lost. We were pagans. We were mockers. That we need to have love and compassion for people.

So I think it will really boil down to their mentality and their words and their actions in that final 30 days.

And they will have to be tested. We will have to say to them, yeah, you see the prophecy, that's why you believe.

We will have to be stern with them while at the same time showing mercy and grace.

Giving them a chance to prove themselves in that timeframe. That you've got to do more than just believe the

prophecies now after the fact that you saw them.

You've got to keep the Sabbath. You've got to attend the worship services.

You have to pay your tithes. And you've got to do everything from A to Z and be in there 100% in this church.

And we really don't need to be saying anything at all about fleeing. Both now and then.

We don't need to be telling anyone at all about a time of fleeing or how much time they got left to flee.

We don't need to be mentioning that now nor then. Because it needs to go down to, are they willing to start keeping the Sabbath, start paying their tithes, start being committed to God and showing the evidence of repentance.

More than words, but action. Showing the evidence of repentance in that time.

They will have to prove themselves. They can't flee with us just only simply because they believe the prophecy.

They have to show the works of repentance. They have to agree to all the rules and regulations of that time.

Let me catch up with what's here.

Priscilla, we can learn a lot from Daniel from the beginning.

He didn't compromise not eating things that were halal. And then again, not compromising by continuing to pray.

Not being afraid to stay committed to Jesus even in the face of danger. Amen. Absolutely. Thanks for that.

And absolutely, we must show God commitment. And the people we associate ourselves with need to show that commitment.

Whether we're talking about now or in the future. People have to prove themselves with more than just words, but also with actions. Amen.

Even when faced with the threat of death and beheading. To not forsake the name of Jesus. Not forsake the church.

Not to turn against the church. To not forsake the ministry where God has brought us.

Because what is a church member without the head? And a lot of people want to be a church member all by themselves without having a pastor, without having brothers, without having sisters, without having a church family.

You can't do that. It's impossible to do that.

The church is a family, is one body. With a head, with feet, toes, fingers.

We need one another. We cannot operate without each other.

We've got to have each other. We've got to have people.

We can't do this just me and Robert. We've got to have people.

And we're not perfect, and I'm not perfect, and Robert's not perfect, and you're not perfect.

But we come together and we encourage each other. We convoke each other to good works.

We encourage each other to endure until the end, to not give up. And we encourage each other to do better. Amen. But you also need to trust the leadership.

You need to also trust the leadership. And that I know what I'm doing, that God is leading me.

He did put me in this position. I do have to make difficult administrative decisions.

And to support that. Amen.

A lot of people, it's difficult for people to understand the decisions I make because they've not walked in my shoes for the last 20 years. Amen.

But you need to trust the administration of the church that I am held accountable to God.

Not by the church. I'm not held accountable by the church.

And anybody that teaches that will be pushed out because I answered to God. Even as the head of the family is the husband, God has put this administration into power.

And people say that I'm on a power trip because they don't understand the Bible. They don't understand the Bible.

They don't know the Bible. He said, the Bible says he put chiefly the apostles, then the prophets, then the evangelists, pastors, and teachers. Amen.

I'm held accountable and I take it serious that I'm held accountable to hear from God and to lead the church in his spirit and his will.

That this is not my church, it's not my ministry. It's God's.

I take it serious, but I need your confidence in me. And even though you do have righteousness, even though you do have righteousness, to not let that exalt you over me.

You got to be careful about that. Amen.

That's why we have so many churches, so many denominations, is because people said, just like Satan said, "I want to be the head. I want to be the ruler. He's not right in this. He's not right in that." And they go out and they make their

own church.

And that's why we have a million denominations, pride, self-righteousness of thinking, exalting themselves above the leaders. Amen.

Because the devil would use every trick in his book to divide the church.

I guarantee you, this is the time of the great falling away. Anthony, Crystal, Michael the Fool, and a million other people that were to me to name.

I couldn't even begin to name the rest of them. I named those because those were the ones that were as dear as to my heart, that betrayed me, that stabbed me in the back, that did forsake and betrayed the entire church.

And they are held accountable and will be held accountable. People that have lived in this very same town, that have walked and attended the worship services in person, and yet forsake the church and are not here today, that will not endure into the end, have not endured into the end.

They are not our brothers. They are not our sisters.

Even as the Bible says, that if they were, they would still be here today. Amen.

They should look and say, yeah, you're not a perfect pastor, and you might make mistakes, and I don't agree with that administrative decision, but I will still stand with you and support you and encourage you and be a co-worker in Christ Jesus.

Because if you're looking for a perfect pastor, you're never going to find it. Amen.

Okay, I don't see any other questions or comments anywhere. Thank you, Priscilla, for that amen.

Thank you, Decypher, for that amen. Okay, I trust that there's not any other audio delay because people are singing amen.

So we can hang up now, and I'll see you next week, an hour later, next week in another hour.

Thank you for listening, and may Jesus bless you in amazing ways. Amen.

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