

**Full Sermon Transcript:**  
**Daniel 8-9 Commentary**  
September 14, 2024

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

Let's go in prayer. Lord Heavenly Father, we do thank You for Your wisdom to test the people so that no one would be allowed to corrupt paradise and so that no one gets a free ticket into paradise.

But each person has to prove themselves as trustworthy to not betray You like Satan did.

Praise Your holy name for You are the essence of wisdom and truth. We do ask, Father, for Your help in this sermon, in this message, to help us to understand and help us to grow in understanding of prophecy and of Scripture and of what Daniel wrote and how that applies to our life, our future, the future of the world.

We do ask, Father, that You help us to come together as a church, in unity, as family, as friends, as co-workers in Christ.

And that You bring us more people to be delivered from the lies and deceptions of false religion and misconceptions of the world.

Bring us people that are willing to surrender to You and to do the work of the kingdom. Amen.

And we accept, we accept Your answers. We accept Your help. We accept Your deliverance.

We accept Your help in this sermon and in this worship service. We accept it all.

In the name of Jesus, so be it. Amen. Praise God.

Daniel chapter 8. In my copy of the one-volume edition of the Alpha and Omega Bible, this is on page 498.

It might be a different page number for you depending on when your Bible copy was published.

published. After we get finished with Daniel, we hope to republish it with all the new updates.

And we should be finished with Daniel this month. We'll get through 8 and 9. That'll leave only three chapters. Maybe we can get through that next week, perhaps.

Now, last week in Daniel 7, we saw that Daniel had a dream of four different beasts, talking about wars, invasions, conquests of the previous kingdoms, including a beast that looked like a lion with eagle's wings, and then after that, a bear, and then another one, a leopard.

And each of these, like I said, represent a conquest, of the same empires that was represented in the original dream of chapter 2, of the statue.

The same empires. Each dream repeats in a different mannerism, that there will be kingdom after kingdom being conquered, and seceding the other one.

The same is true with chapter 8. Chapter 8, tells the same story. That the kingdoms will be conquered by the next kingdom, and then the next kingdom.

The same kingdoms. So it's repeating itself repeatedly, using different symbols. So that's very important in understanding the book of Daniel. The entire book of Daniel, is about that very topic.

That these kingdoms will conquer each other, and conquer each other, in a perfect order, an exact order of what empire would come after the next one, from the time of the Assyrian, Babylonian empire, all the way down through the end of this age, to the coming of Christ Jesus.

Now it's very interesting, about the specific empires mentioned.

Let's just read here in chapter 8, verse 1.

We're reading only the old Greek version, because that is the oldest version of Daniel.

Therefore, hopefully it would be the most accurate version of Daniel. Now we also must take note immediately, as we begin to read this chapter, that chapter 8, verse 1, is where it goes back to, that the oldest copies of Daniel, has this portion of the book, written in the old, version of the Hebrew Aramaic.

So, the book of Daniel started out, with the old version, then it, at some point of time, I think chapter 2, verse 4, if I'm

not mistaken, is where it went to the new version, from the old to the new version of that language, up until this point. Chapter 8, verse 1, is where it goes back to the old. And like we said before, that is because that the scribe, whoever that scribe was, we don't know who he was, but the scribe that compiled the book of Daniel, as we have it now, he had access only to portions of Daniel.

Portions of the old, portions of the new, Aramaic. So he combined, combined the two different portions.

But Daniel would have written all of it, in one language alone, not in paleo-Hebrew, but in Aramaic, because that was the language that he was commanded to learn, and to write, and to speak, under the Assyrian Babylonian Empire.

And that was the law for all people, under the Empire. And the original true Hebrew language was against the law, to speak and to write.

Now verse 1 says, In the third year of the reign of Belshazzar, there was a vision which I saw, I Daniel, after I saw the first.

And I saw the vision in my dream, when it was in the city, when I was in the city, Susa, Susa, which is in the province, Elymais, when I was yet at the gate.

Now, you notice how that spell, the A and the E, is right on top of each other. That's not a misprint, and that's not a typo.

But rather, that is its own character, an agent character, where the pronunciation, or the A and E was interchangeable, and was one character together.

Aelam. But A and E were combined as one character rather than two. Verse 3, I looked up and saw one great ram standing over against the gate, and he had horns.

And the one horn was higher than the other, and the higher one came up. Now we're going to add a note here, and our two brothers, that makes these notes for me, they don't need to send me any of these, unless I tell you that I need that one sent to me.

But I don't need any of these edits sent to me today, unless I say so. But we're going to add a note here, that the higher horn represented Persia.

Now we already have a note in the Theodotion version, or Vaticanus version, of that same verse, that the two horns represent Medo-Persia, the Medes and the Persians, which combined to one empire.

But this higher horn represents specifically Persia. And we're also going to add a reference to verse 20.

Verse 4, And then after these I saw the ram budding toward the east and the north, and toward the west and the south. And no wild beast stood before him, and there was none to deliver out of his hands.

And he did as he would, and was exalted. To explain for people that English is not their first language, the ram is budding toward the east and north, south and west, toward every direction.

Budding is an action of goats, rams, that type of animals, and other types of animals, that butt their heads together. That means to bump, to hit, to hit the horns together, or their heads together. So budding or hitting.

So he's hitting in every direction. Hitting other animals, hitting other empires, conquering other empires in every direction.

This ram, again, represents the Medes and the Persians with the higher horn representing Persia.

But they were combined. So this is just saying that the Medias, the Medes and Persian Empire, which was the one that came after the Babylonian Empire, that they are conquering a land.

Verse 5, And I considered, and behold, a he-goat, or a male goat, and we're changing that to a male goat, of the goats, came from the west, over the face of the earth, which we're changing to land.

And he touched not the land. And one horn of the male goat was between his eyes. We have a note already in the top portion of this saying that this male goat is Alexander the Great, which was of the Greek Empire.

So this came after the Medes and the Persians. You have the Greek Empire. Specifically Alexander the Great as the male goat. Now he also has a horn between his eyes.

Verse 6, And he came against the ram, the Mede-Persian Empire, that had the horns, which I had seen standing at the gate.

And he ran upon him in fierce anger. Verse 7, And I saw him drawing near to the ram, and he was angry, we're going to say, angry with him.

And he struck and broke his two horns of the Medes and the Persians. And there was no longer any strength in the ram to stand before the male goat.

And he tore him asunder on the you could say, earth or land, either one there. So we could do earth slash land.

And broke him. And there was none to deliver the ram from the male goat. Verse 8, And the male goat of the goats

prevailed, Alexander did, against the Medes and the Persians.

And when he prevailed, his great horn was broken, and it was broken. But later on, the great horn was broken, and he was killed.

And then the male goat came, and he was killed again with four horns of the great, and four other horns of the great, and four other horns came up after it, and toward the four winds of the air, or toward the winds of the sky.

So four horns after Alexander the great, we know from history, was four specific generals that took over the kingdom.

Verse 9, And out of one of them was grown one strong horn. And he prevailed and struck to the south and to the east and to the north.

And he was exalted unto the stars of heaven. Now, we are talking about Antiochus Epiphanes, as we already have a footnote in verse 9 in the top section. He came out of the history of the four generals that followed after Alexander the Great. It wasn't necessarily within the same decade, but at some point in time, eventually, as those four generals ruled the land, later on in history, out of ancestry and succession, Antiochus eventually took over that land. It would not have been possible if it had not been for what occurred with the conquests and activities of the four generals before him.

Verse 10 is talking about Antiochus, the king of Syria. He was exalted unto the stars of heaven, and then struck down. He was exalted, and then he was struck down upon the earth, upon the stars, and with them, he was trampled. The footnote here says this shows that Antiochus was not human, but neither was he Satan. He was probably an archangel, and of course, we do know that he was an archangel. It says that he was probably involved in the original war in heaven during the fall of Satan. That's conjecture, but I believe it's very possible.

I think that's a good point, but you know, he's been exalted to the stars and then struck down upon the earth. A lot of people say that's only symbolism. I don't think so. I don't think that's symbolism. I think it shows that he actually was a fallen angel that waged war in heaven.

Verse 10. Verse 11. Now, wait a minute, I've got to pause there because people will point out history and even the Bible, in what we call the middle testament — the apocryphal books written after the Old Testament but before the New Testament. I would call it the middle testament. It says that Antiochus died, that his flesh stunk, and all these physical descriptions of his death. People said, people celebrated, of course. So, how can he be a fallen angel?

My answer to that would be: he had to pretend to be human, and humans have to eventually die. Even if he pretended to be human as a fallen angel, he would also have to pretend his death at some point in time. He couldn't remain king of Syria for, say, 400 years, 500 years, a thousand years, two thousand, or three thousand years. He couldn't do that. He would have to eventually disappear from the earth one way or another, and to fake his death would be the most logical and convincing way to maintain his cover, his identity. He would have to do that in the end.

Some people may say, "But why would he do that if he wants to stay in control of the land?" But the reality is that God would not allow him to stay in control of the land. Right? God would not allow him to stay in control of the land because eventually, God would have somebody else take over that land, and then eventually someone else, and eventually someone else. That's the way God works. God is using the Antichrist to fulfill a plan, and all parts of the plan have to be fulfilled for all things, for all prophecy, to be fulfilled in order. So, God is really behind all of this, and everything is done with His permission.

Verse 11: "Until the chief captain," talking about God, "shall deliver the captivity." Talking about the captivity of Israel. "And by him the mountains of old were struck down, and their place and sacrifice were removed, and he laid it even to the ground, and from the earth he prospered." And it came to pass, and the sanctuary was made desolate. We know that Antiochus, a priest-king of Syria, was the one that committed the abomination of desolation in the sanctuary of the temple during the time of the Maccabees, and this is why we have Hanukkah today.

Verse 12: "And the sins were upon the sacrifice, and righteousness was cast down to the ground, and he worked and prospered. And I heard another holy being speaking, and the other holy being said to the one that was speaking, 'How long shall the vision stand, and the fat sacrifice that was made was taken away, and the sin of desolation that was altered? And how long shall the sanctuaries be made desolate for trampling?'"

The key words that help us understand that verse are "desolation," the abomination of desolation dealing with the sacrifice in the temple. So, it's still asking, how long will the temple be defiled under Antiochus?

Verse 14: "And he said to him, 'Until the evening and morning, 2,300 days, and the sanctuary shall be cleansed.'" The footnote says 6.3 years. This was already completely fulfilled with Antiochus and does not need to be fulfilled again. It

was the exact time of Antiochus' persecution, from around September 6, 171 or 170 BC, until Hanukkah on December 25, around 165 or 164 BC. Another powerful proof of prophecy and Jesus' existence.

Now, you've heard some things about the temple being defiled for one year, two years, or three years, but the confusion comes because the temple's conquest occurred in stages. It wasn't all done in one day. There were multiple invasions of Judea and Jerusalem. There were pullbacks, full-out invasions, and more thorough invasions. The levels of invasion — how deeply they went into Jerusalem and how much control they had over the city — varied from time to time. But you could easily stretch what you commonly hear about one year, two years, or three years to the exact timeframe of 6.3 years, 2,300 days, without any exaggeration at all. This is documented. This is history. It comes down to the exact number of days very accurately — how long they could not offer sacrifice in the temple.

Verse 15: "And it came to pass, in my seeing it, that I, Daniel, sought to understand the vision. And behold, there stood before me the appearance of a man."

Verse 16: "And I heard the voice of a man, and the man in the midst of Ulai. And he called and said, 'Gabriel,' and struck that man in the vision. And the man cried out or called out—" Wait, I did not make that correction. That needs to be sent to me in an email. He called out. No, the man cried out. He called out and said, "The vision concerning that order."

Verse 17: "And he came and stood near. I stood, and in his coming, I was troubled and fell upon my face. And he said to me, 'Understand, O son of humans, for this vision is yet for an hour of time.'"

"Hour of time"—the word "hour" there in Greek and Aramaic is difficult to translate because it can be rendered many different ways. It could be "a time of time," "a specific time," or whatever. It doesn't truly specify just one hour on the clock. So don't let that fool you because it's not saying in any way, shape, or form that any of these events would occur within 60 minutes.

Verse 18: "And as he was speaking with me, I lay upon my face on the ground, and he touched me, and he raised me up to my place."

Verse 19: "And he said to me, 'Behold, I tell you, what things shall be in the last of the wrath upon the sons of your people, for it shall abide yet for the hour, same thing, of the time of the end, or the time of the time of the end.'"

Now, that word wrath can be confusing, because it's really not talking about the final 41 and a half days.

It's not. But, anger, war, conquest, for different time generations.

Verse 20, The ram which you saw, that had the horns, is the king of the Medes and the Persians.

So, starting in verse 20, it actually tells you, what these symbolisms, what this dream actually means.

Verse 21, And the he-goat, the male goat of the goats, is the king of the Greeks.

We know that being Alexander the Great. Then it says, And the great horn which is between his eyes, he is the first king, meaning Alexander, the main king, the big king, the first king of the Greek empire.

Verse 22, And the four horns that were broken and came up after it, are four kings, or really generals, of his nation.

And they shall not arise according to his strength. Or they shall, they say, shall not rise according to his strength.

Verse 23, And in their last kingdom, filling up in their sins, shall arise a king, bold in countenance, understanding dark speeches, that's Antiochus.

Verse 24, And his. And his strength shall be established, yet not in his strength.

And he shall corrupt wonderfully, or greatly, and prosper in work. And he shall corrupt mighty men and people of the saints.

Verse 25, And his thought shall be against the saints. And the lie that shall prosper in his hands and his heart shall be exalted.

And by craft he shall utterly destroy many. And upon the destruction of men he shall stand.

And he shall make a congregation by him, and shall sell it. Congregation will change to the word gathering or assembly, even as we did in the Theodotion version above.

And sell it will change to repay. He shall make a gathering or assembly by him, and shall repay.

Now, this verse 25, as well as verse 24, is not talking only, about the lifetime of Antiochus thousands of years ago, but also about Antiochus in our time.

Again, this is very interesting, how it makes no distinction, no separation, between Antiochus of thousands of years ago, from the end time Antichrist today.

It makes no distinction between them. But yet, when it uses the word saints, that's pretty clear that it's talking about

end-time people.

26. The evening and the morning vision was found in truth, and now the vision is shut up or sealed, for it is yet for many days, many days in the future, in other words.

27. And I, Daniel, was sick many days, and I rose up and was occupied again in royal affairs, and I was faint over the vision, and there was no one that considered it.

Considered it, or if you look at Theodotion version above, understood it.

Chapter 9. In the first year of Darius, the son of Xerxes, from the generation of the Medes, which Medes reigned over the kingdom of the Chaldeans, or the moon-worshippers.

Verse 2 In the first year of his kingdom, I, Daniel, understood by the scrolls the number of the years, after an ordinance for the land came to Jeremiah as the prophet to raise up 70 years for the fulfillment of the reproach or shame of Jerusalem.

The footnote explains Israel would be in Babylonian captivity for 70 years. This was another prophecy fulfilled. It's already fulfilled and does not need to be fulfilled again. So Daniel understood that the captivity of Israel would end after 70 years from the time that Babylon took over.

And Daniel knew this from reading Jeremiah. Praise God. Verse 3 And I set my face upon Jesus, it should say, the Theos, to find prayer and mercy in fastings and sackcloth and ashes.

Verse 4 And I prayed to Jesus, the Theos, and confessed and said, Behold, O Lord, you are the great, and we'll keep it as Lord in that case, wherever it has the word O in front of it, it would not be His name, but rather the title Lord.

O Lord, you are the great and strong and fearful or awesome God, keeping the covenant and the promise of the Lord.

O Lord, you are the great and strong and fearful or awesome God, keeping the covenant and the mercy for them that loves you and for them that keep your ordinances.

We have sinned, we have done unrighteously, we have done ungodly, and we have departed from you and transgressed your commandments and your judgments.

And we have not, verse 6, we have not hearkened, listened and obeyed to your servants.

The prophets, to the things which you spoke in your name to our kings and our mighty men and our fathers or forefathers to every nation on the earth.

7. To you, O Lord, belongs righteousness, and to us shame of face, as at this day, to the men of Judah and to them that dwell in Jerusalem and to all the people of Israel, to him that is near to you, and to him that is afar off, and all the provinces into which you have scattered them there in the trespass in which they have trespassed before you.

So it's very interesting how Daniel confesses the sins of the nation. Rather than saying, what have we done to deserve this?

He confesses the sins of his ancestors, of the national leaders, and of the population. Amen.

Verse 8, notice how it says in Old Greek, O Master, whereas in the Theodotion-Vaticanus version it's O Lord.

This is actually two different Greek words. Now, of course, he wrote it in Aramaic, but for both manuscripts, the Theodotion-Vaticanus and the Old Greek that we compare here and throughout, we're looking at Greek.

Primarily. And it's two different Greek words. The Theodotion or Vaticanus version in the top portion is Greek word number 2962 for the word Lord.

2962. But in the Old Greek that's translated as Master is Greek Strong's Concordance number 126.

1203. 1203 is a different Greek word. Both of them could be translated as Lord or Master or Sir. But the word translated as Master in the Old Greek here, "despotes", it means a person with complete power, complete authority, in every possible way.

Complete authority. It's a word in Greek that is very often used for dictators, but it does not necessarily mean an evil person at all, but rather just a person with complete, a 100% power and authority.

100% complete power and authority. And it is derived, originated from another Greek word that is used for the word husband.

So it's very, very, very interesting that this word master is related and comes from the word husband.

A man in complete authority. Now, whereas the Theodotion Vaticanus 2962 also specifies a man in authority, but is more closely related to ownership.

So Lord has a context of more of an ownership, whereas master has more of a context of authority.

Both. Are correct and accurate. It is interesting that the two different Greek manuscripts chooses to use two different Greek words, and both can be translated as Lord or Master.

Verse 8 says, O Master, to us belongs shame of faith, and to our kings and mighty men, and to our fathers or forefathers, for we have sinned against you.

9. To Jesus belongs righteousness and mercy, for we have departed from you. 10. And have not hearkened unto the voice of Jesus our Theos to follow your law, which you gave before Moses and to us through the servants, the prophets. Versus before Moses, we're going to change that, to Moses. You gave to Moses, and us, through the servants, the prophets.

11. And all Israel forsook your law, and they have departed from you, so as not to listen and obey to your voice. And there came upon us the curse and the oath that is written in the law of Moses, the servant of Theos, for we have sinned against him.

And he, verse 12, and he established to us his ordinances, which he spoke against us, and against our judges, which he hath judged for us, and to bring upon us great calamities, such as was not unto heaven, and as was in Jerusalem.

I want to pause there, because it comes to my mind now, about, he's saying, the people have not kept the law. Amen. And it's no different today, so would the consequences be any different today? Of course not. God will bring another conquest, because the people are not keeping God's law.

Verse 13. According to the things that are written in the covenant of Moses, all the calamities came upon us, and we sought not the face of Jesus or Theos to depart from our sins, and to understand your righteousness, O Lord.

Verse 14. And Jesus the Theos has watched over the calamities, and brought them upon us.

For Jesus our Theos is righteous in all things, whatsoever he should do, and we have not listened and obeyed unto his voice.

Verse 15. And now, O Master, O Jesus our Theos, who brought your people out of Egypt with a high arm, and made to yourself a name, as it is this day, we have sinned and have been made ignorant.

I'm just now noticing, so I do need both brothers to send me this, that we need to add a reference.

Is it in Jude, perhaps? We need to add the reference wherever it is where the New Testament says that Jesus delivered the people out of Egypt.

It might be Jude. Robert's going to look that up real quick, so I will also take time to look it up because I don't want to go forward and people miss what we're reading.

Ain't Jude just one chapter? Huh? Jude verse 5. So that's where it's at. It's only one chapter, so it's Jude verse 5.

Continuing in verse 16 now. O Master, according to your righteousness, let your wrath and your anger be turned away from your city, Jerusalem, your holy mountain.

And by our sins and by the ignorance, of our forefathers, Jerusalem and your people, O Lord, are a reproach among all that are around about us.

17. And now, hearken. We're not going to listen and obey because we don't tell Jesus to obey, right? But we can just say, listen and heed.

We do that. Listen and heed. O Master, to thee. Prayer of your servant and to my supplications.

And let your face look upon your desolate holy mountain for the sake of your servants, O Master.

18. Pay attention, O Lord, with your ear and hear me. Open your eyes and see our desolation and that of your city on which your name is called upon.

And in our prayers before you, we pray not on the ground of our righteousness, but because.

Of your mercy. 19. O Lord, be merciful, O Lord, here and perform it. Delay not for the sake of your own self, O Master, for your name is called upon the city of Zion and upon your people Israel.

20. And while I was speaking and praying and confessing my sins and the sins of my people Israel and petitioning in prayers before Jesus, my Theos, and for the holy mountain of our Theos.

21. And while I was yet speaking in my prayer, behold, a man whom I had seen in my sleep at first, Gabriel, being brought quickly, drew near to me in the hour of the evening sacrifice. Or the time of the evening sacrifice.

22. And he came and spoke with me and said, Daniel, I came forth now to show you an understanding.

23. At the beginning of your supplication or prayers, a prayer was heard. And I came to show you. And you are pitiable. And so understand the ordinance.

The Theodotion version says you are a man much beloved rather than pitiable. Huh? So I want to look at that some

more.

Do you want to send me a note about that? It's probably going to be changed to much beloved.

I think it was above, but I do need to research that. And it says, and so understand the ordinance.

24. Seventy weeks were judged upon your people. And upon the city of Zion for sin to be finished. So the word week there is also difficult to be translated because it doesn't always refer to seven days.

But sometimes in certain contexts it refers to a multiplication of seven or even seventy at times.

But it says that the people were judged upon your people and to make the city of Zion and sin to be finished and to make iniquities scarce and to blot out iniquities and to understand the vision and for everlasting righteousness to be offered and for the vision to be finished and to make glad the holy of holies. Meaning either God himself or the inner temple.

Verse 25. And you shall know and understand and rejoice and you shall find ordinances to answer and you shall build Jerusalem a city for Jesus.

Twenty-six. And after seven and seventy and sixty-two the anointing shall be removed and shall not be.

And a kingdom of nations shall destroy the city and the sanctuary with the Christ or with the anointed.

And his end shall come until wrath and he shall be warred upon with war until the time of the end.

Let's compare that to the Theodotion Vaticanus version above. And it says there in verse twenty-six and after the sixty-two weeks the anointed one, the Christ, shall be destroyed and there is no judgment in him and he shall destroy the city and the sanctuary with the trance that is coming.

They shall be cut off of a flood or armies and to the end of the war which is rapidly completed he shall appoint the city to desolation.

Verse twenty-seven. Old Greek. And the covenant shall rule in him and he shall return again, and it shall be rebuilt in width and length. And at the end of times and after seven and sixty-two weeks until the time of the end of war. And the desolation shall be taken away, and the covenants prevailing for many weeks. And at the end of the weeks, or the end of the seventy, whatever it may be, the sacrifice and the drink often shall be taken away. And on the temple shall be the abomination of desolation until the end. And the end shall be given unto the desolation.

And this is where Gabriel stops talking right there. Now, these verses, twenty-five, twenty-six, twenty-seven are most confusing.

However, what is the most important for us to understand is that they were fulfilled with the abomination of desolation as well as with the impalement of Christ Jesus and the destruction of the temple.

We don't have to understand every letter of it because it really affects us in absolutely no way whatsoever at all.

It doesn't affect our daily life, our obedience to God, what we must do and what we must not do.

Therefore, it's useless and very vain that it is fruitless to try to rack our brains to try to figure out these years, these weeks, these time frames and how, in which manner that these things were fulfilled.

There's many different interpretations, many different videos and websites, commentaries, Bible scholars that will give you some interpretations of these things.

Some of them are right, some of them are wrong and I don't fully understand it myself.

I've not gotten it down-packed. But what I do have down-packed in my heart, my brain, my soul about these verses is it makes no difference to me because they're already fulfilled and has no relationship at all to the future except for only that we're going to again have a king of Syria to commit an abomination of desolation.

And we already know the time frame in which that's going to occur and how many years and months and days and weeks that that is going to remain for the future.

So it's not important for me or you or anyone on this earth to understand the years and days and hours and weeks for something that happened thousands of years ago.

That would have been important for them and that day and time to figure out. But that's not important for us to figure out how many days that something would last for something that's already been fulfilled.

We only need to be concerned with how many days that we're going to have to suffer in the future.

And that is very clear and much more easy to figure out. Our future is what we need to be concerned about and that is very easy to understand.

So let us not waste time on things that are fruitless. We know it was fulfilled and that's the number one point there.

Now there's a good place to stop so we'll finish it probably next week, God allowing.

And the chat room is now opened for discussion. Anybody have questions or comments?

I will also look at WhatsApp and Telegram and also my Facebook page. My text messaging on my phone.

I will look at all these different places as well as the Mixlr chat room to see if anybody would now like to take the opportunity to praise God, to say something for the Lord, to share a Bible verse you read this week, sing a song, read a poem, give a testimony, share a dream, or ask a question about anything that we talked about or mentioned today.

Or any questions also for the upcoming Holy Days if you have any questions about that as well.

The chat room is now available.

I will say that people try to use these verses of Daniel 9 verse 27 where it says covenant to try to teach that the great tribulation will be seven years and that there will be a peace treaty that will be broken in the middle of the seven years. But the word is covenant. The word is not peace treaty. The word is not peace treaty. That's an entirely different word. So they're twisting the scripture there. It's not the word for a peace treaty. A covenant and a treaty are not always the same and is not the same word. There's nothing in scripture to confirm the interpretation.

If you try to make this out to be a peace treaty, you would need to have another verse to confirm it.

You would need to have another verse to confirm it. Confirm that interpretation. To confirm your understanding. And there's not any verse at all to confirm that interpretation.

But rather, when we get into chapter 11, into chapter 11 talks about many different wars throughout history and then ending up with the Antiochus.

That is what's most important to us, and this is talking about Antiochus here as well, but the chapter 11, where it talks about Antiochus, does not mention a peace treaty, but rather only conquests.

So there's nothing to confirm that there's going to be a peace treaty, and there's nothing to confirm that there will actually be a rebuilding of the temple either.

So all of that is just traditional doctrine era based upon what they want to believe.

And Adri said that it is very interesting that these empires are represented by goats and rams because these are very stubborn animals. Amen.

Robert, you got anything to share? Oh, yeah. I've got one more good cross-reference.

Where? He said he has a cross-reference. I've got one more good cross-reference from where it mentions that Moses, where Daniel mentions how the punishments came upon Israel that Moses spoke of.

It's written over and over in the law, the one that came to mind is where Moses sings it in Deuteronomy chapter 32.

That is the song of Moses. Yeah.

And then verse 20 says, Deuteronomy 32 verse 20, and He said, I will turn away my faith from them, and I will show what shall happen to them in the last days, for it is a perverse generation, sons in whom there is no faith.

They have provoked me to jealousy with that which is not theos. They have exasperated me with their idols, and I will provoke them to jealousy with them that are no nations.

I will exasperate them with their idols. I will exasperate them with their idols.

I will anger them with a nation's void of understanding, for a fire has been kindled out of my wrath.

It shall burn to the grave below. I shall devour the land, the fruits of it, and it shall set on fire the foundations of the mountains, and so forth there.

Thank you. So, I also want to point out a fact that sometimes when it speaks of the word end of days, it's end of a generation or end of a generation.

It's the end of a time period, not necessarily the end of the world. Some of these things, different time periods we're talking about, the time of the empires, could be seen as the end of days for them.

But no matter what time frame we're talking about, the overall point is that we need to be obedient.

We need to be obedient to God and serve Him in the truth, regardless of how many days we've got left. Amen?

That is interesting, John. He says, Because another reason it's not a peace treaty, is that wouldn't it list, wouldn't it say, who the parties of the peace treaty is with?

That is actually a good point, because a covenant, you could think about what's most obvious is a covenant between God and the people.

You wouldn't have to explain that. But a peace treaty... You would say that it is Antiochus or the Antichrist with who,



with what empire, with what people.

And it's not saying that. So that as being part of the context as well, if it was a peace treaty, it would be logical for it to say, with who does he make a peace treaty with?

And it doesn't say anything like that. So covenant between God and His law and the people fits better with the context in every way, shape, and form.

Now, what is important also? Is that we understand that all of this points to... It stops with Antiochus time and time and time again with these visions, yet the statue of Daniel showing the exact same empires goes all the way to the end of what we call the scriptures.

...

Thank you, John.

[Daniel's visions of the statue and the animals all end with a common theme.] The end of the world, which means the coming of Christ. So that would also be true with every one of these visions, every one of these dreams. And yet each one ends with the time of Antiochus. And it makes no distinction between Antiochus and the end time antichrist.

How come so-called bible scholars and TV evangelists are not pointing this out? It's very clear, it's very obvious.

Amen. It's very obvious.

How can the antichrist be anyone but the president of Syria? It's impossible, it's absolutely impossible for the antichrist to be from Egypt, from Jordan, from Turkey, from England, from America, from Saudi Arabia, from Russia because each and every one of these dreams ends with Antiochus being the one that wages war against the saints, against god's people, against Israel, all the way down to the coming of the messiah.

It's impossible for the end time antichrist to come from any other nation from other than what Antiochus represented — Syria.

So that's useful for us. That's not in vain. That is useful information.

Let me just say, we need to take a second, we need to stop right there.

And again, I do encourage people to talk with their employers and arrange for time off for the holy days and get that taken care of as soon as possible.

Anything else? Let's close down with a song.

And let's do page 47, How Great Thou Art, because that is really a great song to worship God with, to show reverence for His plan, His creation, how He created the sun and the moon and the stars, which is our heavenly clock. Amen.

The sun, the moon, and the stars is our heavenly clock, telling the time.

Page 47 in our song book.

And I do praise God for the healing of my prostate that I had problems with for over a year and that became extremely bad.

It became really bad for a while there. And yet, God helped me with the natural remedies to heal.

And to get through that difficulty, it was scary. At times, it became very scary.

I started thinking about the possibility of prostate cancer, which is extremely common in our generation and at my age.

But that has completely cleared up and has remained to be cleared up for quite a while now.

So I praise God for getting me through that difficult situation. Thank you.

Praise God. Page 47.

How Great Thou Art.

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