

Ministry on Daniel 2-11 in several ministries

Part 5

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Daniel, chapter 6. It pleased Darius to set over the kingdom 120 princes, which should be over the whole kingdom, and over these three presidents, of whom Daniel was first, that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault, for as much as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king and said unto him, [00:01:05] and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors and the princes, the councillors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for 30 days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not. Wherefore, King Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled and [00:02:03] found Daniel praying and making supplication before his God. Then they came near and spake before the king concerning the king's decree. Hast thou not signed a decree that every man that shall ask a petition of any God or man within 30 days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou assign, but maketh his petition three times a day. Then the king, when he heard these words, was saw displeased with himself, and set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him. Then these men assembled unto the king and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth [00:03:03] may be changed. Then the king commanded and they brought Daniel and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. And the stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. Then the king went to his palace and passed the night fasting. Neither were

instruments of music brought before him, and his sleep went from him. Then the king arose very early in the morning and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel. And the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, [00:04:07] and hath shut the lions' mouths, that they have not hurt me. For as much as before him innocency was found in me, and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which accused Daniel, and they cast them into the den of lions. Then their children, and their wives, and the lions had the mastery of them, and break all their bones in pieces, or ever they came at the bottom of the den. Then King Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I make a decree, that in every dominion of my [00:05:03] kingdom, men tremble in fear before the God of Daniel. For he is the living God, and steadfast forever. And his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who have delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. This is possibly the best known chapter in the book of Daniel, because it's the deliverance of Daniel from the lion's den, is something that even the very small children delight in. Because it's one of what they like to call now, in these days, it's a human interest story. But it also has some very, very precious lessons in it.

[00:06:01] First of all, from the personal point of view, we noticed on Lord's Day evening, that the Babylonian kingdom came to an end with the ungodly and impious King Belshazzar. Belshazzar was slain on that very night, that he so impiously brought the golden and silver vessels that belong to the house of the Lord, and drank wine out of them, and praised the gods of gold and silver and of wood and earth. And this Darius was the first king of the Medes and Persians. The Medo-Persian kingdom is represented on this image here, by the arms and the belly of silver. And we know silver is an inferior metal [00:07:02] to gold. Now Nebuchadnezzar and the kings of the Babylonian empire, they were absolute monarchs.

And we were noticing, when we were taking up this second chapter, that absolute monarchy is really the highest order of government.

But, as we also said at the time, the problem in the human race is, find the man capable of governing. God's idea of perfect government is, to have a perfect man and have him govern.

But Adam's race cannot produce the man. But God has a man in view, and that's his beloved son.

And that is going to be the class of government that we'll have on this earth, or that will exist on this earth, when the Lord Jesus is king. He will be king of kings and lord of lords. [00:08:02] He will be the absolute king, and all of his laws will be obeyed. And so we noticed, when we were studying King Nebuchadnezzar and these other kings, especially both Nebuchadnezzar and Belshazzar of the Babylonian kingdom, that they failed because they had weaknesses that are inherent in the human race.

Belshazzar even more so than Nebuchadnezzar. But when we come to the Medo-Persian kingdom, we find that there is a deterioration in the form of government, just the same as metal is an inferior,

silver rather, is an inferior metal to the gold. Because the law of the Medes and Persians was that once a law was made, it couldn't be altered. And even if the king made a law, [00:09:01] he couldn't alter his own law. So you see, he was not the absolute monarch like Nebuchadnezzar was. Of Nebuchadnezzar it was said, whom he would he slew and whom he would he kept alive. And had this been in Nebuchadnezzar's day, if he'd been induced by these wise men to pass a law by a stratagem as it was, he didn't want to, he didn't realize the implications that it was going what it was going to mean to Daniel. And so he signed this law into effect. I've no doubt that the pride of Darius was greatly touched by this, that they weren't to pray to any god or any man except to him for 30 days. You see, that really affected the pride of his heart. And he thought, what a wonderful thing that'll be. No one is to pray to anybody except me. He was going to be a very important personage. He was really being deified for 30 days. And so he allowed himself to be deceived. And what was more, these men told a lie. They told the king a lie. They said all [00:10:07] the presidents have agreed. Well, Daniel was the chief of the presidents. And he hadn't agreed to this, we can be sure. So that they really deceived the king. And as I was going to say, had this been Nebuchadnezzar, he'd have said, well, that law doesn't stand. I signed that law, it's true. But now I rescind that law. But the Medes and Persians couldn't do that. And even the king was bound by his own law. And when the king realized what had been done, and that this was just a device to get rid of Daniel, because Daniel, you'll see, just went and prayed to his god, as he did aforetime, the king tried all he could until the evening to see if there was not some way whereby he could change this law. And these men came to him and they said, you can't change the law, oh king. The law of the Medes and Persians is that once the law is signed, it has to be carried [00:11:01] out. And so the king was bound to implement this law. Why was it that these men wanted to get rid of Daniel? I've no doubt it was jealousy. You know, there are some people that cannot bear to see somebody else in a little place of prominence. And there, that's what we find with these men.

Daniel was put into this place of prominence because he was fit for the position. Daniel had proved himself under the kings of Babylon. And now he was proving himself under the kings of Medo-Persia.

And the king realized the worth of Daniel, and he was going to set him over the whole realm. And he made him the chief of the princes. And they tried to find some fault in Daniel in connection with his work, and they couldn't find anything. It says an excellent spirit was in him, [00:12:01] and it says he was faithful. So they said, well, the only way we're going to be able to find some fault with Daniel is in connection with his religion. And they noticed that Daniel prayed three times a day. And it says he prayed with his window open toward Jerusalem. You know, I believe that Daniel learned that that was the right thing to do from the reading of Solomon's prayer.

In Solomon's prayer at the dedication of the temple, he said to the Lord that if the Lord would disperse his people and for their sin take them away to another land, and they prayed toward this place, that is toward Jerusalem, God would hear them. And the reason was that Jerusalem was the place where the Lord set his name. That was where the temple was, and that was the place where God was worshipped. And it was the only place, it was the only sacred place where God was worshipped on earth was at Jerusalem. That is the only place where God set his name. Of course, we don't have [00:13:01] that now. The Lord said to the Samaritan woman in the fourth of John, the hour is coming and now is whether neither in this mountain, that is in Samaria, nor in Jerusalem will men worship the Father. God is a spirit, and they that worship him must worship him in spirit and in truth. And we don't worship God now in places made with hands. We meet in the building, but we don't believe that this building is any more sacred just because we happen to meet in it. It's the

people who gather together that are the church and not the building, and it's the Lord's presence in the midst of his people that gives the sense of holiness. And the Lord is present in his people even if they were meeting out under a tree, or no matter where they were meeting, because the Lord says where two or three are gathered together unto my name, there am I in the midst of them. So Daniel, realizing that Jerusalem was the place where God put his name, even though Jerusalem was in ruins, and even though the temple was broken down, but he still entered into the spiritual [00:14:05] thought of it, and he prayed towards Jerusalem. As he did aforetime, the king's decree didn't change Daniel. Daniel was in the habit of praying three times a day, and so he just continued on as he was doing. He was a consistent man, and we learn many precious lessons, beloved, as we read the life of Daniel, and we have one here. Daniel stands out in this chapter as taking a stand for the Lord, even though it meant that he might lose his life just as much as his three companions Shadrach, Meshach, and Abednego did here in the third chapter, when they were threatened with being cast into the fiery furnace because they wouldn't worship the image. The difference is with the three men in the third chapter, it's the worship of an image.

[00:15:02] In the sixth chapter with Daniel, it's the worship of a man, and we find that both of these things will have their counterpart at the time of the end. Before we go on to that, I just want to finish speaking about Daniel's being cast into the lion's den. Daniel's cast into the den, and the king, he says to Daniel, just as Daniel is going to be cast in, he says, thy God, whom thou serve continually, is able to deliver thee. Darius recognized that Daniel worshipped the true God, and so he gives these encouraging words to Daniel, but you know, I always think that Daniel passed a much more pleasant night than the king. Daniel had a good conscience. Daniel knew that he was in fellowship with the Lord.

[00:16:08] Daniel was walking with God. The Lord was with Daniel in the lion's den, and Daniel was, I believe, passed a very tranquil night. It's very possible that he lay down and slept. The Lord sent his angel and shut the lion's mouths, and they weren't able to touch him, but the king, he passed the whole night, no doubt, pacing up and down and worrying about Daniel, and very early in the morning, he goes to the mouth of the den and calls out to Daniel and asks him if his God's been able to deliver him, and Daniel's able to give the answer, and of course, Daniel is taken up out of the den, and his enemies, the very ones that plotted against his life, they're cast into the den. Of course, all this, as we said before, is a picture of what's going to happen in the future, but there's one important lesson we learn [00:17:02] for our spiritual life in this, in connection with Daniel, and that is that when we're walking in fellowship with the Lord, we need not allow circumstances to trouble us. Daniel was not occupied with the circumstances. Daniel was occupied with the Lord, and you know, this is a lesson that we so often, even we Christians, find very hard to learn, because so often we allow our state to be governed by our circumstances. We allow our joy to be dampened when the circumstances are against us. If we're truly walking with the Lord, we'll have him before us, no matter what the circumstances. As the hymn says, pleasing or painful, dark or bright, as best may seem to thee. And that's what we find with Daniel. You're going to be cast into the lion's den, Daniel. That doesn't matter. Daniel was praying to his God as he always did, and I've [00:18:03] no doubt that when they went to cast him in, he wasn't worried about it at all. Daniel thought, if the Lord pleases to allow me to leave, to finish my course on earth this way, it's something that he's allowed. And if he wishes to preserve me and keep me, he's able to do it. So it didn't matter much to Daniel. It's just the same as Shadrach, Meshach, and Abednego. They said, our God whom we serve is able to deliver us. But if not, O King, we'll not bow down to the image which thou have set up. And so, in both cases, we find that they weren't perturbed or disturbed by the circumstances. What a lesson to us. And I believe it's a lesson for us, if we can only take it onto our hearts, that we have in the Epistle to the Philippians,

where it says, be anxious for nothing. That's really what that word means. The Authorized Version says, be careful for nothing, be anxious for nothing, but in everything by prayer and supplication with thanksgiving, [00:19:02] let your requests be made known unto God, and the peace of God, which passeth all understanding, shall garrison your hearts and minds through Christ Jesus. That's what Daniel experienced. Now, we find, as we were saying, that these men, in persuading the King to pass this law, that no prayer could be made to any person or any God save the King for 30 days, they were really deifying the King. They were making a God out of the King. It's true that the King didn't want it. The King didn't want it. That's very gratifying to see, as far as Darius was concerned, that when he really came to see what was at the back of it, he was sorry for the whole thing. And yet, at the same time, no doubt his vanity was tickled when they came to him with it, and he consented to it. And it shows that he really was not a man who knew the true God, [00:20:07] and he wouldn't have consented to it. He admired Daniel for Daniel's belief, but he really didn't know the Lord himself. Whether he truly came to know him afterwards from the decree that he made, we don't know, but at least it was a wonderful testimony to him. But at any rate, the King was made a God, and that is what we find is going to take place in the last days, that man is going to be deified. Now let us turn over to 2 Thessalonians.

In the 2nd epistle to the Thessalonians, we have a reference here to this man who is called the man of sin, who is going to come up in the last days. It is the same person that is referred to over here in the 7th chapter as the little horn, [00:21:03] who comes up there, the ten horns come up, and then another little horn comes up and subdues three of those horns or kings. And this is what it says in 2 Thessalonians 2, let no man deceive you, that is in the 3rd verse, let no man deceive you by any means, for that day shall not come, that is the day of the Lord, the day of judgment, or that really means the day of the great tribulation, that day shall not come except there come a falling away, or an apostasy first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, all that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. You see, it shows us that the day coming on this earth, it mightn't be very far off, if the Lord were to come tonight and take [00:22:02] his church away, things would develop very rapidly, and this man who will claim to be God, and will be worshipped as God, is going to come upon this scene. Now the worship of Darius, for those 30 days, is a little type of what is going to take place here, when this man comes up, and he as God, it says, will sit in the temple of God, showing himself that he is God. Of course, we know from other scriptures, that the Jews are going to have a temple built, there in the land of Israel, and they're going to establish their sacrifices again, and we have lived to see the day when Israel is a nation back in the land. When I was a boy, we used to talk, you know, that the prophetic scriptures speak about the Jews returning to Palestine in unbelief, but in those days, Palestine was in the hand of the Turks, and they certainly [00:23:03] didn't want the Jews to go back there, but first of all, the first world war from 1914 to 18, and then the second world war, that all of us can remember, they have completely changed the political situation in the whole of the Middle East, and it's resulted finally, after the last war, in the formation of a Jewish state, and the Jews are back there, in unbelief. It's true they don't have the land, they don't have the city of Jerusalem yet, that is, the old city is still in the hands of the Arabs, it's still in the hands of Gentiles, but after the Lord takes the church away, things can develop very rapidly, and we believe from other scriptures that they'll rebuild their temple, and that they will establish their sacrifices there, all in unbelief, and then in that very temple, this man who will be the head of the revived Roman Empire, will go over there, and sit there, and be worshipped as God, and also [00:24:05] the Antichrist in Jerusalem, will cause an image to be made to this man, and so we're going to get the twofold thing, the worship of the image of the beast, because this man will be called the beast, he's called the beast in scripture, and the worship of the beast himself. Now let us turn over to the 13th chapter of

Revelation, and we have a little bit more light on this subject. In Revelation 13, it speaks about the same man, and it calls him the beast out of the sea, and I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. Now notice what it says down in verse 5, or verse 4, and they worshipped the dragon, which gave power unto the beast. Now the dragon is Satan. The dragon is one of the scripture names for Satan.

[00:25:06] Satan is called that old serpent, the dragon, the devil, and Satan. Those are the four names by which he's known in scripture, and right here in the book of Revelation. They worshipped the dragon, which gave power unto the beast, and they worshipped the beast, saying, who is like unto the beast, and who is able to make war with him. So here we have a man being worshipped, a man who is satanically inspired. You know, man talks about the wonderful progress that's being made, but people don't realize that as civilization is advancing, and God is more and more being left out, it's only opening up the way for Satan to come in. Man cannot, man cannot worship nothing. You know, God has made man a religious being.

[00:26:05] We must have some outlet for this desire that God has given us to worship, and if people don't worship God, it ends up that they go to worship the devil. They may, they mightn't realize that he's the one that they're worshipping, but that's what it is, and we find that as God is being left out of modern civilization, Satan is gradually coming in, and it's going to head up after the Lord takes the church away, and after the Holy Spirit leaves here, in a man being an object of worship. Just the same as a man was an object of worship there in Daniel's day, this man had to be worshipped and prayed to, no one else could be worshipped or prayed to for 30 days save King Darius. So there's going to be a man coming. With this great difference of course, Darius was tricked into this thing and allowed himself to go into it too by the vanity of his mind, whereas this man [00:27:03] that's coming in the future, he is a man who will be satanically inspired, and he will desire this worship, and he will receive it, not for 30 days, but for as long as people want to give it to him, or rather I should say, as long as God allows it, because God is not going to allow it for more than three and a half years. We find that, we'll notice that as we go further on in the book of Daniel, when we get right along here to this portion, and we'll take up that question of the time, what is known as Daniel's 70th week, and we find there's that seven years that's to run its course, the last half of which is spoken of as the great tribulation, and it's during that great tribulation is the time that that man is going to be worshipped. Now Daniel preserved, cast into the lion's den, and preserved and brought out of it is a picture of the godly ones of that time [00:28:05] who will be preserved during the time of that great tribulation. We saw it also over here with Shadrach, Meshach, and Abednego. They were cast into the fiery furnace. God preserved them and brought them out because they refused to worship the image. Daniel's cast into the lion's den. God preserves him and brings him out because he refuses to worship the king, and these are both types of the godly remnant of Israel and also others from among the Gentiles who will refuse to worship either the image or the beast himself at that time. Now let us turn back to Jeremiah. You'll notice that on our chart there it's got the quotation there, the 30th chapter of Jeremiah, in the ninth verse. I'm making a turn to a few different scriptures tonight, but it's good to [00:29:02] see what the word itself says. In Jeremiah 9 we have a statement that fits in with this very thing.

It says, in the seventh verse rather, let us read from the fourth verse to give the connection. Jeremiah 30 in verse 4, and these are the words that the Lord spake concerning Israel and concerning Judah. For thus said the Lord, we have heard the voice of trembling, of fear and not of peace. Ask ye now and see whether a man doth travail with child. Wherefore do I see every man with his hand on his

loins as a woman in travail, and all faces are turned into paleness. Alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall [00:30:04] no more serve themselves of him. But they shall serve the Lord their God and David their King, whom I will raise up unto them. And down in verse 11, for I am with thee, saith the Lord, to save thee. He's saying this to Israel. Though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure and will not leave thee altogether unpunished. You notice in verse 7, it says it's the time of Jacob's trouble, but he shall be saved out of it. Now this is the great tribulation that's being referred to. And Jeremiah calls it the time of Jacob's trouble. Jacob, you know, is another name for Israel. And the nation of Israel is going through this great time of trouble. But you notice it says, but he'll be saved out of it. We might say that the lion's den was the time of Daniel's trouble, but he was saved out of it.

[00:31:04] God allowed him to go through the trial, but God brought him out of it. God will allow the godly remnant of Israel to go through the trial, and he'll bring them out of it. And the reason why he allows it is, it seems that that great tribulation is what God is, what is necessary for God to use to bring the people of Israel to their senses, and to bring them to realize their great sin in the rejection of the Lord Jesus Christ when he was here. And there'll be many among them who'll turn to the Lord, although sad to say there'll be many among them who won't. There'll be many Jews in that day who will worship the beast, and who will worship his image, and they will go down to a lost eternity. But those who are faithful, God is going to preserve them. Some will pay with their lives, but the majority will be preserved through this great tribulation. And it says in verse 11, I will correct thee in measure, and not leave thee [00:32:04] altogether unpunished. God will correct them. He'll use this as a correction for them, as a punishment, and yet he's going to bring them out of it. Now Daniel himself, if we just turn along to Daniel, Daniel himself refers to the great tribulation in the last chapter. In the 12th chapter of Daniel, it says, the first verse, at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one of them that shall be found written in the book. It says this is Daniel's people, the Jews. This is looking right on to that time too. A time of trouble such as never been, it says. Then, and there shall be a time of trouble such as never was since there was a nation. [00:33:02] You know, there have been some great times of trouble on this earth. This, many nations have been through very great and sore trials. But what any nation and any people has been through in the whole history of this earth is nothing compared to this great tribulation that's coming upon this earth. It's referred to also in Matthew. In 24th of Matthew, we find the great tribulation referred to. In Matthew 24, in verse 14, when you see, when you therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth let him understand, then let them which be in Judea flee into the mountains. Let him which is on the housetop not [00:34:01] come down to take anything out of his house. Neither let him which is in the field return back to take his clothes and woe unto them that are with child and to them that give suck in those days. But pray that your flight be not in the winter, neither on the Sabbath day. Now notice verse 21, for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved, but for the elect sake, those days shall be shortened. So here we have another reference and it's distinctly a Jewish scene. It mentions the holy place in verse 15. It mentions Judea in verse 16. It mentions the Sabbath day in verse 20. It's the people of Israel. This great tribulation will come upon them. And when it begins, when they see that abomination of desolation, that idol set up in Jerusalem, that's the sign to them to flee. And they've got to escape so quickly [00:35:03] that anyone that's in the field is not even to go back to the house to

get anything. Otherwise he won't get away in time. It's something that is coming upon them. A judgment of God will come upon this whole earth and Palestine, the land of Israel, is going to be the vortex, is going to be the center of this terrible judgment. Now finally, let us turn over to the seventh chapter of Revelation. We have again a reference to the great tribulation. You see it's referred to in a very large number of scriptures and to others even that we don't have time to turn to this evening. In Revelation 7, we have two groups mentioned. Revelation 7 is, by the way, a parenthesis. It lets us see that God always has his portion out of this earth, no matter how difficult the conditions are. No matter how terrible the conditions are, God, the devil [00:36:04] never has everything his own way. God receives his portion. And this chapter comes in as a parenthesis letting us see what God is going to get out for himself of the great tribulation. And we have from verse 1 down to verse 8, we have here the sealing of 144,000 out of the tribes of Israel. 12,000 out of each tribe. You know, there have been various cults in Christendom who claimed that they were 144,000. And of course, the folly of their claiming such a thing is apparent when we see that it mentions here that there are 12,000 sealed out of each tribe of Israel. This is referring to the people of Israel. This isn't referring to Gentiles. This isn't referring to [00:37:06] people of our nations. It's referring to what God is going to do there in the land of Israel, among the people of Israel, after he takes the church away. He's going to call out a number out of each tribe of Israel. It might be questioned whether this 144,000, 12,000 out of each of the 12 tribes is literal or whether it's just a symbolic number. And I don't think that need concern us. The thing, the point to see is that God is going to have out of Israel those that he will redeem and will be his witnesses at that time. In fact, I believe that these 144,000, they can be truly called, or will be truly called in that day, Jehovah's witnesses. They will be the Lord's witnesses at that time. We have a group called themselves Jehovah's witnesses, and as a dear [00:38:01] Spanish brother that we know very well comes and gets tracks from us, he always calls them Jehovah's false witnesses, los falsos testigos de Jehovah, he always calls them. And that's what they are. Here we have the true witnesses for the Lord to Jehovah, which is Israel's God, who will be his witnesses at that time. And it says, you notice the first verse, after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on any, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed, and they were sealed, 144,000 of all the tribes of the children of Israel. Now, these four winds, about to blow on the earth and the sea, [00:39:05] represent the judgments of God, about to fall upon this earth. That is, the great tribulation is about to begin. But it's just as if the Lord says, hold it back until I have sealed those that I'm going to call out of Israel. And so, the Lord lets us see that before this terrible judgment comes, he's going to call out those who will be his witnesses and whom he will preserve. The Lord had Daniel there before this king, before this law was passed that the king was to be worshipped. God already had his witness there at the very court of the king. Daniel was the Lord's witness at that time. God never leaves himself without a witness. Even when we read the history of the dark ages of the church, the middle ages, when Rome, it seemed, controlled practically everything. [00:40:02] You read the history of those times, and you find that God had his faithful witnesses, his faithful testimony. God always has a witness. And even in the dark days of the great tribulation, God is going to have his witness. And so, he had Daniel as the witness there at the very time that Darius was being worshipped. God would have his faithful witnesses when this beast is being worshipped during the great tribulation. And they will refuse to worship him. And some will pay with their lives. And many, the Lord will allow them to escape. And he will preserve them because he will need them as his future witnesses, or rather he'll need them as the nucleus of the nation of Israel that will go into the millennium to be God's witness for the whole earth during that time. So he will

preserve them as he preserved Daniel in the lion's den. But not only do we have those that the Lord is going to save out of Israel, it says in verse 9, after this I beheld and lo a great [00:41:06] multitude which no man could number of all nations and kindreds and people and tongues stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood around about the throne and about the elders and the four beasts, or that word beasts really should be living creatures, and fell before the throne on their faces and worshipped God saying, Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen. And one of the elders answered saying unto me, What of these which are arrayed in white robes and whence came they? And I said unto him, Sir thou knowest. And he said unto me, These are they which came out of great tribulation. [00:42:03] And this word great tribulation, or these words great tribulation should have the article before them. It's really these are they that came out of the great tribulation. Well I think the new translation puts it, Mr Darby's translation says, The tribulation, the great one. Marking it out as the special great tribulation that's referred to in other places. They came out of the tribulation, the great one. Tribulation, the great. That's it, yeah. And have washed their robes and made them white in the blood of the Lamb. So here we see that not only the Lord is going to have as the result for himself as that that he'll have for himself during this time, a people from among the Jews, a remnant from among the Jews. He's going to have a great multitude that no man can number from among the Gentiles. Other scriptures lead us to believe that these Jews will be called out first [00:43:03] and then they will go out when they're scattered from Jerusalem. When they have to flee from Jerusalem at the time that this tribulation comes. According to Matthew there when they'll flee the Lord says for them to get out when they see the abomination of desolation set up. That they will go back into the very Gentile nations that they were living amongst before they went to Palestine.

They'll go back there with the message of salvation. And maybe many now in Russia who are deprived of the privilege of hearing the gospel of God's grace now and other countries will have an opportunity of hearing the message of salvation through these godly Jews. And so at the end of the tribulation we see a great multitude that no man could number save from among the Gentiles. Because it says that they are from among [00:44:07] from the different, it mentions the nations here. In verse nine.

Of all nations and kindreds and people and tongues. You know I've often thought what good missionaries the converted Jews will make in that day. Because the Jew if he's anything he's a linguist. Wherever the Jews go they very quickly learn the language. And they they're the most adaptable people. You can go to any country in the world and you'll find the Jews seem to fit in and adapt themselves. And when they're when these Jews are converted. Men like Moses, men like Daniel, men like these prominent men we find in the scriptures. Dedicated to the Lord with all that ability that God has given them. Completely dedicated to him. What witnesses they're going [00:45:01] to be at that time. Yes and God will use them to gather out during the time of the great tribulation a great harvest for himself. So you see the devil's not going to get it all his own way. God is going to have his portion even out of the great tribulation. And these will be those who will inherit the new earth. We belonging to the church we're going to be on the heavenly side of the kingdom when the Lord reigns over the earth. And these that the Lord saves during this great tribulation they're going in to inherit the new earth. And they will be the Lord's people here on the earth at that time. So Daniel faithful to the Lord and preserved in the lion's den and brought out of it to continue to be a witness to the king. And the king himself giving honor and praise to the God of Daniel is a little type of the godly remnant of Israel preserved during the tribulation [00:46:04] to be God's testimony. And the result of it

the gentile peoples themselves being brought to recognize the true God. The God of Israel and the true God. And finally in the millennium when Christ reigns the whole earth being brought into subjection to him and owning him as rightful king and Lord of all.