

Daniel 8
If People Only Knew It's The End Of Time
Pastor JD Farag

KAPONO: Would you bow your heads and join me in a word of prayer? Lord, beautiful Lord and Savior. My Jesus reigns. We praise You. We give You all of the glory this evening. Would You speak to us tonight, Lord, as we get into Your word, Your oh so powerful and living word? Lord, may it transform our lives and bring us closer to You, Lord.

So help us to receive, Lord, and quiet our spirits, our minds, take away anything that we may think about that's going on in our lives that may distract from what You have for us this evening,

Lord. Bless this teaching and bless Pastor JD. Continue to watch, guide, lead him as he leads his family as well and protect them. We ask these things in Jesus' name. Amen.

PASTOR JD: Amen and amen. Wow! Good evening and welcome on this 4th of July. I can't believe you guys came to church on the 4th of July. What is the matter with you people? (Chuckling) Have a seat. Welcome online those of you that are joining with us as well.

If you haven't already, you might want to get the communion elements because we're going to partake after the Bible study tonight. Notice I'm looking for it. No, it's not there anymore. It must have been something I said about putting it up front. So they're in the back. Right. Okay, so, you might want to have them ready. Those of you online, if you want to partake with us, you can get them at this time. And then you can partake with us together at the conclusion of our Bible study tonight, Daniel Chapter 8.

I'm going to say this again next week, but, might as well say it. Just say it now. I have one. Oh, I'll take another one, though. What are you saying?

[Laughter]

It's kind of like, you know, when you get water baptized. Just... I don't think once is enough for this guy. I think he needs two. Ha! Thank you, though, for this. (Chuckling) Okay. (Chuckling) Yeah, you need to take communion, like, three times or something, I guess, I don't know.

So I'm going to say this about this chapter tonight, but I'm also going to say about Chapter 9 next week, Lord willing. We are just in for a thrilling blessing and treat. These are so prophecy-rich. These — well, all — the rest of the book is, for that matter.

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But tonight in particular, we're going to see Daniel receive another vision about what's going to soon happen in its near fulfillment. But then that, in turn, is going to point to that which is yet to happen at the end of time.

So it's one of those, I guess you can say, dual prophecies like we've talked about in the past, where you've got the fulfillment of and by the way, specific — the detail of this particular prophecy in this particular chapter is the reason why critics of the Bible argue that the Book of Daniel could not have been written by Daniel at the time that it was supposedly written by Daniel because there's no way that it could be that precise. Clearly, it was written after the fact because there's no other explanation as to why it is that some 200 years, 150 years prior to the actual event happening, with great detail being written about that many years prior, there's no way. This had to be written by a historian that was recording, not a prophet, a historian.

So fast-forward to Matthew 24, where Jesus, which we're going to get to next week, quotes Daniel the historian.

[Laughter]

I'm glad — is it too early for this?

Daniel the prophet. And he quotes Daniel the prophet from Chapter 9:27. So if it was written afterwards, then that means that Jesus was a liar.

It is too early. I'll take it. I'll take it slow. We'll walk into this tonight. I know it's the 4th of July. Maybe too much barbecue. That's fine.

So I guess what I'm trying to say is these prophecies are as exact in their specificity as they are unsettling in their intensity. So unsettling are these prophecies that we're going to see tonight in this chapter that at the end of the chapter, we're told that Daniel actually faints and is sick for days. That's how disturbing this is to him.

So that begs the question of why. These are — this is one of those places in God's word where — okay, wait a minute. Daniel the prophet. Who — this isn't his first rodeo. This isn't the first time he's received a vision. And it's not going to be the last, either. And he knows about what — he's already interpreted the dream and the vision of the statue from Chapter

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2. So he already knows that there are prophetic events yet future that are going to be fulfilled. But for some reason, this particular prophecy shakes him to the core. So the question has to be asked: why? Why is Daniel so shaken?

Here's a thought. I think it has to do with him anguishing over the people at that time like with us now anguishing over the people who have no idea that it's the end. That's why I chose the title, which I think I explained it.

Maybe I'll just, by way of a friendly reminder, let you know that I — this is probably a couple years ago now — I changed — because Thursday nights are expositional, you know, verse-by-verse, chapter-by-chapter, verse-by-verse. Sunday mornings are more textual, but it's expositional teaching. But I started putting titles on the teachings about 2020, 2021 because the titles were the takeaway. So that when you see, okay, we're going to be Daniel Chapter 8 tonight. Yay. What's it about? It's about the end and more specifically about people going about their lives as if it isn't. They have no clue what's coming.

You know, when you're out and about. And today was probably a good example of that for many where, you know, it's rightfully a celebration of Independence Day and nothing wrong with that. But I just — I see people through this lens. I see people now through the lens of this being the end of time, the time of the end, and what is so hard and so unsettling and so distressing is that people — if they only knew. You know how we say that? If they only knew what was coming. And so I think that is what we're seeing here with Daniel as it relates to these specific prophecies. So you ready? Should we pray and get started?

All right. Father in heaven. Thank You. Lord, thank You for Daniel. Thank You for this chapter. But Lord, in order for us to get out of it all that You want us to get out of it, we desperately need for the Holy Spirit to enable us to do that. Because there's just, again, so much here and so much that applies to our lives today even though this was written generations ago. And even as we get towards the end of the chapter, it speaks to our day, the day in which we are living today.

So Lord, I pray that we'll take heed to this, Your word, and that by the Holy Spirit You would minister to us and speak into our lives. And Lord, in so doing, give us a heart for the lost, for

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people who have no idea that this is the time of the end that the prophet Daniel spoke of. Lord, we ask this in Jesus' name. Amen.

All right, let's jump in. Verse 1. Now, **“In the third year of the reign of King Belshazzar...”**

Now, this is not chronological — the Book of Daniel, divided into two, the first six chapters historic, the second six chapters prophetic, 12 chapters in total. Interestingly, about verse 14 in Chapter 2, it's all written in Aramaic up until you get to Chapter 7. Why? Because it was largely written about and for and even to the Gentiles.

Then when we hit Chapter 7, last week, it — there's this shift now to the Hebrew from the Aramaic because now the focal point is on Israel, both then and yet future, now, which is in our day.

So Belshazzar was the king of Babylon. So this is when he received this vision. He's just kind of giving us a time stamp.

[So] **“In the third year of the reign of King Belshazzar, a vision appeared to me—to me, Daniel— after the one that appeared to me the first time. I saw [Verse 2] in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai.”**

Now this is modern-day Iran. This is the Persian Empire by the ancient name of Elam. And Shushan was the city. And it is believed that perhaps he was sent on business to Iran from Iraq, which is where Babylon was located at the time.

Now verse 3 says, **“Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last.”**

Now this is all going to be interpreted, shortly, but these two horns are the Medes, represented by the one horn, and the Persians, represented by the other, the Medo-Persian Empire which conquered the Babylonian Empire exactly as God had revealed to Daniel in the vision of the statue, the silver, the inferior, the shoulders. So you got two, the two horns.

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And the reason why we have the detail of the higher one coming up last is because you might remember Darius, the Mede King, was first. He died at age 62. I bring that up again only because I'll be 62. And he served for two years, and he died at 62.

Anyway, be that as it may, when he died, the Medo-Persian Empire sort of the Medes fell into the backdrop of obscurity and the Persians became prominent and dominant. And here, this horn — this hasn't happened yet. He's prophesying about the Medo-Persian Empire conquering the Babylonian Empire, as represented by the two horns. And it's so specific that he's even saying that the other horn, the higher horn, the last horn, King Cyrus, the Persian Empire —

in fact, even in some of the commentaries, it's not even really referred to as the Medo-Persian Empire. It's only referred to as the Persian Empire because they were the last and the strongest and the biggest and the highest, and they sort of just overtook the Mede horn of the empire.

Now, verse 4. **"I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.**

And [Verse 5] (as) I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; [The idea here being that moving so fast is just like flying] [Like you don't even see it touching the ground] and the goat [So we had the two horns on the ram, and now here comes this goat] and it had a notable horn between his eyes."

Who's that? A notable ruler, Alexander the Great, who moved so fast, it was like you couldn't even see his feet touching the ground. His conquering of the known world at the time was so swift he had conquered the known world within a period of six years.

There's so many stories and legends about Alexander the Great, but there is one that seems to come up a lot. It is believed that by the time that he was age 29, he just went into despair and wept because there were no more kingdoms to conquer because he was the Grecian Empire that would conquer the two horns of the Medo-Persian Empire, which was the brass in Daniel's vision of the statue. It was Alexander the Great.

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I think I shared this; I might as well share it again. I think it's so cool. Somebody — because this is written years before Alexander the Great was even born — before his mom and dad even named him Alexander.

So somebody got a hold of Alexander the Great and said, hey, did you know that you're in the Bible? He's like, no way. So no, no, no, you're in the Bible. There's a prophecy in the Book of Daniel about you specifically, Alexander. He's like, no way. No. Way. Show me. Okay.

So he took him to this passage and this prophecy about him in the Book of Daniel. And it was for that reason that Alexander the Great spared Jerusalem and would not mess with — he's kind of like, wait a minute. There's something to this. I think I'll just leave them be.

But he conquered the whole world by the age of 29. Can you — I'm looking around — just trying to think if you're in that general age group, you're just a baby. But, I can't even remember what age 29 — so long ago. But I want you — I want you to just get this into perspective. He has everything.

He's conquered all the known world at age 29. And what's he going to do now? Well, he starts drinking heavily. You know how he dies? You know when he dies? How old he is? Thirty-two. Thirty-two. He dies at 32. And he doesn't die in battle. I mean, there's no battles. So what happened? Well, he gets very intoxicated, drinking very heavily. He comes home in heavy rain, passes out in his wet clothes, gets pneumonia, and dies.

It's kind of like, did you really need to know that information? Well, too late. You know that information now.

“Then [Verse 6] he came to the ram that had two horns [The Medo-Persian Empire] which I had seen standing beside the river, and ran at him with furious power.”

You got to understand that this great — the secret to Alexander the Great's success was he moved really fast. And he didn't have a large army. He was always outnumbered. But how he was victorious was he was so quick, and he caught the kingdoms that he conquered off guard, they weren't ready for it. And they did not — in their wildest imagination — they'd heard about him, the Grecian empire, this Alexander the Great, he's moving fast. He's conquering every kingdom in his path. Yeah, well, it's going to take him a while. Plus, I mean, we're — I want —

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think about this. This was — this vision, this prophecy was recorded. And if you would have told somebody at that time: the Grecian empire is going to conquer the Medo-Persian Empire, that's going to conquer the Babylonian Empire, this would have been your response. Well, maybe not yours. You're more spiritual than I. I'll speak for myself. This is my response. Ha-ha-ha-ha-ha-ha! Yeah, right. Inconceivable.

Greece wasn't even a blip on the map yet. And you're telling me that they're going to come with such speed and such force as to conquer this mighty Persian Empire who conquers the great Babylonian Empire? There's no way that's going to happen.

No, it is going to happen because God said it's going to happen, and He's going to do it so precisely in prophesying it years in advance. So there's no question mark when He does it, because when He does it, when it comes to pass, you will look at it and say, "Only God could have done that." Ya think?

So **"I saw him confronting the ram; [Speaking of Alexander the Great] he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.**

[Verse 8] Therefore [Now this is where it gets interesting] the male goat grew very great; but when he became strong, the large horn was broken, [That's Alexander the Great] and in place of it four notable ones came up toward the four winds of heaven."

Stop right there! We talked about this because it was also repeated earlier in Daniel. So here Alexander the Great dies. He has two sons. They're young. He dies at age 32. Before he dies [He knows he's going to die] he says to his men, give the kingdom to the most powerful.

Well, then a powerful struggle ensued and the kingdom would be divided into four parts, as noted by these four notable horns. And they would all divide up into regions, and they would constantly be warring against each other.

It happened exactly as Daniel had seen in the vision. Alexander the Great's going to die. I wonder if the guy that shared the prophecy about Alexander the Great in the Bible told him about that part. You're going to die. It doesn't end well, you know. You want to know how it ends? Spoiler alert. And then four of your guys are going to take everything. And maybe he

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didn't. I wouldn't want to know that part. I like the Alexander the Great part. I can do that one.

Now, verse 9, we're going to turn a very interesting corner here. **“And out of one of them came a little horn...”**

This is Antiochus Epiphanes. I'm going to — I don't know why I struggle with this name. Some pronounce it Antiochus Epiphanes Epiphanies means the — he's actually — Antiochus IV Epiphanes means the, Antiochus — man — rough week. Anyway, that's not a name. That's a title like spectacular, sensational. And Antiochus, the spectacular,

“...which grew exceedingly great toward the south, toward the east, and [Watch this] toward the Glorious Land. [That's Israel] [This is where it gets really bad, really quick]

[So verse 10] And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. He even [Verse 11] exalted himself as high as the Prince of the host; [This is in Israel now] and by him the daily sacrifices [In the temple] were taken away, and the place of His sanctuary was cast down.”

As we're going to see, it was desecrated. This is what is known historically now. This is a prophecy, yet future for Daniel. But we look back on it not as prophecy, but as history. This already happened. And it's referred to as an abomination that desecrates, the desecration, or the desolation of the temple.

Now, I mentioned this on Sunday in the Prophecy Update and probably the Second Service sermon with the church of Pergamum, where the throne of Satan was, known also as the throne to Zeus. You want to know what he did, this Antiochus Epiphanies? He got a statue of an image of Zeus, this pagan god, and he put it in the temple, the Jewish temple there in Jerusalem. That was his first mistake.

And if that weren't bad enough, he didn't stop there. He then sacrificed a pig on the altar, and he took the blood of that pig, this unclean, I mean, to the Jews this would be unthinkable. And he sprinkled the pig's blood in the Holy of Holies on the Ark of the Covenant. And he desecrated the temple.

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Historians tell us that this actually happened in December of the year 168 BC. That's going to come into play here in a moment.

Verse 12, **“Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.”** Why? Because God allowed it. Why? Because God was disciplining His idolatrous people, the Jewish people.

“Then...” [This is interesting, verse 13] Again, Daniel — this is the vision — he's hearing, overhearing a conversation. He says, **“...I heard a holy one speaking; and another holy one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?”** [And Daniel's going, yeah, how long is it going to be?] **And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”**

Now this has been, as you might imagine, the subject of much in the way of interpretation and speculation. No shortage, it abounds concerning, wait, is this 2,300 years?

In the original it — we'll see this shortly — it carries with it the idea of evenings and mornings because the Jewish day started at night and ended in the morning. So is it a day, Yom in the Hebrew, same in my native language of Arabic, Yom day, is it a literal day? 2,300 days?

Oh, by the way, Seventh-day Adventism came out of this by way of a guy by the name of Miller. They were called the Millerites. And they thought this was 2,300 years. So they did some calculations and were certain — not the rapture — the Second Coming would be in the year 1844. And then when it didn't happen, they regrouped and said, okay, 1845.

And does that remind you of 1988? Remember that? '88 Reasons Why Christ Is Coming Back In '88'? I think you can get that book. I don't know if it's out of print. It should be free.

Then in 1989 — I remember this so well. I got married in '88, my wife and I in '88. So I remember '88. Well, let's get married. But don't come, Jesus, till after we get married. And then we got married. It was like, okay, You can come now.

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But, then there was — okay— then they regrouped. Okay. '89 Reasons Why Christ is Coming Back In 1989.' Well, the Millerites did kind of the same thing. Don't do that.

This was a literal 2,300 days. And here's how we know. In fact, we see a reference in John 10:22 where we're told, **“Now it was the Feast of Dedication in Jerusalem, and it was winter.”** This is a reference to the Feast of Dedication after the desecration of the temple by this Antiochus Epiphanes 2,300 days later on December 25th, 165 B.C. It stopped, and the temple was restored after it had been desecrated.

It had now been rededicated, and by the way, December 25th: This is what we know today as Hanukkah. It's the Feast of Dedication. Hanukkah. And it's celebrated to this day. And it was in December. And Daniel prophesied this generations before, down to the day and the number of days that it would be.

Now, verse 15, **“Then it happened, when I, Daniel, had seen the vision and [I want you to pay particular attention to these three words] (was) seeking the meaning...”**

Would to God that we would seek the meaning of God's word, seek the meaning of Bible prophecy. I assure you; Daniel was so glad he did because we're told **“...that suddenly there stood before me one having the appearance of a man.**

And [Verse 16] I heard a man's voice between the banks of the Ulai, who called, and said, “Gabriel, [And I love this] [You'll forgive me for the way I'm going to read this last part of verse 16] “Gabriel, make this man understand the vision.” [Will you?] He's really bugging Me because he's seeking the meaning. He wants to understand what all of this means.

Gabriel, get over here. Get down there! Help this guy out. He can't figure it out. Make him to understand what this vision means.

Would to God that we would seek the Lord for the meaning of Bible prophecy. You never know. He might dispatch Gabriel.

You know who Gabriel was? You got Gabriel and Michael, basically the archangels. Lucifer was one before the fall. I mean, Gabriel, I mean, this rises to the level — I'm not going to send an intern down to give Daniel the meaning of this. Gabriel, I think — I think you need to go down there. And so Gabriel goes down to Daniel.

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[And verse 17] **“So he came near where I stood, [And I love this] and when he came I was afraid [I would be too] and fell on my face; [I would too] but he said to me, [Listen to this is; now this is Gabriel] “Understand, son of man, that the vision refers to the time of the end.”**
[Now hang on to that]

Now, [Verse 18] as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright. [You understand? Dream is sleeping. Vision is when you're awake] And he said, [This still Gabriel now talking to Daniel] “Look, I am making known to you what shall happen [Now I want you to notice the delineation here] ...what shall happen in the latter time of the indignation; for at the appointed time the end shall be.”

Did you catch that? Daniel, I'm going to try to walk you through this, okay? But there's two prophecies here. And in order for you to understand it, you need to know that it has a near fulfillment in this Antiochus Epiphanes.

I still don't remember what that is. It's really bugging me, Epiphanes. The... anyway. It's going to come back to me. I'll text you after, afterwards.

So it's got — Daniel — Gabriel is telling him. It's got two fulfillments: a near fulfillment when the temple is desecrated and then another fulfillment, which that points to, at the time of the end. So let's make that distinction, okay, Daniel? And now I'm going to explain it. But you've got to have that understanding that we're talking about two prophecies that are basically similar.

This is an abomination that causes desolation, near fulfillment. And there's also going to be [At the appointed time of the end] there will be not AN abomination that causes desolation, but THE abomination that causes desolation.

This Antiochus Epiphanes is a type of the Antichrist, a foreshadow of the Anti — he was a real anti-Israel, hated Israel, stopped all the sacrifices in the temple, and hated the Jews. And this is why he committed the abomination and the desecration of the temple.

So this is a real prophecy that was yet to be fulfilled, near, near fulfillment. But it would point to the time of the end in the latter days when the Antichrist, like this Antiochus Epiphanes did, he will also do.

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So now let me explain this to you, Daniel. **“The ram which you saw, having the two horns— they are the kings of Media and Persia. And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. [Alexander the Great] As for the broken horn and the four [The ones that succeeded him] that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.**

And [Watch this] in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise...”

Now verse 23 is where the shift occurs between the near fulfillment of this vision and the final ultimate fulfillment of this vision at the end of time. If only they knew at that time what was coming. If only Israel knew at that time what was coming. If only the Persians knew at that time that the end had come. You can even rewind back to Babylon if it — because it was so massive. If they only knew that the end had come.

And now we're only dealing with the Grecian Empire conquering the Medo-Persian Empire. But it's kind of like we time travel into the last days today. The Antichrist that this speaks to and points to who, by the way, is alive and well today. He cannot be revealed until the church is removed. But when we hit verse 23, we now fast-forward into the latter time, the time of the end. If only people knew.

Because of the specificity of this prophecy concerning THE Antichrist and what he's going to be like; listen to the description. **“...a king shall arise, having fierce features, [Countenance] who understands sinister schemes.”** The King James renders it dark sentences, mysterious riddles, cryptic messages. Dare I say QAnon? **“His power shall be mighty, but not by his own power.”** What's his power source? Satan himself.

Now, this is — bear with me on this. **“He shall destroy fearfully...”** I think the King James says destroy wonderfully. What an oxymoron. In other words, he will be so powerful in his destruction, he will — it will be just— it will be— there will be an awe to — shock and awe — to how powerful he is. **“...and shall prosper and thrive. He shall destroy the mighty, and also the holy people.”** That's the Jews. Hang on to that word “prosper” for a second, please, too.

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“Through his cunning [Verse 25] [I like the King James better] [Through his policy, his political posturing and policy and positioning] he shall cause deceit [Deception] to prosper under his rule. And he [This is the Antichrist] [This is now today, now, not ten years from now] [This is now] ...he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes. [Who's that? Jesus] [Prince of princes, King of kings, Lord of lords] But he shall be broken without human means.”

Can I go back to verse 25? There was something I want — I missed here before we finish the chapter and partake of communion.

He will not destroy by war. He will destroy by peace. That's how he's going to destroy and conquer. He's going to be a man of peace. It will be a false peace because he's the false Christ.

And by the way, Antichrist — I hope you know this — does not only mean against, anti, but it can also mean, especially in the Greek language, in place of Christ.

One side note. Thank you, Holy Spirit, for reminding me of this. You know, one of the things that Alexander the Great accomplished was to get Greek culture and the Greek language as the language of the known world at the time, just in time, because that is the language that the New Testament would be written in, Greek.

What's your point, Pastor? My point is this. God just — I love the scriptures that have — that say, **“...and God just laughs.”** I can't wait to hear how God laughs, you know, because there's different kinds of laugh. But He just kind of laughs at us. I think He — sometimes I think He laughs with us. But I'll speak for myself; again, I'll take one for the team. He — I think He laughs at me because I'm just going, no way! What?

I got — this is all going perfectly according to schedule. I'm going to have the New Testament scriptures written in Greek. I need Alexander the Great, who's going to serve My purpose. Just relax. Calm down. It's okay. I got this. I know what I'm doing. You don't know what I'm doing. I know what I'm doing.

Yeah, but it's all — everything — everyone has to speak Greek now. I want to speak Arabic. Yeah, well, you'll get your Aramaic, but not Greek. I mean, it's got — it's all going to be Greek. Perfect timing, perfect timing.

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So right on time. Here we are. And by the way, by virtue of the fact that everything we just read and are about to read, and Lord willing, next week we'll continue to read concerning prophecy to be fulfilled at the end, which we're at now, the time of the end, it all came to pass with 100% accuracy. Wouldn't it stand to reason that what has yet to be fulfilled at the time of the end will not also be fulfilled with 100%, not 99.99, 100% accuracy?

So I wanted to point this out, and you're just going to have to let me have this one because it is going to get political. And I'm just going to say it. That the, I guess, now infamous Deal of the Century that one Donald J. Trump unveiled on Tuesday, January 21st of 2020 — interesting timing — it was called the Peace and Prosperity. That's Daniel 8:25. I'm sorry. That's Daniel 8:25. Prosperity, peace. He's going to destroy by peace and prosperity.

Those will be the two staples, for lack of a better word, that will mark this Antichrist at the time of the end. And when he rises against the Prince of princes —

and by the way, last week in — no, it was two weeks ago — in Chapter 7, we saw the Antichrist, the prophecy about the Antichrist, and there were several times that it was repeated that he just spoke blasphemous things. He was the little horn with a big mouth. And he bragged and boasted and was belligerent and obnoxious. And this is one of the characteristics that I think is oftentimes missed when we start talking about it.

We're not trying to guess who the Antichrist is. We don't need to. We're not looking for the Antichrist. We're looking for Jesus Christ. Because the Antichrist cannot be revealed until Jesus Christ comes and raptures His church. But he's alive and well. He's behind the scenes, he's already active, but he can't be revealed and make his grand appearance until the rapture of the church, which is 2 Thessalonians 2:3.

And by the way, this is a parallel with 2 Thessalonians 2, where Paul, writing to the Thessalonians, says of the Antichrist that he will exalt himself in the temple of God, demanding to be worshiped as God, declaring that he is God. That's Daniel 8:25.

In fact, 2 Thessalonians 2 provides us with even more detail into this exact prophecy of Daniel concerning the Antichrist. And notice that **“he shall cause deceit”** with his political policy, his policy of peace and prosperity. It's a deception. This is the 2 Thessalonians 2

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strong delusion, powerful deception that Paul talks about the God Himself will send. So that they'll believe the lie. Why? Because they rejected the truth.

So **“he shall be broken without human means,”** meaning that when he goes up against Jesus, it's like, ha! Is this — are we doing this? This isn't even an equal, you know, level playing field. He'll be — he'll be broken without human means. In other words, the Lord's going to take care of this guy. You know the Antichrist gets put into the lake of fire before Satan and his demons do?

Well, let's finish up the chapter. This is where it gets, not just interesting, but sort of personal too.

“And the vision of the evenings and mornings [See, that's where the 2,300 days, starting in the evening, ending in the morning] which was told is true.” Now, why would God inspire Daniel to write this? Because all the judgments of God, all the prophecies of God are true and Amen. In other words, if God said it, that settles it. This vision that I was told, this isn't some fiction work. No, this is true. It's going to happen.

“Therefore, seal up the vision [Wait, why? Here's why] for it refers to many days in the future.” Oh, you mean the end of days? Yeah. So seal it up, Daniel, because it's not for today.

However, there is coming a day when this vision needs to not be sealed up, but opened up. May I humbly suggest that it's been opened up? And I will even be more specific and suggest that within the last probably 5 to 10 years, there has been an opening up of that which heretofore was sealed up because now there is more knowledge of Bible prophecy, specifically Bible prophecy found in this Book of Daniel.

Not just knowledge will increase; when we get to Chapter 12, that prophecy, many attributed to technology increasing. That's fine. But I think that prophecy is about prophecy. That knowledge will increase. Knowledge of Bible prophecy will increase. And even this “going to and fro,” many liken it to — and that's fine — I connected those dots too. Many will go to and fro. You know that, in Chapter 12? I won't teach Chapter 12 tonight unless you want me to, of course. But many will go to and fro.

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One has suggested that they're going to and fro, back and forth, searching the scriptures, seeking the meaning of these prophecies. And their knowledge of the prophecies, having gone to and fro throughout the scriptures, will increase. Why will it increase at the time of the end? Because it's been opened up.

In other words, this isn't for now. So seal it up, tuck it away. You know, put a password on it. Don't lose the password. Because there is coming a time and a day when this that you've seen will come to pass, and that day is today.

Now last verse. **“And I, Daniel, fainted and was sick for days; afterward, I arose and went about the king’s business. I was astonished by the vision, but no one understood it.”** Why? Because it wasn't for that time, the last part of the prophecy.

So this brings me full circle to our question at the beginning. I don't picture Daniel — I mean, he just survived the lion's den. No, wait, that's after. That was Darius. Somebody's gonna correct me on that. I already corrected myself. Don't email me.

But I guess my point is I don't picture Daniel as being a wimp. You know, I don't see him as being, you know, this weak guy. I see him as being — I think he was a tough guy. I know he was a smart guy because that's why they took him captive. They only take the cream of the crop. And that's why he found favor. This guy was very gifted and talented and skilled because God had given him those gifts and those talents and those skills. So I know he was smart and wise. His wisdom was the wisdom from above.

But don't picture him being this little scrawny, you know — first of all, he's quite a bit older now, so he's owed the respect. Respect your elders. But I still don't picture this guy being prone to emotions like this. And the only explanation I can come up with is, again, the title that I chose is the takeaway from this chapter. Just hear me out real quick, and then we'll partake of communion.

When you're out and about, do you, like me, just look at people? You know, people watching is like, I guess, like the number one favorite pastime, you know, just watching people; don't stare. You know, you just — you watch people? People are very interesting, aren't they, their mannerisms, their behavior? People are just interesting, just the way they look. I won't look at anybody, but just people are interesting, right?

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But when I'm out and about, which, again, isn't very often, I just look at people, and I just grieve. And it's — my heart sinks because I know what's coming, and they don't know what's coming. And you just want to run up to him and just tell him: Do you know what's coming? But you don't want to be institutionalized or incarcerated because they're going to think, you know, what's the matter with you? You crazy? How do I — if they only knew it.

So here's what I do. I pray. God, sends somebody into their life who's a believer to tell them about what's coming. Because if I tell them and run up to them, they're going to run away. And I'm going to get arrested. I don't know for what.

Well, one last thing. So I'm in a waiting room, and they have pictures of the employees on the wall. And I got there early, deliberately because I want to just — I just wanted to — just quiet — sit — time. You know: Do you mind waiting? No, actually, I want — that's why I'm here. I love waiting. I just want to wait. I don't want any phones or computers or emails or anything, text messages. Ding-ding-ding-ding-ding. So I just want — I just want to just be here and just, you know, talk to the Lord in my heart.

So I'll get up, walk around a little bit, and I'm walking and I'm seeing all these photos of the employees in that particular department. So I just started praying for them because they had their name underneath their picture. I just prayed: Lord, if Sarah — her name's Sarah — you'd think she would be — but if she's not born-again, Lord, would you send somebody into her life? Because she needs You. And send somebody into her life so that she knows what's coming.

And I tell you what it's done for me is it's settled my heart. Instead of sinking my heart it's settled my heart. Because at least I know that God's going to hear a prayer like that. And God's gonna answer a prayer like that. Because it's not God's will that any should perish but that all should come to a saving knowledge of Jesus Christ and repent.

Well, let's partake together of the communion table. Luke's Gospel, Chapter 22, beginning at verse 14, Luke writes, **“When the hour had come, He sat down, and the twelve apostles with Him. [Speaking of Jesus, of course] Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer; [Speaking of the cross] for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” Then He took the cup,**

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and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

He said it twice now, meaning that the next time I partake will be when what we're going to do tonight in this God's church is ultimately fulfilled in His kingdom, which will be at the Wedding Feast of the Lamb. Just try to wrap your mind around that. What we're going to do tonight in remembrance of Him, we're going to do not in remembrance of Him, but in the presence of Him as His bride by His side at the Wedding Feast of the Lamb. And that's what He's referring to two times.

Luke goes on to write and says, **"He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."** As often as you do this, do it in remembrance of Me. I want this to be a commemoration and a celebration of what I did for you. And this bread is a symbol of My body that was broken for you.

So if you would take, for those of you here, the packaging. Just peel back the top and hold on to the bread for now. Those of you online, if you want to get the bread ready, just wait so we can partake together.

A symbol of His body broken, not His bones. His body, which was a fulfillment of the Passover prophecy. And this is what they were doing at this time. They were in the Upper Room. And get this, the disciples were celebrating the Passover with the fulfillment of the Passover. I don't think they got it at that point. They would later. But here they have the Lamb of God, the Passover Lamb of God that they are with that is about to fulfill the Passover prophecy with His body broken and His blood shed in our stead.

And that's what this celebration is. And this commemoration is tonight. And I can't think of a better night than on the 4th of July.

Notice it was changed. You know, Thanksgiving used to be called Thanksgiving. Deeply profound; I know. Not anymore. It's called Turkey Day. And by the way, it's not even Turkey Day anymore. It's Black Friday because nobody cares about Turkey Day, even. Don't even get me started on Christmas. I wrote it all for you on Sunday. For those of you that weren't here,

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you need to watch the video, and Merry Christmas. Happy Easter! And while we're at it, Happy Valentine's Day too. All pagan holidays, so have a nice...

But Independence Day: Well, now let's talk about that. This is our independence celebration. **"Because whom the Son sets free is free indeed."** And now we are independent of the world as a slave to sin. And now we're free in Christ. Let's celebrate freedom, the freedom that is ours in the person of Jesus Christ, in the finished work of the cross. Would you partake with me of the bread?

Thank You, Lord. Lord, thank You for tonight. And just what a — a great ending to a fascinating study of Your word on a day, on a night when soon fireworks will start filling the sky in all of their splendor. But when those fireworks are over, the stars remain. And that's Your creation.

So Lord, I just pray on this Independence Day, as we celebrate communion together, that it would be a representation, a remembrance of our freedom in You, Lord, because of You, Lord. Because of Your body broken for us.

Luke goes on to write, **"Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for You."**

If you'll peel back, those of you that are here, the remainder of the packaging.

Now we go from the body to the blood for good reason. Because see, the body had to be broken, the skin. The body: broken in seven places, seven, the number of completion, in order for His blood to be shed. His two legs; wrists, four. He was whipped in His back down to the bone, five. They impaled His forehead, very vascular, by the way, with the crown of thorns, six. And then finally the Roman soldier pierced His side, and out came blood and water, by the way, the two elements present at birth.

And as the second Adam — I love this typology. If You'll just indulge me. Jesus is the second and final Adam. Adam brought sin into the world. The second and final Adam paid for in full that sin for the world.

What do we know to be true about Adam? God put Him into a deep sleep, and He made woman from the side, the rib of the man, the first Adam.

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So now fast forward to the second and final Adam. His bride was birthed from His side, as was the first Adam. That's the birth of the bride of Christ, the church of Christ. When that — when He was pierced and the blood and the water came out, that was the birth of the church age which we're studying now in Revelation 2 and 3.

But His blood had to be shed by way of His body being broken. Just as with the Passover Lamb, they would slit the throat, break the skin, not the bones. If one of Jesus' bones was ever broken at any point in His life, He would have been disqualified as being the Savior of the world, because none of His bones could be broken. You talk about specificity of prophecy, the Passover prophecy. We did it a couple of years ago. We went into the details of it. It is just wow! It is just mind-boggling.

So as we partake of the cup, let's do so in remembrance of our independence and freedom because of His shed blood in our stead. Would you partake with me?

Thank You, Lord. You can stand. Kapon, come on up. We'll close. So glad we didn't cancel tonight, yeah? And by the way, I'm just so blessed as the pastor of this God's church that you would come tonight and for the teaching of God's word and the celebrating of communion.

Lord, thank You. Thank You, thank You, thank You. We too, like You, Lord, fervently desire, eagerly await for that day when what we just did here tonight will find its ultimate fulfillment, which we believe is very soon. And we can't wait. We're so excited, Lord.

Thank You for giving us this to do in the meantime because it points us back to You. It reminds us of that which we forget about You, all that You did for us, that You died for us, that You purchased the price of eternal life.

So Lord, thank You. It's a — this is that time, our time together where we can just kind of reboot and get recalibrated and reset. Our lives are getting just so off the charts, wild and crazy and crazier with each passing day. And we need this to just bring us back to You, where we belong. Simplicity of the Gospel and thanksgiving for the finished work on the cross.

Thank You Lord! We love You so much. In Jesus' name. Amen.