

A Birds Eye View of The Book of Daniel

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We're going to do a bird's eye view of the whole book of Daniel. And before we open our Bibles, I think we should say a prayer. [music] Let's bow our heads.

Heavenly Father, we thank thee for your Holy Word. We thank you for the wonderful books that you have placed in our hands that we might know where we are in the stream of time. We thank you especially for the Book of Daniel, this wonderful book has been such an inspiration and such a happy and beautiful thought to most of us who study it. And we ask now that you give us a blessing as we study today together. We ask this in the name of Jesus Christ, our Lord. Amen. [music]

A bird's eye view of the book of Daniel. A little bird with an eagle's eye looks down on everything below. And with a winged flight sees little creatures and long flowing rivers, and looks down on lofty mountain heights. Then, when that whole landscape brings everything into view, that little bird knows right where he is going and he knows just what to do. And we, like that little bird flying high in the sky, look down to take one look at the whole Book of Daniel to find that same perspective --then we'll know where to go and what to do, and we'll find God's explicit directives. We'll see the whole structure of the book. And like a map, it will lead us from the past to the present to the future. And through it all we'll see Jesus, for he is the center of God's great Danielic picture.

Now what will this bird's eye view do for us? It will show us where God's people have been in the past, and then it will show us where we are today in our present location, and it will show us where we are going in the future, and our future location and destination. And what will the bird's eye view not do for us? Well, first of all, the Book of Daniel has 12 chapters. And there are 354 verses, and over 12,000 words. And we can't go into detail with everything in this short time that we have for this presentation. But it will do for us four very important things. It will show us the rise and fall of great empires that have affected God's people, and will affect them in the future. It will also show us a forward progressive movement that exists from the time that Daniel wrote the book, 600 years before Jesus was born, brings us up to the time of his birth and crucifixion, and into the time of Rome and 476 A.D. And then it will bring us to the time when Christianity went to all of Europe and to the West... Well, moved westward. And then we will come even down to our own day, and we'll have a peek into the future also.

Then we're going to also see that God's people have been the center of prophecy. When Daniel wrote the book, Israel were called God's chosen people, and they were the center of prophecy, and the empires that rose and fell were right around them and affected them. But when we come down to the time of Jesus Christ, then Christianity became the center of prophecy. And as we come down to the very end of time, it will be those little remnant people that keep the commandments of God and have the testimony of Jesus--which, by the way, is the spirit of prophecy.

Now, through it all, we're going to see pictures of Jesus Christ. In this book in the Old Testament, you say, "Well, is Jesus there in the Old Testament?" Yes. In the very first vision that Daniel had--he was a prophet and he had a vision. And in the very first vision, he saw Jesus Christ represented as a stone kingdom--the Rock, the Rock of Ages. And then, in the next chapter--chapter 3--there he saw him as he was in the fiery furnace walking with the 3 Hebrew [inaudible], and he was recognized by King Nebuchadnezzar as being the Son of God.

We come to the second vision, and there he is seen as the Son of Man who goes in before the Ancient of Days to sit in the court scene and to stand up for his people as their advocate and lawyer. We look at chapter 8, and there

he is known by a very special name. In chapter 13, he is... I'm sorry, chapter 8, verse 13, he is the one that is called [inaudible] . And that means that he is the wonderful numberer and the revealer of secrets.

We come to chapter 9, and he is the long promised Messiah. From the Garden of Eden clear down to the time of Daniel, they had been waiting for him to come. And there he is known. And this wonderful prophecy of Daniel 9, tells when that Messiah would be born, and when he would be crucified, and it brings us even clear down almost to our own day into the 1800s. So that is a wonderful prophecy.

Now, when we see him for the last time in the Book of Daniel in chapter 10, it begins the fourth vision. And there he is known as the Man dressed in linen. Now, in Ezekiel, the man dressed in linen has an ink horn by his side. An ink horn is where you dip the pen and would begin to write. And you'd say, "Well, what is the Man dressed in linen, what is he writing?" Well, there is in the Scripture a book that is called the Lamb's Book of Life. And so there we have Jesus Christ as the Man dressed in linen, and he is writing in the book--the Lamb's Book of Life--our names, as he puts them... in the time of the judgment, he puts out names in his Book. And it brings us into his Kingdom.

So we have seen Jesus again and again in the Book of Daniel. And now we're going to start, actually, with chapter 1. And we're going to go right through the book very quickly. And first of all, we're going to talk about chapter 1, where Daniel was a young prince in the palace in Jerusalem, in the palace of King Jehoiakim. Now, as a very small boy, he must've had a wonderful mother, a God-fearing mother or someone, a caretaker, someone that taught him obedience and reverence and um... Respect, and how to restraint so that he would know how to act in the palace and in the presence of a king.

And then as he grew a little older, he must've had very special tutoring as they did for young princes in that day. And he was given tutoring by the... probably the priests in the temple. And there he learned to know about the Creator, God, the one who made the heavens and the earth, and the one who had provided a plan of salvation for all of us. And as he learned about this wonderful God and saw the beautiful things that he had made, he decided to give his whole life, his whole heart, everything he had, to be a worshipper of the true God. And that spirit, that dedication of Daniel, goes through every chapter of the book. It gives us an inspiration as to how we too can become worshippers of the true God, and be true and faithful to him.

And so while he was there in Babylon--I'm sorry, in Jerusalem-- the city was besieged by the king of Babylon, Nebuchadnezzar. And even while he was a teenager, the city was taken, and the people were scattered. Nebuchadnezzar tore down the temple and the city and the walls and the streets and spoiled everything. But he saw these young princes, and he said, "I'll take them home with me and I'll treat them nice and they'll love me, and they'll serve me." And so he took Daniel and 3 of his friends, and took them captive. And it was a long way back to Babylon--600 miles all around over the desert, passed up around the desert, back to Babylon. And when he arrived in Babylon, the king very nicely said to them in his own way, he said, "Now you're going to eat at my table, and you're going to drink my wine, and I'm going to treat you like my own children."

Now Daniel thought about this, and he thought, "How can I worship the God of heaven, and my body is the temple of the Holy Spirit, how can I defile it with what is on his table?" Because his table was something like the carnivore restaurant out in Nairobi, Africa. Now there, when you go into that restaurant, some days they will serve you ostrich, and some days you will have barbecued python. And some days you'll have other things, the wild pig, or you'll have whatever else they may happen to have, venison or whatever. But there's everything on that table. And then besides that, there were the wines that were on the table that were fermented. And he thought, "I can not have those and be true to my God of heaven."

But there was a dilemma, because if he were to refuse the hospitality of the king, the king's word was life or death, and he could die. And he was very tactful, and he asked, "I wonder if it would be possible for us to have a little test where I could wait for 10 days on a vegetarian diet and drink water and see if I'm better or worse, and

see how it works." And he said, "At the end you can look me over and see how everything is." And so, he and his friends went on this special diet. It's called... In the Bible it's called pulse, but it's actually vegetarian or vegetarian diet, and a very simple diet. And at the end of 10 days, the king called him in, and he questioned these young men, and he found them to be excellent in knowledge and wisdom. And at that time, he decided to put Daniel into the school for the wise men.

Now this is important that we know this, because in the next chapter, in the very first... the next chapter, chapter 2, Nebuchadnezzar, one night he was considering what was going to happen to his kingdom and what would happen after he would pass away, what would occur in regard to the rise and fall of empires. And he thought about it, thought about it, finally he went to sleep and he had a dream. And when he woke up in the morning, he knew that the dream had the answer to his questions, but he could not remember what he dreamed. He knew that he had dreamed something very important that would answer his questions, and he needed to know the answer. So he called in his wise men.

Now the wise men, it so happened, were what they call the soothsayers. They were the fortune tellers. They were the ones who claimed to be able to know the future and could tell the future. And so he said, "Now you tell me what I dreamed." "Oh," they said, "king, we don't... No king would ask such a thing of anyone. No one would ask such a thing, because only the God of heaven that does not dwell with men, would be able to answer and tell you what you dreamed. You tell us the dream, and we'll tell you the interpretation of it."

He looked at them and he said, "I figured out you don't know the future, and you don't know all the things that you say." And he said, "I want these wise men out of my court." He said they were there to be executed--all of them. Well, now, they went to Daniel's house, because he was then classified as one of the wise men. And Daniel met them, and he said, "Well, what's the hurry? What's this all about?" And as soon as he learned what it was, he went into the king, and he said, "Give me a little time." He said, "Give me a little time, and I will tell you what you dreamed, and I will tell you the meaning of it. I will give you the interpretation."

So Daniel went home, and he called his friends--Shadrach, Meshach, and Abednego--and he said to them, "Prayer meeting. We're going to ask God to help us. We're ready to be executed tomorrow, but," he said, "ask the God of Heaven for help." And then he went to bed, and went to sleep. I think that's remarkable, that he could go to sleep with that hanging over his head. But he did. That was his faith--that the God of Heaven would answer him. And he had perfect faith in him. And you know, during the night he dreamed the same dream that Nebuchadnezzar had had. And in the morning, he went to Nebuchadnezzar and he said, "This is what you dreamed."

Nebuchadnezzar looked at him, and as he began to tell the king, he said, "This is what you dreamed," the king looked at him, his eyes grew wide, his mouth fell open, because it was exactly what he had dreamed the night before. There he saw... He said, "You saw an image, a great image. The head was made of gold, the arms of silver, the belly of brass, the legs of iron, and the feet mixed of iron and clay, and it had 10 toes." And he said, "That's what you dreamed. And then you saw a great stone that was cut out of the mountain without hands, and it smashed the image all to pieces, and blew it all away, and then that great stone filled the whole earth."

The king fell on his face before Daniel, and worshiped the God of Heaven. And then Daniel said, "I'll tell you the meaning of this." He said, "That great image, that head of gold that you saw is you and your kingdom, Babylon. It's a great rich kingdom and," he said, "it's the finest." Then he said, "After you will come another kingdom. As silver is inferior to gold, that kingdom will be inferior to yours, but it will come. And then there will be a third kingdom of brass, less valuable. And then finally there will come an iron kingdom." And we know it now as the iron kingdom of Rome. He said, "That will continue until down in the time of the toes, right down where there are ten toes, it will break up into... It'll break into pieces." And then he said, "After that, the God of Heaven will come. The stone that you saw cut out of the mountain will be the God of Heaven. And he will come and he will fill the whole earth. And his kingdom will be the kingdom of righteousness."

The king was astounded. He said, "I need... You're a prophet." He said, "You need to come and sit beside me on my throne." And Daniel said, "It's nothing that I have. It's nothing in me. I don't have any wisdom that's beyond anyone else." He said, "It's the God of Heaven that has given me these answers." And so he went and sat beside the king and helped the king with his business. Then he said, "Don't destroy the wise men. Let them be." And then he said, "Let my 3 friends--Shadrach, Meshach, and Abednego--let them have nice positions too." And so they did.

Alright, then we come to the third chapter. Now the third chapter is very interesting, because those 3 young men--Shadrach, Meshach, and Abednego-- were serving the king and doing things that they should do for him every day, so he knew them well. And then the king began to think about the vision that he had had of this great image. And he knew that if that story should get around, that there might be enemies outside of Babylon that would precipitate and want to take advantage So he decided that there he would put a stop to that. So he made a great image. He had a great image made very tall and very wide, very big. And he covered it all with gold. And then he said to all the administrators all over throughout the kingdom of Babylon, "I want you here on a certain day." And when they came in, he said, "When you hear the music, you fall down and you be patriotic; this represents Babylon, and you fall down and worship this image."

Well, Shadrach, Meshach, and Abednego were there. And when the music played, everyone fell down and worshiped the image except those 3 young men. They had been taught that "I am the Lord thy God, thou shall have no other gods before me. Thou shall not bow down to them, nor worship them." And so they stood there. And it was reported to the king, and he called them. He said, "Come here." When they came over to the king, he said, "Now look," he liked those young men. He wanted to give them every opportunity. So he says, "Now look, when the music plays again, I'll give you a second chance. Here, I'll just play... The music will play again, and then you bow down and you worship, and everything will be alright."

And they stood there and they said, "We are not concerned how we're going to answer you regarding this. We will not bow down and worship that image. We worship the one God of Heaven." And the king was infuriated to think that they would defy him. His whole plans for the whole day were being spoiled. So he said --the big ovens that they were making bricks in, he said, "Heat that oven as hot as you can get it." And he said, "Bind them up like cordwood, and throw them in."

So they did. They put ropes around them, and they took them... a couple of men would take them, you know. And they would swing them as they were going along, and they ran to the furnace that was heated extremely hot. And they threw those young men into the furnace. And the king watched the whole thing. And as the men went up to the door of the furnace, it was so hot, that the heat killed them. And they fell dead right there at the door of the furnace. And the king watched and saw that.

And then he looked into the furnace and he said, "Did we not throw 3 men in? I see 4 men walking around in the furnace. And the fourth one is like the Son of God." [silence] He said to the young men, "Come out of the furnace." And they stepped out. And they walked over and they stood in front of him. And there wasn't even the smell of smoke on their garments. And the ropes had been burned off. They came over and they stood in front of him, and he wrote a letter to everyone in the whole realm of Babylon, and said, "Anyone who speaks against the God of Shadrach, Meshach, and Abednego, they shall be destroyed." He didn't know much about freedom of worship, or the difference between union of church and state. He knew nothing about that. But he knew one thing, that if there was a great God, he was going to worship it. He was a worshipper of his own gods, his own son god.

And so, then we're going to look at chapter 3 and 4. And in chapter 4, we have some wonderful indications as to how to count out timelines. There was a 7-year timeline for king Nebuchadnezzar in which he was ill--he was ill for 7 years. And it said that it was by a decree that it was to begin the 7 years. And that we need to look at that when we look at other timelines in the Book of Daniel, and that gives us a clue what to do. Chapter 4 is very important. And then we see the fall of Babylon, where Nebuchadnezzar's grandson was on the throne. [inaudible]

Beltshazzar. And he was... there was a handwriting on the wall: Mene, Mene, Tekel, Upharsin. And no one could tell what that writing meant. Because he had called a great banquet, and even though the Medes and the Persians were outside the city wanting to get in, he thought they couldn't get through the gates.

So he had decided to have the big banquet that night, and called his lords and ladies in. And had taken the vessels that his grandfather had taken out of the temple in Jerusalem, and brought them in. And they drank wine out of them. And suddenly, on the plaster wall, he saw this handwriting--a hand writing on the wall. And this hand was writing these strange words, and no one could know what the words meant.

So he called... finally called in Daniel. And Daniel told him the words mean that tonight Babylon will fall, and the Medes and the Persians will come in and take the kingdom. And he said, "Tonight this is the end of your life. You've been weighed in the balance and found wanting." And so that very night, the Medes and the Persians came into the city and took the city of Babylon, and the Medes and the Persians began to rule.

Now, we look at the next vision, which is very interesting. Daniel himself had a vision, he had the dream this time. And then he saw 4 great beasts come out of the sea. And these beasts were a lion with eagle's wings, and then a bear, and then a leopard, and then a terrible beast that had iron teeth.

Now, when you see this interesting... these interesting creatures, you say, "Well, who do they represent?" Well, if you go to the New York Museum of Natural History and look in the section on Babylon, there you'll find a replica of the gates of the city of Babylon, the Ishtar Gates. And on those gates, there is the big lion with the eagle's wings. And you say, "Oh, everybody that went in and out of the gates of Babylon knew exactly what the eagle's wings on the lion represented. It represented Babylon." So, Babylon was represented by the lion with the eagle's wings. And then the bear was represented with the Medo-Persia. And the leopard was to represent Grecia. And then the terrible beast with the iron teeth, represented Rome. And then Rome had... That terrible beast had 10 horns.

Now the 10 horns are very much the same as the 10 toes--the breakup of Rome into the nations of Europe as we know them today. So the prophecy moves forward in time from the time that Daniel lived--600 years before Christ--through Babylon, Medo-Persia, Greece, and Rome, to 476 to the fall of Rome, when it broke up into the nations of Europe as we have them--England, France, Austria, Spain, Portugal, all of those that we know today.

And so the two arms of the image were very much like the two sides of the bear--one was higher than the other. And then we have the 10 toes that are very much similar to the 10 horns. So it's the same um... empires--Babylon, Medo-Persia, Greece, and Rome--and it's called a recapping or recapitulation. The second vision that Daniel had is the same as that which the king had, which Nebuchadnezzar had. But the additional dream has additional information. And from the time that Rome fell, we can no longer have historical dating. There's a kind of a gap until you come to the stone kingdom--where Jesus was to come and establish his kingdom. But each additional vision in the book of Daniel--and there are 4 visions all together--each vision adds more information to fill in that gap at the top.

So, we're going to look at this vision with this added horn, this added little horn, that comes out of the ten horns. And there is a new book that's in Barnes and Noble, and it is written by Fathers Collins and Matthew, right from the Vatican. And it's called 2000 Years of Christianity. And it explains how the power was taken from the Caesars of Rome and absorbed by the bishops of the Roman Church to establish a great empire, which was known as the papal supremacy, where the popes reigned over the kings of Europe for over 1260 years. And in that same dream, he saw a timeline --a very interesting timeline, it's called time, times, and half a time. And when you figure out what that is, it comes to 1260 years of papal supremacy which lasted until 1798, and that's just a little over 200 years ago.

So, as you look at the prophecies of Daniel chapter by chapter, you move forward in time--that's what this bird's

eye view does, it brings us right down even almost to our own day in the second vision. And so we go look in datable time to very close to our own day, and we see Jesus as the Son of Man going into a court scene in chapter 7. And there he is out advocate. He is the lawyer for us, who stands up for the people of his kingdom. He stands up for them in the court. And there is actually a Heavenly Court scene that is portrayed there in Daniel 7 --chapter 7, verses 10-13.

Then we come to the third vision, and that is of the Ram and the He-goat. And the emphasis is shifting here from horns to kings, and from beasts to horns to kings. And so the symbolism changes. First we had a... first we had an image, then we had a beast, then we had the Ram and the He-goat with their horns, and now we're going to look at that for just a moment. We're going to see that there is another timeline in chapter 8 that is 2300 day-years --and I say day-years, because a day in prophecy represents a year. And that brings us clear up to the middle of the 1800s. And that's only about 150 years ago. So we're saying, "Oh, it's bringing us right up to our very own time."

And we see that all the earthly empires would be brought into a court session in Heaven for judgment before God. And when it's completed, the sins of all of God's people will be blotted out and forgiven, and he'll take them with him to live in a beautiful place. And Jesus will return and establish a kingdom right here on this earth. And there are wonderful things that we can know that will be for us, because Jesus said, "You believe in God, believe also in me. For in my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there you may be also." And so we have a promise, and that promise rings right through in the Book of Daniel.

Now, I'm going to read something from Daniel 8. It gives us something to look forward to in the future. And it's a strange prophecy, but I want to read it to you here. The end is verse 23. It says: "And in the latter times..."--that means in the last days of earth's history--"when transgressors have come to the full, a king of fierce countenance, understanding dark sentences will stand up to reign."

Now, what does it mean when it says "understanding dark sentences"? Well, if you look in the Analytical Concordance, you find that it has meaning of solving a riddle, or solving some kind of a puzzle. There is a king that is going to stand up to reign at the end of time, in the last days. It tells us that here. He's told us very accurately how the kingdoms would rise and fall, and all of it has come true in the past. And so he's making a prediction here. And he says that he will solve a puzzle. Now the great puzzle today in the world is how are we going to get the world that is so often in war and in difficulty, how is that puzzle going to be solved so that there will be peace that will be brought among the nations, so that they can come under one head or there can be a one-world government? That's what they're trying to find, and that puzzle is something they're trying to work out. And this king will find a way to work this out.

"His power will be mighty... He will destroy wonderfully and prosper and practice..." But then, it also says that "he'll destroy mighty and holy people." And he will "by peace he will destroy many; and he'll stand up against the Prince of Princes; but he'll be broken without hand." In other words, it's not all good news. Sometimes the prophecies have bad news. But if there's bad news, that's alright, because there's good news at the end of them.

So I will then say that we're going to go on now to look at the last vision, the fourth vision. This is a bird's eye view, and we're going to look at all of them. We're going to look at chapter 9, which is a 70-week prophecy, and it tells us when the Messiah would be born. It tells us about all the forward movement of time.

But then, what we need to look at next, is the fourth vision, where Jesus is the Man dressed in linen, is in chapter 10. The first thing he sees, is this vision of Jesus. And again, there's what they call recapitulation, they're going back over it again.

And if you start looking at Daniel 11--chapter 11--you'll see that it starts out the same way that all the others have started out. Babylon had fallen, so it doesn't mention that. But in verse 1, it says: "In the first year of Darius the

Mede." So it's starting with the Medes and the Persians. And then it says in verse 2: "I will show you the truth. Behold there will stand up yet 3 kings in Persia." So we're talking about the Medes and the Persians. And then down toward the end of the verse, it says "he'll stir up all against in the realm of Grecia."

And by the way, right now, if you go to movies, you'll know that there is a movie on that's called the 300. And it's about this very battle that's spoken of right here in Daniel 11. It tells about the 300 that defended the mountain pass, the 300 men of Grecia that did this. So we're looking at things that you can see in history, and that they even put on in the movies of our day.

And then it says: "This mighty king will stand up and rule." And then it tells how his kingdom would be divided into 4 parts, like it did back in chapter 8. And it continues on, and then it tells about--it's filling in the gap of all the information that we didn't get before. This is a long chapter. It has 45 verses, and continues even on into the next chapter. But it tells you right here that there were some interesting things. After Grecia fell, there was about 150 years before Rome came on the scene. And during that time, something interesting was happening, there were others who wanted to be the fourth kingdom. And it's there spoken of as the king of the north and the king of the south.

Now Syria was north of Israel, and Egypt was south of Israel. And so they battled back and forth against each other for some time, and finally when that didn't work out, they decided maybe they could join together their forces and they would do it by an agreement. And so they decided that the princess down in the Ptolemy kingdom down in Egypt, would become a wife of the king of Syria. And so she and all her pomp and glory went up to Syria to become the queen and sit by his side and have a son by him hopefully, that would become heir of a joint kingdom. And it would become great. But her name was Baronesse [?]. And she went up and sat there, but the trouble was he already had a wife, and her name was Laodesse[?], and he didn't know what to do with her. And he finally decided to take her off the throne and put her and her son--her Syrian son-- in the background so that he could do what he planned to do with this agreement that he had made.

And so when Baronesse[?] arrived, she had a son by him, and the Syrians didn't like it at all. And so they got together with Laodesse[?]-his first wife--and she managed to poison him. And in verse 7 it tells all about that, how he died and how then Baronesse[?] they came in and killed her. And they put Laodesse[?] back on the throne with her son. And then there was a continuing feud that went on between the Syrians after that, because Baronesse's[?] brother came up to get revenge. And there was a feud that went on between them for a long time. And not until verse 14, do the Romans come on the scene. And they were called the robbers of the people, because they were very oppressive and they taxed they people with a lot.

Now, you can go down through, verse by verse, and see what Julius Caesar did, and finally come to the time of Augustus Caesar, and that is in verse 20. And so we look at verse 20, it says: "He will stand up in his estate a raiser of taxes." Now that was Augustus Caesar who was a raiser of taxes. And in Luke it tells us that it was when Mary and Joseph went down into Bethlehem to be taxed that Jesus was born in Bethlehem. And so we come to the time of Jesus. And then, in verse 21 it mentions a vile person. And that was Tiberius Caesar, who lived almost all the lifetime of Jesus. And then, as we come to verse 22, it says that --in the bottom of the verse there, the last part, it says, "the prince of the covenant, that he would be broken." And that is referring to the crucifixion of Jesus, which was in 31 A.D.

Now, as we look at these verses, we come to verse 23. And here is where it is very important that we know a certain rule as we're looking at these outlines of historical progression, that we keep every verse in its proper sequence, that we not skip around, and we can't jump forward in time, and we can't go back and live yesterday over again. We have to move forward. And if we're going to put these verses to match them together with the historical events, the historical events happened in chronological sequence, and we must keep the verses in chronological sequence, or there's no logic to what we're doing.

So we look at verse 23, and we say, "Well, what can we do with verse 23?" Now when we come to the birth and the crucifixion of Jesus, from then on, Israel was no longer God's people. It was Christianity that was then to go to all of Europe and westward and all the world. And so we have to keep pace with what is happening here. And so we're looking at... it says: "He shall enter peaceably..." Who is he? And it mentions, "he shall do this" and "his fathers", and "he will do this with him." And you have to say, "Well, who are all they he's and the him's?" That makes a very difficult time to be able to understand where we're going here.

Well, if we can remember that we're looking now at Christianity and Christianity had centered in Rome, so we're looking at the Bishops of the Roman Church. And it even says here "he will do what his fathers had not done."

Well, there was a controversy that came up in the Christian Church, it was called the Easter Controversy. And there were some who were still keeping the controversy--the Easter date, I should say, the Passover, the way the Jews had kept it, which fell on different days of the week, but according to the moon phases. But in Rome, they decided that it was not a good idea to do that anymore. They said, "Let's take a pagan holiday--which we're trying to combine the pagan and the Christian religion all together, that's the way the emperor wants it." And so, he didn't want a divided kingdom, he wanted Christianity and paganism to be brought together. And so they said, "We'll take a pagan holiday--the pagan holiday of Easter, which is in honor of the goddess Eostre-- and we'll combine it with what was the Passover. But we'll do it on a certain day." And they said it will be after the vernal equinox, the first... after the first... the first Sunday after the first full moon after the vernal equinox.

And so, when he decided to do that, there were churches over in Asia that said, "No, we don't want to combine paganism with Christianity. We want it pure as it was given to us in the beginning." And so, he said, "If you do that, if you are not going to adjoin with us, I will anathematize--or that is excommunicate--your churches." And so he did what his fathers had not done, he excommunicated them and proclaimed himself to be the head of all Christian Churches. And so that was a new idea. That was something very new in Christianity that there should be one Church or one head over all the others.

And then, as you go through these different verses, one after another, that was one controversy where the Church of Rome became primary. Then, as time went on, there was Arianism--there were 3 Arianism tribes that were giving difficulty to the Roman Church. And the emperor permitted his armies to be used. And so it tells about the warfare that went on, and many were killed during the war. And as you come down, little by little, it tells about the... the declension of the emperors and the magistrates of Rome--of Imperial Rome--and the rising up of the Church authorities. And that is a very interesting story how that all occurred.

And you come clear down to the... down through here, and you see the rise and fall of more empires. You even see the rise and fall of one that is down in verse 36. One that "neither shall he regard the God of his fathers. And he will magnify himself above all. He will..."--verse 38-- "in his estate, he will honor the god of forces." That... Incidentally, we had a cold war that was going on, maybe not in your lifetime, but in mine. I knew of the cold war where our planes were always in the air, 24 hours a day, guarding our borders and Canada and the North Pole, because there was an empire that was trying to expand, to rule the world. It was the USSR. But it fell in 1989. And it's mentioned right here in these verses.

And verse 40, it tells about that: "In the time of the end, the king of the south"--that was this kingdom, the USSR-- "and the king of the north will come against him." And it tells about the battles that were raged, where Reagan and the Pope work together to bring about the fall of the 6th empire. We had 4 empires in the first vision--Babylon, Medo-Persia, Greece and Rome. Then we added the papal supremacy of Europe, that was the fifth. Then there's a sixth empire, and then we come down to the last--verse 45--the seventh empire.

And it tells you even, where he'll have his palace. It says: "he will plant the tabernacles of his palace between the seas and the glorious holy mountain. And yet, he will come to his end, and none shall help him." And so, we know that the glorious holy mountain which was spoken of is Jerusalem, old Jerusalem.

Then we come to Daniel 12. And it says: "At that time..." "And at that time, Michael will stand up"--that's Jesus Christ. There he is--the seventh time we see Jesus Christ. He stands up for his people to deliver everyone that shall be found written in the Book of Life. "And many of them that sleep in the dust of the earth, shall be raised up." That's the Resurrection.

So the Book of Daniel has brought us all the way from 600 years before Jesus was born, clear down to the Resurrection, which is future. And then we have 3 timelines in the rest of that chapter. And the Man who was dressed in linen is standing there, and Daniel is asking him the question: "How long..."--verse 6. "How long shall it be till the end of all these wonders?" And you want to know how long until the very end of things? And then he tells him 3 timelines. And these 3 timelines can be looked at, and you can use the same criteria to begin and end those timelines that are appropriate for all the other timelines. They begin with decrees, and end with decrees or judicial action.

And so, we look at these, and we say to ourselves, "What are these timelines?" Well, it says there will be a time of persecution. There will be a time when a persecutor will reign. And it says God's people will wait it out. And that is in verse 12. "Blessed is he that waits." And 1315 days. And so we're going to look at that, and we're going to say, "Well, what's he going to get at the end of 35 days--one thousand, three hundred, thirty-five days?" Well, that's sort of like the reading of a will. I'll have to tell you more about that in other presentations.

But what are you going to get? When the Lord comes, what's he going to give you? Well, for one thing, he's going to give you eternal life--immortality. And incorruption, that means you'll have a body that never gets sick. And you'll have eternal youth, you'll always be 18 years old--about that, or whatever. And you'll have--he says, "I go to prepare mansions for you." And you'll have a mansion in the city, and you'll have a beautiful home in the country.

And then, there is also the wonderful promise that we will be able to see our Savior who has provided this for us. We'll be able to walk with him and talk with him, and we'll get to know him better. We'll get to know the God who is the Creator of the Universe, who answers our prayers, who gives us all these blessings that we have day by day, who has made the beautiful things that are on the earth, and he will share the secrets of his creation with us.

And so, as we look at the Book of Daniel, you say, "Well, what good is it? What does this prophecy do for us?" Well, it helps us to know where we are in the stream of time. It tells us where God's people have been in the past, it tells us where we are today, our present location. We are right between the sixth and seventh empire. We are just waiting for the last things to happen, that are in chapter 12. And we're just waiting to see what will come next.

This is a hard world for us to live in, and we know that many things can go wrong in this world. But we have promises of something better to come. So, we wish you well, and we'll bow our heads for prayer.

[music] Heavenly Father, we thank you for this presentation today. May it be a blessing to everyone who hears it. We ask this in Jesus' name. Amen. [music] [silence] [music] [music]