

Daniel's Visions in the Night (Part 4)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 09 March 2016

Preacher: Don Coleman

[0 : 00] Daniel chapter 7. This is a significant chapter as I've said before and we're just going to take our time.

! We're ready now to look at letter C on our outline and Romans. C is the slain wicked in Daniel's vision. The slain wicked. And the wicked being what? The fourth beast?

Actually the kingdom that it represents, but more specifically that little horn, you know, that Daniel saw raising up and it had eyes and a mouth and a speaking pompous words.

And of course the little horn that became very powerful is the Antichrist. So now we're going to, we're to that part of the text where really you could say that we shift completely from this very bizarre, and this still is all part of Daniel's vision.

We've not even come to the place where it is interpreted for him. In fact, when we do get to that part, we're going to think, well, we've already really talked about all of that. We've already talked about what the vision means, what it represents, and so forth.

[1 : 32] But we're still going to cover those verses anyway, just in case we miss something along the way. But when we get to this point, you know, there's quite a shift. Whereas before Daniel's vision, what he saw in his dream rather, was about the beasts, the four beasts, and these hideous beasts, especially that fourth one and so forth.

But all the focus was on the kingdoms of man, the four major kingdoms on earth, kingdoms of man. Now we're going to, the focus completely changes to a heavenly part of the vision.

So this is a really exciting part of it. All right, so the slain, wicked, and Daniel's vision. I want to go ahead and read, even though we're going to reread, or I'm going to re-quote many parts of this passage.

But I want to start with verse 9. Here's where we transition to a totally different focus in Daniel's dream. Verse 9, Daniel is speaking.

He says, I watched till thrones were put in place, and the Ancient of Days was seated. His garment was white as snow, and the hair of his head was like pure wool.

[2 : 48] His throne was a fiery flame, its wheels a burning fire. A fiery stream issued and came forth from before him. A thousand thousands ministered to him.

Ten thousand times ten thousand stood before him. The court was seated, and the books were opened. I watched then, because of the sound of the pompous words which the horn was speaking. I watched till the beast was slain, and its body destroyed, and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

I was watching in the night visions, and behold, one like the Son of Man, coming with the clouds of heaven. He came to the Ancient of Days, and they brought him near before him.

Then to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away.

[3 : 55] In his kingdom, the one which shall not be destroyed. All right, so I've read up through verse 14. I should give you a clue that that's about as far as we're going to get tonight, up through verse 14.

All right, so the slain wicked in Daniel's vision. Now, what I just read, Daniel saw, I mean, we understand Daniel saw some pretty amazing things here.

Quite amazing, and as I was reading, I'm sure you were identifying certain parts of it, and you have, you know, a scriptural knowledge where you can make some of those connections.

Well, that, you know, the Ancient of Days, and, you know, and so forth. We know who all of these people and personages and parts of the vision, we know how they connect.

And so that's pretty much what we'll be looking at tonight. Now, the first thing, Daniel saw thrones. That was the first thing he saw. Thrones, plural, he saw a lot of thrones, even though really the focus of his dream is going to be just one of those thrones.

[5 : 03] But, so let's just take this phrase by phrase. First of all, I watched till thrones were put in place. Now, I noticed some of you have your Bibles open there.

And who has a King James out there? All right. You'll notice, if you have a King James, that it looks a little different than what I just read or what has been printed in your notes there.

I use the New King James Version. Use that in your handout. And so if you're really looking, comparing, you see, well, it seems to say two different things.

The New King James, verse 9, reads this way, and I read it just a moment ago. I watched till thrones were put in place. Put in place. And if you were looking at some other versions other than King James, then you found something pretty similar to that.

For example, I went ahead and just put them in here. Thrones were set up. That's how the New American Standard renders it. Thrones were placed. That's the ESV.

[6 : 13] Thrones were set in place. That's the NIV. So some of you might even have an NIV out there. But in the King James Translation, and those of you who have it, you've already read it.

It reads, I beheld till the thrones were cast down. Were cast down. Now that, to me, to probably all of us, sounds like just the opposite.

Thrones set up. Thrones cast down. So why the difference? And the first question might be, well, did the King James translators, way back there, you know, long time ago, did they just make a mistake?

You know, so there's a mistake in my King James. Well, actually, no. Remember that, and you may not know this, but the King James dates back to 1611.

Actually, they started writing it, or started translating it in 1604. It was completed in 1611. And how many of you have ever picked up a 1611 copy of the King James and tried to read it?

[7 : 25] Anybody? Anybody? I guarantee you would have a hard time reading it. Strange spellings of words, and it would be almost impossible even to recognize some of the words.

It's the old, old, old English. Now, it's been cleaned up a little bit over the years, but it's still the same translation. So we haven't had a re-translation of the King James. It's just simply, you know, the words, spellings of words have been, you know, have been updated according to the way the English language has changed.

So, 1611, a long time ago, English words, of course, have, over the centuries, taken on different spellings and meanings.

And meanings or connotations. English is still a living language. There are some dead languages out there. Some would say that Latin is a dead language, but, you know, still it's used within the Catholic Church anyway.

But English is still a living language. And when I say living language, that means it has some updates. It changes. And even changes the way they speak it in England. Many words are used differently there than they are here.

[8 : 46] Different connotations for words there than here. I don't know if you like watching the British comedy shows on PBS. One of my favorites is Last of the Summer Wine.

That sounded like a good one for a Baptist preacher. It's really, really a funny program. But the other one is Keeping Up Appearances. Have you ever watched that? Funny, funny, funny. And every once in a while, you'll pick up on a word that is used.

That we don't use that word the same way here. One of them that I can remember is, you know, when I drink my coffee in the morning, I have a coffee cup. Of course, I don't have the coffee cup, you know, with the little finger, you know, a little, like a teacup, but a mug.

Well, what do they call them there? They call them beakers. They're different words. And that just kind of gives you, kind of addresses the tip of the iceberg on that.

Think about how much more significant that would be going from 1611 here into the 21st century. Or even to the first revision of the King James Version.

[9 : 57] And so, words have different meanings. So, the Hebrew word in question here, actually in English it's two words. There's just one word in the Hebrew. There in Daniel chapter 7 verse 9, the Hebrew word is remah, remah, r-e-m-a-h, if you want to write that down.

And it can mean to cast. Or to cast or throw. To throw or throw down or cast down something.

It can mean that, can be used that way. Or it can mean to be placed. To be placed or to be set. So, if you're a Bible translator and you come from a certain context of English usage, then you are considering the various, what we call nuances of a word, various meanings of a word, and you're deciding which one the author meant to use here.

And then you are also considering, does that still communicate the same idea today? Alright, so you're trying to decide which of the various meanings of the word the author intended.

[11:08] And then deciding whether that meaning makes sense today. Or you understand what I'm saying? So, that you have a translation that is understandable. And yet still true to the original language.

But for the 1611 people who lived in that time period, to cast down meant to put in its place.

A throne is cast down to a certain spot. Or this is cast here or there. And it doesn't mean thrown away or destroyed. There are other places where we have that idea in Scripture.

Where something is cast off or cast away. And so, it made perfect sense for the people in that era.

So, in the old King James English, to cast down was the same as today for us to set up.

It means the same thing. To place, alright. Now, I know you needed to know that. But I just want to make sure that if you were looking at your notes that I provided in the Scriptures there, and then looking at your King James Version, you said, wait a minute.

[12:19] That doesn't make any sense. But that hopefully will help you understand the seeming contradiction. Alright, so Daniel, it says here, watched, literally he kept looking, till thrones were put in place.

Alright, so, what Daniel saw corresponds to what John saw in Revelation chapter 4. Really, from chapter 4 all the way through chapter 5.

Let me read. Did I give you Revelation 4.4 there? Yes. Revelation 4.4, around the throne were 24 thrones. And on the thrones I saw 24 elders sitting, clothed in white robes, and they had crowns of gold on their heads.

There's a lot of controversy about just who those elders are. Some would say they're angels. Others would say they're saints. And we're not studying Revelation, so forget that for now.

But Daniel's vision does not concern itself with these thrones. Alright, though he mentions he saw them, but his focus is not on these thrones, but rather on one throne.

[13:40] He's not concerned in his vision about who's sitting on those thrones. I mentioned the passage in Revelation, but that's not part of Daniel's vision, though he saw multiple thrones.

I think he's seeing the same thing John saw in Revelation 4. But he's not concerned about those thrones, or who's sitting on those thrones, or what they're doing, you know, there on those thrones.

If you study Revelation 4, you'll have to figure some of that out. But that's not important here.

Daniel's focus is on the throne, the one throne, that is in the midst of all these other thrones.

That's going to be his focus, and so that leads us to the next phrase in verse 9. And the Ancient of Days was seated. Alright, so the throne in the midst of these other thrones, if we go by John's vision, 24 thrones, then the throne is the throne of God.

The Ancient of Days was seated. Now, alright, so the Ancient of Days is none other than the eternal God. The great judge of the universe.

[14:48] He is the ultimate, I guess we could say the ultimate chief justice of the highest court in all eternity. The only difference would be that he judges unilaterally.

So he's not chief justice, and his judgment is compared to all the other eight justices. With God, he is the only one.

He is the judge. And so this is the Ancient of Days. We already know that, don't we? I mean, we could have guessed that. In fact, God is referred to as the Ancient of Days other places in Scripture.

You've heard that also in Revelation. Alright, so what is he wearing? Well, his garment was white as snow. Now, you know, you don't need this knucklehead up here to tell you what that means.

You figure that out on your own. But since I'm teaching this, I'm going to go ahead and tell you anyway. But Daniel's description signifies the absolute moral purity of God.

[15:49] We could have guessed that. His garment was white as snow. Remember, I read John's Revelation, Revelation 4-4.

Those who were sitting on the throne were wearing white robes. And it signifies purity. Moral purity. But the Ancient of Days, what he saw, what Daniel saw, symbolizes the absolute moral purity of God.

And again, that's how John saw Jesus. And John saw, in Revelation 1-14, saw Jesus. His head and hair were white like wool, as white as snow.

And it just signifies the absolute purity, moral, righteous purity of the Lord Jesus Christ. And we can go a step further and say, by the way, that's how God sees every believer, as he looks upon the believer through the righteousness of Christ.

And how do we know that? Isaiah 1-18, Though your sins are like scarlet, they shall be as white as snow. Though they are red like crimson, they shall be as wool.

[17:04] Wool, that is pure wool, which would be like white as snow. Just a parallel thought. Snow, wool. And so that's how God sees every one of us.

You say, well, I'm still a sinner. Yeah, but he sees you through the righteousness of Christ. And in that sense, God sees you as righteous as Jesus Christ.

And so if Jesus is his perfect moral purity, that's how God sees you. That's pretty amazing. That's part of God's, part of our salvation.

All right, next, the hair of his head was like pure wool. Again, that would be white. All right, white.

And, you know, for man, mankind, hair that is the color of pure white wool is a sign of what?

Old age. Old age. Sign of old age. Is that what we're talking about here? Well, actually, symbolically, yes.

[18:10] I mean, is there anyone older than God? Now, let's understand something. This is a vision. God is not a white-haired old man up in heaven, you know, sitting on a, like I used to hear Adrian Rogers say all the time, a white-haired old man sitting on a cloud shaking his finger at his arm.

Uh-uh-uh. You know, no. God is spirit. He is not flesh and blood. You know, he doesn't have, but this is, what this vision is doing is, is, uh, all these things are symbolic of the character, the nature of God.

And so, he's clothed in, in, uh, white linen, white, white like wool, and his hair, uh, is white. And so, it, I mean, it can signify, once again, more purity, but, uh, I don't think Daniel is trying to, or the Holy Spirit through Daniel trying to convey the same thing twice.

So, really, age or, um, you know, for God, this physical, kind of physical manifestation of this vision, this white hair, it signifies wisdom, and it signifies eternity.

He's eternal. He's the ancient of days. That's, uh, that's, uh, um, what we had earlier in the passage. And then, what's next? His throne was a fiery flame.

[19:42] Its wheels, a burning fire. All right, so this is kind of strange. Uh, that Daniel saw a throne with wheels suggests that God was sitting, what he saw was God sitting on a chariot throne, which is not unusual, not unusual in ancient times for a king who's going out to battle, uh, to have his throne put on a chariot so he would still be on his throne, uh, as, uh, he's out, uh, battle or traveling or maybe going around his kingdom and issuing judgment and, uh, hearing, you know, judgments and so forth.

So, it's a chariot throne, so it has wheels. That's the idea here. You have something similar to that in Ezekiel, Ezekiel 1 and also 10 and some of the visions that, uh, Ezekiel had.

Multi-wheeled chariot thrones, all right? Not, by the way, as was suggested by a guy by the name of Eric von Daniken. You ever heard of him?

You ever heard of the book Chariots of the Gods? You ever heard of that book? You know, years and years ago. Chariots of the Gods, it's absolutely ridiculous. I read some of it.

It's the idea, you know, that, uh, a lot of the Bible, Old Testament in particular, as well as other ancient writings, religious writings, uh, where they had visions of God and different things and strange visions and such.

[21:14] Those were actually astronauts, right? So, so the, uh, you know, this vision of wheels upon wheels and fiery wheels, uh, you know, that's actually a spaceship landing on the earth and, you know, the fire and all, all of that.

Well, it's ridiculous. This is a vision of the majesty, sovereignty of God, uh, chariot thrones, a chariot throne.

And then, the fiery flame, uh, signifies the wrath of God in judgment. So, Daniel saw God's throne, chariot throne, bathed in fire.

Uh, Hebrews 12, 29 says, our God is a consuming fire. Uh, and so here is this picture of God on his throne, his chariot throne coming in wrath and judgment upon this fourth beast, this kingdom and in

particular, specifically, the, the antichrist.

All right, so the description of the ancient of days go, carries on into verse 10 and so that we have this, this, uh, image, a fiery stream issued and came forth from before him.

[22 : 33] A stream of fire, kind of like lava, you know, I guess, or maybe like a, uh, flamethrower. All right, so here, this fiery stream issue came forth from before him.

So God's judgment will be poured out. Not yet. I mean, this is future. We're talking about the end of the age when all of this is going to happen.

Some of it before, uh, the millennium. Uh, in fact, what, uh, what Daniel sees here is, uh, I, I think, uh, for that time period. All right, so God's judgment will be poured out upon the wicked, particularly upon the kingdom of the little horn of the fourth beast, that last kingdom on this earth, a revived Roman empire.

I, I really believe it will be. I'm not talking about a, you know, the church. I'm talking about a, an empire, Roman empire. It never was defeated, actually. And, uh, and it'll take place at, uh, the second coming, second coming of Christ.

It'll take place at the end, uh, if we put it in, if I were to put it in my kind of, uh, chronological order in my eschatology at the end of the tribulation when Christ comes the second time.

[23 : 51] All right, so the fiery destruction then of the fourth beast corresponds to the destruction of the lowest part of the statue, remember, in chapter two of, uh, Nebuchadnezzar's dream.

Uh, um, so we have the fiery destruction, a fiery destruction of the fourth beast, the ten horns, corresponds with Nebuchadnezzar's dream, the statue, and the ten toes.

Even though the destruction is pictured differently, with Daniel's vision, it's fire issuing forth, flowing from the ancient of days.

with Nebuchadnezzar, it's a big stone, yeah, big, big stone. Uh, even though, you know, that image is somewhat different, um, it's speaking of the same event, the same judgment, and in both cases, by the way, the end, the destruction comes supernaturally, uh, because it's not another kingdom that arises on the earth that destroys that former kingdom, just like, like when Babylon was destroyed by a rising kingdom, an earthly kingdom, and that would be Persia, and then Persia was destroyed by the next kingdom that came along.

Who was that? Greece. And then Greece was destroyed by the Roman Empire, uh, and so, in, but in this case, the destruction, uh, will, will be supernatural.

[25 : 26] It'll come from God, and it'll come suddenly, and it will come spectacularly. I mean, if we, you know, all we have to do is read, uh, not only what Daniel saw, but what others saw in scripture, and especially in the book of Revelation.

All right, so Daniel saw a throne. Second, Daniel saw a throng, a throng, throng of beings. Verse 10, a thousand, thousands ministered to him.

Ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Now, can you imagine having a dream, and, uh, being able to, to see in your dream tens of thousands of beings, and see all these things in such detail?

It's pretty amazing. I, I never have dreams like that. This is a supernatural dream, okay? This is something that, I guess, really more akin to a vision than a dream, even though it was at nighttime. Now, the word translated ten thousand, and I've mentioned this before, uh, when we run across it, but ten thousand, uh, actually that's one word in the Hebrew, and, uh, this, this also applies to the Greeks as well, in the Greek language.

[26 : 49] That, that number was the highest number that the ancient Hebrews had a name for. Had a word for it. Ten thousand. As far as they could go. They didn't have hundreds of hundred thousand, and million, and billion, and trillion, and whatever comes after that.

They didn't have, uh, words for that. And, uh, so, anytime you see, and this appears other places in Scripture, the word ten thousand, but also the idea of ten thousand times ten thousand, uh, appears.

Now, again, not only in Hebrew, but also in Greek. Uh, so, he's not talking about a, you know, a, a number, well, that would be one hundred million.

He's not talking about one hundred million, but very likely he's talking about even more than that.

The idea, anytime you see that phrase ten thousand times ten thousand, it means that you just can't number them.

The more that could be possible, more than anyone could possibly count. Uh, you know, you can count, well, I don't know if you can count a hundred million. At least, uh, I guess if you had a thousand lifetimes, maybe you could.

[28 : 00] Uh, but, uh, but, but, so the, the idea here is, is figurative. Figuratively, it, it is an uncountable host of beings that Daniel saw around the throne of the ancient days.

So, Daniel saw an innumerable host of angels, I believe these are angels, standing, ready to do God's bidding. See, angel will be involved, always involved in the work of God.

He uses them as his messengers. See, they carry out his will. And so, God's judgment, here, here's what we should understand. God's judgment upon the kingdom of this fourth beast is about to commence.

I mean, this is, it's about to, about to take place. This is what Daniel is seeing. It's unfolding before him in this dream. It's kind of like, you've got them all together there, it's about time to go and deal with this fourth beast.

All right, so God's judgment, though, will not be, you know, some arbitrary thing. It will be based upon a written record. That's what, what it says here.

[29 : 08] Books opened, all right? It's a written record. Now, you know, maybe you might wonder, does God have to have it written down? let's see how, let's see what, you know, he's got perfect memory.

He knows all things. He doesn't forget anything. He's not learning anything either. But the books, this, this just signifies a, an official record, something official about the sins of, well, in the immediate sense of the vision, the recorded sins of the Antichrist.

Remember, the one who spoke pompous words. Be judged based upon what he has said, what he has done. And it's recorded.

God has recorded it. But also, we can say, in the broader sense, we take in all of scripture, what also is going to take place here is, you know, in these books, the recorded sins of unbelieving mankind included in here as well.

Books were open. We find that in the book of Revelation. All right, so since the eternal kingdom of God follows immediately after Daniel's vision, I mean, in Daniel's vision, because that's where we're headed, we'll get to that before we're finished tonight, this eternal kingdom of God.

[30 : 36] Since that's coming here in succession, in the vision, then the judgment of Antichrist and his kingdom occurs at the second coming of Christ. Now, you need to understand that, you know, eschatological events, I'm talking about events that are connected with the end of things, end times.

there are a lot of different events. And quite often in Scripture, and it's certainly true here, you know, you have those events kind of compressed, you know, into one event.

So, Daniel's not detailing for us all of the various events connected to end times, like, in my understanding of Scripture, the rapture of the church.

The church isn't even mentioned here. The church is primarily mystery in the Old Testament. The tribulation period, you know, and some of the events there, the various resurrections and different judgments and, you know, and so forth.

Even mentioning of the millennium. It's not, not in here, not because Daniel, or because those things don't exist. You can't go to text like this and say, well, since it doesn't mention those things, then that's probably not true.

[31 : 57] Now, rather, these things are kind of compressed into one kind of statement, one event, and it's the second coming. So, at the beginning of the millennium, which I believe is when this is going to take place, that'd be after the tribulation.

At the beginning of the millennium, the 1,000 year reign of Christ, we'll have the judgment of Antichrist and all unbelievers who made it through the tribulation will be destroyed at the end of the tribulation going into the millennium.

And at the end of the millennium, then we'll have the judgment of Satan and his demons and all unbelievers at the end of the millennium.

All right, so, these are not detailed for us in Daniel's vision. It's all kind of compressed into this one vision. All right, so Daniel saw a throne, Daniel saw a throng, let me move on, about there.

Daniel had a thrill. Well, somebody help the boy. He's got to have this alliteration.

[33 : 07] But he did. This was thrilling. And it would be for you too to see this, even though after the vision is all over, Daniel is really troubled about this vision. But he is thrilling to see ultimately what

unfolds in this last part of the vision.

All right, first he saw a vanquished kingdom, an evil kingdom. Kingdom vanquished, beginning with the little horn or the arrogant little horn, you know, the one that was speaking pompous words, which is the Antichrist.

That's the first thing you saw here, being vanquished. Verse 11, I watched them because of the sound of the pompous words which the horn was speaking. These would be arrogant words against the Most High God.

I watched till the beast was slain and its body destroyed and given to the burning flame, the beast. But with him, with the destruction of the arrogant little horn, with him, the malignant, how about that one?

M-A-L-I-G-A-N-T. Malignant fourth beast. A malignant kingdom. This fourth kingdom. Verse 12, as for the rest of the beasts, and by the way, not just this fourth one, but all the beasts that he saw in the vision, they had their dominion taken away and they did, didn't they?

[34 : 32] We know that historically. Babylonians and the Persians and the Greeks and now we're to the Romans. Yet their lives were prolonged for a season and a time.

All right, so this, again, this marks a change in the pattern, the pattern of the ages. You know, Babylonia was swallowed up by the Persians, Persians swallowed by Greece, the Greek Empire swallowed up by the Romans, but the fourth empire, the revived Roman Empire will not simply be incorporated into a fifth empire.

It will, it will not simply become the next empire. It will be totally destroyed, totally destroyed. Its king will be destroyed. That's the Antichrist. The kingdom, his kingdom will be destroyed.

There'll be no more kingdom, but the people of that kingdom will continue to live for a season. And I believe this is taking place in the 1,000 year reign of Christ during the millennium.

So they're going to go on living and they'll be judged eventually, but the destruction is not going to be of every living soul part of this fourth kingdom. Yeah, fourth kingdom.

[35 : 53] And that's just really all that means. And then he saw the victorious eternal king. The victorious eternal king. Verse 13, I was watching in the night visions and behold, one like the son of man.

I mean, we're so familiar with all these names and, you know, terms that we know who that is in the son of man. Though some scholars disagree.

But, one like the son of man coming with the clouds of heaven. He came to the ancient of days and they brought him near before him. So, one like the son of man means he was in human form.

It's very basically in human form, but more than a human, obviously. Coming with the clouds of heaven, that refers to his deity. So, there you have side by side a reference to his humanity but a reference to his deity.

And we know who this is. But, this idea of clouds, pretty common in scripture. One commentator said, clouds are the garments of deity.

[37 : 11] And you can find several examples in scripture. In the Old Testament, for example, when God was with his people in the wilderness, this is after Egypt, you know, and they're in the wilderness and they're nomads, they're, you know, no place to, they're not yet to the promised land and they're carrying along with them the tabernacle, remember, and they would set that up everywhere they would make camp, they would set up the tabernacle and the tabernacle would always be shrouded in a cloud by day and fire by night.

That's what Exodus 13, 21 says. He wrapped himself in a pillar of cloud by day and a pillar of fire by night. It's indicative of his deity. In the New Testament when Jesus' glory was unveiled, where was that?

The Mount of Transfiguration or at least the veil was pulled back away so that John or Peter and John could see this.

But remember God, suddenly there was a, they were kind of encompassed by cloud, a very thick cloud the Bible says, and God spoke out of that cloud, declared the deity of his son.

Again, cloud associated with deity. Also in the New Testament when Jesus had completed his work on earth, his crucifixion and resurrection, when he had finished with that, a cloud came and received him up into glory.

[38 : 47] Remember? And do you remember what the angel said to his apostles? Come back in the same way. As you saw him leave, he will return that same way.

So why are you looking up gawking up into heaven? And go a step further, that's what Jesus told the Jewish leadership when they had him on trial.

In Matthew 26, 63, the Jews demanded that Jesus answer this question, tell us whether you are the Christ, the Son of God.

And Jesus responded with a reference to this passage we're studying tonight, Daniel 7, 13. He said, it is as you said, or what you said is true.

Yes, I am the Christ, the Son of God. But he went on and said, and I say to you, hereafter you will see the Son of Man sitting at the right hand of the power, who's that?

[39 : 48] It's the Ancient of Days, and coming on the clouds of heaven. See, all that ties together. And then, it says, he came, Daniel 7, says he came to the Ancient of Days and they brought him near before him, which highlights his victory over sin and death.

And so, that leads us to verse 14 of letter D in our outline, the sublime world in Daniel's vision.

Verse 14, then to him, that's Jesus, was given dominion and glory and a kingdom. That would be initially his millennial kingdom, thousand year reign, given a kingdom, that all peoples, nations, and languages should serve him.

So, it's a universal kingdom. Not a universal kingdom now, but it will be then. His dominion is an everlasting dominion, so it never will end, which shall not pass away.

That's an eternal kingdom. And his kingdom, the one which shall not be destroyed, so it's unconquerable kingdom. All right, so next time we'll finish up this chapter.

[41 : 08] I promise you, and the humbling significance of Daniel's vision. Daniel came out of this vision, having this vision, very troubled, wanting to know what it meant, and so God told him, and it humbled him.

So, we'll get to that next time.