

Daniel 05-12-18a

As we continue our worship this morning on the 18th day of December, 2005, turn with me in your Bibles to the Gospel of Luke. Our scripture reading this morning will come from Luke chapter 1. Let's take a moment as we prepare to examine the Word of God together to clear our minds and prepare our hearts, ensure that we are in the faith and that God the Holy Spirit can do his work of comfort, encouragement, and leading us into all truth. Shall we pray? Father, we are grateful for our redemption.

We are grateful and thankful that you have loved us while we were yet enemies. The Lord Jesus came and died for us. We celebrate at this time of the year the first advent, the taking of human flesh by the second person of the Trinity as the fullest and most profound expression of your love and your grace.

We thank you for our nation. We thank you for our state. We thank you for the freedom that we enjoy here to worship as we are enlightened by your word without fear of persecution, without fear of imprisonment or harassment or fear for our lives.

This is not the case in so many parts of the world. We know that you have given us this time of peace and this time of opportunity for a purpose. We have challenges that only we can meet in a place of freedom and in a place of prosperity.

Others will demonstrate types of faith and facets of your glory that are assigned to them. This is our assignment. We pray that we may be worthy, that we may be impressed with the opportunity that you have given us in such a wonderful set of circumstances.

We thank you for the Lord Jesus and his willingness not only in fulfillment of your plan and expression of love for you, but also in expressing his love for us in coming and partaking of our existence, sharing our sufferings, being tempted in all points like as we are yet without sin, and leaving us an example of the power of your spirit and the power of your word to raise us above our corrupt nature, our corrupt environment, and make it possible for us even in a sinful condition to manifest faith, to claim righteousness, and to reflect your glory. We pray your blessing on our nation, on our governmental leaders, on our president and his cabinet, especially those in his staff and in the other branches of government who are believers seeking to glorify you in the execution of their duties. We pray that you will provide them a special blessing.

We know they face challenges and opposition and active warfare from the enemy, and we pray that you will be with them, allow them to prevail so that our Christian values and the light of your word will continue to be present in our nation. We ask your blessing on us now as we study your word, as we examine it together. May God the Holy Spirit find us ready students, rightly dividing the word of truth.

We ask it in Jesus' name. Amen. As I said, our scripture reading is from Luke chapter 1. We're

going to look at verse 46 and following, the Song of Mary, one of the great, great poetic sections of scripture.

When we did the Gospel of Luke a few years ago, we looked at this in great detail. It is a fruitful meditation to lay this song alongside that of Hannah in 1 Samuel and see these two great women of faith, Old Testament saints, reflecting on the grace of God expressed personally to them in the role of mother to a child who will make a profound difference in the plan of God. This is the opportunity that each of us has, whether we are parents or whether we are not.

Whatever our opportunities are, some of us give birth to physical children, others of us have children by faith, others of us have offspring in the area of righteousness. There are lots of different ways where we can see the gift of God, the opportunity to bear fruit that will reflect God's glory in the kingdoms, plural, that are to come. Let's take a look at this song, beginning in verse 46.

You remember, of course, that this is a response to the message that she receives from her cousin, Elizabeth. Elizabeth hears Mary greet her and the babe leaps in her womb and Elizabeth is filled with the Holy Spirit. She speaks and says, Blessed are you among women.

I almost shut her to cover this because of what the Catholics have done to it. But blessed are you among women. Blessed is the fruit of your womb.

But why is this granted to me that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord. Blessed is she who believed.

Blessed is she who believed. This is the blessing that comes on those of faith. Anytime I think about faith, the little Good News Club song that I learned as a child comes into my mind.

Faith is just believing what God says he will do. He will never fail us. His promises are true.

If we but believe him, his children we become. Faith is just believing this wondrous thing is done. And she who believes is blessed because the things that were told her from the Lord will be fulfilled.

So Mary's response is this song. And you get the idea that after hearing the message of Gabriel, she had composed this and now she expresses it. The first person to hear the song of Mary is Elizabeth because she's also a woman of faith.

This is what Mary says. My soul magnifies the Lord and my spirit has rejoiced in God, my Savior. For he has regarded the lowly estate of his maidservant.

For behold, henceforth all generations will call me blessed. For he who is mighty has done great things for me. And holy is his name.

And his mercy is on those who fear him. From generation to generation, he has shown strength with his arm. He has scattered the proud in the imagination of their hearts.

And he has put down the mighty from their thrones and exalted the lowly. He has filled the hungry with good things and the rich he has sent away empty. He has helped his servant Israel in remembrance of his mercy as he spoke to our fathers, to Abraham and to his seed forever.

If there is any doubt as to why God selected Mary to be the mother of the Lord Jesus Christ in his humanity, this poem ought to satisfy and answer that question. She was a woman of rare faith and rare insight, who loved God and who had an incredible amount of the truth of the word of God stored in her soul. This is a cataclysmic revelation.

For hundreds of years, there has been no supernatural communication from God. And yet suddenly, in this special year in the history of Israel, the angel Gabriel has appeared to Zacharias. The angel Gabriel has appeared to Mary.

And after hundreds of years of divine silence, suddenly there is this flurry of communication from God. And who is ready to receive it? Well, one is Mary. A woman in a patriarchal society, not privileged to go to synagogue school, not privileged to pursue the education of a Pharisee, as Saul, later Paul, will do.

And yet look at the quantity, look at the quality of her biblical understanding. How did she get it? She was hungry. And as the Lord Jesus will say some 30 years after this, He fills the hungry with good things.

How does Jesus put it in the Sermon on the Mount? Blessed are they who hunger and thirst after righteousness, for they shall be filled. It doesn't matter what our circumstances are. It doesn't matter if God has assigned us the prosperity test or the adversity test or a combination of the two.

It doesn't matter what our historical circumstance is, our geographic circumstance. The hungry will be filled with good things. Mary is, by human standards, one of the least in Israel.

She lives in Galilee, the backwoods, the deep south, as it were. If it was America, it would be the deep south. In Israel, it's the far north, thought to be the place of the agricultural types, the plantation workers and so on, the fishmongers, the fishermen, the blue-collar section, not educated, not near Jerusalem.

Can any good thing come from Galilee? And yet, look at what she understands. She understands, my soul magnifies the Lord. My spirit has rejoiced in God, my Savior.

Why would Mary call God her Savior, her Deliverer? We understand Savior to mean the Lord Jesus, and yet she is talking about the God of Israel and says God is her Savior. How do we use this term in current speech, in current language? Who would you call your Savior? You're behind, you're in need of something, you're trying to put a meeting together, you're trying to

get a task accomplished, and there's something you can't get done, and someone comes and brings the supplies you need at the last moment, and you say, oh, you've saved my bacon, you're my Savior. There's somebody who rescues someone from a physical accident of some sort.

They talk about firemen who are heroes. You saw the video where this woman in the third-story building that was on fire had to drop her 10-month-old out the window to keep him from choking to death in the smoke this past week, and there was a fireman down there who caught the child. In the news accounts, this fireman was called a hero and a Savior.

He rescued and saved this child's life. If he hadn't caught it, it would have surely died. So we talk about rescue from dire adversity.

What sort of rescue has Mary experienced that she would call God her Savior? We have no record or account of any supernatural intervention on her part, so what kind of Savior is God to Mary? In the Old Testament age, we understand that the population of Israel is treated by God as saved by default, right? Not that they're saved without volition, but that's where God puts the believers. So it would seem that after 1,400 years of being a nation and being a people of God, the last time people saw great salvation and great rescues was in the national life of Israel when the armies were given victory and when peace and prosperity were granted in the days of David and Solomon. And yet here's Mary a thousand years later saying, God is my Savior.

We just take this for granted. But you think about a young woman up in Galilee understanding the nature of God as Savior. You can't get one verse into this without realizing that she is a young lady of deep faith and she has a relationship with the God of Israel that is personal and that she views as salvific, as deliverance.

Deliverance in daily circumstances. Deliverance in her teenage years. My soul has rejoiced in God my Savior for he has regarded the lowly state of his maidservant.

This is not just I am disadvantaged, I am deprived, I'm not well off. This is humility. This is the poor in spirit aspect that again Jesus speaks of in the Sermon on the Mount.

God resists the proud. Isn't it interesting that both Jesus and James talk about the difference between humility and pride? And you know where they learned that. It's at the feet of their mother.

My spirit has rejoiced in God my Savior for he has regarded the lowly state of his maidservant. All generations will call me blessed. He who is mighty has done great things for me.

Now what has God done so far? Jesus has not been born yet, has he? And yet she speaks in the past perfect. He has done great things for me. She reviews her life to this point and she already has a record.

She already has memory of the great things that God has done. And she does not forget those.

What was the problem of the nation of Israel after crossing the Red Sea? They kept forgetting the great things that God had done in delivering them out of bondage, in delivering them out of physical danger, in providing for their daily needs.

And this is the challenge for us, isn't it? To not be so caught up in our challenges and our problems that we forget the great things that God has done for us. And when we receive unexpected changes in our circumstances, can you imagine anything more rocking to one's world than to find out that you're going to be the mother of the Messiah of Israel that's been anticipated for hundreds of years? People's lives change when they're diagnosed with terminal cancer. People's lives change when they find out they're pregnant in the physical realm, in wedlock, out of wedlock.

People find out that they've been fired. People find out that you get a piece of news and your world changes. There's not a more profound piece of news that anyone could receive than this.

And it would tend to blow your mind away. It would tend to uproot you from your foundations. But look at what Mary does.

The first phrase mentions the Lord. Her eyes are on the Lord. This is the opposite of subjectivity.

She doesn't have her eyes on herself, first and foremost. She doesn't have her eyes on people. She doesn't have her eyes on things.

She is viewing herself and people and circumstances as they pertain to the Lord. My soul magnifies the Lord. Does she still see herself? Of course.

But it's in the context of a relationship to God. My spirit rejoices in God my Savior. This is the answer to eyes on self.

He has regarded my lowly state. All generations will call me blessed. Eyes on people? They're going to call me blessed because of what God is doing.

He who is mighty has done great things for me. His name is holy. Not a phrase of this passes without her looking back at God and what He has done.

His mercy is on those who fear Him. She doesn't just say, His mercy is on me because I fear Him. It's general, isn't it? And she says, I am one of many who fear Him and upon whom God's mercy falls.

From generation to generation He has shown strength with His arm. Now, circumstances. She says, This is just a natural extension of what God has done throughout history.

God works in history. God works in circumstances. God works in the lives of people.

I am one of them. And look at what God has done for me. And you can see that this is all

antidotal to subjectivity.

And anything momentous tends to get our eyes on ourself because we view the world in the first person, don't we? It's just inevitable. He has shown strength with His arm. He has scattered the proud in the imagination of their hearts.

Now, in Mary's life in Galilee, who are the proud? And how have they been scattered? She's not looking in her immediate periphery. She's looking at the sweep of history. She's looking back to Egypt.

She's looking at the first time God manifested great deliverance for the nation and the people of Israel. Who are the proud who were scattered? God scattered Egypt. God scattered Amalek.

God scattered the Canaanites. God scattered the Moabites and the Ammonites, the Assyrians, the Babylonians, the Persians. Whenever people needed scattering, God has scattered them.

He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones. We've seen this in our very study, in our Daniel study on Sunday mornings, haven't we? Who just got removed from his throne for a whole chapter? Nebuchadnezzar, the ruler of the world, as it was known in those days.

He has put down the mighty from their thrones and exalted the lowly. Daniel, the slave. Daniel, the captive.

Daniel, the eunuch. He has filled the hungry with good things, and the rich he has sent away empty. We have to make a decision about whether we need what God has to offer or not.

That goes back to the very beginning. The lowly state. Do we recognize ourselves as God's servants? Do we recognize that we need Him? We can give intellectual assent to this, can't we? We can say, oh yes, I'm looking at the Bible, and I understand that God is God, and I'm His child, and I need things from God.

The test is when we leave, when we close our Bibles, when we lay aside our notebooks, and we go back to operating in daily life. Actions speak louder than words. How do we act? Do we act like people that need God? When we face a decision, when we have to think through a problem, when we are dealing with the elements of our prosperity, do we say, I need God? I need insight.

I need to see this from a divine point of view rather than a human perspective. That's what tells whether we actually are poor in spirit or we're just giving that concept lip service. If we are truly needy, if we are truly God's servant, we're going to be looking to Him all through the day for perspective, for proportion, for viewpoint, for the values that we exercise as we weigh the factors of life.

If we are truly poor in spirit, we will say with Mary, He has filled the hungry with good things and the rich He has sent away empty. If we find ourselves empty, and again, our life is not

monolithic. We have areas where we do well and we have areas where we do poorly.

But if we are not hungry, if we are full, if we are rich in some area, and we say, well, in this area, I don't really need any help. I don't pray about it. I don't meditate on it.

I don't see if there's any part of the Word of God that applies to it because I've got that nailed. It might be our professional life. It might be our personal life.

It might be some area of relationship. It might be some area of thinking. And we say, well, in this area, I'm just fine.

A lot of times we don't evaluate entertainment options in the light of God's Word. We say, well, this is my free time. I'm going to do X. And it may be something innocuous.

Maybe it's playing a video game. Maybe it's getting together with a bridge club or engaging in a hobby. And we think, well, this is sort of time off.

This is out of bounds. I don't really see this in the context of my spiritual life. And yet every minute gives us a responsibility for stewardship, doesn't it? How do we spend our time? Are we humble? Are we hungry? Are we wanting to let every thought be captive for Christ? Are we wanting all of the aspects of our life to reflect His glory and to be dedicated to Him? Or do we just reserve a few for ourselves and put the rest out there? He has filled the hungry with good things.

The rich He has sent away empty. Now remember, this is Mary. She's in her teenage years here.

I think some of the lower estimates of her age are probably off. I think she wasn't 12. I've heard people say, well, she was 12.

I don't really think so. But I think she's very young. I think she's not out of her teenage years.

Probably around the same age that Daniel and his three friends were when they were taken captive, I would say. I would guess. And it's a pure guess.

But I would guess 16 to 18 at this time. But look at the depth of thought. Look at the profound insight that she has.

And this didn't just flash on her when Gabriel walked through the door. This is the product of years of thought and meditation and pursuit and having her hunger for the things of God satisfied. How? By asking questions.

Look at the family of Mary. She's in the tribe of Judah. But her family has ties and is intermarried with the tribe of Levi.

There are Levites in her family. Priests, stewards of the mysteries of God who can explain the significance of the Levitical system. This is not an accident.

Not only is it meaningful when you look at the Lord Jesus, who is prophet, priest, and king, and he has this connection in his family to the priestly side and to the kingly side, but also look at the provision for Mary, the hungry he has filled with good things. Women can't go converse, as Jesus will do a dozen years later, with the scholars at the temple. Not permitted.

Not allowed. They can go to the court of women and no further. But if you've got priests in your family and they come over for supper, here's discussion.

Here's opportunity. And she has asked and her questions have been answered by godly men, priests in her family, Zacharias and others, who have taught her the things that weren't accessible by another way. God provides.

God will fill those who are hungry. He has helped his servant Israel in remembrance of his mercy. She knows the promises to Israel.

She knows the covenants of Abraham and Moses and David. And she can see not just a great blessing for her and what a celebrity she is likely to become as the mother of the Messiah, but she recognizes that it's not all about her. This is deliverance for Israel.

This is God's provision for the nation. And it's an amazing thing for someone given this kind of news to have this level of objectivity and to realize this isn't about me. This is about the nation.

God has remembered his mercy and is helping his servant Israel as he spoke to our fathers, to Abraham and to his seed forever. Does Mary have her own Bible with her name stamped on the front? She does not. Does she have access to scrolls? How does she know these things? How does she know the promises to Abraham and to his seed forever? It's all been transmitted verbally.

She has not got the first scrap of written Bible. And yet look at what's contained in these ten verses. It's just amazing.

But it tells you that nothing is too hard for the Lord. With God, all things are possible. Wherever we are, whatever we're doing, whatever circumstance has been assigned to us in this life, God will fill the hungry with good things.

And our response ought to be to magnify the Lord and to rejoice in God our Savior. Well, it's one of my favorite things to think about at this time of the year as a part of the Christmas story, to look at those who were in the near periphery. Probably the greatest event of human history is going to go unnoticed by all but a handful.

A few shepherds, a few wise men, a couple of people at the temple, the immediate family of Mary. It doesn't even make a ripple. It doesn't even make page 12 in the Jerusalem Post.

And yet it's the greatest thing that has happened. And there are only a few who are going to see it and rejoice and understand the things that Mary has expressed in this section. It's really

incredible.

And we can expect that as we delve into the truths of God's Word and as we seek to be those who are on the narrow road, looking for entrance through that straight gate that leads to life, that there are not going to be a lot of companions. You're not going to find a megachurch. You're not going to find thousands of believers appreciating and following the truth as you see Mary doing here.

It's unfortunately true, as the Lord said, that few there be that find it. And so our goal ought to be to become not the few, the proud, but the few, the humble. And the Marines can be the few, the proud.

We will be the few, the humble. And hopefully we can get beyond guard duty in the kingdom of heaven. Well, let's return now to our study in the book of Daniel.

We will make a start here, and then after the break we will get quite a bit further. But we start a new chapter. We have one chapter left here in the book of Daniel that is written in Aramaic.

You remember in chapter 2, verse 4, when Nebuchadnezzar begins to tell his dream, the language of the book switched to Aramaic. Why? Because the content of chapter 2, chapter 3, chapter 4, chapter 5, chapter 6, and now chapter 7 is dealing with the Gentile world, and it is given in the language of the Gentiles of that day. This reminds us that the content of chapter 1 was directed primarily at Israel, and it is given in the language of Israel, which is Hebrew.

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So this is the result. So you have this Aramaic section. We finished the handwriting on the wall, mene mene tekel ufarsin.

We saw in chapter 6 that as the next administration of Darius the Mede comes in, that there is a plot to overthrow Daniel, but because he is a man of faith, he is vindicated. And he is not chewed up by the lions. Those who sought to conspire against him were brought and cast into the den of lions.

Them, their children and their wives. The lions overpowered them and broke all their bones in pieces before they ever came to the bottom of the den. Then Darius wrote, To all peoples, nations and languages that dwell on the earth.

And this is just perfect where it sits, isn't it? Because this is the Gentile section. This is the section that is to all peoples, nations and languages that dwell on all the earth. Peace be multiplied.

Tremble in fear before the God of Daniel. And it's something that this is being given to the Gentiles. This exhortation, this command is being given to Gentiles.

And yet you look over your shoulder and you see the people of Judah who are the custodians of the things of God, who are God's chosen people. And you look at what happened to them. They could not follow this path.

They couldn't heed this exhortation from Moses and those who came after him. And so now this opportunity has gone to the Gentiles. And there's a foreshadowing of the great sweep of human history where Israel is going to be set aside formally as a nation after the coming of Messiah and the rejection of Messiah.

And what Darius understands and what Darius sends forth, as Nebuchadnezzar did before him, the first two great Gentile rulers get it where Israel in their hands does not and is under discipline and in captivity for failing to heed the very thing that the Gentiles get. And of course you have God telling Israel over and over, I will make you jealous by a people that are not a people. And in other languages, I will communicate to you because you don't heed me in your own.

He is the living God, steadfast forever. His kingdom is the one which shall not be destroyed. His dominion shall endure to the end.

He delivers and rescues. It's the first thing out of Mary's mouth when she's talking to Elizabeth, isn't it? My soul magnifies the Lord. God my Savior.

Darius understands this, just as Mary will. He works signs and wonders in heaven and on earth who has delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

Now we start chapter 7 and you'll notice that we take a giant step backward in the very first verse. Let's read a little bit of this. In the first year of Belshazzar, king of Babylon, Daniel had a dream.

Whoa. In the previous chapter, we had gone into the... after Belshazzar was gone and Darius was there. And the end of the chapter tells us he goes all the way down to the reign of Cyrus the Persian.

But now we're backing up. We're backing up a number of years here and going back to the first year of Belshazzar. This is 14 years before chapter 6. 14 years before chapter 6. Daniel was in the lion's den circa 539 B.C. Remember your dates now.

Nebuchadnezzar comes in 603 B.C. You have 40 years going all the way down to the end of the reign of Nebuchadnezzar. Then you have evil Merodach. Couple of more sons-in-laws tangling there.

And then you have Nabonidus who is the king and yet he's got to go off and fight the battles. And so his son Belshazzar occupies the throne as regent while Nabonidus is off trying to stave off defeat. So we are back now in the Babylonian period of hegemony, in the Babylonian period of rule.

We also notice another change because in the first six chapters, Daniel has been writing in the third person. But we're going to shift here at the beginning of this chapter, as soon as we get a couple of verses into it, and Daniel is going to start speaking in the first person. Remember now, we're in the Babylonian period.

We're 14 years before the lion's den. So we're back to a time when Daniel is about 68 years of age. Assuming he was, say, 16 when he was taken captive, then he's going to be about 68 here

in 539 B.C. Fourteen years later when he's thrown in the lion's den, he's going to be 82.

He's going to be in his 80s. So, in the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.

And then in verse 2 and following, we start getting Daniel in his own words in the first person. It says Daniel had a dream and visions of his head. Well, what's the difference in a dream and a vision? Well, you can have a vision either waking or sleeping.

If it's a night vision, you have it at night. If it's a vision in the day, as Ezekiel had a few times, remember he was sitting there with the elders by the River Kabar. And in a vision, he's taken back to Jerusalem.

And he's sitting right there in the room with a bunch of guys. Well, vision is indeterminate as to... that's something that comes in more or less a trance-like state. It is the visual message that is received.

It's like watching a movie. Dream always comes in sleep. It says he has a dream and visions, plural.

So, Daniel goes to sleep and has a dream. And in this dream, he receives this series of visions. Why do we have this information given to us? Well, I agree with this suggestion.

Dream implies unity. Everything that Daniel gets is all of a piece. It's all given in the same dream.

It's one communication. But in it are a series of episodes. This reminds us of what we see in the book of Revelation, where in between the seals and the trumpets, we have a set of visions, but they are of a piece.

We have a seven-fold message wedged between the seals and the trumpets in that interlude. When you get between the trumpets and the bulls, we have a similar series of visions that are individual visions, but they are of a piece. They are united by their number and by their context and by being given together.

So here, this message that we're going to look at in Daniel chapter 7 is of a piece. It's one dream, but within this dream are going to be these sections, these visions, that he receives while lying on his bed. Now, why does he get these while lying on his bed and not when he was in his window praying at noon or in the morning? We tend to just sort of fly on by some of these little details, but we are long accustomed to recognizing that every word that proceeds out of the mouth of God is important.

Daniel is on his bed. He is recumbent. He is prostrate.

You know the difference between prone and... What's the word I'm thinking of when you're on

your back? Supine. Yeah, being supine and being prone. Prone, you're on your stomach.

Supine, you're on your back. He is on his bed. I don't know if he was a side sleeper or a back sleeper or slept on his tummy or what.

When I was a little boy and my room got really, really cold in the wintertime, I slept pretty much face down to pool the warmth under me. And now I sleep in no other way except on my back. For whatever reason, I can't get comfortable anyway except just staring straight at the ceiling.

But Daniel is in his bed. Why? Daniel is a representative here. He is occupying the office of prophet for the nation of Israel, right? Even though Israel has no government, has no nation, has no national identity at this point, Daniel is the preeminent Israelite.

And he is in his bed. This is a time of recline. This is a time of decline.

This is a time of not standing up and walking around, of not being operational for Daniel. And this suggests and implies that the content of these visions, the content of this dream, is going to apply to Israel in a time when they are not operational, when they too are in La Cama, when they are not up and around. Every detail has significance.

And you know right away that Israel is not going to be active. And we don't find Daniel here as we're going to find John in the Revelation who walks down to the shore of the sea and takes the scroll and eats the scroll and goes forth and testifies. John is up and around.

Why? The nation of Israel is up and around in the time of tribulation. And so is John. But here it's a time of rest.

It's a time of inactivity when others are occupying center stage. So he wrote down the dream telling the main facts. Now, the fact that we have the book of Daniel would tell us that it was written down.

So why are we told that it's written down? It seems a bit redundant, does it not? Daniel wrote down the dream telling the main facts. Well, look at your... I think you have this text note in your New King James there where it says telling the main facts is literally the head or chief of the words, the Rosh of the words. These are the highlights.

These are the tallest, most salient, most important parts. Well, what are they? We'll take our break. And when we come back, we'll get into the content of this dream, the elements of these visions, and see what it is that God gave to Daniel earlier when the Babylonians were still maintaining control of that first great golden head empire.

That's what we'll look at when we come back.