

Living Today in Light of Tomorrow, Part 1  
A Study of Daniel 7 & 8

Characteristic of Completeness: Eternity

Big Idea: Prophecy prompts praise.

Related Scriptures: Psalm 11:7; 119:89; Proverbs 21:1; Isaiah 25:1; Titus 2:11-14;  
2 Peter 1:20-21; 3:9-12a

Introduction:

- A. Here's ► a letter written by a first-year college student to his parents. As I read the letter, I want you to listen for clues about what the father must be like.

*Dear Mom and Dad:*

*I'm sorry I haven't written before now. No excuses, really. But the good news is, you were right! THANK YOU so much for giving me a "heads up" on what to expect here. The day after I arrived, I got in touch with a representative from one of the groups you recommended, and ► already I've made a lot of great friends through it. Amazing! And I know you said the campus was beautiful, but I couldn't have imagined how gorgeous until I actually got here. The brochures don't come close! And you'll be interested to know that I've already met with one of my professors ► (physics—arghh!). I thought he'd dismiss me as some annoying little freshman, but he actually invited me into his office for a "chat." And he made me believe I can really do this!*

*Dad, thanks again for reassuring me about my future here. You were so right! (And by the way, ► just yesterday we heard that somebody from the college was attacked in Kurtz Park around midnight. It turned out it was the same guy who invited me last week to join him for a little late-night "fun." Boy, am I glad you warned me about that! I might have actually been interested in going!)*

*► I love you both! And Mom, don't worry about whether I'll have enough clean clothes. My roommate gave me a big duffel bag, and I'm stuffing my dirty clothes in there until I come home for Christmas!*

*Love, Jim*

*P.S. I'm just kidding about the duffel bag.<sup>1</sup>*

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<sup>1</sup> Tim F. LaHaye, *The Merciful God of Prophecy: His Loving Plan for You in the End Times* (n.p.: Warner Books, 2002), 55.

Based on this letter, what do you think the father is like? Well, it seems that the father cared enough about his son to tell him what he could expect. He gave him a vision of the future. Out of love, this father gave his son a kind of prophecy of things to come. It was encouraging, but not sugarcoated. It provided hope and confidence and reassurance. And a warning about some dangers ahead. That's what loving fathers do; they take the time to tell their children what to expect.

- B. We've ► been studying through the book of Daniel, and today, we come to Chapters 7 and 8. Some scholars consider Chapter 7 the most important chapter in the entire book.<sup>2</sup> In fact, it is one of the most important passages in the entire Old Testament.<sup>3</sup>

Why? Primarily because of its prophetic significance. In Chapter 7, our heavenly Father takes the time to tell His children what they can expect in the future. It is encouraging, but not sugarcoated. It provides hope and confidence and reassurance. And a warning about some dangers ahead.

You see, the first six chapters of Daniel are historical narratives. Chapter 7 marks a transition to Daniel's visions of the future. One scholar describes Daniel's vision in Chapter 7 as "the most comprehensive and detailed prophecy of future events to be found anywhere in the Old Testament."<sup>4</sup>

- C. This morning, my message comes in two basic parts.
1. First, I want to provide an overview of what our Father tells us about what to expect in the future based on Daniel.
  2. In the second part of my message, I want to consider what such prophecy tells us about what our heavenly Father is like.
- D. My message is going to be unusual in a number of ways.
1. First, I'm going to be covering a great deal of Scripture. I'm going to covering ► the dreams and visions in Chapters 2, 7, and 8. The reason I'm doing this is because the dreams and visions are interrelated; each successive dream or vision expands upon the previous one, and Chapter 7 is the hinge.

I'm choosing to consider them all at once because I think it will be most helpful and encouraging to provide an integrated overview.

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<sup>2</sup> W.S. Towner, *Daniel, Interpretation: A Bible Commentary for Teaching and Preaching*, (Atlanta: John Knox, 1984), 91, quoted by Stephen R. Miller, *Daniel, The New American Commentary*, E. Ray Clendenen, ed., vol. 18, (Memphis, TN: Broadman & Holman Publishers, 1994), 191.

<sup>3</sup> E.W. Heaton, *The Book of Daniel, Torch Bible Commentaries* (London: SCM Press, 1956), 169.

<sup>4</sup> John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, (Chicago: Moody Press, 1971), 145.

2. Because I'm covering so much Scripture, I'm not going to be reading line-by-line through the text. Rather, I'm going to giving summaries. In the transcript that will be posted on our website this afternoon, the biblical basis for my summaries will be noted in parentheses.
  3. I'll be showing on the screen a diagram that summarizes and compares all the dreams and visions. The exact same diagram is in your bulletin and it will also be a part of the transcript posted on the website. Some of the type on the screen may be too small for some of you to read so I encourage you to pull out the diagram in your bulletin and follow along.
- I. Let me begin by painting a prophetic, panoramic view of world history based on ► the dreams and visions in Chapters 2, 7, and 8 of Daniel.
- A. The first dream is recounted in Daniel 2.
1. You may recall Nebuchadnezzar had the dream in his second year as king of Babylonia (2:1).
  2. Daniel described and interpreted the dream for the king (2:19, 36). Daniel was just a teenager at the time.<sup>5</sup>
  3. Nebuchadnezzar's dream was of a great statue with ► a head of gold (2:32a), with ► breast and arms of silver (2:32b), with ► belly and thighs of bronze (2:32c), with ► legs of iron and feet of iron mixed with clay (2:33). In the dream, ► a stone struck the statue and pulverized it, and the stone became a great mountain, filling the earth (2:34-35). That's the description of the dream.
  4. Now to the interpretation. Daniel's interpretation of the dream provides a sweeping, prophetic picture of ► world history.<sup>6</sup> It demonstrates God's control over human affairs<sup>7</sup> because Daniel was given the interpretation of the dream long before its prophecies were fulfilled.
    - a. The head of gold represents Nebuchadnezzar as head of ► the Babylonian kingdom (2:36-38). The Babylonian kingdom would last nearly 100 years.<sup>8</sup>

<sup>5</sup> Gene A. Getz, *Daniel: Standing Firm for God, Men of Character Series*, (Nashville, TN: Broadman & Holman Publishers, 1998), 2.

<sup>6</sup> Walvoord, 44.

<sup>7</sup> Ernest C. Lucas, *Daniel, Apollos Old Testament Commentary*, David W. Baker and Gordon J. Wenham, eds., vol. 20, (Downers Grove, IL: InterVarsity Press and Leicester, England: Apollos, 2002), 79.

<sup>8</sup> Gleason L. Archer, Jr., "Daniel," *The Expositor's Bible Commentary*, vol. 7, ed. Frank E. Gaebelein, (Grand Rapids, MI: Zondervan Publishing, 1985), 46; J. Dwight Pentecost, "Daniel," *The Bible Knowledge Commentary, Old Testament*, eds. John F. Walvoord and Roy B. Zuck, (Wheaton, IL: Victor Books, 1985), 1335; Warren W. Wiersbe, *Be Resolute: Determining to Go God's Direction*, (Colorado Springs, CO:

- b. The breast and arms of silver represent a second kingdom (2:39a). This second kingdom is ► the Medo-Persian kingdom.<sup>9</sup> Darius the Mede conquered Babylon<sup>10</sup> in 539 B.C.<sup>11</sup> The Medo-Persian kingdom would last about 200 years.<sup>12</sup>

The Medo-Persian Empire is described as “inferior” to the Babylonian Empire (2:39a). Just how it would be “inferior” is a matter of speculation. Some think it was to be morally inferior or more corrupt.<sup>13</sup>

- c. The belly and thighs of bronze represent a third kingdom (2:39b). It would be ► the Grecian kingdom,<sup>14</sup> established by Alexander the Great, lasting in the neighborhood of 200 to 300 years.<sup>15</sup>
- d. The legs of iron and feet of iron and clay represent a fourth kingdom (2:40-43). This is ► the Roman Empire.<sup>16</sup>

Iron represents strength; Rome was strong judicially, organizationally, and militarily.<sup>17</sup> Clay represents weakness, apparently due to a lack of unity.<sup>18</sup>

History tells us that the ancient Roman Empire was never suddenly or decisively overthrown or ended; rather, it decayed gradually from within.<sup>19</sup> It would linger well into the fifth century A.D., but it would be difficult to put an exact date on its termination.<sup>20</sup>

Victor, 2000), 30; Oberholtzer gives the dates 606-539 B.C. (T. Kem Oberholtzer, “The Visions of Daniel 2 & 7,” class handout, *BI503, Prophets to Gospels*, Phoenix Seminary, Fall 1994.)

<sup>9</sup> James A. Borland, Daniel, *Liberty Bible Commentary, Old Testament*, Jerry Falwell, ed., (Lynchburg, VA: The Old-Time Gospel Hour, 1982), 1634; Hobart Freeman, *An Introduction to the Old Testament Prophets*, 17<sup>th</sup> printing, (Warsaw, IN: Faith Ministries, 1994), 279; Getz, 55; Miller, 93; Pentecost, 1335; Wiersbe, 31; Leon J. Wood, *A Commentary on Daniel*, (Eugene, OR: Wipf and Stock Publishers, 1973), 68.

<sup>10</sup> Daniel 5:30-31.

<sup>11</sup> Wiersbe, 31.

<sup>12</sup> Archer, 47; Miller, 93; Pentecost, 1335; Wiersbe, 31; Oberholtzer gives the dates 539-333 B.C.

<sup>13</sup> Miller, 94.

<sup>14</sup> Archer, 47; Borland, 1634; Freeman, 279; Getz, 55; Miller, 95; Pentecost, 1335; Wiersbe, 31; Wood, 68.

<sup>15</sup> Archer says 260 or 300 years, 47; Miller says 331-146 B.C. (185 years), 95; Pentecost, 1335, and Wiersbe, 31, says 330-63 B.C. (267 years); Oberholtzer give the dates 333-63 B.C.

<sup>16</sup> Archer, 47-48; Borland, 1634; Freeman, 279; Getz, 55; Miller, 95; Pentecost, 1335; Wiersbe, 31; Wood, 68.

<sup>17</sup> Wiersbe, 31.

<sup>18</sup> Wiersbe, 31.

<sup>19</sup> Walvoord, 74.

<sup>20</sup> Miller, 95; Wiersbe, 31; Oberholtzer give the dates 63 B.C.-A.D. 400.

- e. The stone that becomes a mountain represents a fifth kingdom (2:44-45). This represents ► the coming of Christ, the Stone, to establish His kingdom.<sup>21</sup>
- 1) Some take this to be the first advent or first coming of Christ to earth.<sup>22</sup> But in some ways, this poses some interpretive problems in light of history.
    - a) First, the first four kingdoms are physical, earthly kingdoms. To maintain the parallel, we would expect the fifth kingdom also to be a physical, earthly one.<sup>23</sup> But that's clearly not what Christ established at His first coming.<sup>24</sup>
    - b) Second, the stone in the dream smashes the statue suddenly and decisively, obliterating it. But that's clearly not what Christ did at His first coming. Christ didn't obliterate the Roman Empire; it continued for hundreds of years after Christ died.
    - c) Third, the stone is described as becoming a mountain that filled the whole earth. But it seems clear that the kingdom of God has not yet conquered the entire world.<sup>25</sup>
  - 2) For these and other reasons, I concur with many scholars who take the Stone to represent not the first coming, but ► the *second* coming of Christ that has not yet occurred.<sup>26</sup> This overcomes the problems I just mentioned. Also the second coming of Christ is described elsewhere in Scripture as a time when He will conquer and assume command suddenly and decisively, in keeping with the imagery of Nebuchadnezzar's dream.<sup>27</sup>

But this view is not without challenges. The ancient Roman Empire has long since ended. So in what sense will the coming Christ smash something that does not now exist?

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<sup>21</sup> Archer, 48; Borland, 1634; Freeman, 279; Getz, 55; Miller, 97-102; Pentecost, 1336; Wiersbe, 31; Wood, 71-74.

<sup>22</sup> A typical amillennial viewpoint.

<sup>23</sup> Wood, 72.

<sup>24</sup> Proponents of this view are, therefore, forced to spiritualize Christ's current reign.

<sup>25</sup> Walvoord, 75; Wood, 73.

<sup>26</sup> A typical premillennial viewpoint.

<sup>27</sup> e.g., Revelation 19:11-21.

Proponents of this view generally argue that ► the legs of iron in the statue represent the *ancient* Roman Empire, but the feet of iron and clay represent a *future* Roman Empire that will emerge from the people or nations descended from ancient Rome.<sup>28</sup> As such, ► we are still in the midst of the fourth empire, awaiting the coming of the fifth.

Further support for this view is provided by the next vision we're going to consider.

- B. The second dream or vision is recounted in Daniel 7.
1. In this Chapter, Daniel is the one who has the vision (7:1). We are told that Daniel had the dream during the first year of the reign of Belshazzar (7:1). This means that the vision occurred sometime between the historical events recorded in Chapters 4 and 5. Daniel was in his mid 60s at this time.<sup>29</sup>
  2. Daniel's dream was of four animals followed by a man. The four animals plus the one man correspond with the five kingdoms from Chapter 2.
    - a. There was ► a lion (7:4), representing the first kingdom, the Babylonian Empire (7:17). The lion is described as ► having wings that were plucked (7:4a), which may be an allusion to Nebuchadnezzar being humbled and made like an animal in Chapter 4.<sup>30</sup> We are also told that the lion was lifted up from the ground, ► made to stand like a man, and given a human mind (7:4b). This may be an allusion to the eventual restoration of Nebuchadnezzar after being made like an animal.<sup>31</sup>
    - b. Then there was ► bear (7:5), representing the second kingdom, the Medo-Persian Empire (7:17). We are told that the bear was ► raised up on one side (7:5a), a possible allusion to Persia being more prominent than Media.<sup>32</sup> We are also told that the bear had ► three ribs in it mouth (7:5b), a possible allusion to what we know from history to be the three major Medo-Persian conquests of Lydia (546 B.C.), Babylon (539 B.C.), and Egypt (525 B.C.).<sup>33</sup>

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<sup>28</sup> Miller, 97.

<sup>29</sup> Getz, 3.

<sup>30</sup> Getz, 122.

<sup>31</sup> Ibid.

<sup>32</sup> T. Kem Oberholtzer, "The Bear and the Ram of Daniel 7/8," class handout, *BI503, Prophets to Gospels*, Phoenix Seminary, Fall 1994.

<sup>33</sup> Getz, 123; Oberholtzer, "The Bear and the Ram of Daniel 7/8;" *International Standard Bible Encyclopedia*, s.v. "Lydia;" *Easton's Bible Dictionary*, s.v. "Egypt."

- c. Then there was ► a leopard (7:6), representing the third kingdom, the Grecian Empire (7:17). We are told that the leopard ► had wings (7:6a), a possible symbol of the great speed with which Alexander the Great conquered Medo-Persia.<sup>34</sup> We're also told that the leopard ► had four heads (7:6b), a possible reference to the historical fact that, after Alexander's death, Greece was divided into four regions, each headed by its own king.<sup>35</sup>
- d. Then there was ► a "beast" with horns (7:7-8; 19-21), representing the fourth kingdom, the Roman Empire (7:17, 23). This beast is described as having ► ten horns (7:7), and then another horn, at first ► a little one, that grew up among them to be larger than the ten (7:8, 20c).

The interpreting angel explained that the ► ten horns would be ten kings or rulers who will arise (7:24a). Apparently this will be some kind of confederation of ten rulers.

The ► "little horn"—the eleventh one that grew larger is described as having eyes, an apparent allusion to this being a person (7:8, 20). It is further said that he will be boastful (7:8, 11a, 20b); he will be against the saints (7:21, 25b); and he will be against the "Most High" (7:25a). I concur with many scholars who believe ► this eleventh "little horn" is the Antichrist to come.

- e. Finally, after the four animals appear in succession—the lion, the bear, the leopard, and the beast—then comes the ► "Son of Man" (7:9-14), ushering in the final kingdom of the "Highest One" (7:18, 22, 27). At the coming of this kingdom, we are told that the ► "little horn" will be judged and destroyed (7:9-11, 22, 26) and that the Son of Man will be served by all (7:13-14). This represents the coming of Christ ► to destroy the Antichrist and to establish His kingdom in which Christ the King will be served by all.

This vision of Daniel 7 provides confirmation that the feet of iron and clay back in Chapter 2 do indeed represent a future Rome. It seems reasonably clear that the ten-ruler confederation and the Antichrist have not yet appeared in history; they are in the future. The ten horns seem to correspond with ► the ten toes of the feet of the statue. Since the horns of Chapter 7 have not yet emerged, then neither have the toes of Chapter 2. This confirms the view that a *future* Roman Empire will one day emerge from the people or

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<sup>34</sup> Getz, 124.

<sup>35</sup> Getz, 125; Miller, 200.

nations descended from ancient Rome, and we are still in the midst of the fourth empire, awaiting the coming of the fifth.

C. The third dream or vision is recounted in Daniel 8.

1. Once again, Daniel is the person who has the vision (8:1b). This vision occurred in the third year of Belshazzar's reign (8:1a)—just a couple of years after the last vision. Daniel was still in his 60s. This vision was interpreted for him by the angel, Gabriel (8:15-18).

2. This dream was of a ram (8:3-4) and a goat (8:5-14).

a. Gabriel says plainly that ► the ram represents the Medo-Persian kingdom (8:20). As such, it corresponds with the bear of Chapter 7.

The ram is described as having ► two horns, one longer than the other (8:3), again, a possible allusion to Persia being more prominent than Media. As such, one horn being longer than the other for the ram corresponds with one side being higher than the other for the bear.

The ram is also described as ► “butting westward, northward, and southward” (8:4), again, a possible allusion to the three major Medo-Persian conquests of Lydia, Babylon, and Egypt. As such, the butting westward, northward, and southward for the ram corresponds with the three ribs in the mouth of the bear.

b. Then a ► goat arises. Gabriel identifies it as representing the kingdom of Greece (8:21-26). As such, it corresponds with the leopard of Chapter 7.

The goat is described as rushing toward the ram ► “without touching the ground,” and it had one “conspicuous horn” between its eyes (8:5)—a horn that Gabriel says is the first king of Greece (8:21). The goat struck and defeated the ram (8:6-7). Once again, this appears to refer to the great speed with which Alexander the Great conquered Medo-Persia. Accordingly, the goat off the ground seems to correspond with the leopard with wings.

Afterwards, the one large horn of the goat was broken and ► four others grew up in its place (8:8, 22). Again, this appears to be a reference to the fact that, after Alexander's death, Greece was divided into four regions, each headed by its own king. As such, the four horns of the goat correspond to the four heads of the leopard.

Then we are told that yet ► another horn grew out of or succeeded one of the four (8:9-14; 23-26).<sup>36</sup> This is new information; nothing corresponds to it in the previous vision. Indeed, much of Chapter 8 is taken up describing this horn. We are told in various ways that this horn of the goat was to come with great power against the Jews of Palestine, destroying many and defying their God for ► a period of 2,300 days, or just over six years.<sup>37</sup>

This new horn on the goat is commonly considered to be ► Antiochus IV Epiphanes, a ruler of the Seleucid Greek Empire from 175-163 B.C.<sup>38</sup> History tells us just how Antiochus destroyed many Jews in Palestine and defied their God. Beginning in 170 B.C., he assassinated the Jewish high priest, Onias III.<sup>39</sup> He then proceeded to slaughter 80,000 Jews, including women and children.<sup>40</sup> And he erected within the Jewish temple an altar to the Greek god Zeus.<sup>41</sup> History tells us that the persecution which ► began in 170 B.C. ended in 164 B.C., thus matching the six-year period foretold in Daniel.<sup>42</sup>

- II. This prophecy gives us a sweeping view of human history and in this way shapes our beliefs concerning what will happen in ► eternity. Indeed, eternity is our Characteristic of Completeness for the week.

But what does all this prophecy tell us about God? I suspect that for many, biblical prophecy is viewed as a mildly interesting but largely irrelevant topic. Sometimes it's hard to see how all this prophecy can relate to our lives this week.

I want to show that biblical prophecy prompts praise. That's the ► big idea of my message: Prophecy prompts praise. How so? Let me suggest a number of ways that Daniel's prophecy prompts praise.

- A. First, this prophecy shows us that God is absolutely ► faithful to His Word. God's Word in the Bible is completely reliable and relevant for us today. Therefore, we can have absolute assurance that what God has spoken in the Bible is true and His promises will never fail.

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<sup>36</sup> Remember, these are horns or rulers in the Grecian kingdom, not to be confused with the horns of the beast in the Roman kingdom.

<sup>37</sup> Daniel 8:14 says "2,300 evenings and mornings."

<sup>38</sup> Miller, 225.

<sup>39</sup> Miller, 226.

<sup>40</sup> 2 Maccabees 5:11-14; Miller (226) says, "First Maccabees and Second Maccabees are apocryphal works written in the second and first centuries B.C. and are considered to contain reliable history."

<sup>41</sup> 1 Maccabees 1:37, 39, 44-47, 54, 59; 2 Maccabees 6:2-5.

<sup>42</sup> Miller, 230.

As I pieced together the prophetic chart from Daniel last week, my appreciation for God's Word and His faithfulness grew deeper. No human could make such accurate predictions; the book of Daniel has Divine fingerprints all over it. If God's Word so accurately predicts human history, it is worthy of my trust. This prophecy prompts praise. Psalm ► 119:89 says,

<sup>NAU</sup> **Psalm 119:89** Forever, O LORD, Your word is settled in heaven. <sup>90</sup> Your faithfulness *continues* throughout all generations . . .

Isaiah ► 25:1 says,

<sup>NAU</sup> **Isaiah 25:1** O LORD, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Plans *formed* long ago, with perfect faithfulness.

- B. This prophecy also shows us that God is ► sovereign. God is in complete control, orchestrating human history to achieve His own goals as King of kings and Lord of lords. Proverbs ► 21:1 says,

<sup>NAU</sup> **Proverbs 21:1** The king's heart is *like* channels of water in the hand of the LORD; He turns it wherever He wishes.

Therefore, nothing that happens to us is ever meaningless. God wants to use us to make history. Prophecy tells us that we were created to fulfill His righteous purposes, and so this prophecy prompts praise. We can join the humbled earthly king Nebuchadnezzar in ► declaring,

<sup>NAU</sup> **Daniel 4:34** “. . . I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom *endures* from generation to generation.”

- C. This prophecy also shows us that God is ► just; He is fair. Therefore, we can rest assured that nobody ever “gets away” with anything and no good deed will go unnoticed. In the end, God will administer perfect justice, the Antichrist will be destroyed and evil will be done away, and this prompts praise. Psalm ► 11:7 declares,

<sup>NAU</sup> **Psalm 11:7** For the LORD is righteous, He loves righteousness; The upright will behold His face.

- D. This prophecy also shows us that God is ► patient. God's plan has taken thousands of years to unfold, and we don't know how much longer before Christ will return. But in the meantime, we have been given an opportunity to repent, to get right with God. And God waits patiently for our repentance. Second ► Peter 3:9-12 says,

<sup>NAU</sup> **2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. ► <sup>10</sup> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ► <sup>11</sup> Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, <sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

- E. Finally, this prophecy tells us that God is ► loving. He will rescue the saints. Our future as believers is bright. We can see from Daniel’s prophetic panorama that God will redeem His people.

How? Based on His death and resurrection for our sin, Jesus Christ, the “Stone,” the “Son of Man,” the “Most High,”—He alone promises eternal life to all who will simply believe Him for it.

For those who have not yet believed, this is an invitation to believe in Jesus before it’s too late. For those who have already believed, there is encouragement to persevere through temporary adversity, looking to the blessed hope of Christ’s return to take us into eternity. Titus ► 2:11-14 says,

<sup>NAU</sup> **Titus 2:11** For the grace of God has appeared, bringing salvation to all men, <sup>12</sup> instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ► <sup>13</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, <sup>14</sup> who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

- III. I began ► this message by reading a letter from a college student to his parents. In the letter, he thanked his dad for telling him what to expect. May I suggest that you write a letter of thanks to your heavenly Father this week? Perhaps you could even adapt the words from the student. It might read something ► like this:

*Dear Father,*  
*I'm sorry I haven't written before now. No excuses really. THANK YOU so much for giving me a "heads up" on what to expect. Thanks again for reassuring me about my future here. Looking back at what You have said and done, I can see who You really are and what You are like. ► You are faithful and sovereign and just and patient and loving. I just want to stop and thank You for who You are. Father, I love you.*

*P.S. Can't wait for Your return.*

# Dreams & Visions in Daniel

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