



Did the Prophet Daniel See the Future?

Daniel 12:4: (KJV) *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

Special Guest: Bob Goodman



Everybody seems to want to know what is going to happen in the future. We are so interested in the future of our own lives as well as the future of the world that a multi-million dollar industry has emerged, based on telling us what will be. From astrologers to palm reading to tarot cards to fortunes to those who pose as mouthpieces of God to those who claim to be in touch with the spirit world - all of these endeavors are there to draw you in and take your money in exchange for a look at the unknown. Meanwhile, back in the real world, there is an ancient book that is full of prophecy and truth called the Bible. While it does not tell us the future, it does show us many things about what it looks like... Let's look!

(Commentary has been edited for brevity and clarity.)

RICK: We have a special guest with us, Bob Goodman. Bob, first of all, who are you and where are you from? Why are you here?

BOB: I am Bob Goodman from the Orlando, Florida area, and I am an elder in the Orlando Bible Students church there.

RICK: You are here because you are going to be speaking at a Bible conference later today. The question today is a very deep question. Did the prophet Daniel see the future? We won't get to that exact question yet, but we are talking about serious biblical prophecy this morning.



Out of all the biblical prophecies both in the Old and New Testaments, what prophecy do you think is the greatest and most world-changing of all of them?

BOB: Well, I think it is the prophecy Jesus gave where he said he would come again, he would return. And of course, the reason is because of all the other promises that are associated with end times and then also his promise of a kingdom.

RICK: A lot of times we do not look at Jesus as a prophet. We look at Jesus as the son of God and as the Messiah. But the greatest prophecy ever given in Scripture was given by Jesus about his own return.



Job 19:23-25: (KJV) ²³*Oh that my words were now written! Oh that they were printed in a book!* ²⁴*That they were graven with an iron pen and lead in the rock for ever!* ²⁵*For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:*

RICK: Bob, before I get your comment on the prophecy part of this, it is fascinating that Job is saying, "Oh, if my words would only be written down so they could be read," and here we are. They were written and we are reading them. But what is Job talking about in his lament?

BOB: I think we see a veiled reference to the return of our Lord. Even the first advent of the Lord was yet future at this point, so he did not fully comprehend what he was prophesying. Now comes the point where he said Jesus shall return *in the latter day*. I think we could substitute "in the end times," which brings it right down to our day. Quite often what we find in the Old and New Testament is corroborating Scriptures where the Old Testament confirms things said in the New Testament. I think this is one of those references.

RICK: It is a small reference but very specific. You mentioned there is a difference between Jesus having been here the first time and returning the second time. When it says *the latter day*, it gives an idea of something that is going to be the second - the second return, the second presence of Jesus. And, again, Job lived long before Jesus ever walked the earth. He really did not know what he was saying, but it was inspired by God.

We are going to get to several other Old Testament prophecies in terms of the return of Jesus, and also we will look at some prophecies in Daniel, but first we have to lay more groundwork. Let's go further to some of the things Jesus said about his own return.

John 14:3:

If I go and prepare a place for you,
I will come again and receive you to myself,
that where I am, there you may be also.

RICK: What is the context of this statement and what is the hope Jesus is bringing?

BOB: This was given towards the end of his life. He was giving them a promise that at that time, the disciples really did not comprehend. He kept repeating that he was going to go and come again, but they did not quite know. They were still expecting a great earthly kingdom where he would overthrow the



powers to be and so forth. So, they did not yet know what the correct event was, but I think he was planting a seed. He knew after his death, after he disappeared from the scene, they would start to review and rethink all of the things he had said. And this one in particular was a promise of his return, a direct reference where he said, *I will come again*.

RICK: He says this on the night before he dies. He gives this as an encouragement to say, "Look, it is going to get bad, but then it is going to get really good." He does not give them a time frame in that particular statement, but on the night before he dies, he is planting a seed. It is interesting because you said they did not seem to get what he was saying. Yet this is not the only time he laid out that seed of returning.

BOB: Oh, no, not at all, but I think what we have here is what we call a "teachable moment." He had their attention. He realized they were going to go through very traumatic experiences, but in retrospect they would look back at the exact things he had told them, and then these would become the precious promises on which they would base their faith, because these disciples had always walked by sight.

RICK: Right.

BOB: They had seen Jesus. They had eaten with him. They had lived with him. They had seen him in action person-to-person. And for the first time, they would have to make a transition to faith. That is not an easy thing.

RICK: That is a great way of describing it: They had always walked by sight. They always had Jesus with them, and now was a teachable moment. So, the Apostles were focused on Jesus returning. They understood there was going to be end times, but they did not know how to put it in context:

Matthew 24:1-3: (KJV) ¹And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. ³And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

RICK: Here the Apostles are asking Jesus to help them understand, because they know he is going away and coming back again.

BOB: They are setting up asking him for the signs and the times of his return, understanding they are not clear as to what his return encompasses. I do not think they comprehended based on their reactions when Jesus left the scene in a way they did not anticipate. They were very traumatized.



For us at the end times, Jesus said *not one stone will be left upon another*. Of course, they were looking at a literal temple, but he is giving us a biblical principle that the entire current systems will be broken down so they can be raised up again anew.



Recent excavations in Jerusalem around the western wall of the Temple Mount enclosure found large stones, collapsed on paved streets.

They were hurled down by the soldiers of the Roman Legion after the destruction of the Temple on the ninth day of the month of Av, 70 CE.

Jesus foretold this literal event, when he said of the Temple's destruction, "No stone would be left upon another."

RICK: We have not yet mentioned Daniel, but this as a backdrop all fits in together well.

BOB: Here is where Daniel comes in: The Apostles posed the question about the signs and the times, and we are going to see in Daniel 12 that it talks about the signs and the times. We have a direct correspondence, and Daniel also describes it as *the end time* or *the end of times*. And so it does tie together.

RICK: It not only ties together, but it creates an exciting story that being able to look at it from the perspective of our vantage point thousands of years later, gives us insight you could never have imagined thousands of years before.

BOB: Right. If you only read the New Testament account of this, you would only get part of the story. It shows us how we have to harmonize the Old Testament and the New Testament. We will soon see how the two are integrated together and tell a wonderful story that is much richer than either on their own.

RICK: That is why you have to look at the Scriptures as a whole.



How does the return of Jesus happen? Does every eye see him all at once?

Nature of the Lord's Return

1 Thessalonians 5:1-2,4-6: *But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober.*

RICK: This shows us that later in the New Testament, after Jesus has died and was risen, the perspective of the established churches on Jesus returning was very common and anticipated. There are Scriptures that describe his return as, *every eye shall see him*. But this one says he comes *like a thief in the night*. How can both be true?

BOB: Well, I think for those who are watching and waiting, they will see him. But why does he use this analogy of a thief in the night? In those times, there were no streetlights, so the night was -

RICK: Really dark.

BOB: - the cover they would use to sneak in and steal. Jesus is saying to those watching, waiting and anticipating the importance of understanding prophecy, that those individuals would "see" him and recognize his presence.

Which biblical prophet was most instrumental in helping us see the timing of Jesus' return?

RICK: Want to touch on two Scriptures, Matthew 24:3 and Matthew 24:7, reading from the Rotherham translation.

Matthew 24:3: (Rotherham) *And, as he was sitting upon the Mount of Olives, the disciples came unto him, privately, saying Tell us, when these things shall be, and what the sign of thy presence, and the conclusion of the age.*

Matthew 24:27: (Rotherham) *For, just as the lightning goeth forth from the east, and shineth unto the west, so, shall be the presence of the Son of Man.*



RICK: We chose the Rotherham translation specifically here. Why? What changed these verses because of translation?

BOB: First of all, Rotherham is a particularly precise translation according to the Greek, and he changed the English translation from *coming* as it states in the King James Version to *presence*. Actually, most Bible translations accurately translate *presence*.

RICK: Then in Matthew 24:3 when the apostles are asking Jesus, *When shall these things be? What shall be the sign of thy coming?* it more accurately should read, *What would be the sign of thy presence at the conclusion of the age?*

BOB: Correct. If we go back to the Strong Concordance (Strong's #3952, "parousia"), it means *presence*. Most people perhaps prefer the King James Version, so this is the way many have always heard it. But if you look at some of the translations that are more precise like Rotherham, or more modern like the New Living Translation, they accurately say *presence*, which changes the meaning.

I come into a room, but once I am there, I am present. Jesus is not coming in through the door. What is the sign of you being here and returning as a thief in the night?

RICK: A lot of people look at the Scriptures and say, wow, look at the signs of the times - it means Jesus is coming. Perhaps we should look at the signs of the times - it means Jesus is -

JONATHAN: Here.

RICK: - present. Now, that's a whole different ball game! Let's focus on Daniel.

Daniel gave us the most specific (but veiled) information:

Daniel 12:1-4: (KJV) ¹*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.* ²*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* ³*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.* ⁴*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

RICK: That last verse is often quoted in our Christian world today - *the time of the end and running to and fro and knowledge shall be increased*. We will spend a lot of time on that later in the program.

But before that, other details are laid out. Let's go through them one at a time. First of all, it says *Michael shall stand up for the children of thy people*. What does that mean?



BOB: Who had been the people of God? God identified Israel as His people, so Michael is going to stand up. Now, what kind of a change would happen to Israel? They were a nation, then for almost 2,000 years they were not a nation. Unlike any other people in history, they came back together as a nation. We think this is an indication of God's overruling in the lives of the nation of Israel, His people.

RICK: Michael (meaning Jesus) stands up, God's people are Israel and the fact of Israel being reestablished as a nation is a fact of biblical prophecy fulfilled.

BOB: Correct. Of course, there is another prophecy in Ezekiel 37 comparing Israel to dry bones that come back together with sinew, skin, muscle and so forth. That is a picture of that nation coming back together.

RICK: It is no surprise we have to focus on the Old Testament prophecies. *Michael standing up for the children of thy people* is the backdrop for Daniel 12.

BOB: This also helps us understand the time frame, because we realize the nation of Israel would become a nation during the end times.

RICK: The end times are mentioned later on in these verses. *Michael stands up* and there shall be *a time of trouble*. Now, there's always been trouble. What is the big deal?

BOB: There has always been trouble in the world. We have even had world wars, but we are in a worldwide time of trouble now that has not been seen throughout history. It seems as though people are very anxious and nervous and things are just teetering on the brink of falling apart, not just in the United States but worldwide.

RICK: Daniel says *a time of trouble as never was since there was a nation*; so it gives the sense, yes, there will be trouble, but it is going to be different. It sounds to me like Daniel is saying it is going to be *recognizably* different.



BOB: For the first time in history since the 1950's, we have had the ability to destroy all life on earth. In the past, there were wars and rumors of war and so forth, but never has the capability been there to destroy the planet and all life on it. I think that qualifies pretty well as a "time of trouble!" And now we are worried about "rogue nations" pushing the button as well.

RICK: There is a significant difference today versus times before. Two other points brought out in these Daniel verses are resurrection and reconciliation. What are those about?



BOB: One of Jesus' promises after his return is there will be a resurrection of the dead. We have not seen that yet. People are still going into the grave.

RICK: That is true, and they are not coming out!

BOB: And reconciliation or restitution is to reconstitute, to reset the earth as it was. We are tremendously concerned about our physical environment and the degradation of this world, and yet the Bible also promises there will be a time of restoration or restitution of all things.

RICK: What is the difference between *the time of the end* and *the time of trouble*?

BOB: The question we might pose is, the end of what? It is the end of the systems that we have as we know them - the broken governments, the legal system, the monetary system, the religious social system - all of these things are functional but basically broken, and they have to be torn down before God can establish His kingdom and build anew. It is kind of like a construction site. You have to clear the ground before you can lay the new foundation.



RICK: But you are working on the project, because you are clearing the ground.

BOB: You are clearing the ground. You are also establishing back the nation of Israel so they can help dispense blessings in the kingdom.

RICK: One of the challenges I have noticed among Christians in looking at prophecies like this is, the Christian community tends to like to lump everything together into one big ball of prophecy. We want to establish that the idea of the *time of the end* and *the time of trouble*, while one works inside the other, are very different, which will be explained in the next verses.

Daniel 12:7-8: (KJV) ⁷And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. ⁸And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

BOB: Here Daniel gives us some idea of the end time with a very veiled reference to some chronology: times, times and half a time.

RICK: This prophecy is actually giving a time measuring device.

BOB: Correct.

RICK: Daniel has all of these elements: Michael standing up for Israel, a time of trouble, resurrection, reconciliation, time of the end and running to and fro. Then a time measuring device is inserted into this Daniel 12 prophecy.

Daniel 12:9-12: (KJV) ⁹And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. ¹⁰Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall



understand. ¹¹And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up; there shall be a thousand two hundred and ninety days. ¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

RICK: *The time of the end* is mentioned again, and Daniel said no one can understand this until such a time comes. All right, Bob, now help me on this. We talked about *time, times and a half of time*, and now we have these numbers of days - 1,290 days and then 1,335 some days. What is happening here?

BOB: Daniel is giving us a number of time prophecies, but he is using different units. This is where we can get into a little confusion. When he talks about *time, times, and half a time*, what is a "time"? Other Scriptures tell us, but this would be a multi-hour study if we were to go into them. Basically a *time* is the number of days in a Jewish year, which was 360. If we have that key and we know that a *time* is 360, *times* is two multiplied by 360. A *half a time* is 180. If we add those up, we come up with 1,260 or 1,260 days. So within these Daniel Scriptures, we have 1,260, 1,290 and 1,335 days.

RICK: So, we are talking about days. Does that mean we just have to wait this number of days and then everything is going to happen?

Can we pinpoint the time of the end and the connected events?

RICK: Now we are going to get into the nitty-gritty and look at this prophecy of Daniel with the veiled language of the *time, times and half a time*, the days, Michael standing up, reconciliation and resurrection, *the time of trouble* and *the time of the end*. We are going to try to organize all of these pieces into an understandable teaching of Daniel. And, Bob, Daniel did not know what he was writing.

BOB: No, he did not know. He was a prophet, but as is almost always the case, the prophets were prophesying things that were future, and so they had no basis to translate reality.

RICK: Right. So, he does not know what he is writing, but he is obedient and writes what the spirit of God is directing him to write.

RICK: Let's start with the days. You were talking about days, and you translated the *time, times, and half a time* into a number of days. Was Daniel supposed to count days?

BOB: We have other Scriptures that say one day equals one year. (For example, Ezekiel 4:6: *I have appointed thee each day for a year*. Also, the Israelites who gave a bad report after spying out the Promised Land were punished one year for each day.) So, now we can translate that a day is a year: we have 1260 years, 1290 years and 1335 years. And what do we do with that?



RICK: As a reference, Ezekiel was told to lay on his side for 40 days and God explained to him 40 days represented 40 years. There is scriptural authority to tell us "days" in a prophetic environment translate into years. Now what? Find a starting point, right?

BOB: I think the key is, Daniel says it will be shut up until the end, so it is not going to be understood until the end time. That means there are events in the end time that would mark one of these time lengths.

With that, we have the secret key that allows us to unlock the prophecy. Until that event happens, how could he say with certainty no one was going to figure this out until the end? It had to be because there was an event that would happen that would key people into an end time event which would only occur in the end time - only viewable looking back to see it happened. Before it happened, there would not be a reference. But with that reference, we could track back, lay all of these Scriptures in alignment and see to what events they point.

RICK: That's a big job but a very significant way of looking at things. From a human standpoint, that is common. Sometimes we have a chain of events.

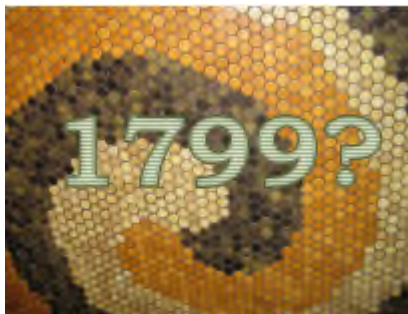
We were talking last night about the financial market crash of 2008. After the crash, people could look back and say, "I can see what happened because now looking back I can see this piece happened because this was put in place, because that was put in place, because that started back in 1978," and it took all that time to come to fruition.

BOB: The cascade event.

RICK: It is common for us to look at dramatic events and be able to trace them carefully once they have happened. We look back and say, "Now I see the pieces."

BOB: Hindsight is 20/20. Foresight is not.

RICK: Daniel talked about the 1,260 days in relation to the time of the end. What year do you think was the beginning of the time of the end? I am asking you to tell us this without any explanation; then we are going to go back and fill it in.



BOB: I think the year was 1799.

RICK: Let's pause there for a second.

BOB: Where did I come up with that? What happened then?

RICK: And when we say *the time of the end*, again, in the Christian community, we think of all the intensity of things right now. If you say to somebody, "The time of the end started in 1799," that is ancient history! How could *that* possibly be the time of the end?



BOB: With God, there are many processes, and often things start with tiny seeds. In this case, not so tiny because we have a prophecy and description that will help us zero in on that date, 1799.

RICK: So, the time of the end includes many different things.

BOB: It is a process, yes.

RICK: The time of trouble is a little tiny piece of the time of the end. The restoration of Israel is a little tiny piece of the time of the end. All of these things are pieces of the time of the end which is the big umbrella in a period in which things changed. So the question is, what changed? How do we know and what does it mean?

In Daniel's prophecy, we know about the great increase of knowledge, the time of trouble and the regathering of Israel. Those are easy to figure out. What happened in 1799 and why is it important?

BOB: Once again, these are prophetic, so you have to really delve into them. The casual reader will not pick this up. In Daniel 12:7 where it talks about *times, time and half a time*, what does it say will be accomplished?

Daniel 12:7: (KJV) ...and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Daniel identified an end point because *all these things shall be finished*. He gave us the period of 1,260 but what is going to *scatter the power of the holy people*?

We think it is the breakdown of the power of the Catholic Church which occurred in 1799 when the pope, under the captivity of Napoleon, died. Another pope was not allowed to be established. Even the Catholic system recognizes this was the low point in their history.

RICK: Let's go further in terms of what this would mean from a prophetic perspective. The true church of God through Christ was never meant to be an organization. The followers of Jesus who established the true church worked in small local groups. Their only head was Jesus Christ, and even the Apostles did not call themselves heads of the church.

For many years, Christianity took the concept of the true church and basically polluted it and said, let's make it like everything else. That seems to be human nature. And so you have the growth of the systems of Christianity, the largest being the papal system, correct?

BOB: Correct.

RICK: What does this have to do with establishing the end times? What was it that happened within that particular system? If 1799 is the end of 1,260 years, what is the start point?

BOB: If we do the math, it takes us back to 539 AD.



RICK: So 1799 minus 1,260 equals 539. There is a date everybody seems to know about! What happened in 539 AD?

BOB: From a historical standpoint, you really have to search, and it takes a little bit to prove. In the Italian peninsula, at the breakdown of the Roman Empire, Justinian enlisted the Ostrogoths to evict the Vandals in Italy, a tribe occupying the land with control of Rome. The Ostrogoths were victorious but then became a problem. Belisarius was sent to evict the Ostrogoths, but he was recalled. So the only power left in the Italian peninsula was this pseudo-church which became the papal system.

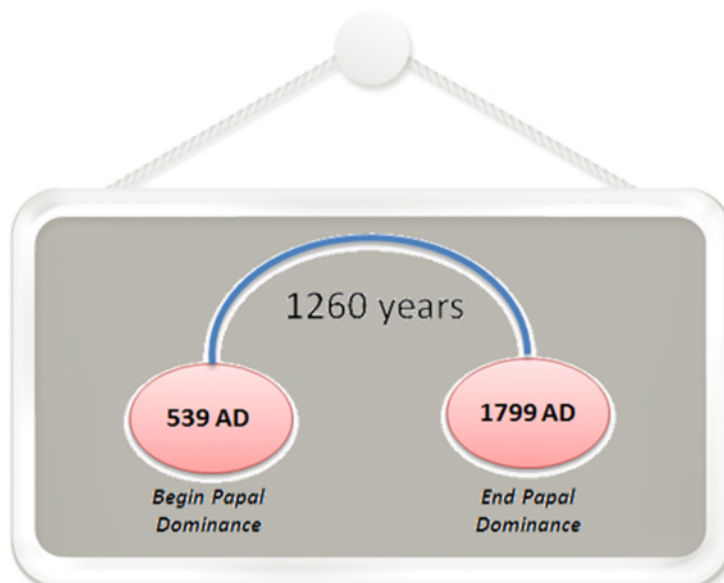
(Editor's note: The pope, as a representative of the Roman Catholic Church, first got unambiguous political control of Rome in 539 AD.)

That would be a very small beginning of that papal system, *the holy people* mentioned here, until 1799.

RICK: Let me see if I can restate that. What you're saying is in 539 there was a political void that was fulfilled by what became the papal system. (No longer was Rome just a religious power, but it was also now a political power.)

BOB: Correct.

RICK: That is a very small beginning, but from there you have an unbroken growing power, developing and becoming bigger. Of course, we know about the strength of the papal system within worldwide governments and how influential it was until 1799, where that unbroken growing power came to an abrupt halt.





BOB: And it was an abrupt halt that no one really could question; it was known by all. The next pope was not elected.



The Coronation of Napoleon, by Jacques-Louis David, 1805-07 (exhibited 1808) oil on canvas, located in the Louvre, Paris, France. The painting is nearly 33 feet wide by over 20 feet tall.

Here Josephine kneels before Napoléon during his coronation at Notre Dame, receiving her crown from her husband and not the pope. Behind him sits pope Pius VII.

RICK: There is a famous painting of Napoleon crowning himself, where previously the pope would always be the one to do the crowning. Napoleon literally wrenched all of the power from that system and claimed it for himself. There was this massive interruption of what had been growing and dominating, especially the Christian world.

BOB: And so it is as described by *the scattering of the power of the holy people*. That is exactly what happened, going back to 539 AD.

RICK: That establishes the beginning of the time of the end. Give us a recap so far.

recap
recap

BOB: With regards to chronology, we established that in 1799, the papal power was injured for a period when Napoleon had the pope (Pius VI, perhaps best known for his creation of the Vatican Museums including the Sistine Chapel) in captivity, who died while a prisoner (August 29, 1799). That gave us an end point to go back to the year 539. What we are going to establish this hour is Daniel's 1260, 1290 and 1335 days - all of those start from that 539 date.

Napoleon did not allow the election of a successor pope. Prior to this time, the pope and Roman Pontiff governed the affairs of Europe.



RICK: And "days" equal "years" in Bible prophecy. 1260 starts in 539 AD and goes to 1799.

1260 Years 539 + 1260 End Time 1799

Daniel prophesied the Roman Catholic Church would have a political sphere of influence for 1,260 years.

There was a dramatic change in the world of Christianity because of what happened to the papal system in 1799.

We believe that is the beginning of *the time of the end*. *The time of the end* is a broad time encompassing many events.

BOB: We saw dramatic changes in France after 1799. It started the overthrow of these Roman empires, this monarchy system of kings. That was the beginning - not really completed until World War II in 1914 - but we saw the seeds coming forth to today's modern world.

RICK: God's plan takes time. Next, we want to trace the development of the Industrial Revolution through the 1700's into the 1800's compared to today.

Highlighting the theme text:

Daniel 12:4: (KJV) *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*



1700's lifestyle, Industrial Revolution, Best Short Documentary

- *In the late 1700's, most people worked in the fields, on land they did not own. Those who owned the land, called aristocrats, lived refined lives in elegant manor houses. Servants raised their children and did their housework. The landowners and the people who worked for them depended on each other. It was a system that had existed for centuries. In towns across England and the United States, a series of extraordinary innovations would alter the way people lived and worked for the next 150 years.*

RICK: The Daniel prophecy said, *many shall run to and fro and knowledge shall be increased*. Let's talk a little bit about knowledge.

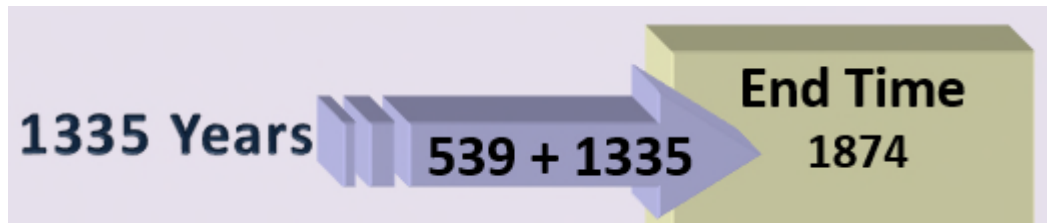
Living at this time, we are used to our knowledge base changing very rapidly. It is changing faster now than ever, but I am not sure we understand just how much. Bob, give us a little history of knowledge changing and developing compared to several years ago.

BOB: There are studies that show that between the start of time to the 1870's, if we take that as one unit, all knowledge doubled since then. That has increased dramatically - today, we are told knowledge doubles every two years.



RICK: You said the beginning of time to the 1870's. Why do you pick the 1870's? Does that have anything to do with Daniel?

BOB: It does, because remember we said we have a starting point of 539 AD. If we take the 1,335 years and add to that, we come up with a date of 1874. This is of interest to us because it is a time of enlightenment, and we think it is the time also of the Lord's presence.



RICK: So, the Lord's presence *as a thief in the night*. But a thief in the night is undetected.

BOB: Unless you are watching.

RICK: The reason we are given signs is because otherwise we do not know he is there. But if you look at the environment, you can tell. You cannot physically see him, but you can see the environment changing.

From this measuring of the increase of knowledge back around the late 1870's, 1874, for instance, as the point from 539 to 1874, there have been dramatic changes in terms of measuring knowledge.

BOB: If you saw the bell-shaped curve, it goes almost straight up now, so accumulated knowledge since 1874, if that was one unit, it has gotten smaller and smaller until every two years it doubles.

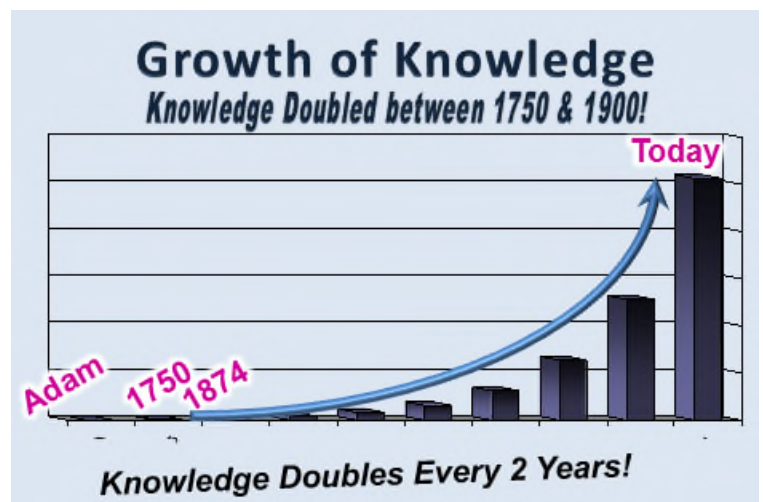
RICK: From year 1 to year 1874, it doubled.

BOB: That was one unit.

RICK: And now you are doubling every...?



BOB: Two years. It is due to the accumulation of knowledge with telecommunication, with computers, with people being able to collaborate from around the world despite languages. We now have Google Translate and all these other services; so even the language barrier is starting to drop so people are able to collaborate literally around the world in real time.





))) New machines, Industrial Revolution, Best Short Documentary

- Inventors had found new ways to harness nature's energy. They built new kinds of machines powered by water, steam and coal. The new machines replaced hand-powered tools. They did the same work, only cheaper and faster. Much of the work was done outside the home in specially-designed buildings, the first factories. Mechanization began in the textile mills of England where one machine attached to a spinning wheel could do the work of 50 people. Fuel, clothing and food all became more affordable.*

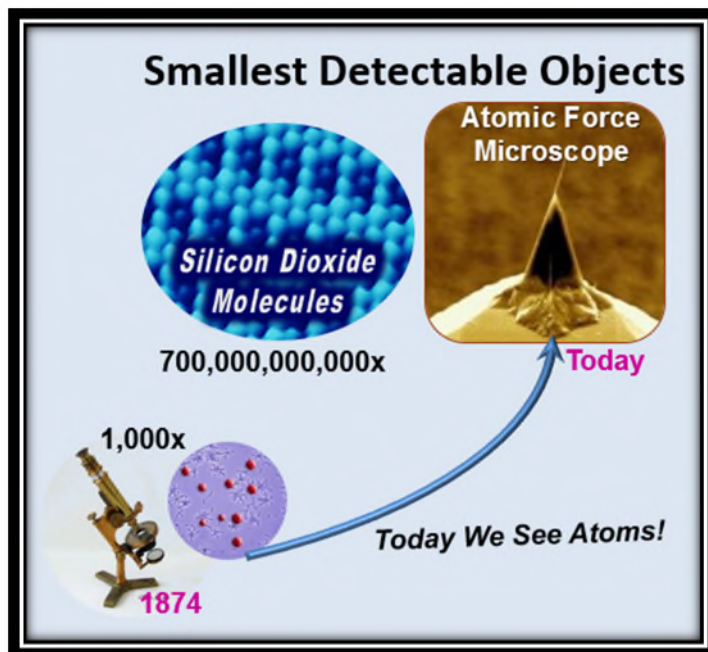
RICK: We had this dramatic change by the creation of the idea of factories rather than everybody working at home.

From the standpoint of data, we thrive on information accessed from all over the world. What was the data usage in earlier times versus now? What about the smallest detectable objects? How small could we see then, and how small can we see now?

BOB: This is where we really see the magnitude of the increase of knowledge. In the 1874 time frame, there were microscopes that could magnify by a factor of 1,000.

RICK: That is pretty dramatic when you think about it, because long before that, they could not even see that close. What about now?

BOB: Now we have the atomic force microscope, and we can see silicon dioxide molecules - 700 billion times magnification. Comparatively it is off the scale. We are seeing things today they did not even know existed in the 1874 time frame.



RICK: So, we had a microscope that could magnify a thousand times back then, and now we can see things that are magnified 700 billion times.

BOB: We can actually see images of molecules, but we can also look at the furthest detectable objects.

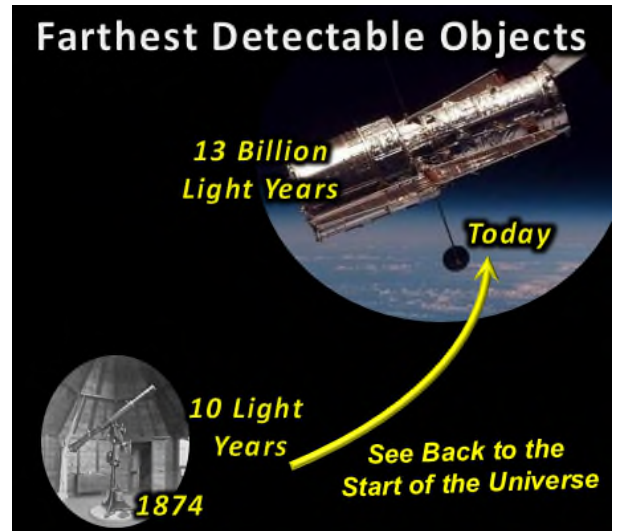
RICK: We went from seeing the tiniest multiplication - 700 billion - now we are going to see how far away we can see.

BOB: At that time, there was a telescope that could see about 10 light years away, but now we have the Hubble space telescope, and there's a new telescope coming up that will be even more powerful. But Hubble can see 13 billion light years away.



RICK: A light year is the distance it takes light to travel in one year. We could see 10 light years away 150 years ago or so, and now we can see 13 *billion*.

BOB: Once you can see further, you can also see more objects. In 1874, there was a thing called Galaxy Theory. They did not know there was more than one galaxy - they only had a *theory* there were multiple galaxies. Today we see a *hundred billion* galaxies with Hubble.



And within those hundred billion galaxies, there is an average predicted hundred billion stars per galaxy.



RICK: What a Creator! For those who think this all happened by accident, I say check your thinking!

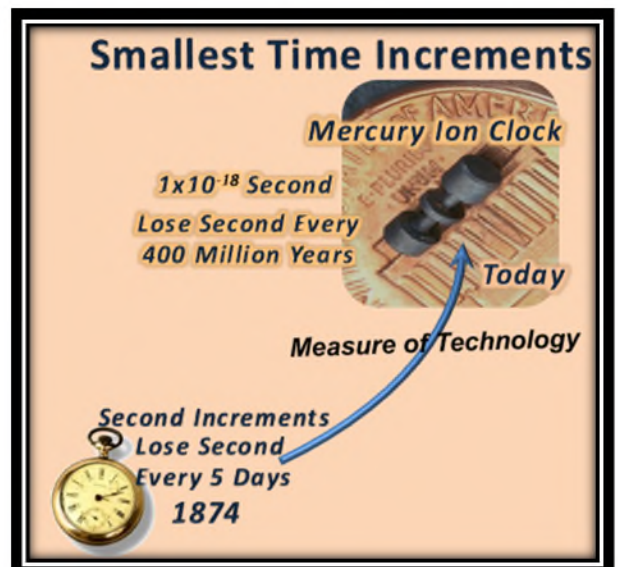
What about time increments?

BOB: In the 1874 time frame, the best watch could lose up to a second every five days. That was pretty good, and it was necessary for navigation and so forth. We now have a mercury ion clock today that loses one times ten to the negative 18 second.

That means instead of losing one second every five days, you lose one second every 400 million years! That is how accurate it is, and scientists are working on an even more accurate clock.

All of our telecommunications, all of our computers work on clocks. The faster those clocks are, the more accurate we are. The GPS clock can get down to fine increments of exactly where you are in three dimensions.

RICK: When we think of the idea of the great increase of knowledge, it is no surprise to say we are here!



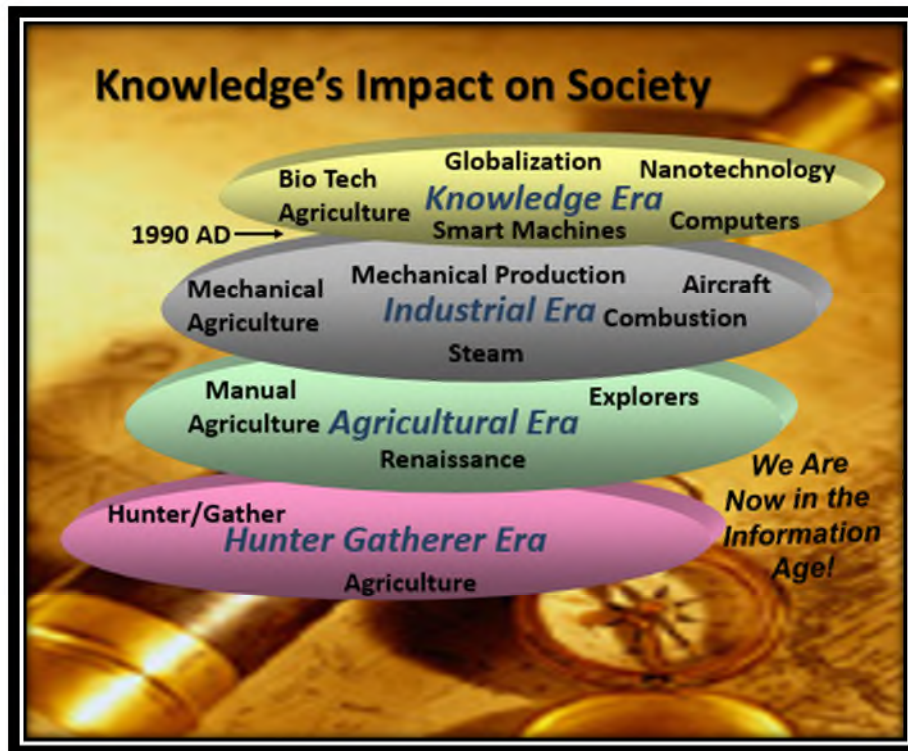


**Daniel wrote that humanity will run to and fro -
did he have any idea what that means?**

Highlighting the theme text:

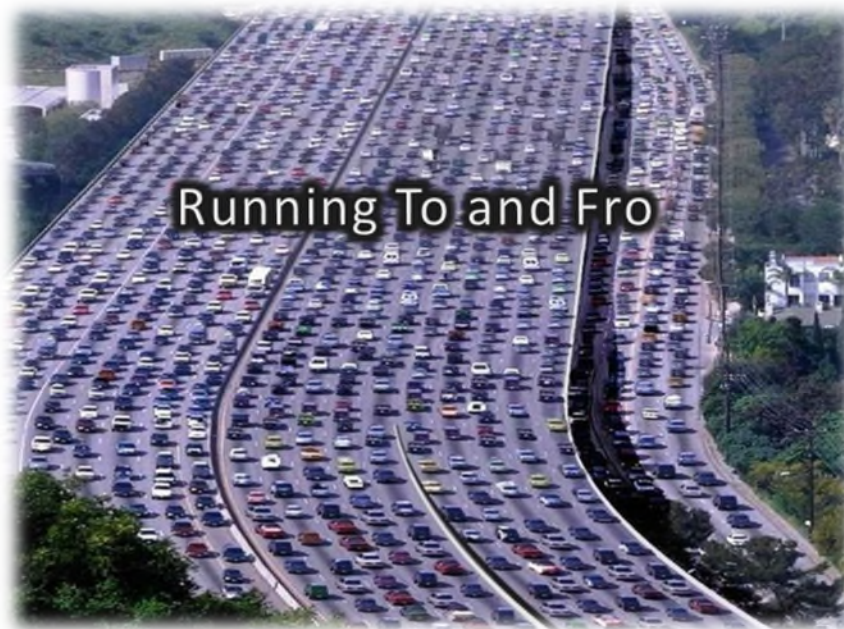
Daniel 12:4: (KJV) *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

RICK: Give us a sense of where we came from in terms of up to the Industrial Revolution into the 1700's and 1800's and where we are now in terms of the way the world has changed.



BOB: If we look from a sociological standpoint, early on man was a hunter/ gatherer of food. Later on we entered the agricultural era, where they found that in raising certain crops, they could maintain food, allowing them to advance in other areas. What we've just been describing was the industrial era where mechanization came to take over, machines amplified man's workload so human power and animal power started to drop out. And we are now in the Information Age.

RICK: Very much so!



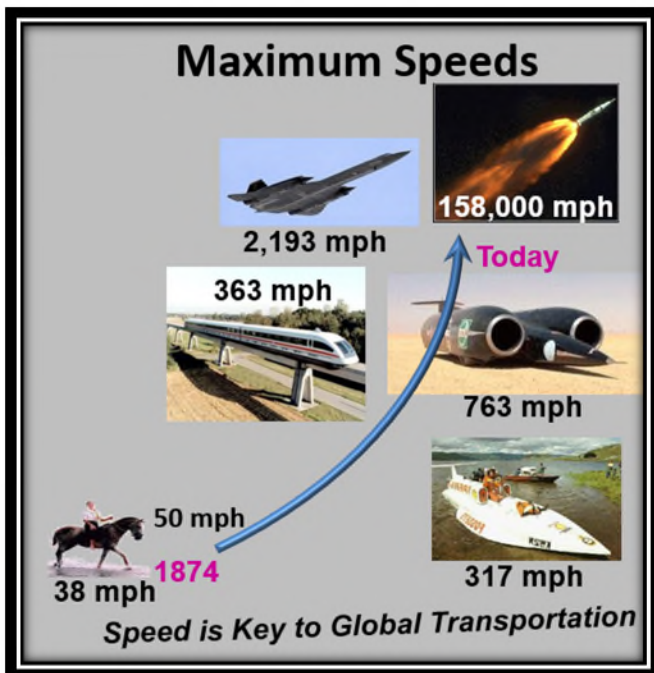


Locomotives and Steamboats, *Industrial Revolution, Best Short Documentary*

- *With the development of locomotives and steamboats, manufactured goods could now be sold halfway around the world. Families moved from the villages of their ancestors to new industrial towns, and a new class of people emerged - workers who produced goods. Industrialists, the people who owned the factories, employed hundreds, sometimes thousands of people, and they made enormous profits in their industrial centers. But while the industrial revolution brought wealth to some and jobs for others, it came with a price tag.*

RICK: Let's talk about this great increase of knowledge. Locomotives and steam power really opened a door. Where are we now in relation to that door previously just cracked open in terms of speed of travel, roads and transportation?

BOB: Once the industrial society came up, there were needs. There were goods being produced. Of course, logistics comes to play - how do you get the stuff where you need it? Also, once you bring people out of the agricultural economy in those areas where they lived their entire lives, never having traveled farther than 50 miles outside their homes, transportation was required. This was one of Daniel's predictions - they would *run to and fro*.



We can look at a number of measures of transportation: maximum speed, number of vehicles, infrastructure and passenger miles. We have some facts for the United States.

Using our frame of reference of 1874, a horse's top speed was about 38 miles an hour. A steam engine could go 50-75 miles an hour - the fastest you could go. This week I came here on a plane going 570 miles an hour. We saw a space launch the other day. Those rockets' top speed is about 158,000 miles an hour. Future deep-space travel will dwarf that. So, we have seen us go from a 50-mile-an-hour range up to 158,000 miles an hour, a dramatic increase.

One of the other measures is how many vehicles are operating. We mentioned the Industrial Revolution was all about mechanization of machines. In 1874, there were under 1,000 mechanized vehicles - these

were the precursors called the "horseless carriage," rudimentary cars. Today we have over 475,000 trains, over 250 million cars and trucks and over 230,000 planes - more than 250 million mechanized vehicles for transportation today in the United States alone! Once again that curve goes up exponentially, and isn't that what Daniel said?



*"The future isn't
what it used to be."
- Yogi Berra
and others*

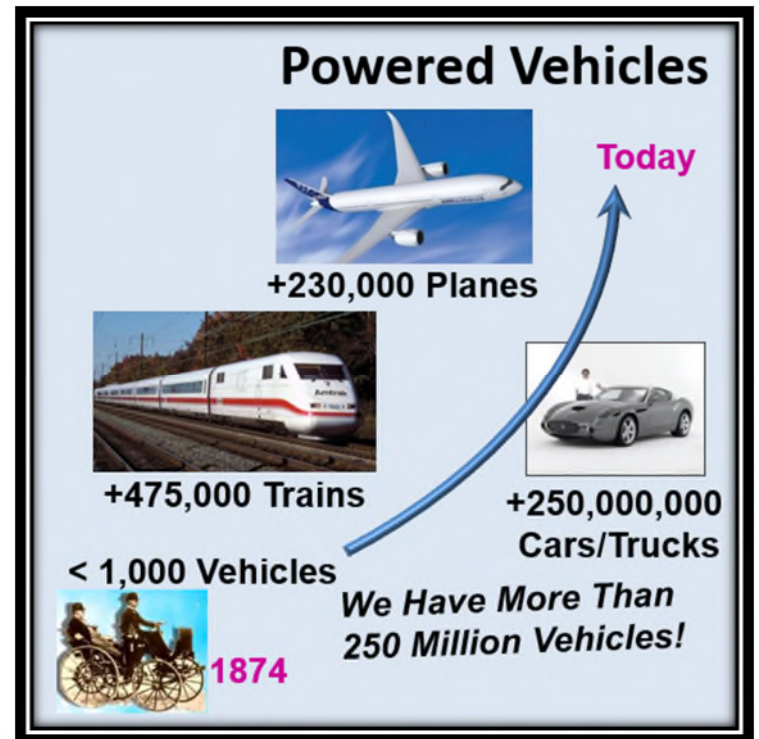
RICK: Daniel said, *many shall run to and fro*, not just a few here and there. Back in the late 1870's, it was a few here and there. Now the world is running around at an incredible pace through mechanization and vehicles. With vehicles, you need roads.

BOB: Right. And so we have road statistics for the United States. In 1874, there were about 4 miles of paved highway.

RICK: Four miles? One, two, three, four.

BOB: Four.

RICK: In the entire United States.



BOB: There were some cobblestone roads they did not count. Today we have over 4 million miles of paved highway. Once again, you can see how explosive that growth is. We can get on an interstate and go almost anywhere door to door. We have "just in time" everything today. You can order on Amazon.com and get the package this afternoon or tomorrow. This is key to everything we do.

RICK: How does that translate into passenger miles? We are going into this in great detail because it shows what the prophet Daniel spoke came to be in a more dramatic way than anybody could have ever imagined.

BOB: We had less than 1,000 passenger vehicles in 1874 and very few roads, so miles were limited. Today in the United States, we travel 55 trillion miles on railroads and 4.9 quadrillion miles in cars, which brings us to about five and a half quadrillion miles! And it is increasing.

RICK: As a matter of fact, you were just in Africa.



BOB: We were in Africa a week and a half ago for a mission trip and Bible conference in Ghana. We had representatives from nine different African nations come together to have a Bible convention and study the word of God.

RICK: The great increase of knowledge obviously has hit around the world, and you are a personal testimony of that.

BOB: Right. My wife and I got up at 5 am and got on a plane from Ghana. We were in New York by 5 pm, and home in Florida by 10 pm - all in the same day! That is going about one third of the way around the world.

Bob and his wife, Cheryl, (left) at a recent Bible conference in Africa



Let me give you one other perspective. I remember my grandfather, who was born in the late 1890's. He told me right before his death in 1970, "I have had the most wonderful life of any people who have ever lived, because I have seen us go from horse and buggy to dirt roads to landing on the moon." This is how dramatic this increase of knowledge is.

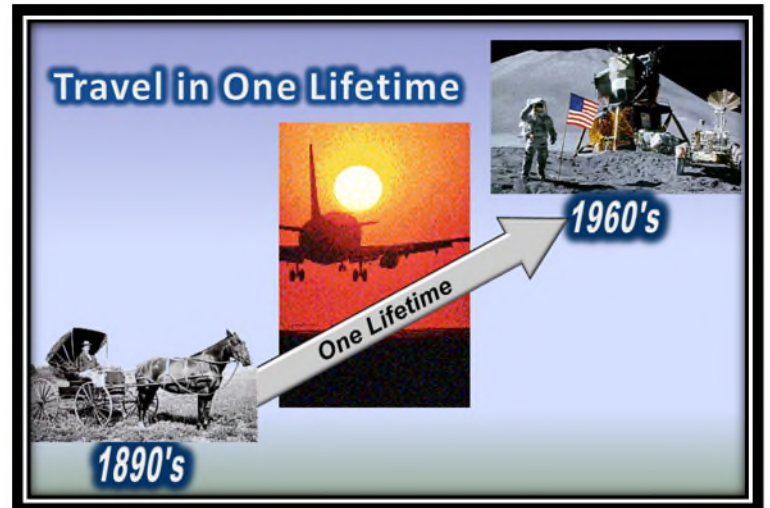
RICK: You are right. That period of time has been most amazing!

"Everything that can be invented has been invented." - Charles H. Duell, Director of U.S. Patent Office, 1899



RICK: When God puts a prophecy in place, it comes to be in a dramatic fashion.

Bob, let's take a few minutes to look at the nation of Israel being regathered. Israel was established as a nation in 1948, before you and I were born. There is nothing new about that when we look at it from the standpoint of our lifetime. But what does it mean from the standpoint of larger history?



BOB: Jeremiah 23:3: (NIV) *I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number.*

We saw the start of that with the Berlin Congress of Nations in 1878. As you said earlier, we start with very modest beginnings and then see it grow.

RICK: I want to interrupt you there for a second. The prophecy of the 1,335 days went from 539 plus 1335 bringing us to 1874. It speaks of the blessedness of that time frame. *Blessed is he who sees the 1,335 days.* Just like 1799 was the end of an era and the beginning of another era, and just like 539 was the beginning of something that was hard to detect, the mid or late 1870's was the beginning of a lot of things that now we look back on and say, "Wow, look at that!" A lot of those inventions we have been talking about came out of that era. Israel as a nation came out of that exact same time frame as well.

Technology Advancements Around 1874



Sound



Communications



Light



Power



Multimedia



Collaboration



Mechanization



Transportation



BOB: Looking back at the mid 1870's, we see innovations with sound like the phonograph and the telephone. The light bulb, steam power and gas power were produced during that time. For the first time, we had rudimentary moving pictures. The typewriter and linograph were created. This was the beginning of cars. All of these things had their roots at that time. When you get in your car today, all of those underpinnings were key to all of that knowledge being built on.

RICK: And the nation of Israel had its beginnings exactly at the same time.

BOB: The 1878 Berlin Congress of Nations gave Israel the ability to start to return to the land.

RICK: Because Jews were forbidden before that.



Petah Tikvah in 1912

(Source: Wikipedia) Today, Petah Tikva is the second-largest industrial sector in Israel after the northern city of Haifa. Numerous high-tech companies and start-ups have moved into the industrial zones of Petah Tikva, which now house the Israeli headquarters for the Oracle Corporation, IBM, Intel, Alcatel-Lucent, ECI Telecom, and GlaxoSmithKline Pharmaceuticals. The largest data center in Israel, operated by the company TripleC, is also located in Petah Tikva. The Israeli Teva company, the world's largest generic drug manufacturer, is headquartered here.

BOB: Right. It was illegal for Jews to own any of the land. This started with a very modest beginning in a place called Petah Tikva, (Hebrew) that means "the gate of hope" or "the door of hope."



Street scenes in Petah Tikvah from March 2016, population over 225,000





BOB: In 1896, the first Zionist Congress was created. In 1917, the Balfour Accord gave Jews the right to buy land as well. So it expanded again.

RICK: This small beginning of 1878 with the Berlin Congress of Nations opens this "door of hope" literally a crack - and there is a settlement of Jews going back to Israel. The lesson of God's prophecies is they take time. In 1878 the door opens a crack, and it is not till 1917 that the door opens wide enough so lots of people can begin to pass through it.

BOB: Then the hunting and fishing as described in the Old Testament starts (Jeremiah 16:16), which pushes God's people back into becoming a nation, as recognized in 1948. In 1967, Jerusalem was in its own place (Zechariah 14:10). Jerusalem was re-occupied by the Jewish people. In the 1990s, Jews from all over the world came to Israel. Previously the last stronghold of Jews that couldn't leave was in Russia.

RICK: We see a development over a period of time, starting in the 1870's to the 1990's even until today - where Israel not only becomes a nation but becomes a *thriving* nation.

The Nation of Israel



Jeremiah 23:3: *And I will gather the remnant of my flock out of all countries whither I have driven them...*



- 1878 Beginnings
 - Berlin Congress of Nations
 - Immigration begins
 - Petach Tikvah established
- 1896 1st Zionist Congress
- 1917 Balfour Accord
- 1939-1945 Holocaust
- 1948 UN Nationhood
- 1967 Jerusalem reoccupied
- 1990's Immigration of Russian Jews

RICK: You were just in Ghana, Africa which is not nearly as industrialized as we are in the United States, but they are pretty up to date.

BOB: It is one of the more affluent countries in equatorial Africa.

RICK: This increase of knowledge is absolutely worldwide, even in places where it may not have been previously.



BOB: As an illustration of that, we were in the market to buy some cloth and one of the merchants came up to us and said, "Obama." Another one said, "Trump." These people are very much tuned into the world. It really shows the increase of knowledge that communications is real-time, worldwide.



Unions and today, Industrial Revolution, Best Short Documentary

- Workers and reformers protested. They formed unions and associations and fought for government regulations to limit the workday and protect children. These laws helped address many of the abuses brought on by the Industrial Revolution. Today, we are in the middle of another revolution, a Technological Revolution. We live in what's called the "global village" because we can connect with people around the world as if they lived next door, and we can now work anytime and anywhere. We will have to wait and see where this new revolution leads.



A caller from Connecticut appreciates the understanding of our Lord's return is not for the casual observer. There is a lot to research, study and appreciate. He makes the point that Daniel was able to interpret Nebuchadnezzar's dream without knowing the actual dream. Also, Daniel petitioned for his people of Israel. Israel will play a big role in the future.

There have always been wars.

Daniel's prophecy talks of trouble...how is it different than before?

RICK: Let's talk about the wars and rumors of war, and why is it any different now? Jesus was the one who talked about wars and rumors of war in his prophecy of his own return. How do we fit into that?

BOB: There have always been wars, but for the first time wars were actually worldwide. World War I from 1914 to 1918 affected the world - there was really no safe place to go. World War II in 1939 to 1945 was even more expansive in that the war not



only covered Europe but the whole Pacific Theater as well. Then we got into a new war, the Cold War, from about 1948 until about 1991 when the wall came down in Germany. That was a different type of a war, but nonetheless, there were tensions there with roots in World War II. The Russians were distrustful of the rest of the Allies because they had taken such tremendous losses to the



Germans, and they took the brunt of the fatalities during that war. And then, of course, starting in the early 2000's, we have the war on terrorism, which according to the experts, will go on another 15 to 20 years.

RICK: That is a different kind of war. There is a theme in terms of the way the world has become - war has gotten bigger from the standpoint of drawing in nations, world wars; we hadn't seen that previously. But those wars were all about uniformed soldiers fighting uniformed soldiers in specific theaters of battle. And it was bigger than ever before. Of course, the massive amount of destruction was larger, and the introduction of nuclear war came into play in World War II. Now the war on terrorism is an entirely different kind of war, because you are not necessarily fighting uniformed soldiers.

BOB: Right. And it brings in the prophet Joel:

Joel 3:10: (KJV) *Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong.*

There are very small factions that can have very big impacts. For instance, we look at 9/11 and the impact of the World Trade Center, that was in the low billions of dollars. However, it devastated the entire world economy. So we have these small factions that can have a tremendous impact on the world. Recently we have seen the ripples in Europe from terrorist attacks, how it affects economies and attitudes towards Muslims. It is a different game we are playing now. For the first time - because of the increase of knowledge - very small numbers of people can have a tremendous effect on the world.

RICK: And that is a very important key - and that can work for good and for evil: very small numbers of people can have a tremendous effect on the peoples of the world. You can see that in a very good way, as in Israel. Not only are they a nation, but they are a thriving nation that is very important in the world economy. Israel is a seat of technological advance.

BOB: It is interesting that you mention that because, since 2008, the world's economy has been in the tank, and it is slowly coming back. But Israel prospered throughout that entire time.

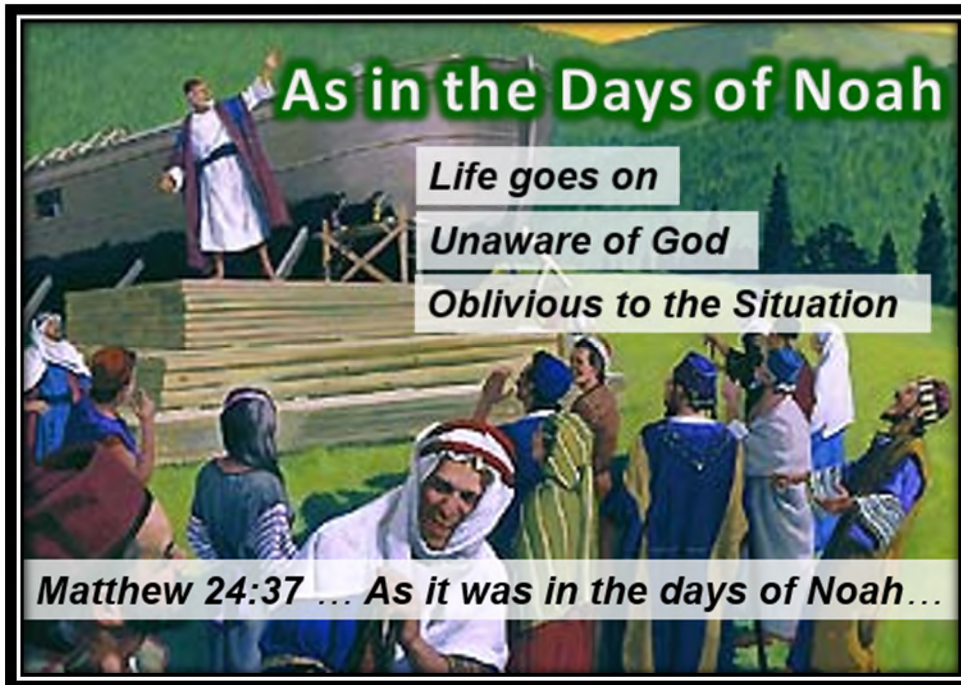
RICK: Interesting. A small number of people can affect the world from a great technological standpoint; that is one example. From the negative side with terrorism, small numbers of people can affect the masses of the world because these small groups of terrorists have inflicted fear. We never know where they are going to spring up next.

BOB: In this highly connected world, one of the biggest dangers is now very small groups can hack into power grids, nuclear facilities. We have seen it at government facilities. These small, weak people can say, "I am strong."

RICK: Jesus said (Matthew 24:37) *as it was in the days of Noah, so shall it be in the days of the Son of Man*. You describe a time when things are unsettled, and that is what it was like in the days of Noah.



BOB: I think we see that in the United States today with the political situation. People are very unsettled. As is in the days of Noah, there were a number of things happening. There was widespread violence. Sounds like our day, doesn't it? There was widespread sex and corruption. It sounds like our world today. We are living in a nice bubble, but if you go to other countries, it is not the situation worldwide. There is so much tension and teetering on the brink; we can see it is all about to collapse.



RICK: What do we take away from this discussion for the average person living their life? We are talking about a lot of exciting things and a lot of scary things.

BOB: We have established both with prophecy and technology that we are in the end time. Even if you have difficulties with the specific dates, you have to realize things have changed. The world has never been like this before. As such, this is the demolition of the old systems so God's kingdom can be established on a firm foundation.

RICK: The goodness of God's plan is going to override the scariness for our ultimate good.

BOB: God has a plan, and everyone is in it.

RICK: What about the earth? We worry about the earth and you mentioned several times we have the ability to destroy the earth. We do a good job of taking advantage of the earth and making it a tough place for us to live because of our misuse in many ways. What is in store there?

BOB: Ecclesiastes 1:4: (KJV) *One generation passeth away, and another generation cometh: but the earth abideth for ever.*

We have a clear indication it will not be destroyed, and we also have promises there will be restitution of all things including the planet, yet future. So, there is a brighter future ahead. We just have to look beyond the immediate signs.

RICK: What about the true follower of Christ who's listening to this and saying, "Wow, there is more to this than I ever thought!" What's their particular take-away from this conversation?



BOB: First of all, it should be assuring to our faith. We have faith in God's promises. The Bible is the only book with a 100% record on prophecy. God's promises **will** come true. So if we believe these promises, we understand there will be a dark day but a glorious kingdom is promised beyond that when all will have an opportunity to come into alignment with God, then we see the light beyond the immediate doom and gloom. It is an affirmation of our faith that we are seeing these tremendous times we are in right now.

RICK: It is a great opportunity for us, if we are truly following after Christ, to give the good word of hope to everybody. God's plans always work exactly on time, but it is HIS time and we do not always know the exact portion of His time. But be rest assured that biblical prophecy has a 100% rate of success! Daniel the prophet showed us the future.

(For more on this topic, please see the program from November 3, 2013, "Why Do Historians Dislike Daniel So Much?")

*So, did the prophet Daniel see the future?
For Jonathan and Rick and Christian Questions...
Think about it...!*