

in using Dan. 2 in interpreting Dan. 7 and seeing how they fit together, but not in reading features from Dan. 7 into what Daniel should have understood from Dan. 2 since there is all this time in between.

Why do I say at least 45 years? Because we read it was in the first year of the reign of Belshazzar. If we had an additional hour in the course of the next two minutes, I would go into the historical evidence about Belshazzar, how not ~~xxx~~ so many decades ago it was said there never was a king Belshazzar! That Nabonidus was the last king of Babylon! That's a mistake in the book of Daniel and further proof that this book was not written at that time but four centuries later!

But it has now been clearly proven and it is accepted by all historians and historical scholars though most of them prefer to mention it in a footnote rather than to give it much prominence, but it is recognized by all scholars that Belshazzar was a king of the Babylonian empire but that he did not reign alone; that Nabonidus made his son Belshazzar co-king along with him. And Nabonidus went off to the Arabian desert for a number of years to study archaeology! And while he was there Belshazzar was in complete control of the empire. But when Nabonidus -- we know the exact year, or I should say we know within one year of the exact year when Nabonidus became king. We cannot say the exact year because different countries have begun the year at different times. But we know within a year when Nabonidus became king.

But when he made Belshazzar king along with him we don't know. So we don't exactly when this came, so I say it was at least 45 years after Dan. 2.

2. This vision was given to Daniel himself. Quite different from the other ch. in which there was a vision given to Nebuchadnezzar and Nebuchadnezzar received the vision and Daniel interpreted it. Here Daniel himself received it.

3. In this case the vision includes the interpretation. That you have all noticed by this time, of course.

4. A part of the vision is retold with added detail. That's a very interesting thing about this ch. Daniel has a vision and then we read Daniel turned to one of those who stood by. That, of course is still in his vision. He said, I came to one of those who stood by and asked him the truth of all this. So he told him the the interpretation of these things.

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever." That word here translated "take" is not the word to seize something. It is the word to receive something. It is kabal which is quite different. It is used comparatively few times in the OT but it is very clear the times it is used it means to receive, not to seize or take hold! It does not say that the saints won't conquer the kingdom, but it doesn't say they will. All it says is that they will get it.