

## The Book of Daniel

### I. A DIVINE DIET.

- A. The resolution of Daniel (1:1-8).
  - 1. Daniel and his three friends, Shadrach, Meshach, and Abednego, along with other Hebrew youths, are selected by Nebuchadnezzar to prepare themselves for a life of political service (1:1-4).
  - 2. He determines not to defile himself with that food probably forbidden by Mosaic Law and perhaps sacrificed to idols (1:5-8). (See Lev. 11:3, 7-9, 12; 17:10-14 1 Cor. 8:4, 8)
- B. The recommendation of Daniel (1:8-14). Daniel proposes a test, suggesting a ten-day diet of only vegetables and water. At the end of this short time the steward could compare Daniel and his friends with the others who ate the king's rich food. The terms of this test are granted.
- C. The rewards of Daniel (1:15-21).
  - 1. At the hand of God.
    - a. Daniel and his friends look healthier and better nourished at the end of the ten-day period (1:15-16).
    - b. Daniel and his friends are ten times smarter at the end of the three-year period (1:17-21).

### II. A STATUE AND A STONE.

- A. The frustration of the Babylonians (2:1-13).
  - 1. Nebuchadnezzar has a terrifying nightmare and calls in his entire cabinet to interpret his dream (2:1-3).
  - 2. The frightened cabinet members admit their total inability to do this and are sentenced to death (2:4-13).
- B. The revelation of God (2:14-30). God reveals Nebuchadnezzar's dream to Daniel.
- C. The interpretation of Daniel (2:30-45).
  - 1. A chronology of the dream (what did the king see?) (2:31-35).
    - a. He saw a huge and powerful statue of a man. It was made up of various materials (2:31).
      - (1) Its head was gold (2:32).
      - (2) Its breast and arms were silver (2:32).
      - (3) Its belly and thighs were brass (2:32).
      - (4) Its legs were iron and its feet part iron and clay (2:33).
    - b. This statue was then utterly pulverized into small powder by a special rock, supernaturally cut from a mountainside, which fell upon it (2:34-35).
    - c. The rock then grew until it filled the entire earth (2:35).
  - 2. A theology of the dream (what did this all mean?) (2:36-45).
    - a. The statue represented four Gentile world powers (2:36-43).
      - (1) The golden head was Babylon (2:37-38).
      - (2) The silver chest and arms were Persia (2:39; 5:30-31; 10:1).
      - (3) The brass belly and thighs were Greece (2:39).
      - (4) The iron legs and iron and clay feet were Rome (2:40-43).
    - b. In the days of the final world power, the God of heaven would shatter all earthly kingdoms through his Rock (the Lord Jesus Christ) and set up an eternal kingdom (2:44-45).
    - c. The final Gentile power (Rome) will be revived during the tribulation and will consist of ten nations. This is implied, for the great prophecies concerning the fourth power were not fulfilled in the history of ancient Rome (2:46-49).
- D. The prostration of Nebuchadnezzar (2:46-49).
  - 1. The king bows down to Daniel and commands his people to offer sacrifices and burn sweet incense before him (2:46).
  - 2. He acknowledges the God of Daniel as being "God of gods" (2:47).
  - 3. He elevates Daniel to the highest office in Babylon, as chief magistrate in the king's court (2:48-49).

### III. A FIERY FURNACE.

- A. The king's command (3:1-7).
  - 1. Nebuchadnezzar constructs a golden statue ninety feet high and nine feet wide. This is set up in the Plain of Dura near Babylon (3:1).
  - 2. On dedication day, at the sound of the music, all those assembled were commanded to fall down and worship the statue. Failure to comply would result in instant death (3:7).
- B. The Hebrews' stand (3:8-23).
  - 1. Shadrach, Meshach, and Abednego remain standing during the "invitation." This was reported to the king by some jealous Babylonian officials (3:8-12).
  - 2. The three young men are brought to Nebuchadnezzar himself and offered a final chance to bow down. All three refuse (3:13-18).
  - 3. In an insane rage Nebuchadnezzar orders the furnace to be heated seven times hotter and the three Hebrew heroes bound and cast in (3:19-23).

- C. The Lord's own man (3:24-30).
  - 1. Peering into the furnace, an amazed king sees a fourth figure (3:24-25).
  - 2. The three friends then walk out of the furnace unharmed with not even the smell of smoke upon them (3:26-30).

#### IV. A TREE IN TURMOIL.

- A. The tree (Nebuchadnezzar) corrupted through vanity (4:1-27).
  - 1. Nebuchadnezzar relates his dream to Daniel (4:1-18).
    - a. He saw a large and leafy tree increasing in size until it reached the heavens and was viewed by all. The wild animals and birds were shaded and sheltered by its leafy branches and the entire world was fed from its generous fruit supply (4:10-12).
    - b. Suddenly a heavenly figure appeared and ordered the tree cut down and its fruit scattered. Only the stump was to be left, banded with a chain of iron and brass. This felled tree represented a man who would be given the mind of an animal and remain in this pitiful condition for seven years (4:13-16).
    - c. This all was to be done so the entire world might know that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (4:17).
  - 2. Daniel reveals the dream to Nebuchadnezzar (4:19-27).
    - a. The interpretation was so frightful that Daniel observed an hour of shocked silence (4:19).
    - b. He then revealed the details:
      - (1) The tree indeed stood for a man, and that man was Nebuchadnezzar (4:20-22).
      - (2) The king would nevertheless suffer a seven-year period of insanity for his pride. During this time he would act and think like a wild animal (4:23-26).
      - (3) This affliction would only end when Nebuchadnezzar realized "the powers that be are ordained of God." (Compare 4:25 with Rom. 13:1.)
    - c. Daniel then begs the proud monarch to "break off thy sins," but all to no avail (4:27).
- B. The tree (Nebuchadnezzar) corrected through insanity (4:28-37).
  - 1. The pride of Nebuchadnezzar (4:28-30). Twelve months after the dream the king is strolling on the roof of the royal palace in Babylon.
  - 2. The punishment of Nebuchadnezzar (4:31-33).
    - a. Even while the king spoke his proud words, the judgment of God fell from heaven and he was driven from the palace (4:31-32).
    - b. We note the sad results of his vanity (4:33).
  - 3. The praise of Nebuchadnezzar (4:34-37). Nebuchadnezzar humbles himself and begins praising and glorifying God.

#### V. A HEAVENLY HAND.

- A. The ball (5:1). Belshazzar the king stages a huge dinner and drinking party and invites his top 1000 officers to attend.
- B. The gall (5:2-4). He orders that the gold and silver cups taken by his grandfather Nebuchadnezzar from the Jerusalem Temple be brought to the feast, that he might drink wine from them and praise the Babylonian gods.
- C. The wall (5:5-6). Suddenly they see the fingers of a man's hand writing on the wall next to the king's table.
- D. The call (5:7-29).
  - 1. A terrified king turns to his astrologers for the interpretation, but they could not help him (5:7-9).
  - 2. Finally, at the suggestion of the queen, Belshazzar summons Daniel and offers him the third ruling position if he will interpret the mysterious writing (5:10-16).
  - 3. Daniel refuses the offer, but interprets the message (5:17-29).
    - a. "Mene, Mene"--God has numbered your kingdom and finished it (5:26).
    - b. "Tekel"--You are weighed in the balances, and found wanting (5:27).
    - c. "Peres" ("Upharsin" is the plural of this word)--Your kingdom is divided and given to the Medes and Persians (5:28).
- E. The fall (5:29-31). Belshazzar is slain that very night and the city is ruled by a sixty-two year old Mede named Darius.

#### VI. THE LIONS AND THE LION-HEARTED.

- A. An evil plan (6:1-9).
  - 1. Darius, the Mede, immediately sets about to reorganize and consolidate his fantastic new kingdom called Babylon. He divides the kingdom into 127 provinces, each under a governor. These governors are accountable to three presidents, with Daniel being one of the three (6:1-2).
  - 2. Daniel, now over eighty, was still blessed with so much skill and ability that Darius was considering elevating him over the other two presidents (6:3).
  - 3. This so infuriated both the presidents and the governors that they plotted to take away his life (6:4).

4. Being unable to see the slightest flaw in his secular life, they determine to trap him in his religious life (6:4-5).
  5. Darius is tricked into signing a thirty-day decree which says that all praying during that time is to be directed to the king himself (6:6-9).
- B. A kneeling man (6:10-20).
1. Daniel learns of this and doubtless immediately sees through its clumsy effort to trap him. But the old warrior continues worshiping God as before. We note:
    - a. He kept his windows opened (6:10).
    - b. He continued praying three times a day, in the morning, at noon, and in the evening (6:10).
    - c. He knelt down (6:10).
    - d. He faced Jerusalem (6:10).
  2. Those vicious hunters who had set their trap now see the prey inside and gleefully rush to Darius to deliver the death blow. Darius realizes he has been had and desperately seeks to find a loophole in the immutable law of the Medes and Persians, but all to no avail (6:11-15).
  3. Daniel is arrested and thrown down into a den of hungry man-eating lions (6:16).
  4. After sealing the mouth of the den with his own signet ring, Darius returns and spends a sleepless and miserable night in the royal palace (6:17-18).
  5. At daybreak the next morning he rushes to the den, orders the cap stone removed (6:19-20).
- C. A heavenly ban (6:21-28).
1. Out of the blackness of that den of doom there comes a cheerful and clear voice (6:21-22).
  2. The king's reaction to all this was twofold; he was both glad and mad (6:23-28).
    - a. He rejoiced at the salvation of Daniel and issued a decree ordering all the citizens of his kingdom to consider this almighty Judean God (6:23, 25-28).
    - b. He took immediate vengeance upon those who had tricked him in the first place and ordered them along with all their families thrown into this same den. Their bodies were instantly torn apart by the lions (6:24).

## VII. GODLESS KINGDOMS AND THE KINGDOM OF GOD.

- A. Nebuchadnezzar, the Babylonian lion (7:2-4)--also the head of gold in 2:32.
1. Daniel sees a great storm on a mighty ocean with four winds blowing from every direction (7:2).
  2. The first beast symbolized Nebuchadnezzar and Babylon.
    - a. It was like a lion (7:4).
    - b. It had eagle's wings (7:4).
    - c. Those wings were plucked (7:4). See Daniel 4:33 (Nebuchadnezzar's wings), and Daniel 5:31 (Babylon's wings).
- B. Cyrus, the Persian bear (7:5)--also the silver breast and arms in 2:32.
1. This bear raised itself up on one side, probably referring to the stronger Persian part of the Mede and Persian dual alliance (7:5).
  2. It had three ribs in its mouth, a reference to Babylon, Egypt, and Lydia, three nations Persia had just conquered (7:5).
  3. It would devour much flesh. The Persian King Xerxes led a force of over 1.5 million men and 300 ships into Greece alone (7:5).
- C. Alexander, the Grecian leopard (7:6)--also the bronze stomach and thighs of 2:32.
1. It was like a leopard. Alexander traveled faster and conquered more land than any other man in all recorded history (7:6).
  2. It had four heads. After his untimely death at age 32, his kingdom fell to four of his generals (7:6).
- D. Little horn, the Roman monster (7:7-8)--also the iron legs and clay and iron feet of 2:33.
1. In A.D. 476 this monster "retired" to its den for awhile to hibernate.
  2. It will awaken in the form of ten nations during the tribulation by the little horn, who is none other than the Antichrist (7:8, 24).
  3. The antichrist will defeat three of these ten kingdoms (horns) in his rise to power (7:7-8, 24).
  4. He will have a universal rule during the final three-and-a-half years of the tribulation (7:25).
  5. He will shed blood upon this earth in an unprecedented manner (7:7, 19).
  6. He will wear out the saints of God (Israel) (7:25).
  7. He will attempt to change seasons and laws (7:25).
  8. He will blaspheme God (7:25).
  9. He will be defeated at the coming of Christ and his body given over to the flames of hell (7:11).
- E. Jesus Christ, the King of kings (7:13-14)--also the smiting Stone of 2:34-35.
1. He comes in the clouds to claim his rightful earthly inheritance (7:13).
  2. He is given his universal and eternal throne by his Father, the Ancient of Days (7:9, 13-14). This is the only description of the Father in the Bible.
  3. Daniel sees a continuous river of fire gushing from the throne (7:10).

4. Millions of angels stand and minister to the Ancient of Days and his Son (7:10).
5. Hundreds of millions stand before him ready to be judged and the books are opened (7:10).

#### VIII. THE HORNS OF THE HEATHEN.

- A. A two-horned ram (Persia, as represented by Darius III) (8:1-4, 20).
  1. In this vision Daniel sees himself in the fortress of Shushan (or Susa), a city some 230 miles east of Babylon and 120 miles north of the Persian Gulf (8:1-2).
  2. He sees a victorious ram, coming from the east, and pushing its way westward, northward, and to the south. This, of course, represented the Persian conquests (8:3-4, 20).
- B. A one-horned goat (Greece, as represented by Alexander the Great) (8:5-8, 21-22).
  1. Daniel then sees a goat from the west which rushes toward the ram, smashes it to the ground, and stomps it to pieces (8:5-7).
  2. Daniel sees this powerful horn suddenly broken and its might divided fourfold. Alexander died in Babylon during a drunken orgy at the age of thirty-two, in 323 B.C. His kingdom was then divided among his four leading generals (8:8, 21-22).
- C. Two little-horned kings (Syria and the revived Roman Empire and represented by Antiochus Epiphanes and the antichrist) (8:9-27). We note that the archangel Gabriel interpreted all this to Daniel. This is the first mention of him in the Bible.
  1. The historical little horn--Antiochus Epiphanes (8:9-14).
    - a. He was a Syrian.
    - b. He came to the throne in 175 B.C. and ruled until 164 B.C.
    - c. He was anti-Semitic to the core. He assaulted Jerusalem, murdering over 40,000 in three days, and selling an equal number into cruel slavery. It is thought that on September 6, 171 B.C., he began his evil actions, and on December 25, 165 B.C., he ended them. This would account for the 2,300 days of 8:14.
    - d. Daniel became physically ill upon seeing this terrible prophetic vision (8:27).
  2. The prophetic little horn--the antichrist. The future enemy of Israel will do all his forerunner did and much more. The following comparisons can be seen between the two:
    - a. Both would conquer much (Dan. 8:9; Rev. 13:4).
    - b. Both would magnify themselves (Dan. 8:11; Rev. 13:15).
    - c. Both would be a master of deceit (Dan. 7:25; 2 Thess. 2:10).
    - d. Both would offer a false "peace program" (Dan. 8:25; 1 Thess. 5:2-3).
    - e. Both would hate and persecute Israel (Dan. 8:24; Rev. 12:13).
    - f. Both would profane the Temple (Dan. 8:11; Mt. 24:15).
    - g. Both would be energized by Satan (Dan. 8:24; Rev. 13:2).
    - h. Both would be active in the Middle East for about seven years (Dan. 8:14; 9:27).
    - i. Both would speak against the Lord God (Dan. 8:25; 2 Thess. 2:3-4).
    - j. Both would be utterly destroyed by God (Dan. 8:25) (Rev. 19:19-20).

#### IX. THE SECRET OF THE SEVENTY SEVENS.

- A. Daniel--the prayer of a prophet (9:1-19).
  1. This is one of the greatest chapters in all of the Bible. It has a double theme, that of prayer and prophecy. At this time Daniel was about eighty-five.
  2. Daniel was reading from the book of Jeremiah (the old prophet had probably become the official custodian of various Old Testament books after the destruction of the Temple) and was reminded that God had determined Jerusalem must lie desolate for seventy years (9:2). (See Jer. 25:11; 29:10; Isa. 44:28.)
  3. He then began an intense and prolonged prayer to God, concerning both his personal sins and those national sins of Israel which had caused the captivity in the first place. His prayer was accompanied by fasting, sackcloth, and ashes (9:3).
  4. He reminds God of his covenants (9:4).
  5. He contrasts the grace and goodness of God with the immorality and idolatry of Israel (9:5-9; Lev. 25:1-4).
  6. He mentions Judah's kings (9:8; 2 Ki. 25:7, 27-30). Two of them had been carried off into the Babylonian captivity along with the Jewish people.
  7. He fully agreed that Judah had gotten just what she deserved and that God meant just what he said when he warned them about disobedience and punishment (9:12-14).
  8. He ends his prayer by throwing both himself and his people completely upon the manifold grace of God (9:18).
- B. Gabriel--the prophecy of an angel (9:20-27). Even while Daniel was praying, God sent Gabriel the archangel to both minister to him and to explain the most important, the most amazing, and the most profound single prophecy in the entire Word of God (9:20-23).
  1. To whom does this prophecy refer? It refers to Israel (9:24).
  2. What is meant by the term "seventy weeks"? The Hebrew word refers to seventy sevens of years, or a total

- of 490 years (9:24).
3. When was the seventy-week period to begin? It was to begin with the command to rebuild Jerusalem's walls (9:25).
  4. What are the distinct time periods mentioned within the seventy-week prophecy and what was to happen during each period?
    - a. First period. Seven weeks (forty-nine years), from 445 B.C. to 396 B.C. The key events during this time were the building of the streets and walls of Jerusalem "even in troublous times" (9:25-26).
    - b. Second period. Sixty-two weeks (434 years), from 396 B.C. to A.D. 30. At the end of this second period the Messiah was crucified (9:26).
    - c. Third period. One week (seven years) from the rapture until the millennium. At the beginning of this period the antichrist will make his pact with Israel and will begin his terrible bloodbath. At the end of the last week (and of the entire seventy-week period), the true Messiah will come and establish his perfect millennium (9:27).
  5. Do the seventy weeks run continuously? This is to say, is there a gap somewhere in these 490 years, or do they run without pause until they are completed? Dispensational theology teaches that these "weeks" do not run continuously, but that there has been a gap or parenthesis of nearly 2000 years between the sixty-ninth and seventieth week.
  6. Does the Bible offer any other examples of time gaps in divine programs? It does indeed. At least three instances come to mind in which gaps of many centuries can be found in a single short paragraph (Isa. 9:6-7; Isa. 61:1-2; Zech. 9:9-10).
  7. The six main accomplishments of the seventy weeks.
    - a. To bring to an end all human transgressions and sins, especially those of the nation Israel.
    - b. To make reconciliation for iniquity.
    - c. To vindicate by fulfillment all true prophets and their prophecies.
    - d. To prove the inability of the devil to rightfully rule this world.
    - e. To destroy him and his chief henchman, the antichrist.
    - f. To usher in the millennium.
  8. The three main time periods of the seventy weeks (490 years).
    - a. First period--(forty-nine years, or seven weeks) from 445 to 396 B.C.
    - b. Second period--(434 years, or sixty-two weeks) from 396 B.C. to A.D. 30.
    - c. A time out period (which has already lasted almost twenty centuries).
    - d. Third period (seven years, or one week) from the rapture until the millennium.
  9. The two main individuals of the seventy weeks.
    - a. The Messiah--the Lord Jesus Christ.
    - b. The prince that shall come--the wicked antichrist.

#### X. THE CONFLICT ABOVE THE CLOUDS.

- A. A man in mourning (10:1-4). Daniel had set aside a period of three weeks to be alone with God. During that time, he refrained from eating food, drinking wine, and anointing himself.
- B. An angel in attendance (10:5-21).
  1. The description of the angel (10:5-9).
    - a. Daniel immediately grows pale and weak with fright at such a dazzling sight (10:8-9).
    - b. The men with Daniel were also filled with terror, although they did not actually see the vision as did Daniel (10:7).
  2. The declaration of the angel (10:10-19).
    - a. He had been hindered by the prince of Persia (10:13). Who was this prince? We quickly note that:
      - (1) He was powerful--he singlehandedly blocked one of heaven's mightiest angels for twenty-one days (10:13).
      - (2) He was perverted--he withstood God's divinely appointed messenger. Thus, he must have been a high ranking demon assigned by Satan to Persia to control the demonic activities in that kingdom (10:13).
    - b. He had been helped by the archangel Michael (10:13). This angel then proceeds to comfort, reassure, strengthen, and instruct Daniel concerning the end times (10:14).
  3. The determination of the angel (10:20-21). As he returned to God, the angel was aware that not only would he be once again confronted by the Persian demon, but also the demon of Greece. Apparently Satan was throwing in new support by sending into battle his future appointee over the Grecian empire. But the angel was confident, knowing he could again count on the help of Michael.

#### XI. A CHRONOLOGY OF UNGODLY KINGS,

- A. Alexander the Great (11:1-4), including his predecessors and successors.

1. Four Persian kings would rule after Cyrus (who was ruling when Daniel wrote this) and the fourth would be the richest of all. This happened (11:2).
  2. After this, a mighty king would rule (11:3). This was Alexander the Great (336-323).
  3. This king would suddenly die in his prime. His kingdom would not be given to his posterity, but would be divided up by outsiders into four sections (11:4). This is what happened. Shortly after his death, Philip, his half-brother; Alexander II, his legitimate son; and Hercules, his illegitimate son, were all three murdered and Alexander's four generals took over.
- B. Antiochus Epiphanes (11:21-31).
1. He was the youngest son of Antiochus the Great and is immediately classified as a vile (or contemptible) person by the Word of God (11:21).
  2. He was nicknamed "Epiphanes" ("madman") by those who knew him best.
  3. He practiced deceit and pretended to be a second century Robin Hood (1 Macc. 3:29-31).
  4. Antiochus had hoped to capture Egypt, but was stopped coldly by the mighty Romans (11:30).
  5. He took out his insane rage on the city of Jerusalem (11:28-35).
- C. Antichrist (11:36-45).
1. He shall do everything according to his own selfish will (11:36).
  2. He shall magnify himself and malign God (11:36; 2 Thess. 2:3-4). The word meaning "marvelous things" in this verse is literally "astonishing, unbelievable." The antichrist will scream out unbelievable blasphemies against God, insults no one else could ever think of, or would dare say if they could!
  3. He will be allowed by God to prosper (given full rope) during the tribulation (the indignation) (11:36).
  4. He will not regard "the gods of his fathers" (11:37).
  5. He will not have the desire for (or of) women (11:37).
  6. His god will be the god of fortresses (11:38-39). The antichrist will spend all his resources on military programs.
  7. In the latter days of the tribulation, he shall be attacked by the king of the south (Egypt) and the king of the north (Russia) (11:40; Zech 12:2, 4; Eze 39:1-5).
  8. After the defeat of Russia, the antichrist will occupy Palestine (11:41). Edom and Moab will not be occupied by him.
  9. Upon establishing control in Palestine, the antichrist marches into Egypt and controls that land (11:42-43).
  10. While he is in Egypt he hears alarming rumors from the east and the north (11:44; Rev. 16:12). The exact nature of these rumors is uncertain.
  11. He quickly returns and in great fury destroys many (11:44). Here again the identity of those who are destroyed cannot be dogmatically stated.
  12. He apparently successfully deals with the threat and establishes his worldwide headquarters on Mt. Zion. Here he remains until his total destruction by the King of kings at the end of the tribulation (11:45; Rev. 16:14; 17:14; 19:19-21).

## XII. CLOSING CONDITIONS,

- A. The ministry of Michael (12:1).
1. Michael is Israel's guardian angel.
  2. He will help deliver Israel through the worst period of human history since the creation of the world.
- B. The two resurrections (12:2-3).
1. The resurrection of those to eternal life. This will occur at the beginning of the millennium and will include all Old Testament and martyred tribulational saints. (See Job 19:25-26; Ps. 49:15; Isa. 25:8; 26:19; Hosea 13:14; Heb. 11:35; Rev. 20:4, 6.) The reward of all righteous soul-winners is mentioned in Daniel 12:3.
  2. The resurrection of those to shame and everlasting contempt. This will transpire after the millennium and will include all unsaved people who have ever lived. (See Rev. 20:5.) Our Lord summarizes these two resurrections in John 5:28-29.
- C. The two prophecies (12:4).
1. An increase of knowledge.
  2. An increase of speed.
- D. The three time periods (12:5-13).
1. 1260 days ("a time, times and a half").
    - a. Daniel sees two other angels who had been listening to this private prophecy conference the mighty angel was conducting for the old statesman. One of the two suddenly asks how long this terrible tribulational period will last (12:5-6). Neither of these angels had apparently overheard the details of the seventy-week vision in 9:24-27.
    - b. The mighty angel informs them that the duration of this final horrible half of the tribulation will last as long as it takes for the pride and power of the Jews to be broken, or three-and-a-half years (12:7).

2. 1290 days (12:11). This period refers to the same as mentioned above, but includes an additional thirty days. Although we cannot be dogmatic, it would seem reasonable to conclude that an additional month will be needed here to carry out the sheep and goat judgment mentioned in Matthew 24:15-28; 25:31-46.
  3. 1335 days (12:12). Here again a period of time is added, forty-five days. What will be the need of these forty-five days? It may be the time necessary for setting up the governmental machinery for carrying on the rule of Christ.
- E. The four final conclusions
1. The mighty angel raises both hands into heaven as he attests to the veracity of all this (12:7).
  2. Many shall be cleansed (saved) during the tribulation (12:10); this includes both Jews and Gentiles. (See Rev. 7:1-17.)
  3. The wicked, however, will continue their evil ways (12:10). (See Rev. 9:20-21; 11:9-10.)
  4. Daniel was to carefully preserve his writings (12:4), but all their meaning would not be revealed to him until that glorious day when he would stand alongside the righteous awaiting his inheritance lot (12:9, 13).

The Gold Head refers to the Babylonian Empire

<u>Ruler</u>	<u>Time of Reign (BC)</u>	<u>Length of Reign</u>
Nebuchadnezzar	605-561	44 years
Evil-Merodach	561-559	2 years
Neriglissar	559-556	3 years
Laborosoarched	556-555	9 months
Nabonidus	555-538	17 years
Belshazzar		
	Total time	67 years

The Silver Breast and Arms refer to the Persian Empire

<u>Ruler</u>	<u>Time of Reign (BC)</u>	<u>Length of Reign</u>
Cambyses 1	538-536	2 years
Darius	538-536	2 years
Cyrus	536-529	7 years
Cambyses 2	529-521	7 years 5 months

Smerdis	521-520	7 months
Darius Hystaspes	520-484	36 years
Xerxes 1	484-463	21 years
Artaxerxes Longimanus	463-423	40 years 3 months
Xerxes 2	423-423	2 months
Sogdianus	423-422	7 months
Darius Nothus	422-403	19 years
Artaxerxes Mnemon	403-357	46 years
Darius Ochus	357-336	21 years
Arses	336-335	2 months
Darius Codomanus	335-331	4 years
	Total time	207 years

The Belly and Thighs of Brass refer to the Grecian Empire

<u>Ruler</u>	<u>Time of Reign (BC)</u>	<u>Length of Reign</u>
Alexander	331-323	8 years

After this, the Grecian Empire divided into 4 separate countries:

Lysimachus (Thrace)	23-30	293 years
Cassander (Macedonia)		
Seleucus (Syria)		
Ptolemy (Egypt)		
	Total time	301 years

The Legs of Iron and Feet of Part Iron and Clay refers to the Roman Empire

<u>Ruler</u>	<u>Time of Reign (BC-AD)</u>	<u>Length of Reign</u>
Roman empire as one country	30-394	424 years
Roman empire as two countries	394-476	82 years
Roman empire as ten countries	?	
	Total time	506 years