

Annotated, Expanded Analysis of

DANIEL

"GOD'S SOVEREIGNTY OVER THE NATIONS!"

Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him. {21} "It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding. {22} "It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him. Daniel 2:20-22

"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. Daniel 2:44

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Email Contact: jbartsch@wordexplain.com

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DANIEL

"GOD'S SOVEREIGNTY OVER THE NATIONS!"

A 1 THE PERSONAL HISTORY OF DANIEL 1

B 1 Daniel's Deportation 1:1-7

C 1 The background of the deportation 1:1-2

D 1 The time: {1} In the third year ¹ of the reign of Jehoiakim, King of Judah, 1:1

D 2 The cause 1:1b-2

E 1 The human cause: Nebuchadnezzar king of Babylon ² came to Jerusalem and besieged it. ³ 1:1b

E 2 The Divine action 1:2a

G 1 The capture of Jehoiakim: {2} The Lord gave Jehoiakim king of Judah into his hand, ⁴

G 2 The confiscation of temple vessels: along with some of the vessels of the house of God;

D 3 The destination of the captured goods 1:2b

¹ Dan. 1:1 - third year: The third year of the reign of Jehoiakim would have been in the year 605 B.C. There were three successive invasions of Judah by Nebuchadnezzar. The first was in 605 B.C., the second in 597 B.C., and the third in 586 B.C. Daniel and his three friends were exiled in the first invasion, the prophet Ezekiel in the second, and King Zedekiah and the bulk of the population who did not die in the third. The prophet Jeremiah and a few others were left behind in the desolated land.

There is an *apparent* discrepancy between Daniel and Jeremiah. Daniel spoke of the third year of Jehoiakim's reign (Dan. 1:3), while Jeremiah wrote of the fourth year of Jehoiakim's reign (Jer. 25:1; 46:2). This *apparent* discrepancy is readily resolved if one understands that Daniel wrote from a Babylonian perspective, while Jeremiah wrote from an Israeli perspective. Babylonians considered the first year or *portion* of the year of a king's reign as the accession year, while Israelis considered only the first *full* year of a king's reign as the accession year.

² Dan. 1:1 - Nebuchadnezzar king of Babylon: Nebuchadnezzar II defeated Egypt and Assyria in the Battle of Carchemish (605 B.C.). In pursuit of the retreating Egyptians, he heard that his father, Nabopolassar, King of Neo-Babylon, had died. He hurried back to Babylon to take possession of the crown in his father's stead. He returned to Palestine to lay siege to Jerusalem in September of 605, having been King of Babylon for just a few days.

[Nebuchadnezzar's name](#), in Akkadian, means, "O god Nabu, protect my firstborn son." Nabu was the son of the Babylonian god Marduk.

³ Dan. 1:1 - and besieged it: From a human point of view, the mighty Nebuchadnezzar and his powerful Babylonian army defeated tiny Israel.

⁴ Dan. 1:2 - the Lord gave Jehoiakim king of Judah into his hand: While man perceives that Nebuchadnezzar conquered Israel, the truth is that he did so because God gave Judah into his hand. Nothing happens upon earth outside of the power and control of God (Eph. 1:11). See "[The Sovereignty of God](#)."

- E 1 The land: and he brought them to the land of Shinar,⁵
- E 2 The theological significance
 - G 1 The pagan temple: to the house of his god,⁶
 - G 2 The pagan treasury: and he brought the vessels into the treasury of his god.
- C 2 Nebuchadnezzar's handling of some of the Israeli captives from Israel 1:3-7
 - D 1 The disposition of some of the sons of Israel: {3} Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, 1:3a
 - D 2 Their qualifications 1:3b-4
 - E 1 Royalty and nobility: including some of the royal family and of the nobles,⁷ 1:3b
 - E 2 Youth: {4} youths 1:4a
 - E 3 Unblemished: in whom was no defect,
 - E 4 Handsome: who were good-looking,
 - E 5 Intelligent: showing intelligence in every *branch of* wisdom,⁸
 - E 6 Understanding: endowed with understanding
 - E 7 Discerning: and discerning knowledge,
 - E 8 Possessing potential: and who had ability for serving in the

⁵ Dan. 1:2 - Shinar: A Biblical name for the land of Babylon. See Gen. 10:10; 11:2; 14:1; Isa. 11:11; Zech. 5:11.

⁶ Dan. 1:2 - the house of his god: [Nebuchadnezzar means](#) "O god Nabu, preserve and defend my firstborn son." Nebuchadnezzar's actions in bringing vessels from the house of the God of Israel into the house of his own god, Nabu, Babylonian deity of wisdom and son of the god Marduk, were a slap in the face of Yahweh. Nebuchadnezzar was demonstrating the superiority of Nabu over Yahweh. The whole book of Daniel, however, demonstrates the superiority of Israel's God over all the nations of the world. It would not be long before Nebuchadnezzar began to experience personally the infinite wisdom and power of Israel's God.

⁷ Dan. 1:3 - including some of the royal family and of the nobles: It appears Daniel and his three friends were either of royal blood, or at least sons of Judean nobility.

⁸ Dan. 1:4 - showing intelligence in every *branch of* wisdom: Daniel and his three friends appear to have been exceptional young men in every way. I am intrigued with the testing process that officials in Nebuchadnezzar's administration must have used to narrow down the prospects to elite qualifiers.

king's court;⁹

D 3 Their education: and *he ordered him* to teach them the literature and language¹⁰ of the Chaldeans. 1:4b

D 4 Their provisions 1:5a

E 1 {5} The king appointed for them a daily ration from the king's choice food¹¹

E 2 and from the wine which he drank,

D 5 Their assignment 1:5b

E 1 The chronology of their education: and *appointed* that they should be educated three years,

E 2 Their eventual job assignment: at the end of which they were to enter the king's personal service. 1:5

D 6 Their identity: {6} Now among them from the sons of Judah were 1:6

E 1 Daniel,¹²

E 2 Hananiah,¹³

⁹ Dan. 1:4 - ability for serving in the king's court: It is possible that Nebuchadnezzar hoped later to use these young men as adults who could advise him in matters dealing with the culture and background of the conquered nations from which they came.

¹⁰ Dan. 1:4 - literature and language: If an expatriate knows the language of another country and the literature of that country, he has a substantial grasp of the culture and significance of that country. It is then that he would be of greatest service in helping administer the affairs of state of that country, particularly as they related to the part of the world from which the expatriate originated.

¹¹ Dan. 1:4 - daily ration from the king's choice food: These young men were like athletes playing football for a well-endowed university. They received the finest nutrition available in that era.

¹² Dan. 1:6 - Daniel: "God has judged" or "God is my judge" or "My judge is God." Daniel is the author of the book of Daniel (Dan. 8:1; 9:2, 20; 10:2; Matt. 24:15) (see Thomas Constable, Notes on Daniel, [Writer](#)). He wrote at least portions of his book as late as 530 BC, after the fall of Babylon to the Medes and Persians. That helps explain the Persian loan words in the book. Liberal critics, with their [anti-supernatural](#) bias, disbelieve in the possibility of predictive prophecy, and thus date the book, following Porphyry, after Antiochus Epiphanes, whom Daniel predicts, in 165 BC. The view of the liberal critics thus makes Daniel a pseudepigraph, a forgery written by an unknown genius masquerading as Daniel, centuries after the Biblical Daniel lived. [WordExplain](#) repudiates the biased presuppositions of, and therefore the conclusions of the liberal critics. (See also Constable, [Date](#).) For an example of the liberal, critical, antisupernatural, "Enlightenment" view of the writing of Daniel, which [WordExplain](#) absolutely repudiates, see [Wikipedia's comments](#).

¹³ Dan. 1:6 - Hananiah: "Yahweh has been gracious."

E 3 Mishael ¹⁴

E 4 and Azariah. ¹⁵

D 7 Their Babylonian names {7} Then the commander ¹⁶ of the officials assigned *new* names ¹⁷ to them; 1:7

E 1 and to Daniel he assigned *the name* Belteshazzar, ¹⁸

E 2 to Hananiah Shadrach, ¹⁹

E 3 to Mishael Meshach ²⁰

E 4 and to Azariah Abed-nego. ²¹

B 2 Daniel's Dedication 1:8-16

C 1 Daniel's determination not to defile himself with the king's food 1:8-10

¹⁴ Dan. 1:6 - Mishael: "Who is what God is?"

¹⁵ Dan. 1:6 - Azariah: "Yahweh has helped."

¹⁶ Dan. 1:7 - commander: This is the Hebrew noun *sar* ([8269](#)), which is a relatively important word in Daniel, appearing 18X in 15 verses: Dan. 1:7, 8, 9, 10, 11, 18; 8:11, 25, 25; 9:6, 8; 10:13, 13, 20, 20, 21; 11:5; 12:1. It is translated "commander" 7X, mostly in the earlier occurrences; and "prince" or "princes" 11X, mostly in the latter occurrences. In the rest of the OT it is translated with a wide variety of nuances, such as "captain(s)," "chief," "leaders," "officers," "officials," and "rulers." The most frequent translation in the NASB is "prince(s)." And that is its most frequent translation in the book of Daniel. In my opinion, however, "prince" or "princes" in the book of Daniel gives a connotation of human royalty, the son of a king. In Daniel that is typically not the connotation, for *sar* in Daniel, particularly in the latter occurrences, refers both to ruling angels and to ruling demons. Hence, the designation "prince" in all cases in Daniel is not the most appropriate term. The generic term that fits all of the contexts in Daniel is the noun "ruler" or "rulers." That is how I would translate it in the book of Daniel in every occasion.

¹⁷ Dan. 1:7 - assigned *new* names: Every Hebrew name contains a form of the name of God, either El or Yah. Every one of the new names used or referred to [Babylonian gods](#) – "Bel, Aku, and Nego (a possible variant of Nebo)." Every effort was made to influence these young men away from their Israeli culture and into the Babylonian culture and religion. Somehow as Christians, we need to be *in* the world, but not *of* the world (John 17:14-19; Rom. 12:1-2).

¹⁸ Dan. 1:7 - Daniel ... Belteshazzar: "[Bel's prince](#)." Or it may come from the Akkadian form which means "Lady, protect the king" (J. Dwight Pentecost, Daniel, *The Bible Knowledge Commentary*, OT volume, p. 1330).

¹⁹ Dan. 1:7 - Hananiah Shadrach: Possibly "[command of Aku](#)." Or it may come from the Akkadian verb form of *saduraku*, "I am fearful (of a god)" (Pentecost, 1330).

²⁰ Dan. 1:7 - Mishael Meshach: Possibly from the Akkadian verb *mesaku*, meaning "I am despised, contemptible, humbled (before my god)" (Pentecost, 1330).

²¹ Dan. 1:7 - Azariah Abed-nego: "[Servant of Nebo](#)." Nego was a Hebrew variant of the Babylonian god Nebo, son of Bel. Nebo was the Babylonian god of writing and vegetation. He was also known as Nabu, which appears in the name Nebuchadnezzar (Pentecost, 1330).

D 1 His request to be exempted 1:8

E 1 His determination: {8} But Daniel made up his mind that he would not defile himself²²

G 1 with the king's choice food²³

G 2 or with the wine²⁴ which he drank;

E 2 His request: so he sought *permission*²⁵ from the commander²⁶ of the officials²⁷ that he might not defile

²² Dan. 1:8 - Daniel made up his mind that he would not defile himself: Daniel was in the midst of a situation in which, incrementally and relentlessly, he was being forced to conform to an alien culture. He could, with a clear conscience, participate in portions of the cultural drift (name change and education, for example), but he had a breaking point. He would not allow his diet to be compromised. Daniel apparently took the lead and influenced the thinking of his three Jewish friends.

These young men faced a situation common to every modern Christian youth. They could be a part of the crowd and submit to peer pressure to get ahead. Or they could do what they knew would please their God though it might involve persecution and cost them advancement opportunities. ([Thomas Constable](#))

It has well been said that faith is not believing in spite of evidence—that's superstition—but obeying in spite of consequences. ([Warren W. Wiersbe](#))

At some point, Christians who are being inundated by their culture have to put their foot down. "I will go this far, but no farther." At some point the culture will collide with the clear teaching of God's Word. At that point, Christians have to revolt. They need iron-clad wills that will refuse to bow to the culture. It is not my job as a pastor or Christian leader to dictate where others draw the line. But I must certainly draw the line for myself and, as much as is possible, for my family. If Christians participate in everything their culture permits, those Christians are doubtless operating outside the Word and the Will of God. Learn to stand on your own two feet. Don't let a Godless culture dictate to you the music you listen to, the movies you watch, the language you speak, the acts you perform, the thoughts you think, or the standards by which you live.

²³ Dan. 1:8 - king's choice food: Undoubtedly, the king's menu would include items not permissible according to Jewish law (Lev. 11). Moreover, meat, in particular, may have been sacrificed to Babylonian gods (Exod. 34:15). Daniel was a young man with an acute conscience. He could not bring himself to disobey God's laws, no matter what the consequences may have been.

²⁴ Dan. 1:8 - wine: Jews customarily diluted wine with water to avoid prohibitions against consuming "strong drink" (e.g., Prov. 20:1; Isa. 5:11). Daniel determined not to imbibe the king's wine.

²⁵ Dan. 1:8 - sought *permission*: Daniel was not reckless or disrespectful in his desire to follow God's [Torah](#). He endeavored to obtain permission from the highest official who had jurisdiction over him and his three friends.

²⁶ Dan. 1:8 - commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated "ruler." See my explanation in the appropriate footnote at Dan. 1:7.

²⁷ Dan. 1:8 - commander of the officials: The first word is *sar* ([8269](#)), the second, *saris* ([5631](#)). It should be noted that the English "S" in the first word is a completely different Hebrew letter than both of the "S" letters in the second. In other words, the two words are etymologically unrelated. In Daniel 1:7, 8, 9, 10, 11, 18; 8:11, *sar* is translated "commander" in the NASB. In Daniel 8:25; 9:6, 8; 10:13, 20, 21; 11:5; 12:1, *sar* is translated "prince" or "princes."

The second word, *saris* ([5631](#)), is almost always translated, in the NASB, "officials" in the OT, including each time in Daniel (1:3, 7, 8, 9, 10, 11, 18). In the book of Esther, by way of contrast, 11 of the 12 uses are translated "eunuch" or "eunuchs."

himself.

- D 2 God's granting Daniel favor with the commander of the officials: {9} Now God granted Daniel favor and compassion in the sight of the commander²⁸ of the officials,²⁹ 1:9
- D 3 The commander's fears in violating the prescribed diet 1:10
 - E 1 The focus of his fear: {10} and the commander³⁰ of the officials said to Daniel, "I am afraid of my lord the king, who has appointed your food and your drink;
 - E 2 His concern about the probable deterioration of Daniel's health: for why should he see your faces looking more haggard than the youths who are your own age?
 - E 3 His fear of the subsequent danger to his own life: Then you would make me forfeit my head³¹ to the king."
- C 2 Daniel's proposal to his overseer of a test period on a vegetarian diet 1:11-13
 - D 1 The overseer addressed: {11} But Daniel said to the overseer³²

²⁸ Dan. 1:9 - commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated "ruler." See my explanation in the appropriate footnote at Dan. 1:7.

²⁹ Dan. 1:9 - Now God granted Daniel favor and compassion in the sight of the commander of the officials: Once again, we see the sovereign hand of God at work in the historical narrative written by Daniel. Daniel's efforts to remain true to God would have gone unrewarded with the favor God bestowed upon Daniel in the eyes of the commander. Though God did grant favor to Daniel, the obtaining of the favor was somewhat circuitous. When Daniel first asked to be exempted from the king's food, he was initially rebuffed by the commander, who gave excellent reasons why he couldn't accede to Daniel's request. Perhaps Daniel's first request was too general. His second request – this time to an underling of the commander – was evidently much more specific and well thought out. His second request gained acceptance (see Dan. 1:11-13).

³⁰ Dan. 1:10 - commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated "ruler." See my explanation in the appropriate footnote at Dan. 1:7.

³¹ Dan. 1:10 - forfeit my head: Though the commander of the officials may have over-dramatized his own personal danger, his fear was not unfounded. Kings had complete sovereignty. Under the wrong circumstances, one could easily lose his own head. The commander was unwilling to accede to Daniel's request. Evidently his denial and his reasons caused Daniel to rethink his method for obtaining his objective. He came up with a concrete plan that would not jeopardize the well-being of the officials placed in charge of his care. In today's terminology, he found a better "marketing plan" for his proposal.

³² Dan. 1:11 - But Daniel said to the overseer: The word "overseer" is *meltsar* ([4453](#)), used only twice in the entire OT – Dan. 1:11, 16. Daniel did not give up in his quest to keep the [Torah](#). Having been rebuffed by the commander of the officials, this time he spoke to the overseer directly responsible for Daniel himself and his three friends. Furthermore, he had a specific plan that met certain conditions, including a time limit and a means of testing. The time limit was short enough that nothing could really go wrong. More importantly, it would not place the well-being of any officials in jeopardy. It is possible that the overseer consulted the commander of the officials about Daniel's request. Otherwise, the statement about God's having granted Daniel favor in the sight of the commander of the officials makes little sense (Dan. 1:9).

- whom the commander³³ of the officials had appointed over Daniel, Hananiah, Mishael and Azariah, 1:11
- D 2 The length of the test period: {12} "Please test your servants for ten days,³⁴ 1:12a
 - D 3 The dietary restrictions 1:12b
 - E 1 Vegetables: and let us be given some vegetables³⁵ to eat
 - E 2 Water: and water to drink.
 - D 4 The examination: {13} "Then let our appearance be observed 1:13a
 - E 1 The judge: in your presence
 - E 2 The comparison: and the appearance of the youths who are eating the king's choice food;
 - D 5 The permission: and deal with your servants according to what you see."³⁶ 1:13b
 - C 3 Daniel and his friends' successful completion of the vegetarian test diet 1:14-16
 - D 1 The agreement of the overseer: {14} So he listened to them³⁷ in this matter and tested them for ten days. 1:14
 - D 2 The results of the test: {15} At the end of ten days 1:15
 - E 1 The Israeli youths were better looking: their appearance seemed better
 - E 2 The Israeli youths had gained more weight: and they were

³³ Dan. 1:11 - commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated "ruler." See my explanation in the appropriate footnote at Dan. 1:7.

³⁴ Dan. 1:12 - ten days: This was a brief enough time period that, had Daniel's experiment gone awry, no one unaware of the test would have noticed any difference. In other words, the changes would have to be nothing short of miraculous to be noticeable in that short a time.

³⁵ Dan. 1:12 - vegetables: Any vegetables would have been permissible according to the laws of the [Torah](#) referring to diet (Lev. 11). Daniel and his friends would not have to "pick and choose" which vegetables were permissible to eat. Any and all were satisfactory.

³⁶ Dan. 1:13 - according to what you see: Daniel gave his overseer permission to scuttle the Jewish diet if the results proved unsatisfactory.

³⁷ Dan. 1:14 - he listened to them: This is where the favor of God came in. The overseer acquiesced to Daniel's trial. But notice the plural, "them." Evidently Daniel's three friends joined him in this second request.

fatter³⁸

E 3 The standard of comparison: than all the youths who had been eating the king's choice food.

D 3 The policy of the overseer 1:16

E 1 That which he withheld: {16} So the overseer³⁹ continued to withhold their choice food and the wine they were to drink,

E 2 That which he served them: and kept giving them vegetables.

B 3 Daniel's Rise in Prominence 1:17-21

C 1 God's giving Daniel and his friends special knowledge 1:17

D 1 Knowledge and intelligence: {17} As for these four youths, God gave them knowledge and intelligence⁴⁰

E 1 in every *branch of literature*

E 2 and wisdom;

D 2 Daniel's unique understanding: Daniel even understood all *kinds of* visions and dreams.⁴¹

C 2 The king's interview with the four Israeli youths demonstrates their vast superiority over his other advisors 1:18-20

³⁸ Dan. 1:15 - fatter: From a modern day English standpoint, "fatter" is a curse, not a blessing. But it is not meant to be taken that way. These young men were gaining weight from a vegetable diet. They looked healthier, more filled out, and better looking than the other young men to whom they were being compared. As I suggested earlier, this was a miracle. There is no way that this should have happened from a human point of view. Obviously God honored the religious scruples of Daniel and his three friends. And clearly, from the rest of the narrative, God had some miraculous plans ahead both for Daniel and for his three friends. And God had some miraculous revelations ahead for both king Nebuchadnezzar and for Daniel himself. These revelations benefit even us today, millennia later.

³⁹ Dan. 1:16 - overseer: Again, the word is *melzar* ([4453](#)), used only here and in Dan. 1:11 in the entire OT. KJV translates this noun as a proper noun, Melzar. NKJV and ESV translate it "steward." Holman Christian Standard Bible translates it as "guard."

⁴⁰ Dan. 1:17 - God gave them knowledge and intelligence: Not only did God supernaturally bless their health and their appearance, but God blessed them intellectually. In every sphere of human knowledge that was important to Neo-Babylonians, Daniel and his three friends excelled! Again, this is nothing short of miraculous.

⁴¹ Dan. 1:17 - visions and dreams: This statement is a prelude to the rest of the book, for Daniel, in chapter after chapter, will be given the ability to interpret dreams. In so doing he will be able to encapsulate some main features of human history long before hand. And He will be able to proclaim the supremacy of God's kingdom over any human kingdom – including Nebuchadnezzar's!

- D 1 The presentation to the king: {18} Then at the end of the days which the king had specified for presenting them, the commander⁴² of the officials presented them before Nebuchadnezzar. 1:18
- D 2 The interview with the king: {19} The king talked with them, ⁴³ 1:19a
- D 3 The finding of the king: and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; ⁴⁴ 1:19b
- D 4 The result of the examination: so they entered the king's personal service. 1:19c
- D 5 The superiority of the Israeli youths 1:20
 - E 1 The areas of consultation: {20} As for every matter of wisdom and understanding about which the king consulted them,
 - E 2 The degree of superiority: he found them ten times better
 - E 3 The point of comparison
 - G 1 than all the magicians ⁴⁵
 - G 2 *and* conjurers who *were* in all his realm.
- C 3 Daniel's successful continuance as a court advisor during parts of three successive reigns: {21} And Daniel continued until the first year of Cyrus the king. ⁴⁶ 1:21

⁴² Dan. 1:18 - commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated “ruler.” See my explanation in the appropriate footnote at Dan. 1:7.

⁴³ Dan. 1:19 - the king talked with them: This was no hands-off enterprise. Amazingly, King Nebuchadnezzar himself interviewed all these expatriate youths. It must have been a matter of personal importance for himself.

⁴⁴ Dan. 1:19 - not one was found: Daniel and his three friends’ appearance and command of requisite knowledge surpassed that of any and all of the other expatriates captured by Nebuchadnezzar.

⁴⁵ Dan. 1:20 - all the magicians *and* conjurers: Magicians (*chartom*, [2748](#)) are those who possess occult knowledge. The word is used only twice, here in Dan. 1:20 and again in Dan. 2:2. The word “conjurers” is *ashshaph* ([825](#)), used in Daniel here in 1:20 and again in 2:2. A “conjurer” is a necromancer, conjurer, astrologer, enchanter, or exorcist. In ancient times magicians and conjurers had special access, it was supposed, to extra-terrestrial knowledge. In reality, they were no worse consultants than many of our modern-day political consultants, whose advice is not based on the foundational truths of God’s Word. Regardless, not only were Daniel and his three friends superior in their knowledge and wisdom to the expatriate youths in Nebuchadnezzar’s training program, but they were far superior to any of the magicians and conjurers in their understanding and counsel.

⁴⁶ Dan. 1:21 - first year of Cyrus the king: This should be understood as meaning that Daniel continued to serve in the Babylonian court and then the Persian court at least through the first year of the reign of Cyrus (see Dan. 6:28). Thus Daniel’s tenure, which began in 605 B.C., included the bookend reigns of both Nebuchadnezzar and at least the first year of the reign of Cyrus. Babylon was overthrown in 539 B.C. Cyrus’ first full year of reign over Babylon was

A 2 THE PROPHETIC HISTORY OF THE GENTILES DURING THE TIMES OF THE GENTILES 2 - 7

B 1 Daniel's Experiences under the Reign of Nebuchadnezzar, King of Babylon 2 - 4

C 1 Nebuchadnezzar's dream: The Great Image, the Stone and the World Empires 2

D 1 Nebuchadnezzar's first dream 2:1-6

E 1 The time of the dream: {1} Now in the second year of the reign of Nebuchadnezzar, 2:1

E 2 The phenomena of the dreams: Nebuchadnezzar had dreams;⁴⁷

E 3 The effect of the dreams 2:1

G 1 Troubling: and his spirit was troubled⁴⁸

G 2 Insomnia-producing: and his sleep left him.

E 4 His attempt to have the dream interpreted 2:2-6

G 1 His calling in experts 2:2

H 1 The call for the experts: {2} Then the king gave orders to call in

J 1 the magicians,⁴⁹

538 B.C.

⁴⁷ Dan. 2:1 - dreams: Nebuchadnezzar apparently dreamed more than one dream. Alternatively, the single dream, as he described it, was actually a series of at least two different but related dreams. The net effect was that he was troubled and unable to sleep. When his experts arrived, he spoke of only one dream. The reader never finds out the contents of his other dreams. Evidently the dream the reader is told about was the dream the king found to be the most troubling. He deeply desired to understand its significance. When told its meaning, however, he endeavored to override its import. Of course, he was powerless to do that, as time demonstrated.

⁴⁸ Dan. 2:1 - his spirit was troubled: Obviously, God gained Nebuchadnezzar's attention! He knew this dream was of enormous import. Yet he could not decipher it. There are strategic times in human history when God wishes to communicate with the human race what will happen in the future. Daniel 2 records one of those times.

⁴⁹ Dan. 2:2 - magicians: Magicians (*chartom*, [2748](#)) are those who possess occult knowledge. The NASB footnote reads, "Or *soothsayer priests*." This Hebrew word is used only here and in 1:20 in the book of Daniel. Nebuchadnezzar assumed the magicians could help explain his most troubling dream. It is also used twice in Genesis and six times in Exodus. Its Aramaic equivalent (*chartom*, [2749](#)) is used five times in Daniel – 2:10, 27; 4:7, 9; 5:11 (in the English version. In the Hebrew (Aramaic) text it is 2:10, 27; 4:4, 6; 5:11).

- J 2 the conjurers,⁵⁰
- J 3 the sorcerers⁵¹
- J 4 and the Chaldeans⁵²
- H 2 The purpose of the experts: to tell the king his dreams.
- H 3 The arrival of the experts: So they came in and stood before the king.
- G 2 His announcement of his anxious desire to understand: {3} The king said to them, "I had a dream and my spirit is anxious to understand the dream." 2:3
- G 3 The Chaldeans' request for the substance of the dream 2:4
- H 1 The identification of the speakers: {4} Then the Chaldeans⁵³ spoke to the king in Aramaic:⁵⁴

⁵⁰ Dan. 2:2 - conjurers: The Hebrew word is *ashshaph* (825), used only twice in the OT – Dan. 1:20; 2:2. It refers to a conjurer or necromancer, that is, one who calls up the spirits of the dead. Its Aramaic counterpart *ashaph* (826) occurs six times in Daniel – 2:10, 27; 4:4; 5:7, 11, 15 (Aramaic text). The English reference in chapter 4 reads 4:7 instead of 4:4.

⁵¹ Dan. 2:2 - sorcerers: The Hebrew word *kashaph* (3784) is used only six times in the OT and only here in Daniel. It speaks of one who practices sorcery or witchcraft. Sorcery refers to the use of demonic power for the purpose of predicting the future or gaining access to hidden knowledge. *kashaph* is used in Exod. 7:11; 22:18 (22:17, MT); Deut. 18:10; 2 Chron. 33:6; Dan. 2:2; Mal. 3:5. In Exod. 22:18 (22:17, MT), Israel was commanded, "You shall not allow a sorceress to live." In 2 Chron. 33:6, Manasseh practiced sorcery, along with other occult activities.

⁵² Dan. 2:2 - Chaldeans: The NASB footnote reads, in part, "Or *master astrologers*." The Hebrew word is *Kasdi* (3778). It refers to inhabitants of Chaldea, living along the lower Euphrates and Tigris Rivers. These people were considered to possess great wisdom.

⁵³ Dan. 2:4 - Chaldeans: The term encompasses all the "wise men" / sorcerers / magicians assembled before the king.

⁵⁴ Dan. 2:4 - Aramaic: The [ancestral language](#) of both Hebrew and Arabic alphabets. Beginning with the words, "O King" through Dan. 7:28, the text of Daniel is written in Aramaic, the lingua franca of the world of that day. That section was designed to be read by the Gentile nations of the world. Before that and after that, the text was written in Hebrew, designed especially for God's covenant people, Israel.

God has always had an outreach program for the world's nations (Gentiles). The Book of Jonah illustrates that truth. So does the fact that the entire NT was written in Greek, the Lingua Franca of Jesus' day. GOD HAS ALWAYS HAD A PLAN TO REACH THE WORLD.

An application we can formulate is that God especially targeted the information contained in Daniel 2:4 - 7:28 for us Gentile nations. God wants us to *know* the future. There are various elements of Biblical scholarship, including [Amillennialists](#) and even some [Historical Premillennialists](#), that belittle Dispensationalism's practice of [charting future events](#). That is certainly not a Biblical attitude, however.

- H 2 The respect of the speakers: "O king, live forever!
- H 3 The request of the speakers: Tell the dream to your servants,
- H 4 The assurance of the speakers: and we will declare the interpretation."⁵⁵
- G 4 The shocking demands of the king 2:5-6
 - H 1 Reveal the dream and its interpretation: {5} The king replied to the Chaldeans, "The command from me is firm: 2:5a
 - H 2 Failure to do so results in annihilation: if you do not make known to me the dream and its interpretation,⁵⁶ 2:5b
 - J 1 you will be torn limb from limb
 - J 2 and your houses will be made a rubbish heap.
 - H 3 Success in doing so results in gifts, reward and great honor: {6} "But if you declare the dream and its interpretation, 2:6a
 - J 1 you will receive from me gifts
 - J 2 and a reward
 - J 3 and great honor;
 - H 4 His renewed ultimatum: therefore declare to me the dream and its interpretation." 2:6b
- D 2 The danger for the Babylonian wise men 2:7-16

⁵⁵ Dan. 2:4 - interpretation: The word is *peshar* (6591), an Aramaic word used only in Daniel for a total of 32X. It appears extensively in chapters 2, 4, and 5, and once in chapter 7 (v. 16). It means "interpretation" or "solution" or "explanation." In Daniel 2 it related to the significance of the king's dream about a metallic image smashed by a huge rock. In chapter 4 it related to the significance of the king's dream about a large tree that was cut down. In chapter 5 it related to the significance of the handwriting on the wall. In 7:16 it related to the significance of Daniel's dream about four large beasts arising from the sea, the heavenly throne, and the appearance of the Son of Man who was granted a kingdom.

⁵⁶ Dan. 2:5 - make known to me the dream and its interpretation: This was of God to make it impossible for the king to rely on merely human interpretation. This decree by the king was so designed by God that only Daniel, to whom God was to reveal the secret, would be able successfully to meet the impossible demands of the king, and thus secure for all history God's mandate on the future events of the world!

- E 1 The Chaldeans' second request for the substance of the dream: {7} They answered a second time and said, 2:7
 - G 1 Request for content; "Let the king tell the dream to his servants,
 - G 2 Promise of interpretation: and we will declare the interpretation."
- E 2 The king's steadfast refusal 2:8-9
 - G 1 The king's assessment of the Chaldeans: {8} The king replied, 2:8
 - H 1 They are stalling for time: "I know for certain that you are bargaining for time,
 - H 2 They see his firm resolve: inasmuch as you have seen that the command from me is firm,
 - G 2 His renewed ultimatum: {9} that if you do not make the dream known to me, there is only one decree for you. 2:9a
 - G 3 His accusation of corruption and collusion: For you have agreed together to speak lying and corrupt words before me until the situation is changed; 2:9b
 - G 4 His repetition of his ultimatum 2:9c
 - H 1 Request for content: therefore tell me the dream,
 - H 2 Assurance of interpretation: that I may know that you can declare to me its interpretation."
- E 3 The Chaldeans' protest of impossibility: {10} The Chaldeans answered the king and said, 2:10-11
 - G 1 The impossibility of fulfilling the king's request: "There is not a man on earth who could declare the matter for the king,
 - G 2 No king has ever been this unreasonable: inasmuch as no great king or ruler has *ever* asked anything like this of any magician, conjurer or Chaldean.
 - G 3 The difficulty of the king's request: {11} "Moreover, the thing which the king demands is difficult,

- G 4 Only the gods could reveal this to the king
 - H 1 The lone source of knowledge: and there is no one else who could declare it to the king except gods,
 - H 2 The inaccessibility of knowledge: whose dwelling place is not with *mortal* flesh."
- E 4 The king's furious decree to destroy all the wise men of Babylon 2:12-13
 - G 1 The fury of the king: {12} Because of this the king became indignant and very furious 2:12a
 - G 2 The king's decree of death: and gave orders to destroy all the wise men of Babylon.⁵⁷ 2:12b
 - G 3 The proclamation of the decree: {13} So the decree went forth that the wise men should be slain; 2:13a
 - G 4 The search for Daniel and his friends: and they looked for Daniel and his friends to kill *them*. 2:13b
- E 5 The action of Daniel 2:14-16
 - G 1 Daniel's ascertaining from Arioch the urgency behind the king's decree 2:14-15
 - H 1 Daniel's discernment: {14} Then Daniel replied with discretion and discernment 2:14a
 - H 2 The official addressed: to Arioch, the captain of the king's bodyguard, 2:14b
 - H 3 Arioch's mission: who had gone forth to slay the wise men of Babylon; 2:14c
 - H 4 Daniel's question addressed to Arioch: {15} he said to Arioch, the king's commander, "For what reason is the decree from the king *so* urgent?" 2:15a
 - H 5 The response of Arioch: Then Arioch informed Daniel about the matter. 2:15b

⁵⁷ Dan. 2:12 - destroy all the wise men of Babylon: God is not above jeopardizing peoples' lives in His communication process. Even the King's advisors concluded only gods could reveal both the content of the dream and its meaning. God stacked the deck so only Daniel could reveal the dream and its meaning.

- G 2 Daniel's request for a time extension from the king:
- H 1 Daniel's request for an extension: {16} So Daniel went in and requested of the king that he would give him time,
- H 2 Daniel's reason: in order that he might declare the interpretation to the king.⁵⁸ 2:16
- D 3 The revealing of the dream to Daniel 2:17-23
- E 1 Daniel's collaboration with his friends in prayer 2:17-18
- G 1 His informing of his friends: {17} Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter, 2:17
- G 2 His plan: {18} so that they might request compassion from the God of heaven concerning this mystery,⁵⁹ 2:18a
- G 3 His motivation: so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon. 2:18b⁶⁰
- E 2 God's answer to prayer: {19} Then the mystery was revealed to Daniel in a night vision.⁶¹ 2:19a
- E 3 Daniel's elated blessing of the God of heaven 2:19b-23

⁵⁸ Dan. 2:16 - declare the interpretation to the king: Though the king had been furious, he was temporarily mollified by the prospect that someone, at last, might be able to tell him what the dream was, and what it meant. That was more important to him, at least momentarily, than venting his anger at the "wise men."

It is obvious that Daniel and his three friends had not been part of the initial audience with the king. If they were ten times wiser than all the other "wise men," why had they not been called? Perhaps professional jealousy and a tinge of anti-Semitism had set in among the other wise men, and no one had bothered to pass the message on to Daniel and his friends?

⁵⁹ Dan. 2:18 - mystery: The Aramaic word is *raz* ([7328](#)), used only in Dan. 2:18, 19, 27, 28, 29, 30, 47, 47; 4:6 (Engl. 4:9). It conveys the idea of that which is secret, or hidden. The "mystery" in Daniel 2 was first, the content of Nebuchadnezzar's dream, and, second, the interpretation of the dream. No humans could unravel the mystery. The only one in the universe who could do so was God. It was to God that Daniel and his friends directed their urgent prayer meeting to request a revelation of the mystery.

⁶⁰ Dan. 2:18 - so that Daniel and his friends would not be destroyed: There are some lessons to be learned here:
 (1) God is not afraid to put believers in a position in which they are FORCED to pray to stay alive!
 (2) God sends us trouble so we pray. Oftentimes if we experience no trouble, we don't pray.
 (3) Difficulties in life are God's signal to pray, not to give up.
 (4) Difficulties mean God has a special deliverance coming up if we will use the motivation to pray.

⁶¹ Dan. 2:19 - night vision: "Vision" is the Aramaic *chezu* ([2376](#)), used 12X in Daniel. It is translated "vision(s)" every time except in 7:20, where it speaks of the "appearance" of the large horn.

- G 1 Daniel's blessing: Then Daniel blessed the God of heaven; 2:19b
- G 2 Daniel's blessing of God's name: {20} Daniel said, "Let the name of God be blessed⁶² forever and ever, 2:20a
- G 3 His ascription to God of wisdom and power: For wisdom and power belong to Him.⁶³ 2:20b
- G 4 His acknowledgment of God's sovereignty over time and sequence: {21} "It is He who changes the times and the epochs;⁶⁴ 2:21a
- G 5 His acknowledgment of God's sovereignty over the reigns of kings: He removes kings and establishes kings;⁶⁵ 2:21b
- G 6 His acknowledgment of God as the source of all information 2:21c-22

⁶² Dan. 2:20 - Let the name of God be blessed: It is important for us believers to honor the name of God! Let us not be guilty of OMG, in which we use God's name merely as an exclamation point in adorning our language to fit in with the Godless culture around us. Let us use God's name sincerely, not for a worthless purpose (Exod. 20:7).

⁶³ Dan. 2:20 - wisdom and power belong to Him: Wisdom is *chokma* (2452), an Aramaic word appearing in Ezra 7:25; Dan. 2:20, 21, 23, 30; 5:11, 14. In this case wisdom is the ability to know and understand the future course of history, and to reveal future events to man, in this case, Daniel, who would further reveal it to the king.

Power is *geburah* (1370), an Aramaic word appearing only in Dan. 2:20, 23. By power here is meant God's capacity to predict and control the future, establishing and removing the most powerful of human kings. Man thinks he is powerful, but man wields power only at the beck and call of God.

⁶⁴ Dan. 2:21 - It is He who changes the times and the epochs: God works everything on His schedule, not man's schedule. Man thinks he is in control of deadlines and the timing of the events of history. But that is an illusion. It is God who is in complete control! According to [Constable](#), "Evidence of His power is His control of events; He changes times and seasons. In other words, He determines when in history events will happen and how long each process or phase of history will last." [Thomas a Kempis](#) said, "Man proposes, but God disposes." It is God who "works all things after the counsel of His will" (Eph. 1:11).

Up to this point Daniel had been praising God for His power and ability in the revelation process – His having revealed the future both to the king, but especially, in this case to Daniel. At this point in His prayer of thanksgiving, Daniel begins to praise God for the content of the ream – the fact that it is God, not man, who is in control of human history.

⁶⁵ Dan. 2:21 - He removes kings and establishes kings: This statement captures the heart of the revelation to Nebuchadnezzar: God is the One who *places* kings and empires in power; and God is the One who *removes* kings and kingdoms from power. This dream of Nebuchadnezzar reveals that God, in the course of history, will place a series of kings in power. At the right time he will remove them from power and place another king in power. And at the end, He will destroy all merely human kings and kingdoms. He will replace them with His own king and kingdom that will rule the entire earth and *never* be driven from power!

We conclude, therefore, that God places [Adolf Hitler](#), [Joseph Stalin](#), [Mao Zedong](#), [Winston Churchill](#), [George Washington](#), and [Barack Obama](#) in power. And God removes them from power. At some point in the future, God will establish His ultimate Messiah here upon this present Earth as [King](#) for a thousand years. But He will create a New Earth, and God will establish His [Co-Regency](#) upon New Earth in His [Eternal Kingdom](#).

- H 1 Of wisdom: He gives wisdom to wise men ⁶⁶ 2:21c
- H 2 Of knowledge: And knowledge to men of understanding. 2:21d
- H 3 His revelation of hidden things: {22} "It is He who reveals the profound and hidden things; ⁶⁷ 2:22a
- H 4 His knowledge of the darkness: He knows what is in the darkness, ⁶⁸ 2:22b
- H 5 His access to the light: And the light dwells with Him. ⁶⁹ 2:22c
- G 7 His thanks to God for answering prayer by revealing to him the king's dream 2:23
- H 1 His gratitude: {23} "To You, O God of my fathers, I give thanks and praise,
- H 2 His gift of wisdom and power: For You have given me wisdom and power; ⁷⁰
- H 3 His answering of their request: Even now

⁶⁶ Dan. 2:21 - He gives wisdom to wise men: Daniel here is praising God that He had revealed to Daniel and through him, to his three friends, the meaning of Nebuchadnezzar's dream. The other "wise men" of Babylon were totally incapable of arriving at this knowledge because they had no connection with the Almighty.

⁶⁷ Dan. 2:22 - reveals the profound and hidden things: "Profound" is the Aramaic *amiq* ([5994](#)); "hidden things" is the Aramaic *sethar* ([5642](#)). Both are used only once in the OT – here. Daniel refers to the deep and hidden, yet monumental truths of the course of human kingdoms and the final Divine Kingdom, which will never be overthrown.

⁶⁸ Dan. 2:22 - He knows what is in the darkness: Meaning here, specifically, the course of human kingdoms and the final Kingdom of God. These truths are said to be "in the darkness" because there is no way of knowing about them except through Divine revelation.

Similar statements can be made about the origin of all things. Man has concocted a God-dishonoring and false narrative about origins – the "Big Bang" and cosmic and biological evolution. But there is no human alive who can accurately understand how everything came into existence. No human being was there. Only someone who was there can tell us precisely how it happened. And He has done so. Yet His narrative is largely disbelieved. But only God knows what is in the darkness. Only He can tell us how it actually happened.

⁶⁹ Dan. 2:22 - the Light dwells with Him: A very symbolic statement which, in this context, means that God is able to shed the light of truth on things hidden and obscure. Specifically, God alone can reveal the development of human kingdoms and the eventual triumph of God's kingdom. In related Biblical statements, Jesus is "the Light of men" (John 1:4), and "the Light of the world" (John 8:12; 9:5; 12:35). God is all light, with no darkness (sin / evil) whatever (1 John 1:5). God "dwells in unapproachable light" (1 Tim. 6:16), and He is "the Father of lights" (James 1:17).

⁷⁰ Dan. 2:23 - wisdom and power: Since God had given Daniel wisdom (the ability to identify and decode Nebuchadnezzar's dream), He had also given him power (the ability to save his own life and the lives of the other wise men, and the ability to influence the king and politics because of his inevitable promotion in the affairs of state.

You have made known to me what we requested of You,

H 4 His revelation of the matter concerning the king: For You have made known to us the king's matter."⁷¹

D 4 The dream interpreted to Nebuchadnezzar 2:24-45

E 1 Daniel's approach to the king 2:24-26

G 1 His request to Arioch 2:24

H 1 His approach: {24} Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon;

H 2 His speech – he went and spoke to him as follows:

J 1 His request to suspend the order of execution: "Do not destroy the wise men of Babylon!

J 2 His request for audience with the king: Take me into the king's presence,⁷²

J 3 His promise to interpret: and I will declare the interpretation to the king."

⁷¹ Dan. 2:23 - You have made known to us the king's matter: Meaning that God had revealed to him the content of the king's vision and its interpretation.

Here are some applications to be made from Daniel 2:1-23:

- (1) God delights in revealing mysteries.
- (2) Wisdom belongs to God.
- (3) Power belongs to God.
- (4) God works everything on His schedule.
- (5) God puts Kings, Prime Ministers, and Presidents in power!
- (6) God removes Kings, Prime Ministers, and Presidents from power!
- (7) We need to thank God for every answered prayer!
- (8) We need to thank God He is in control of human history, and we are not!
- (9) Faith realizes God is in control!

⁷² Dan. 2:24 - Take me into the king's presence: The reader is left with uncertainty as to why Daniel could enter the king's presence unannounced and without assistance in 2:16, yet feel a need to request assistance from Arioch to obtain access to the king in 2:24. Perhaps urgency overruled discretion in 2:16, or perhaps Daniel had obtained assistance in 2:16 but had not felt a need to report that detail earlier. Regardless, Arioch would lend some credibility to Daniel's entrance since Arioch had been charged with the responsibility of liquidating all the king's wise men in Babylon. Perhaps Arioch wished to use this new development as a justification for not having carried out the king's orders immediately.

- G 2 Arioch's announcement to the king 2:25
- H 1 His approach to the king: {25} Then Arioch hurriedly brought Daniel into the king's presence and spoke to him as follows:
- H 2 His provision of a dream-interpreter: "I have found a man among the exiles from Judah who can make the interpretation known to the king!"⁷³
- G 3 The king's question to Daniel: {26} The king said to Daniel, whose name was Beltshazzar, "Are you able to make known to me the dream which I have seen and its interpretation?"
- E 2 Daniel's honoring the God of heaven as the revealer of the king's dream mystery 2:27-30
- G 1 His acknowledgment of the inability of the king's wise men to solve the king's enigma: {27} Daniel answered before the king and said, "As for the mystery about which the king has inquired, 2:27
- H 1 neither wise men,⁷⁴
- H 2 conjurers,⁷⁵
- H 3 magicians⁷⁶

⁷³ Dan. 2:25 - who can make the interpretation known to the king: Frankly, Arioch was putting his own credibility, and thus his own life, on the line before the king. He really had no way of knowing if Daniel were telling the truth or not. Arioch seemed quite certain in his statement of introduction to the king. And yet, his reliance on Daniel had to have been based, one would think, on his prior knowledge of Daniel, his character, and his veracity.

⁷⁴ Dan. 2:27 - wise men: Aramaic *chakkim* (2445), used 14X, only in Daniel. (Dan. 2:12, 13, 14, 18, 21, 24, 24, 27, 48; 4:3 (4:6 in English), 15 (4:18 in Eng.); 5:7, 8, 15.) The Hebrew equivalent of this word was not used in Dan. 2:2.

⁷⁵ Dan. 2:27 - conjurers: Aramaic *ashaph* (826), used only 6X, all in Daniel – Dan. 2:10, 27; 4:4 (4:7 in Eng.); 5:7, 11, 15. The Hebrew equivalent is *ashshaph* (825), used only twice in the OT – Dan. 1:20; 2:2. Both words refer to a conjurer or necromancer, that is, one who calls up the spirits of the dead. In the NASB *ashaph* (826) is always translated “conjurer(s)”. In the KJV it is always translated “astrologer(s)”. In the NIV and ESV, the word is uniformly translated “enchanter(s)”.

⁷⁶ Dan. 2:27 - magicians: Aramaic *chartom* (2749), used 5X, only in Daniel 2:10, 27; 4:4 (4:7 in Engl.), 6 (4:9 in Engl.); 5:11. It is always translated “magician(s)” in NASB, KJV, NIV, and ESV. The Hebrew equivalent is *chartom* (2748), used in Daniel in 1:20 and 2:2, where it is also translated “magicians.” The Hebrew word is used twice in Genesis, and several times in Exodus.

- H 4 *nor* diviners ⁷⁷ are able to declare *it* to the king.
- G 2 His assertion that God has revealed the mystery 2:28
- H 1 The location of this God: {28} "However, there is a God in heaven
- H 2 The revelatory nature of this God: who reveals mysteries, ⁷⁸
- H 3 His communication with Nebuchadnezzar: and He has made known to King Nebuchadnezzar ⁷⁹
- H 4 The content of the disclosure – events of the distant future: what will take place in the latter days. ⁸⁰
- G 3 His explanation of the circumstances surrounding the king's dream 2:28e-29
- H 1 The king was on his bed: This was your dream and the visions in your mind *while* on

⁷⁷ Dan. 2:27 - diviners: Aramaic *gezar* ([1505](#)), used six times, only in Daniel – 2:27, 34, 45; 4:4 (4:7 in Engl.); 5:7, 11. Strictly speaking, the word means to “cut” or “cut out,” as it is so translated in Dan. 2:34, 45, where it refers to a stone “cut out of a mountain”. By extension, it probably refers to cutting out the entrails of an animal to be able to determine future events. The context determines the translation. Its Hebrew counterpart, *gazar* ([1504](#)) means only “cut” or “cut off.”

⁷⁸ Dan. 2:28 - mysteries: The Aramaic word is *raz* ([7328](#)), used only in Dan. 2:18, 19, 27, 28, 29, 30, 47, 47; 4:6 (Engl. 4:9). It conveys the idea of that which is secret, or hidden. The “mystery” in Daniel 2 was first, the content of Nebuchadnezzar’s dream, and, second, the interpretation of the dream. No humans could unravel the mystery. The only one in the universe who could do so was God. He chose to reveal the mystery to Daniel, who in turn revealed it to King Nebuchadnezzar.

⁷⁹ Dan. 2:28 - He has made known to King Nebuchadnezzar: God first communicated His long-term plan for human kingdoms to the most powerful Gentile King – Nebuchadnezzar! God first communicated His long-term plan for His final Kingdom to the most powerful Gentile King – Nebuchadnezzar!

⁸⁰ Dan. 2:28 - in the latter days: The first part of the dream was in the days of Nebuchadnezzar. He was the head of gold. The next two empires, the Medo-Persian and the Greek, would replace the preceding empire in 539 B.C. and 330 B.C. The fourth Empire, Rome, would overthrow the Greek Empire in 63 B.C. The Roman Empire in the West ended in A.D. 476. The Eastern Roman Empire ended in A.D. 1453 with the capture of Constantinople by the Ottoman Turks. But in God’s thinking, that did not end the Roman Empire. It will be revived in the latter days, according to Dan. 9:24-27. It will be smashed by God and His King at the return of Christ (Rev. 19:11-21) and His establishment of His Kingdom (Psa. 2:4-12; Isa. 2:1-4; Ezek. 40:1-48:35; Zech. 14:1-21; Rev. 20:1-6). For a full discussion of the Dream, see [Nebuchadnezzar’s Statue Dream](#).

- your bed. ⁸¹ 2:28e
- H 2 The king was pondering the future: {29}
"As for you, O king, *while* on your bed your thoughts turned to what would take place in the future; ⁸² 2:29a
- H 3 God will reveal to the king what will take place: and He who reveals mysteries has made known to you what will take place. ⁸³ 2:29b
- G 4 His explanation of the reason God revealed the meaning of the dream to Daniel 2:30
- H 1 It is not because of Daniel's unparalleled wisdom: {30} "But as for me, this mystery has not been revealed to me for any wisdom residing in me more than *in any other* living man, ⁸⁴
- H 2 It is because God wishes to explain matters to the king
- J 1 The interpretation: but for the purpose of making the interpretation known to the king, ⁸⁵
- J 2 The king's thoughts: and that you may understand the thoughts of your mind.

⁸¹ Dan. 2:28 - *while* on your bed: One could have guessed that Nebuchadnezzar was on his bed when he had the dream, but it was evidently true. The detail added a nice, convincing touch. Daniel could not have *known* this for certain without Divine revelation.

⁸² Dan. 2:29 - what would take place in the future: If the previous detail was an educated guess, this was an impossible guess! Who could have known, apart from revelation, that Nebuchadnezzar was actually pondering the future when God spoke to him by means of this dream?

⁸³ Dan. 2:29 - what will take place: The God of heaven, observing the most powerful king on the face of the earth pondering the future, determined to reveal to him the course of human events and kingdoms. He also chose to reveal the ultimate kingdom that would displace all merely human kingdoms! God wants the world to know the future and the One who molds the future!

⁸⁴ Dan. 2:30 - wisdom residing in me more than *in any other* living man: Daniel was a man of humility and character. He sought to deflect away from himself any attention or honor.

⁸⁵ Dan. 2:30 - making the interpretation known to the king: Daniel was correct. It was obvious that God wanted to reveal to the most powerful king in all the earth the future course of events that God would bring to pass. God considered it important that – through Nebuchadnezzar – all the earth would come to know God's plans for the governance of the earth.

- E 3 The substance of the dream 2:31-35
- G 1 The large and awesome statue 2:31
- H 1 Its identification: {31} "You, O king, were looking and behold, there was a single great statue;⁸⁶
- H 2 Its immensity: that statue, which was large⁸⁷
- H 3 Its splendor: and of extraordinary splendor,
- H 4 Its proximity: was standing in front of you,
- H 5 Its appearance: and its appearance was awesome.
- G 2 The head of gold: {32} "The head of that statue *was made* of fine gold,⁸⁸ 2:32a
- G 3 The breast and arms of silver: its breast and its arms of silver, 2:32b
- G 4 The belly and thighs of bronze: its belly and its thighs of bronze, 2:32c
- G 5 The legs of iron: {33} its legs of iron, 2:33a
- G 6 The feet of iron mixed with clay: its feet partly of iron and partly of clay.⁸⁹ 2:33
- G 7 The actions of a stone cut out without hands 2:34-35

⁸⁶ Dan. 2:31 - a single great statue: God sometimes communicates with symbols and riddles. He has used dreams and visions to communicate with man. When Jesus came, He frequently used parables (word pictures) to communicate. God has communicated to man through prophets. God has communicated extensively through written documents (OT and NT). God's most special communication has been through His SON (Heb. 1:1-2).

As it turns out, this statue was the image of a man. He represented kings ruling over human kingdoms. But ultimately God's kingdom would prevail over merely human kingdoms.

God wants to communicate directly with you, the reader. Are you listening?

⁸⁷ Dan. 2:31 - large: We are not told how large the statue was. But judging by the statue Nebuchadnezzar erected subsequently, it must have appeared to be enormous (see Dan. 3:1).

⁸⁸ Dan. 2:32 - fine gold: For each part of the statute, the value of the metal decreased. From fine gold to silver to bronze to iron to iron mixed with clay. This decrease in value evidently signified a decrease in authority from regime to regime.

⁸⁹ Dan. 2:33 - feet partly of iron and partly of clay: The interpretation identified only four human kingdoms, not five. But inasmuch as there was a distinction between legs of iron and feet of iron mixed with clay, we as interpreters determine that there will be a great span of time between the initial appearance of the fourth kingdom and its final appearance.

- H 1 The description of a stone: {34} "You continued looking until a stone was cut out without hands,"⁹⁰ 2:34a
- H 2 Its striking the statue on the feet and crushing them: and it struck the statue on its feet of iron and clay and crushed them.⁹¹ 2:34b
- H 3 Its demolition of the remaining metals of the statue, which are totally scattered by the wind 2:35
- J 1 Its crushing of all the materials of the statue: {35} "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time"⁹² 2:35a
- J 2 The comparison to chaff: and became like chaff from the summer threshing floors; 2:35b
- J 3 The utter dispersion of the materials of the statue: and the wind carried them away so that not a trace of them was found.⁹³ 2:35c
- H 4 The stone's becoming a great mountain that

⁹⁰ Dan. 2:34 - a stone was cut out without hands: The emphasis on the stone was not its metallic or non-metallic composition, but on its origin and its action and its end.

As to its origin, the stone was "cut out" of a non-specified rock face or source, but without the instrumentality of any "hands." In other words, its appearance on the scene of human history was not of human origin. Presumably, then, its appearance was of Divine origin.

As to its action, it smashed the statue, representing the best of man's kingdoms, on the feet and utterly demolished the feet of iron and clay. Not only so but it demolished any vestige of the preceding kingdoms, all of which, in some way, were built upon the preceding kingdom.

Finally, the stone became a mountain which dwarfed what had been the statue (the human kingdoms). Furthermore, the stone that became a mountain filled the entire earth. In other words, it became a truly global kingdom that dwarfed the previous human kingdoms and utterly replaced the void left behind by them.

⁹¹ Dan. 2:34 - crushed them: I.e., crushed the feet of iron and clay. Christ, when He returns in the "latter days," will crush the end-time manifestation of the fourth empire.

⁹² Dan. 2:35 - crushed all at the same time: Whatever vestiges still exist of the preceding empires will be crushed when Christ returns.

⁹³ Dan. 2:35 - not a trace of them was found: Every element of human empires will be obliterated when Christ establishes His kingdom. No trace of merely human empires will exist. Under Christ there will be no vestige left of Hinduism, Islam, Buddhism, or Animism. There will be no communism, no socialism, no democracy, no republic. There will be no separation of church and state. The rule of Christ will incorporate the law of God, and there will be no congress whose approval must be sought. Every bit of the Babylonian, Medo-Persian, Greek, or Roman Empires will be blown away. Only Christ and His Kingdom will be left. All peoples will be subordinate to Him.

filled the whole earth: But the stone that struck the statue became a great mountain and filled the whole earth.⁹⁴ 2:35d

E 4 The interpretation of the dream 2:36-45

G 1 Nebuchadnezzar as the head of gold 2:36-38

H 1 The introduction to the interpretation 2:36

J 1 Summary – Daniel has completed the identification of the king’s dream: {36} "This *was* the dream;

J 2 Now he will proceed to give the interpretation of the dream: now we will tell its interpretation before the king.

H 2 God has given great power to Nebuchadnezzar 2:37

J 1 He is the king of kings: {37} "You, O king, are the king of kings,⁹⁵

J 2 The gifts to Nebuchadnezzar from the God of heaven: to whom the God of heaven has given the kingdom,⁹⁶

⁹⁴ Dan. 2:35 - the stone that struck the statue became a great mountain that filled the whole earth: The merely human kingdoms were represented by an enormous statue of a man. But the stone, representing Christ, not only destroyed the statue, but became an enormous mountain. Mountains in OT Scripture symbolize governments. But this was no ordinary government. This government, the government of the Messiah, will destroy all human kingdoms, and it will take over the entire earth. It will be the sole government of the entire earth. All peoples and ethnic groups will be ruled by Jesus Christ!

⁹⁵ Dan. 2:37 - You, O king, are the king of kings: God first communicated His long-term plan for human kingdoms to the most powerful Gentile King – Nebuchadnezzar! God first communicated His long-term plan for His final Kingdom, which would conquer and destroy all merely human kingdoms, to the most powerful Gentile King – Nebuchadnezzar! Nebuchadnezzar was a king of complete authority and autonomy. In Ezekiel 26:7 God calls Nebuchadnezzar “king of kings.”

⁹⁶ Dan. 2:37 - to whom the God of heaven has given the kingdom, etc.: This was a startling revelation, and one which may have made Daniel somewhat nervous to convey to this king. From the king’s point of view, he was born a son to Nabopolassar. As head of his father’s army, he had defeated the armies of Egypt and Assyria at the [Battle of Carchemish](#) in 605 BC. At his father’s death, he had claimed the crown. He would easily think that he had *earned* the right to rule over the kingdom which he had inherited. How could it be said that some foreign god, whose people he had conquered in 605 BC, had given him his kingdom? His own name reflected one of his own gods – Nabu. Was his god not superior to the gods of all whom he had conquered? Yet Daniel was asking him to believe that his God, the God of heaven, had given Nebuchadnezzar the throne! The only thing that could persuade Nebuchadnezzar to believe Daniel was that Daniel’s god was able to reveal the mystery of his dream – something that, admittedly, no human had been able to reveal!

As the rest of Daniel divulges, while Nebuchadnezzar was prepared to acknowledge Daniel’s god as a *revealer of mysteries* (Dan. 2:47), he was singularly unprepared to believe the *content* of the revealed mystery. The image

- the power, the strength and the glory;
- H 3 The global extent of his kingdom 2:38a
 - J 1 Wherever men live: {38} and wherever the sons of men dwell,
 - J 2 Or animals exist: *or* the beasts of the field,
 - J 3 Or birds fly: *or* the birds of the sky,
 - H 4 The dominion of his kingdom 2:38b
 - J 1 God's bequeathal: He has given *them* into your hand ⁹⁷
 - J 2 Nebuchadnezzar's consequent dominion: and has caused you to rule over them all. ⁹⁸
 - H 5 Daniel's identification of Nebuchadnezzar as the head of gold: You are the head of gold. ⁹⁹ 2:38c
 - G 2 The succession of two inferior kingdoms which rule the earth 2:39
 - H 1 The rise of a second, inferior kingdom: {39} "After you there will arise another kingdom

Nebuchadnezzar would build as described in Daniel 3:1 was *entirely* of gold, a bold statement that his own empire would last forever and never be defeated. This belief flatly contradicted what his dream had stated. Further events would modify Nebuchadnezzar's arrogance and pride (Dan. 3:1-30; 4:1-37). In the end, his faith in Daniel's God would be strikingly modified!

⁹⁷ Dan. 2:38 - wherever the sons of men dwell ... beasts ... birds ... He has given *them* into your hand: God gave Nebuchadnezzar complete authority over the regions he conquered. This statement by Daniel does not mean that Nebuchadnezzar ruled the entire globe. But no one anywhere was greater in power than Nebuchadnezzar. In Biblical thinking, Israel is the epicenter of the world, and Nebuchadnezzar ruled all of that part of the world.

In Jeremiah 27:1-15, God, through Jeremiah, instructed the kings of Edom, Moab, Ammon, Tyre, Sidon, and Judah to submit to the king of Babylon, for God had given their lands into his hand. God even called Nebuchadnezzar, king of Babylon, his servant, and stated that He had given "the wild animals of the field" and "all the nations" to serve him (Jer. 27:6-7). Nebuchadnezzar was fulfilling God's mandate that made man ruler over the animals (Gen. 1:26).

⁹⁸ Dan. 2:38 - has caused you to rule over them all: Whatever king (or ruler by any other title) exists, governs by the authority and cause of God (Rom. 13:1-7). This even applies to brutal dictators and monsters such as Genghis Khan, Adolf Hitler, Joseph Stalin, Mao Zedong, Pol Pot, and Kim Jong-il.

⁹⁹ Dan. 2:38 - You are the head of gold: Nebuchadnezzar was the ruler of the first kingdom, the kingdom of Neo Babylonia. Though other kingdoms that followed would be larger, their rulers would wield less power and authority than Nebuchadnezzar.

- inferior to you,¹⁰⁰
- H 2 The rise of a third kingdom
- J 1 Its number: then another third kingdom¹⁰¹
- J 2 Its inferior composition: of bronze,
- J 3 Its dominion: which will rule over all the earth.¹⁰²
- G 3 The explanation of the fourth kingdom 2:40-43
- H 1 Its iron-like strength and crushing characteristics 2:40
- J 1 The rise of a fourth kingdom: {40} "Then there will be a fourth kingdom
- J 2 Its chief characteristic – strength: as strong as iron;¹⁰³
- J 3 The capacity of iron to demolish:

¹⁰⁰ Dan. 2:39 - another kingdom inferior to you: The inferior kingdom that would replace Babylon would be the combined kingdom of Media-Persia, represented by the chest and two arms of silver. Cyrus the Great (evidently identified as Darius the Mede in the Bible), conquered Babylon in 539 BC (Dan. 5:30-31). The kingdom of Medo-Persia lasted from 539 BC to 330 BC. The authority of the Medes and the Persians was less than that of Nebuchadnezzar. The King himself was powerless to revoke or alter a statute once signed into law (Dan. 6:8, 12, 15). For more information about Darius the Mede, see [Nebuchadnezzar's Statue Dream, 539-330 BC](#). If we were restricted to Daniel 2, it would be difficult to identify the second, third, and fourth kingdoms. But the second (Medo-Persia – Dan. 5:28; 6:8, 12, 15, 28; 8:20; 10:1, 13, 20; 11:2) and third (Greece – Dan. 8:21; 10:20; 11:2) kingdoms are identified by name. Therefore it is not difficult to identify the fourth kingdom – Rome.

¹⁰¹ Dan. 2:39 - third kingdom: This third kingdom is the kingdom of Greece, whose initial conquests were achieved by Alexander the Great. In 330 BC Alexander conquered Persepolis, the last important city of the Achaemenid Empire. It is from this date that we mark the beginning of the [Greek Empire](#). The abdomen and thighs of bronze represent a kingdom whose power was decidedly less imperial than either of its two predecessors. The presence of democracy in Greece, and the rapid division of Alexander's empire, following his death, into four segments under his generals Cassander, Lysimachus, Ptolemy and Seleucus, illustrate the inferior quality of the Grecian Empire, even though it occupied more territory than either of the preceding two. We date the Greek Empire from 330 BC - 63 BC.

¹⁰² Dan. 2:39 - rule over all the earth: This phrase must be taken to mean "the civilized earth centered upon the ancient Middle/Near East." The Greek Empire covered more territory than any previous empire. It stretched from Macedonia in the NW to the [Indus River in India](#) on the East.

¹⁰³ Dan. 2:40 - as strong as iron: The metal of the fourth kingdom is iron, which illustrates two things. First, the imperial quality of the empire has been lessened. The emperors of Rome were forced to deal with the vagaries of the Roman Senate. Julius Caesar, for example, was [assassinated](#) by a coalition of senators. Second, Daniel here emphasizes the strength of the metal. The Roman Empire, even in the relatively short-lived West, far outlasted its predecessors, from 63 BC - AD 476. In the East, the Empire survived from 63 BC - AD 1453, fully 1500 years! It is possible that the two thighs represent the division of the Roman Empire into West and East.

- inasmuch as iron crushes and shatters all things,
- J 4 Its crushing of preceding kingdoms: so, like iron that breaks in pieces, it will crush and break all these in pieces.¹⁰⁴
- H 2 The divided, yet still tough nature of the kingdom (iron mixed with clay) 2:41
- J 1 The mixture of iron and clay: {41} "In that you saw the feet and toes,¹⁰⁵ partly of potter's clay and partly of iron,
- J 2 The significance of the mixture – division: it will be a divided kingdom;¹⁰⁶
- J 3 The significance of the iron – durability: but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.
- H 3 The partly strong, partly brittle nature of the kingdom (toes and feet part iron and part pottery) 2:42

¹⁰⁴ Dan. 2:40 - crush and break all of these in pieces: The iron nature of the statue's legs underscores the ability of the [Roman legions to crush all opposition](#).

¹⁰⁵ Dan. 2:41 - feet and toes: Daniel emphasized the interpretation of the feet and toes of the statue more than any other part of the statue. This contributes to the notion that the iron legs of the statue represent an [initial phase](#) of the Roman Empire, while the feet and toes represent an [eschatological phase](#) of the Roman Empire. This observation might not be readily apparent from Daniel 2 alone. It becomes readily apparent, however, from a close examination of the revelation to Daniel by the angel Gabriel of the [seventy sevens of years](#) determined upon the nation of Israel (Dan. 9:24-27), that there continues to remain an [eschatological](#) fulfillment of the Roman Empire. It is safe to say that the bulk of the vision of Nebuchadnezzar in Daniel 2 passed over the present Church Age. Instead, it ended up in describing conditions at the end of time climaxed by the Second Advent of Christ.

¹⁰⁶ Dan. 2:41 - a divided kingdom: The Old Roman Empire was divided between East and West. That was true not only geographically, but religiously. [Roman Catholicism](#) predominantly captured the hearts of the Western half of the Roman Empire, while [Eastern Orthodoxy](#) predominantly captured the hearts of the Eastern portion of the Roman Empire. I believe the same will be true of the Revived Roman Empire, but with significant differences. Today, the foundation of the Western half of a soon-to-be-revived Roman Empire is Christianity dissolving into secular humanism. But the Eastern and Southern portion of this [eschatological](#), Revived Roman Empire is based on Islam. And the form of Islam is increasingly less secular and more and more fundamentalist. I believe that trend will continue. I believe that secular humanism and fundamentalist Islam will join forces as the time grows nearer for the Revived Roman Empire. It is already happening as elements of Europe and the United States, with bewildering logic, beginning with the "Arab Spring," have attempted to prop up fundamentalist Islamic regimes in Northern Africa and now Syria.

- J 1 A further comment on the mixture of iron and pottery: {42} "As the toes of the feet *were* partly of iron and partly of pottery,
- J 2 A further characteristic of the mixture: *so* some of the kingdom will be strong and part of it will be brittle.¹⁰⁷
- H 4 The absence of cohesion in the kingdom (iron and clay pottery don't mix) 2:43
- J 1 Yet another comment on the mixture of iron and pottery: {43} "And in that you saw the iron mixed with common clay,¹⁰⁸
- J 2 The first significance – organizational unity: they will combine with one another in the seed of men;¹⁰⁹
- J 3 The second significance – organic

¹⁰⁷ Dan. 2:42 - strong ... brittle: The Revived Roman Empire will be characterized by enormous political clout. But the religious forces that oppose each other – the secularism on the one hand, and the fundamentalist Islam on the other, will be constantly straining at each other. In the end, the coalition will break apart (see Rev. 17:16 - 18:24).

¹⁰⁸ Dan. 2:43 - iron mixed with common clay: The presence of clay is not to be taken as soft clay, but as fired clay – baked pottery, or, more precisely, tile, for which Babylon was famous. Tiles and iron do not mix. What they share in common is hardness. But while iron is virtually unbreakable, fired clay tiles are brittle – they will break. And the two disparate substances of iron and clay will not adhere to one another.

Some conservative commentators, such as A. C. Gaebelien and H. A. Ironside, interpret the mixture of iron and ceramic tiles as an attempted union of democracy and imperialism. There is something to be said for that. Even in my lifetime U. S. Presidents George W. Bush and Barack Obama held forth the notion that a democratic form of government could be imposed on countries as diverse as Afghanistan, Iraq, Egypt, Libya, and Syria. But both presidents greatly miscalculated the palatability of any sort of democracy to the theocratic, despotic rulers of the Muslim world.

If we are as close to a Revived Roman Empire as I think we are, I suspect the mixture of iron and clay tiles is more likely an attempted union between the secular humanism of the West (Europe) and Islam of the Middle East and North Africa – the approximate extent of the ancient Roman Empire. Indeed, Bat Ye'or, in her insightful book, [Eurabia: The Euro-Arab Axis](#), details the decades-long conspiracy of European and Arab leaders to unite Europe with the Arab world. That is the only way the old Roman Empire can be revived. And revived it will be. But for that to happen, Europe will have to convert, at least nominally, to Islam. I believe that is exactly the scenario envisioned in John's vision of the seven-headed, ten-horned scarlet beast being ridden by a voluptuous Prostitute clothed in scarlet and purple, and named, of all things, "Babylon the Great" (Rev. 17:1-5). It is worth noting that the Prostitute is "drunk with the blood of the saints and with the blood of the witnesses of Jesus" (Rev. 17:6). That is quite in keeping with the [policy](#) of [fundamentalist Muslims to attack Christians](#).

¹⁰⁹ Dan. 2:43 - they will combine with one another in the seed of men: For a time the Western (Revived Roman Empire) government will tolerate fundamentalist Islam around the world, if my analysis is correct. My basis for saying so is the scenario envisioned in Revelation 17:1-13. The benefit to the non-Muslims in the European / Middle Eastern / Northern Africa coalition is access to oil and commerce. The price for the non-Muslims is [dhimmitude](#) (subservience) toward Islam.

fragility: but they will not adhere to one another,¹¹⁰ even as iron does not combine with pottery.

G 4 The explanation of the stone 2:44-45

H 1 The God of heaven's setting up His own kingdom 2:44

J 1 The animating force behind the kingdom: {44} "In the days of those kings¹¹¹ the God of heaven will set up a kingdom¹¹²

J 2 The indestructibility of the kingdom: which will never be destroyed,¹¹³

¹¹⁰ Dan. 2:43 - but they will not adhere to one another: For a brief period of time, the Western, non-Muslim world will put up with the constraints of Islam for the purposes of oil and commerce (Rev. 17:1-15). But the non-Muslim power structure behind the Revived Roman Empire will ultimately turn with hatred upon Islam, lash out at her devotees, and burn up Islam's oil infrastructure (its highest trump card) with devastating ferocity (Rev. 17:16 - 18:24). This will cause the earth's kings (Rev. 18:9), merchants (Rev. 18:11, 15), and mariners (Rev. 18:17, 19) to lament grievously the loss of commerce and revenue.

¹¹¹ Dan. 2:44 - in the days of those kings: This is probably not a reference to the kings of the first, second, third, and fourth empires, but rather to the ten kings indicated by the ten toes – the ten contemporaneous kings who are alive when the stone strikes the feet of the statue. Though Daniel's interpretation of Nebuchadnezzar's dream (Dan. 2:36-45) does not specifically mention ten kings, ten kings are mentioned in Dan. 7:24 and in Rev. 17:12. In the latter passage ten kings receive authority to reign with the beast (the world ruler also known as "the Antichrist" – 1 John 4:3) for "one hour" (a brief period of time).

This world ruler is also to be identified with the "little horn" (Dan. 7:8); "the prince who is to come" (Dan. 9:26-27); "the king (who) will do as he pleases" (Dan. 11:36); "the man of lawlessness" (2 Thess. 2:3); "that lawless one" (2 Thess. 2:8); the "beast coming up out of the sea" (Rev. 13:1); "the beast which was and is not" (Rev. 17:11-12) "and is about to come up out of the abyss" (Rev. 17:8); and "the beast" (Rev. 19:19, 20; 20:10).

¹¹² Dan. 2:44 - the God of heaven will set up a kingdom: What is the nature of the kingdom which God will set up, and when will He do so? [Amillennialists](#) and some [Postmillennialists](#) believe that the kingdom is a spiritual kingdom only, and that God set it up at Christ's First Advent. The difficulty with that view is that the Roman Empire lasted hundreds of years after Christ came. Furthermore, the vestiges of all the preceding kingdoms, with their immorality, hubris, and enmity toward God and His Messiah are very much with us today, and growing stronger. How can it be said in any complete and final sense that Christ's Kingdom has destroyed the kingdoms of the world?

A better interpretation is that offered by [Premillennialists](#), that Christ will destroy the kingdoms of this world when He returns at His Second Advent. This, after all, is precisely the scenario depicted in such passages as Zechariah 14:1-21; Matthew 24:27 - 25:46; 2 Thess. 1:6-10; and Rev. 19:11 - 20:6.

¹¹³ Dan. 2:44 - which will never be destroyed: Each of the merely human kingdoms will be destroyed. When Christ returns, He will destroy the Final Form of the Revived Roman Empire and all opposition. Jesus will establish His "Kingdom of the Heavens" (Matt. 3:2; 4:17; 6:10; 10:7) here upon earth, and it will last for a thousand years (Rev. 20:1-6). Satan will be bound for the duration of Christ's Millennial Kingdom (Rev. 20:1-3). He will be released from the abyss for a brief time at the conclusion of Christ's thousand-year reign (Rev. 20:7). He will succeed in deceiving great numbers of people all over the world, and they and he will attempt to revolt against the King. They will not succeed. Fire will descend from heaven and destroy all the rebels. Satan will be cast into the Lake of Fire (Rev. 20:7-10). God will destroy the existing Heavens and Earth (2 Pet. 3:7-12; Rev. 20:11). He will judge all the wicked dead of all the ages (Rev. 20:11-15). He will create New Heavens and New Earth (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1). God and Jesus will reign as co-regents from their throne in New Jerusalem in connection with New Earth. It will be an eternal reign (Rev. 22:3-5), with evil forever excluded (Rev. 21:8, 27;

- J 3 The exclusiveness of the kingdom: and *that* kingdom will not be left for another people;
 - J 4 The kingdom's utter demolition of all other kingdoms: it will crush and put an end to all these kingdoms,¹¹⁴
 - J 5 The kingdom's eternal durability: but it will itself endure forever.
- H 2 The meaning of the stone's being cut out of a mountain without human hands 2:45
- J 1 The non-human origin of the stone: {45} "Inasmuch as you saw that a stone was cut out of the mountain without hands¹¹⁵
 - J 2 The stone's crushing of the metals and clay: and that it crushed the iron, the bronze, the clay, the silver and the gold,
 - J 3 God has revealed to the king what is to happen in the future: the great God has made known to the king what will take place in the future;
 - J 4 The truthfulness and certainty of the dream and interpretation: so the dream is true and its interpretation is trustworthy."¹¹⁶

22:15).

¹¹⁴ Dan. 2:44 - it will crush and put an end to all these kingdoms: [Thomas Constable](#) aptly states:

If the stone from heaven represents the kingdom of God thoroughly destroying all earthly kingdoms when Messiah comes, as seems true, then it appears inconsistent to view that kingdom as beginning with Christ's first coming. Rather, it fits better Christ's second coming. If so, the establishment of God's kingdom on earth must begin with Christ's second coming, not His first coming. This is the view of [normative dispensationalists](#), in contrast to [progressive dispensationalists](#) and [historic premillennialists](#). These latter two groups see the church as the first stage in the kingdom of God, the second stage being the millennial reign of Christ.

¹¹⁵ Dan. 2:45 - a stone was cut out of the mountain without hands: This means that the Kingdom of the Messiah, unlike the human kingdoms that preceded it, is entirely the doing of God, not man.

¹¹⁶ Dan. 2:45 - the dream is true and its interpretation is trustworthy: From the beginning, the king had insisted that his wise men disclose to him both the content of the dream and its interpretation. Only Daniel, through the revelation given to him by God, had been able to disclose both the content and the interpretation of the dream to Nebuchadnezzar. Here he declares to the king that both are accurate and trustworthy. The king does not doubt him!

- D 5 The promotion of Daniel amidst Nebuchadnezzar's honoring God as revealer of mysteries, thus superior to other gods and kings 2:46-49
- E 1 The king's homage to Daniel 2:46
- G 1 The king's prostration: {46} Then King Nebuchadnezzar fell on his face and did homage to Daniel,¹¹⁷
- G 2 The king's ceremonialism: and gave orders to present to him an offering and fragrant incense.¹¹⁸
- E 2 The king's acknowledgment of Daniel's God 2:47
- G 1 The ultimate God: {47} The king answered Daniel and said, "Surely your God is a God of gods"¹¹⁹
- G 2 The ultimate Lord: and a Lord of kings¹²⁰
- G 3 The revealer of mysteries: and a revealer of mysteries,¹²¹

¹¹⁷ Dan. 2:46 - King Nebuchadnezzar fell on his face and did homage to Daniel: The King was overwhelmed at the accuracy of Daniel's narrative concerning the dream and his interpretation of it. He knew that Daniel was telling the truth, that he was not a "yes" man who merely repeated to the king what the king wanted to hear. This proud and powerful monarch expressed humility and gratitude at the incredible insight Daniel had been given and had communicated to him!

The word "did homage" (*segid*, [5457](#)), means, according to BDB, to prostrate oneself in worship. It is doubtful that Nebuchadnezzar was worshipping Daniel. It is more likely that he was acknowledging the supremacy of Daniel's God. This same word is used frequently in Daniel, most often in connection with prostrating oneself before the image that Nebuchadnezzar had erected. Here are the uses of *segid*, an Aramaic word used only in Daniel: Dan. 2:46; 3:5, 6, 7, 10, 11, 12, 14, 15, 15, 18, 28. In each case there is the idea of prostrating oneself. In Dan. 3:28, Nebuchadnezzar used this word in regard to Shadrach, Meshach, and Abed-nego worshipping "their own God."

The Hebrew equivalent (*sagad*, [5456](#)) is used in Isa. 44:15, 17, 19; 46:6. It has the same idea of falling down or bowing down as an act of worship. In Isaiah it only refers to the worship of idols, or false gods.

¹¹⁸ Dan. 2:46 - an offering and fragrant incense: The king was not worshipping Daniel, but honoring Daniel's God.

¹¹⁹ Dan. 2:47 - your God is a God of gods: Here Nebuchadnezzar recognized the superiority of Daniel's God over his own gods, who had not been able to reveal the mystery of his dream.

¹²⁰ Dan. 2:47 - a Lord of kings: It is one thing to say this, another to live by it. As it turned out, Nebuchadnezzar did not live by what he had said. In Daniel 3:1 the king soon built a reproduction of the image he had seen in his dreams. But instead of building the head of gold, the breast and arms of silver, the belly and thighs of bronze, the lower legs of iron, and the feet of iron mixed with clay, he built the *entire* statue of gold! In other words, he denied the revelation from Daniel's God and attempted instead to redirect history so that *his* empire would last forever! He certainly made no provision in his building for a stone that would destroy and replace his statue! Nebuchadnezzar had faith in Daniel's God as a revealer of mysteries, but not a God to be obeyed!

¹²¹ Dan. 2:47 - a revealer of mysteries: When all is said and done, this seems to be the level of Nebuchadnezzar's faith in Daniel's God – he believed in Daniel's God as a revealer of mysteries. But he did not believe in Daniel's God as a God to be obeyed. Nebuchadnezzar did not wish Daniel's God to be his Lord. He wished to be lord over his own destiny! God would have more to say to Nebuchadnezzar. Would he listen?

- G 4 As evidenced by Daniel's revelation: since you have been able to reveal this mystery."
- E 3 The king's rewarding of Daniel 2:48-49
 - G 1 With a promotion: {48} Then the king promoted Daniel 2:48a
 - G 2 With gifts: and gave him many great gifts, 2:48b
 - G 3 With promotion as ruler of the whole province of Babylon: and he made him ruler over the whole province of Babylon 2:48c
 - G 4 With promotion over all the wise men of Babylon: and chief prefect over all the wise men of Babylon. 2:48d
 - G 5 With the promotion of Daniel's friends as administrators 2:49
 - H 1 Daniel's request: {49} And Daniel made request of the king,
 - H 2 The promotion of Daniel's friends: and he appointed Shadrach, Meshach and Abednego over the administration of the province of Babylon,¹²²
 - H 3 The time of the promotion: while Daniel *was* at the king's court.
- C 2 The Golden Image of Nebuchadnezzar and the Fiery Furnace 3
 - D 1 The erection of the image 3:1-7
 - E 1 The details of the image 3:1
 - G 1 Its builder: {1} Nebuchadnezzar the king made an image¹²³

¹²² Dan. 2:49 - Daniel's three friends became important administrators in Nebuchadnezzar's court. This paves the way for the events of the next chapter, in which these three friends defy Nebuchadnezzar's decree to worship the image he constructed. This would place their lives in grave danger.

¹²³ Dan. 3:1 - the king made an image: We are not told the shape or likeness of the image. But in view of the proximity of Daniel 3 to Daniel 2, the implication is given that this was Nebuchadnezzar's reproduction of the image he had seen in his dream – the image of a man. If, perhaps, the image were something other than a man, its significance, in the mind of the king, would not have been diminished. It was about him and his kingdom.

- G 2 Its substance: of gold, ¹²⁴
- G 3 Its dimensions: the height of which *was* sixty cubits *and* its width six cubits; ¹²⁵
- G 4 Its location: he set it up on the plain of Dura ¹²⁶ in the province of Babylon.
- E 2 The invitation to the dedication: {2} Then Nebuchadnezzar the king sent *word* to assemble 3:2
 - G 1 Those invited
 - H 1 the satraps, ¹²⁷
 - H 2 the prefects
 - H 3 and the governors,
 - H 4 the counselors,
 - H 5 the treasurers,
 - H 6 the judges,
 - H 7 the magistrates

¹²⁴ Dan. 3:1 - of gold: The image was probably overlaid with gold, not solid gold. That the image was entirely of gold, and not constructed of the metals described in Nebuchadnezzar's vision, is, we believe, highly significant. Nebuchadnezzar, in his hubris, was asserting that his kingdom would last forever. Not only was the head of gold, but the entire body was of gold! In spite of the fact that Nebuchadnezzar had stated that Daniel's God was a "a God of gods, and a lord of kings and a revealer of mysteries" (Dan. 2:47) he ended up rejecting all three of those conclusions in this chapter's narrative. He rejected the revelation of Daniel's God by asserting that His kingdom, depicted by gold, would last forever. He rejected the lordship of Daniel's God over himself by rejecting His revelation. And he would reject the superiority of Daniel's God by stating that the God of Shadrach, Meshach, and Abed-nego would be unable to deliver them from the fiery furnace (Dan. 3:15).

¹²⁵ Dan. 3:1 - sixty cubits ... six cubits: Based upon a cubit of 18 inches, this figure would have been 90 feet tall and 9 feet wide. These dimensions make a very narrow man, but it is possible the image was situated on a pedestal or base of some size. By comparison, the [Colossus of Rhodes](#), one of the seven wonders of the ancient world, stood [70 cubits \(105 feet\)](#) high astride the entrance to the port of that city in 290 or 280 BC.

¹²⁶ Dan. 3:1 - plain of Dura: Dura means "fortification." There were many such places, but this was probably not too far from the city of Babylon proper.

¹²⁷ Dan. 3:2 - satraps, etc.: According to Keil, as summarized by [Constable](#),

The "satraps" were the highest political officials in each province. The "prefects" (princes) were military chiefs. The "governors" (captains) were heads of sections of the provinces. The "counselors" (advisers, judges) were high-ranking judges. The "treasurers" were superintendents of the treasury. The "judges" (counselors) were secondary judges, and the "magistrates" (sheriffs) were lower level legal officials. The "rulers" (officials) were subordinates of the satraps.

- H 8 and all the rulers of the provinces ¹²⁸
- G 2 The purpose of the invitation: to come to the dedication of the image that Nebuchadnezzar the king had set up.
- E 3 The assemblage 3:3
 - G 1 Those present
 - H 1 {3} Then the satraps,
 - H 2 the prefects
 - H 3 and the governors,
 - H 4 the counselors,
 - H 5 the treasurers,
 - H 6 the judges,
 - H 7 the magistrates
 - H 8 and all the rulers of the provinces
 - G 2 Their purpose: were assembled for the dedication of the image that Nebuchadnezzar the king had set up;
 - G 3 Their situation: and they stood before the image that Nebuchadnezzar had set up.
- E 4 The instructions of the herald: {4} Then the herald loudly proclaimed: (3:4a) 3:4-6
 - G 1 The nature of the instruction – a command: "To you the command is given, 3:4b
 - G 2 The peoples addressed: O peoples, nations and *men of every* language, ¹²⁹ 3:4c
 - G 3 The signal to be given: {5} that at the moment you hear the sound of 3:5a

¹²⁸ Dan. 3:2 - all the rulers of the provinces: It is clear from this list of officials that they were summoned from all over the empire to attend the dedication of Nebuchadnezzar's image. This was meant to be a statement of allegiance by all those present to Nebuchadnezzar himself. That it had some religious significance became clear also, but primarily it was to be a political test. To fail to pass this test meant capital punishment.

¹²⁹ Dan. 3:4 - peoples, nations ... language: The diversity of this crowd from all over the empire is evident in these descriptive terms Nebuchadnezzar used.

- H 1 the horn,¹³⁰
- H 2 flute,¹³¹
- H 3 lyre,¹³²
- H 4 trigon,¹³³
- H 5 psaltery,¹³⁴
- H 6 bagpipe¹³⁵
- H 7 and all kinds of music,¹³⁶
- G 4 The required action: you are to fall down and worship¹³⁷ the golden image that Nebuchadnezzar the king has set up. 3:5b
- G 5 The penalty for non-compliance: {6} "But whoever does not fall down and worship shall immediately be cast into the midst of a furnace¹³⁸ of blazing fire." 3:6
- E 5 The compliance of the audience 3:7
- G 1 The signal: {7} Therefore at that time, when all the

¹³⁰ Dan. 3:5 - horn: A trumpet type of instrument (without valves) possibly made from a ram's horn. All the musical instrument descriptions are taken from John F. Walvoord's [commentary on Daniel](#), p. 84.

¹³¹ Dan. 3:5 - flute: Probably an instrument made of reeds with a sound like a flute or piccolo.

¹³² Dan. 3:5 - lyre: A stringed instrument.

¹³³ Dan. 3:5 - trigon: Possibly a triangular board to which strings were attached and plucked.

¹³⁴ Dan. 3:5 - psaltery: A stringed instrument with twenty strings.

¹³⁵ Dan. 3:5 - bagpipe: A wind instrument.

¹³⁶ Dan. 3:5 - all kinds of music: This sounds like a Babylonian orchestra.

¹³⁷ Dan. 3:5 - worship: This word (the Aramaic *segid*, [5457](#)), was previously used of Nebuchadnezzar prostrating himself before Daniel (2:46) (where see the footnote on "did homage"). In his case, he was undoubtedly giving credence to Daniel's God, not really worshiping Daniel. But in each case in chapter 3, *segid* carries the connotation of worship, as Nebuchadnezzar's statement in 3:14 implies. The uses, all in Daniel, include Dan. 2:46; 3:5, 6, 7, 10, 11, 12, 14, 15, 15, 18, 28.

¹³⁸ Dan. 3:6 - furnace: Scholars believe this was a [brick kiln](#), of which there were many in Babylon, used in firing bricks to be used in the extensive building projects. In the mind of Nebuchadnezzar cooperating in this act of worship was a pledge of loyalty to him and his reign. Failure to participate in the pledge was tantamount to treason, punishable by death.

peoples heard the sound of

H 1 the horn,

H 2 flute,

H 3 lyre,

H 4 trigon,

H 5 psaltery,

H 6 bagpipe

H 7 and all kinds of music,

G 2 The participants

H 1 all the peoples,

H 2 nations

H 3 and *men of every* language

G 3 The action

H 1 fell down

H 2 *and* worshiped

G 4 The object: the golden image that Nebuchadnezzar the king had set up.

D 2 The accusation against Daniel's friends 3:8-12

E 1 The source of the accusation: {8} For this reason at that time certain Chaldeans came forward and brought charges against the Jews. ¹³⁹ 3:8

¹³⁹ Dan. 3:8 - certain Chaldeans ... brought charges against the Jews: One detects an under-current of anti-Semitism here. Undoubtedly the native Chaldeans were only too happy to bring charges against these highly-placed Jewish officials in the Babylonian government. They were the opposite of today's Democratic party loyalists, who will almost always defend their own, even in the face of the most egregious behavior.

Today, Christians must be willing, in certain areas, to be non-conformists. The pressure is always strong to do what everyone else does, even if conforming violates God's standards. But Christians must be willing to be different when the occasion demands. This is especially difficult for young people, who desire above all to fit in with their peers. But even for adults, it can be extremely difficult to choose between conforming to our culture and conforming to God's standards. The Apostle John admonishes us,

{15} Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. {16} For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. {17} The world is passing away, and also its lusts; but the one who does the will of God lives forever. (1 John 2:15-17)

- E 2 Their address of the king: {9} They responded and said to Nebuchadnezzar the king: "O king, live forever! 3:9
- E 3 Their reminder of the signal: {10} "You, O king, have made a decree that every man who hears the sound of 3:10a
- G 1 the horn,
- G 2 flute,
- G 3 lyre,
- G 4 trigon,
- G 5 psaltery,
- G 6 and bagpipe
- G 7 and all kinds of music,
- E 4 The required action: is to fall down and worship the golden image. 3:10b
- E 5 The penalty for non-compliance: {11} "But whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire. 3:11
- E 6 Their identification of the offenders 3:12
- G 1 Their nationality: {12} "There are certain Jews ¹⁴⁰
- G 2 Their jurisdiction: whom you have appointed over the administration of the province of Babylon,
- G 3 Their names: *namely* Shadrach, Meshach and Abed-nego. ¹⁴¹
- G 4 Their disrespect: These men, O king, have disregarded you; ¹⁴²

¹⁴⁰ Dan. 3:12 - There are certain Jews: The Chaldean accusers' first identifier was these men's Jewish nationality. Then as now, there was an unusual animus against such a tiny nation that dwarfs its size. This animus can only be seen as Satanic in origin. Nothing else explains the world's inimical suspicion of Jewish people.

¹⁴¹ Dan. 3:12 - Shadrach, Meshach, and Abed-nego: These three men (evidently Daniel was on a mission elsewhere) resisted the temptation to conform to the huge crowd and compromise their core convictions.

"The devil tempts us to destroy our faith, but God tests us to develop our faith, because a faith that can't be tested can't be trusted." ([Warren Wiersbe](#))

¹⁴² Dan. 3:12 - have disregarded you: This appeared to be true, but was not really true. You could not find a more loyal, hard-working, trustworthy trio of men than Shadrach, Meshach, and Abed-nego. But if you asked them to violate their loyalty to God, they could not, and would not.

- G 5 Their rejection of the king's gods: they do not serve your gods ¹⁴³
- G 6 Their failure to worship his image: or worship the golden image which you have set up." ¹⁴⁴
- D 3 The faith of the accused 3:13-18
 - E 1 The immediate action of the king 3:13a
 - G 1 His anger: {13} Then Nebuchadnezzar in rage and anger
 - G 2 His orders: gave orders to bring Shadrach, Meshach and Abed-nego;
 - E 2 The appearance of the defendants: then these men were brought before the king. 3:13b
 - E 3 The king's query: {14} Nebuchadnezzar responded and said to them, "Is it true, Shadrach, Meshach and Abed-nego, ¹⁴⁵ 3:14
 - G 1 Their religious heterodoxy: that you do not serve ¹⁴⁶ my gods
 - G 2 Their failure to worship his image: or worship the golden image that I have set up?
 - E 4 His offering a second chance 3:15
 - G 1 The signal: {15} "Now if you are ready, ¹⁴⁷ at the moment you hear the sound of
 - H 1 the horn,
 - H 2 flute,

¹⁴³ Dan. 3:12 - they do not serve your gods: That was certainly true, although Babylonian kings did permit worship of other gods by their subjects. In this case, however, Nebuchadnezzar took their behavior as a rejection of His rule, a treasonous offence.

¹⁴⁴ Dan. 3:12 - or worship the golden image you have set up: There was a linkage here between prostrating oneself before Nebuchadnezzar's image, worshiping his gods, and disrespecting him.

¹⁴⁵ Dan. 3:14 - Shadrach, Meshach, and Abed-nego: The king knew these men by name.

¹⁴⁶ Dan. 3:14 - serve ... worship: The king linked serving his gods with worshiping his image.

¹⁴⁷ Dan. 3:15 - if you are ready: The fact that these men were high officials in his government, and probably known to him on a personal basis, evidently influenced the king to give them a second chance.

- H 3 lyre,
- H 4 trigon,
- H 5 psaltery
- H 6 and bagpipe
- H 7 and all kinds of music,
- G 2 The required action: to fall down and worship the image that I have made,
- G 3 The good result: *very well*.
- G 4 The penalty for non-compliance: But if you do not worship, you will immediately be cast into the midst of a furnace of blazing fire;
- G 5 The challenge: and what god is there who can deliver you out of my hands?" ¹⁴⁸
- E 5 The response of the accused 3:16-18
 - G 1 Their identity: {16} Shadrach, Meshach and Abed-nego replied to the king, 3:16a
 - G 2 Their decision not to defend their actions: "O Nebuchadnezzar, we do not need to give you an answer ¹⁴⁹ concerning this matter. 3:16b
 - G 3 The ability of their God to deliver 3:17
 - H 1 His ability to deliver: {17} "If it be *so*, our

¹⁴⁸ Dan. 3:15 - what god is there who can deliver you out of my hands: The king did what a great many people today do – he compartmentalized his religious beliefs from his day-to-day living. We have our God or gods over here in this box, but any educated person knows God is powerless to interfere with his own decisions and daily activities. I once talked with a young man from China who was pursuing advanced education in the U. S. We talked about God and creation. I was making the case that God's account of His creation of the world was incompatible both with the teaching of evolution and with the actual facts of the case. He protested that religion and science should not be forcibly mixed. He was compartmentalizing his religious world and his scientific world. That will never work. If one's view of God and his view of science cannot be harmonized, one or more views is wrong. My Chinese acquaintance made the same mistake Nebuchadnezzar made!

¹⁴⁹ Dan. 3:16 - we do not need to give you an answer:
 "We" is emphatic in the original text and implies a contrast with Yahweh. God would give the king an answer. Perhaps they meant that Nebuchadnezzar should have had no question about their loyalty to him. They did not need to argue that. Surely the king knew that their faith prohibited them from worshiping any god but Yahweh. They were known to be Jews (1:6-7). ([Constable](#).)

- God whom we serve is able to deliver ¹⁵⁰ us from the furnace of blazing fire;
- H 2 Their assurance of His deliverance: and He will deliver us ¹⁵¹ out of your hand, O king.
- G 4 In the event their God does not deliver: {18} "But *even* if *He does* not, ¹⁵² 3:18a
- G 5 Their absolute refusal to conform to the king's edict: let it be known to you, O king, 3:18b
- H 1 To serve his gods: that we are not going to serve your gods
- H 2 Or to worship his image: or worship the golden image that you have set up."
- D 4 The deliverance by God 3:19-27
- E 1 The king's wrath: {19} Then Nebuchadnezzar was filled with wrath, 3:19a
- E 2 The king's altered demeanor: and his facial expression was altered toward Shadrach, Meshach and Abed-nego. 3:19b
- E 3 The king's order to increase the heat: He answered by giving orders to heat the furnace seven times more than it was usually heated. 3:19c
- E 4 His command to valiant warriors: {20} He commanded certain valiant warriors who *were* in his army to tie up Shadrach, Meshach and Abed-nego in order to cast *them* into the furnace of blazing fire. 3:20
- E 5 The casting of the victims into the furnace: {21} Then these men were tied up in their trousers, their coats, their caps and their *other* clothes, ¹⁵³ and were cast into the midst of

¹⁵⁰ Dan. 3:17 - our God is able to deliver: They were supremely confident in God's ability to rescue them from the fire of the kiln.

¹⁵¹ Dan. 3:17 - He will deliver us: Not only did they believe God *could* deliver them, they believed He *would*.

¹⁵² Dan. 3:18 - If ... not: They believed God could and would deliver them. However, if He chose not to, they were not going to compromise their loyalty to God with their loyalty to the king. They would suffer the consequences rather than be disloyal to God. God's refusal to help them, should He refuse, would not alter their faith in Him, nor their obedience to Him. Their commitment level is remarkable and commendable. It is an example for us all to follow!

¹⁵³ Dan. 3:21 - clothes: The significance of listing all the different clothing these men wore was to highlight their flammability. What is amazing is that none of their highly flammable clothing ever caught fire!

- the furnace of blazing fire. 3:21
- E 6 The death of the warriors: {22} For this reason, because the king's command *was* urgent and the furnace had been made extremely hot, the flame of the fire slew ¹⁵⁴ those men who carried up Shadrach, Meshach and Abed-nego. 3:22
- E 7 The fall of the victims into the furnace: {23} But these three men, Shadrach, Meshach and Abed-nego, fell into the midst of the furnace of blazing fire *still* tied up. 3:23
- E 8 The astounded king's question: {24} Then Nebuchadnezzar the king was astounded and stood up in haste; he said to his high officials, "Was it not three men we cast bound into the midst of the fire?" 3:24a
- E 9 The response of the officials: They replied to the king, "Certainly, O king." 3:24b
- E 10 His observation of four men in the furnace: {25} He said, "Look! 3:25
- G 1 The number of men: I see four men
- G 2 The condition of the men
- H 1 loosed ¹⁵⁵
- H 2 *and walking about* in the midst of the fire without harm,
- G 3 The appearance of the fourth man: and the appearance of the fourth is like a son of *the* gods!"¹⁵⁶
- E 11 The king's command to the three to emerge 3:26a

¹⁵⁴ Dan. 3:22 - slew: There could be no doubt in anyone's mind that the fire was hot. The valiant warriors who three the three men in were overcome by the heat and perished!

¹⁵⁵ Dan. 3:25 - loosed: There were two obstacles the men had overcome – the heat and the bonds with which they had been bound. The latter had burned up in the intense heat, allowing the men to walk about freely in the flames. Not only were the men unharmed by the flames, the flames had selectively burned off the bonds which restricted them!

¹⁵⁶ Dan. 3:25 - the appearance of the fourth is like a son of the gods: Literally, "like a son of gods." Most likely the fourth individual was an [angel](#) of some sort. He looked like a man, but supernatural glory emanated from him. It is possible, in fact, I think, rather likely that this angel was none other than "[The Angel of Yahweh](#)," the [pre-incarnate Christ](#), but we cannot know for certain. It is worth noting that in 3:28 Nebuchadnezzar acknowledged that God had sent His angel or messenger (Aram. *malak*, 4398). Presumably he would have concluded this after conversing with the three unharmed victims.

- G 1 His approach: {26} Then Nebuchadnezzar came near to the door of the furnace of blazing fire;
- G 2 His address: he responded and said, "Shadrach, Meshach and Abed-nego,
- G 3 His identification: come out, you servants of the Most High God,¹⁵⁷
- G 4 His command: and come here!"
- E 12 The emergence of the three: Then Shadrach, Meshach and Abed-nego came out of the midst of the fire. 3:26b
- E 13 The careful examination by the king's officials 3:27
 - G 1 The officials enumerated
 - H 1 {27} The satraps,
 - H 2 the prefects,
 - H 3 the governors
 - H 4 and the king's high officials¹⁵⁸
 - G 2 Their gathering around: gathered around
 - G 3 Their finding: *and* saw in regard to these men
 - H 1 Their bodies were undamaged: that the fire had no effect on the bodies of these men
 - H 2 Their hair was not singed: nor was the hair of their head singed,¹⁵⁹

¹⁵⁷ Dan. 3:26 - servants of the Most High God: Nebuchadnezzar is a polytheist. Here he acknowledges that the God whom Shadrach, Meshach, and Abed-Nego served was the highest of all gods. That would include all the gods Nebuchadnezzar worshiped. Earlier, the king had acknowledged that Daniel's God was the "God of gods." This statement confirms his previous statement, and explicitly states the supremacy of the God of Shadrach, Meshach, and Abed-nego.

¹⁵⁸ Dan. 3:27 - king's high officials: The king had a great number of officials around to verify and document this astounding miracle!

¹⁵⁹ Dan. 3:27 - nor was the hair of their head singed: Hair is one of the first casualties of burning flesh. Not a hair of the men had been damaged! This was truly a remarkable miracle! One of the things required to believe in the God of the Bible is to believe in supernaturalism. A great many people, including liberal Bible scholars, [deny the existence of the supernatural](#). Thus, they try to explain away the miracles of the Bible, the predictive nature of many prophecies in the Bible, the date of composition of many books of the Bible, the facts of creation as described in the Bible, and the globally devastating nature of Noah's Flood.

- H 3 Their clothes were undamaged: nor were their trousers damaged,
- H 4 They did not even smell of smoke: nor had the smell of fire ¹⁶⁰ *even* come upon them.
- D 5 Nebuchadnezzar's law against blaspheming the God of Israel 3:28-30
 - E 1 The king's blessing of their God: {28} Nebuchadnezzar responded and said, "Blessed ¹⁶¹ be the God of Shadrach, Meshach and Abed-nego, 3:28a
 - E 2 God's having sent His angel: who has sent His angel ¹⁶² 3:28b
 - E 3 God's deliverance of His servants: and delivered His servants 3:28c
 - G 1 Who trusted in God: who put their trust in Him,
 - G 2 Who violated the king's command: violating the king's command, ¹⁶³
 - G 3 Who sacrificed their bodies: and yielded up their bodies ¹⁶⁴

¹⁶⁰ Dan. 3:27 - smell of fire: It is most remarkable that this miracle was so complete that there was not even the smell of smoke upon the men or their clothing!

¹⁶¹ Dan. 3:28 - Blessed: Earlier Nebuchadnezzar had treated God with contempt. He had built his own image in opposition to the revelation given to him by God. When the three men had been brought before him, he had reaffirmed his intention to cast them into the furnace if they would not comply. He had said, "and what god is there who can deliver you out of my hands?" (Dan. 3:15). Now instead of defying their God, he is blessing their God! What a remarkable turn of events!

¹⁶² Dan. 3:28 - sent His angel: The king likely took his cue from more detailed conversation with the three survivors. Angel is the Aramaic *malak* ([4398](#)). Like its Hebrew and Greek counterparts, it means, strictly, "messenger." This may have been a special angel, the [Angel of Yahweh](#), but we cannot be certain. The text does not give us enough evidence to make a decisive determination.

¹⁶³ Dan. 3:28 - violating the king's command: There may come times when we have to violate the king's command in order to follow the laws of God. Then we, like Shadrach, Meshach, and Abed-nego, must be prepared to endure the consequences, all the while hoping for God's miraculous deliverance.

¹⁶⁴ Dan. 3:28 - yielded up their bodies: The three men had been willing to sacrifice their lives to maintain their loyalty to and integrity toward God. The king commends them for their commitment. We, too, are asked to yield up our bodies, not as a dead sacrifice, but as a living sacrifice to God (Rom. 12:1). Our motivation is based not on fear, but on "the mercies of God" – all that God has done for us (as detailed in Romans 1-11). In the same passage, we are prohibited from being "conformed to this world" (Rom. 12:2). That is where we struggle. We desperately resist being "different." We want to be just like the people around us. And too often we compromise our walk with God to gain acceptability from the world. How sad!

- G 4 So as to worship only their own God: so as not to serve or worship any god except their own God.¹⁶⁵
- E 4 The decree of the king: {29} "Therefore I make a decree 3:29
- G 1 Those addressed
- H 1 that any people,
- H 2 nation
- H 3 or tongue
- G 2 The action prohibited: that speaks anything offensive against¹⁶⁶ the God of Shadrach, Meshach and Abed-nego
- G 3 The dire threat
- H 1 shall be torn limb from limb¹⁶⁷
- H 2 and their houses reduced to a rubbish heap,
- G 4 The reason: inasmuch as there is no other god who is able to deliver in this way."
- E 5 The king's promotion of the three: {30} Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.¹⁶⁸ 3:30

¹⁶⁵ Dan. 3:28 - so as not to serve or worship any god except their own God: God's Word tells us we must love the LORD our God with all our heart, soul, and might (Deut. 6:5; Matt. 22:37; Mark 12:30; Luke 10:27). These men were extraordinary examples of virtue in that regard!

¹⁶⁶ Dan. 3:29 - speaks anything offensive against: Nebuchadnezzar could not and would not stipulate that all must worship their God, but he could decree that no one blaspheme the God of Israel in any way. This is truly a remarkable edict for a polytheistic king. His perception of the God of Israel has now advanced beyond what it was at the conclusion of Daniel 2.

¹⁶⁷ Dan. 3:29 - torn limb from limb: This king was quick to mete out capital punishment. I think what he was doing was protecting Shadrach, Meshach, and Abed-nego from religious ridicule. In a way he was guarding against Anti-Semitism. I say that because one cannot despise Jewish people without despising the Jewish God. My interpretation is strengthened by the king's subsequent promotion of the trio.

¹⁶⁸ Dan. 3:30 - prosper in the province of Babylon: Because he knew these three men would not compromise their integrity in regard to their God, they would not compromise their integrity in regard to him. They could be trusted. Consequently he elevated their status in his administration!

This whole narrative is a remarkable account of God's Sovereign protection of His people. These were Jewish men whose country had been obliterated by King Nebuchadnezzar at the behest of God (Jer. 27:1-15; Dan. 1:1-2). They had been carried into exile as prisoners of war to serve Nebuchadnezzar (Dan. 1:3-7). And yet these men, along with their compatriot, Daniel, had faithfully honored God when by all odds they should have succumbed to the world around them. Because of their integrity, God blessed them and elevated them in the affairs of state of the Babylonian

C 3 Nebuchadnezzar's Second Dream: The Large Tree 4

D 1 The King's proclamation concerning the signs of the Most High God 4:1-3

E 1 The audience of his proclamation: {1} Nebuchadnezzar the king to all the peoples,¹⁶⁹ nations, and *men of every* language that live in all the earth: “May your peace abound.” 4:1

E 2 The purpose of his proclamation: {2} “It has seemed good to me to declare the signs and wonders which the Most High God has done for me.”¹⁷⁰ 4:2

E 3 The worship in his proclamation 4:3

G 1 The power of God

H 1 A {3} “How great are His signs

H 2 A' And how mighty are His wonders!

G 2 The eternity of God's kingdom

H 1 B His kingdom is an everlasting kingdom¹⁷¹

Empire. God is Sovereign over nations, and He is Sovereign over individual people. “And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a reader of those who seek Him” (Heb. 11:6).

¹⁶⁹ Dan. 4:1 - to all the peoples: It is most remarkable that the most powerful ruler in all the earth would wish to communicate with all the people of his realm the facts concerning his utter humiliation by the Most High God. Obviously the details he described in this communiqué left a profound and life-changing impression upon him!

¹⁷⁰ Dan. 4:1 - declare the signs and wonders which the Most High God has done for me: “Signs and wonders” refer to miraculous events which signify something. “[T]he main lesson of the chapter is the sovereignty of Yahweh over the greatest human sovereign in the world (cf. vv. 17, 18, 22, 24, 25, 26, 30, 31, 32, 34, 36, 37).” ([Constable](#)). “Most High God” refers to Yahweh, the God of Daniel and Israel. The designation “Most High” in relation to God appears 13X in Daniel – in 3:26; 4:2, 17, 24, 25, 32, 34; 5:18, 21; 7:18, 22, 25, 27. In the NASB it is translated variously “the Most High God”; “the Most High”; or “the Highest One” ([Constable](#)).

¹⁷¹ Dan. 4:3 - His kingdom is an everlasting kingdom. This pagan king (whom we *may* see in heaven) understood that God's kingdom is eternal. In the next breath he declared that there is never a time in the history of man when God is not ruling. That has always been true and will always be true. Having said that, it is *not accurate* to say, as do [Amillennialists](#), [Postmillennialists](#), some [Historical Premillennialists](#), and even [Progressive Dispensationalists](#), that we are presently, in any sense, existing during Christ's Millennial Kingdom. We cannot be, for the King is absent from the Earth (Psa. 2:6; Zech. 14:9; Luke 19:11-27), He is not ruling the nations with a rod of iron, nor has He smashed them like pottery on the ground (Psa. 2:8-9; Psa. 110:1-3, 5-7). Even His own people, the Israelis, do not accept His legitimacy (John 1:11). The nations are in rebellion against God and against His anointed King (Psa. 2:1-3). Jesus Christ is presently seated at the right hand of the Father as Priest after the order of Melchizedek, not as King after the order of David (Psa. 110:4; Heb. 5:5-10; Heb. 6:19-20; 7:1-28; 8:1-6; 9:11-15; 10:12-14, 19-23). While He serves as priest, He is presently waiting until He can receive His kingdom (Psa. 110:1-3; Luke 19:11-12; Heb. 10:12-13).

- H 2 B' And His dominion is from generation to generation
- D 2 The King's narration of the vision 4:4-18
 - E 1 His having dreamed a fearful dream 4:4-5
 - G 1 His comfortable circumstances 4:4
 - H 1 {4} "I, Nebuchadnezzar, was at ease in my house
 - H 2 and flourishing in my palace.
 - G 2 His disturbing dream 4:5
 - H 1 His fearful dream: {5} "I saw a dream ¹⁷² and it made me fearful;
 - H 2 His alarming visions: and *these* fantasies *as I lay* on my bed and the visions in my mind kept alarming me.
 - E 2 The inability of the Babylonian wise men to interpret the dream 4:6-7
 - G 1 His request for the wise men of Babylon to interpret his dream: {6} "So I gave orders to bring into my presence all the wise men of Babylon, that they might make known to me the interpretation of the dream. 4:6
 - G 2 The appearance of the wise men 4:7a
 - H 1 {7} "Then the magicians,
 - H 2 the conjurers,
 - H 3 the Chaldeans
 - H 4 and the diviners came in
 - G 3 His divulgence of his dream: and I related the dream

¹⁷² Dan. 4:5 - I saw a dream: Historians are aware of [seven-year period](#) in the life of Nebuchadnezzar during which he fought no battles (ca. 582-575 BC). 583 or 582 BC may well be the time that the king dreamed this disturbing dream.

- to them,¹⁷³ 4:7b
- G 4 Their inability to interpret the dream: but they could not make its interpretation known to me.¹⁷⁴ 4:7c
- E 3 His preliminary conversation with Daniel 4:8-9
- G 1 His characterization of Daniel 4:8
- H 1 His Hebrew name: {8} "But finally Daniel¹⁷⁵ came in before me,
- H 2 His Babylonian name: whose name is Belteshazzar according to the name of my god,¹⁷⁶
- H 3 His theological distinction: and in whom is a spirit of the holy gods;¹⁷⁷ and I related the dream to him, *saying*,
- G 2 His compliments to Daniel 4:9a

¹⁷³ Dan. 4:7 - I related the dream to them: Unlike his policy in the previous instance of his dream about the layered metal-and-clay man (Dan. 2:1-49), Nebuchadnezzar revealed the contents of this dream. But none of his wise men was able to give him the interpretation. None, that is, except Daniel.

¹⁷⁴ Dan. 4:7 - they could not make its interpretation known to me: We are only told the bare facts, but no details. Did the wise men even attempt to give an interpretation? Did they feel that honesty was the best policy and admit they were unable to interpret the dream? Or did they attempt an explanation but somehow the king was unconvinced that their interpretation was accurate. In any event, in the king's telling, at least, his treatment of his wise men was more benign than at the previous dream!

¹⁷⁵ Dan. 4:8 - Daniel: It is fascinating, that, in recounting his story to his entire kingdom, Nebuchadnezzar takes the trouble to identify one of his expatriate subjects by name, and by the name of his former country at that! The reason is that Daniel's name has theological significance – it refers to Daniel's God, whom the king subsequently identifies as "the Most High" and "the King of Heaven," whom he has come to worship!

¹⁷⁶ Dan. 4:8 - according to the name of my god: The king does not say "my former god." He was a polytheist, but there was a trend toward monotheism in his reign. Did he add Yahweh to his pantheon of gods? Or did he finally come to believe that there was only one supreme God. There are some tantalizing details missing here.

¹⁷⁷ Dan. 4:8 - in whom is a spirit of the holy gods: We are not exactly certain as to what Nebuchadnezzar meant. Certainly he believed there was a qualitative difference in Daniel and in Daniel's gods in contrast to his own magicians and his own god. Both the adjective "holy" and the noun "gods" appear in the plural. That certainly lends credence to the notion that Nebuchadnezzar was yet a polytheist at this point. Yet there is ambiguity in the Hebrew designation "God," "Elohim," which appears in the plural. OT scholars today insist "Elohim" is a "plural of majesty," but how was a foreign king to be that theologically astute? The word "holy" is *qaddish* (6922), an Aramaic word translated in the NASB variously as "holy," "holy one(s)," or "saints" in Daniel 4:5, 6, 10, 14, 15, 20; 5:11; 7:18, 21, 22, 22, 25, 27. (The English references in Daniel 4 are 4:8, 9, 13, 17, 18, 23.) Did Nebuchadnezzar understand that Daniel served a God or Gods who were morally, spiritually, and ethically pure? Or was he simply acknowledging that Daniel's God or Gods were unique and set apart, able to do things no other God or gods could do, such as reveal the future, and impose restrictions on Nebuchadnezzar? In that he referred to Daniel's God several times as "the Most High (Dan. 3:26; 4:2, 34)," the latter meaning seems preferable.

- H 1 His name: {9} 'O Belteshazzar,
- H 2 His position: chief of the magicians,
- H 3 His devoutness: since I know that a spirit of the holy gods is in you
- H 4 His ability to solve mysteries: and no mystery baffles you,¹⁷⁸
- G 3 His request for an interpretation: tell *me* the visions of my dream which I have seen, along with its interpretation. 4:9b
- E 4 The contents of his dream 4:10-17
 - G 1 A tall and noble tree 4:10-12
 - H 1 His viewing a tree 4:10
 - J 1 His circumstances: {10} 'Now *these were* the visions in my mind *as I lay* on my bed:
 - J 2 The situation of the tree: I was looking, and behold, *there was* a tree in the midst of the earth
 - J 3 The size of the tree: and its height *was* great.
 - H 2 The great height of the tree 4:11
 - J 1 Its growth: {11} 'The tree grew large and became strong
 - J 2 Its height: And its height reached to the sky,
 - J 3 Its visibility: And it *was* visible to the end of the whole earth.
 - H 3 The beneficence of the tree 4:12
 - J 1 Its beauty: {12} 'Its foliage *was* beautiful
 - J 2 Its fruitfulness: and its fruit

¹⁷⁸ Dan. 4:9 - no mystery baffles you: To Nebuchadnezzar, the biggest confirmation that Daniel was indwelt by a spirit of the holy gods is that he could unravel mysteries.

- abundant,
- J 3 Its abundance: And in it *was* food for all.
- J 4 Its shade: The beasts of the field found shade under it,
- J 5 Its cover: And the birds of the sky dwelt in its branches,
- J 6 Its provision: And all living creatures fed themselves from it.
- G 2 The communication from an angelic, heavenly observer 4:13-17
- H 1 His command to destroy the tree 4:13-14
- J 1 The descent of a “watchman”: {13} 'I was looking in the visions in my mind *as I lay* on my bed, and behold, an *angelic* watcher,¹⁷⁹ a holy one,¹⁸⁰ descended from heaven. 4:13
- J 2 The command of the watchman: {14} 'He shouted out and spoke as follows: 4:14
- K1 "Chop down the tree
- K2 and cut off its branches,
- K3 Strip off its foliage
- K4 and scatter its fruit;
- K5 Let the beasts flee from under it

¹⁷⁹ Dan. 4:13 - watcher: The Aramaic word is *ir* ([5894](#)), used only three times in the OT, all of them in this chapter (4:10, 14, 20 – in English, 4:13, 17, 23). From Nebuchadnezzar’s point of view this being was someone watching over the affairs of men. It was an angel, sent by God with a message for the king. The editors of the NASB have included, in italics, the word “angelic” to demonstrate their belief that the “watcher” was an angel. While I have no difficulty in subscribing to their interpretation, I believe it would have been better if they had consigned their interpretation to a footnote rather than incorporating it into the translation.

¹⁸⁰ Dan. 4:13 - holy one: A translation of the Aramaic *qaddish* ([6922](#)). This is the same word Nebuchadnezzar used in describing Daniel in 4:8 – “in whom is a spirit of the *holy* gods.” At the very least, this adjective would alert Nebuchadnezzar to the fact that this watcher was of the same general ilk as the “holy” gods who dwelt within Daniel and whom He served. The fact that he came “from heaven” would assure Nebuchadnezzar that the “watcher” descended from and was subservient to the God of heaven.

- K6 And the birds from its
 branches.
- H 2 His command to leave the stump 4:15
- J 1 Leave the stump: {15} "Yet leave the
 stump with its roots in the ground,
- J 2 Put a band around it: But with a band
 of iron and bronze *around it*
- J 3 Let it be situated in the grass: In the
 new grass of the field;
- J 4 Let him be drenched with dew: And
 let him be drenched with the dew of
 heaven,
- J 5 Let him identify with the wild
 animals of the earth: And let him
 share with the beasts in the grass of
 the earth.
- H 3 His command to give the stump an animal's
 mind 4:16
- J 1 Let his mind be disturbed: {16} "Let
 his mind be changed from *that of a*
 man
- J 2 Let him be given the mind of an
 animal: And let a beast's mind be
 given to him,
- J 3 Allow this to continue for seven
 periods of time: And let seven
 periods of time pass over him.
- H 4 The holy authority behind His decree 4:17a
- J 1 The decree of the watchmen: {17}
 "This sentence is by the decree of the
 angelic watchers¹⁸¹
- J 2 The command of the holy ones: And
 the decision is a command of the

¹⁸¹ Dan. 4:17 - watchers: The Aramaic word is *ir* ([5894](#)), appearing here in the plural. See the note on "watcher" (sing.) at Dan. 4:13. *Ir* refers, once again, to angels who have been assigned to watch out what is going on with the Babylonian Empire as it relates to God's plan for other nations of the Middle East (see Jer. 27:1-22).

holy ones,¹⁸²

H 5 The purpose of His decree: In order that the living may know 4:17b

J 1 The supremacy of the Most High: That the Most High is ruler over the realm of mankind,¹⁸³

J 2 The control of the Most High: And bestows it on whom He wishes¹⁸⁴

J 3 The election of the Most High: And sets over it the lowliest of men.”¹⁸⁵

E 5 His plea to Daniel to interpret his dream 4:18

G 1 The king’s conclusion: {18} ~'This is the dream which I, King Nebuchadnezzar, have seen.

G 2 His request for Daniel to interpret: Now you, Belteshazzar, tell *me* its interpretation,

G 3 The inability of his wise men to interpret: inasmuch as none of the wise men of my kingdom is able to make known to me the interpretation;

¹⁸² Dan. 4:17 - holy ones: The Aramaic word is *qaddish* ([6922](#)), used previously in 4:13 in the singular, here in the plural. It is a synonym for angels.

¹⁸³ Dan. 4:17 - the Most High is ruler over the realm of mankind: God is the total Sovereign. Without being in any sense responsible for the evil decisions men make, God dictates the course of human events. Nebuchadnezzar operated under the presumption that he alone was in charge of his kingdom. God would shortly show him that his sovereignty as king was entirely delegated from God, not earned or inherited. God, not man, is in control. The arrogant think they are in control. They are not!

¹⁸⁴ Dan. 4:17 - And bestows it on whom He wishes: God authorized Nebuchadnezzar to be king of Babylon. God explicitly gave the nations surrounding Judah and Judah itself into Nebuchadnezzar’s grasp (Jer. 27:1-22). God called Nebuchadnezzar His servant, and even gave him the wild animals of the field to serve him (Jer. 27:6)!

¹⁸⁵ Dan. 4:17 - And sets over it the lowliest of men: Two ideas are present here – (1) God chooses (elects) to place into office those whom He wishes to place in office. (2) Those rulers may think they themselves are very special people, God looks at them as being the lowliest and least significant of people compared to Himself.

A great many people detest the idea of election in any part of human life, but especially in regards to salvation. They think it utterly unfair that God should choose certain people to be saved. But their problem is really that of pride. They have a highly inflated opinion of themselves and their own virtue and own ability. They actually have the temerity to believe that, if left to themselves, they would have chosen God on their own. And because they have an inflated view of their part in the process, they redefine God’s election as being merely the quality of foreknowledge. By that they define election as meaning only that God knew in advance the humans who would choose Him and who would not. In so believing, they actually demean God. They make Him a helpless bystander subject to the whims of human choice. The testimony of Scripture is that, given the opportunity, even unencumbered with a sin nature, man will inevitably choose against God, not for Him (Gen. 3:1-7)! Nebuchadnezzar finally learned the hard lesson that it is God who chooses men. Men only choose God because God has first chosen them! For a further discussion of God’s election as it relates to salvation, go to [“God’s Part in Salvation – Election.”](#)

- G 4 His confidence in Daniel's ability
 - H 1 His ability: but you are able,
 - H 2 His uniqueness: for a spirit of the holy gods¹⁸⁶ is in you.'
- D 3 The dream interpreted by Daniel 4:19-27
 - E 1 Daniel's dismay 4:19
 - G 1 Daniel's alarm: {19} "Then Daniel, whose name is Belteshazzar, was appalled¹⁸⁷ for a while as his thoughts alarmed him.
 - G 2 The king's reassurance: The king responded and said, 'Belteshazzar, do not let the dream or its interpretation alarm you.'
 - G 3 Daniel's solicitous reply: Belteshazzar replied,
 - H 1 'My lord, *if only* the dream applied to those who hate you
 - H 2 and its interpretation to your adversaries!¹⁸⁸
 - E 2 His identification of the noble tree as representing Nebuchadnezzar 4:20-22
 - G 1 His reiteration of the nobility of the tree: {20} ~'The tree that you saw, (4:20a) 4:20-21
 - H 1 Its size: which became large
 - H 2 Its strength: and grew strong,
 - H 3 Its height: whose height reached to the sky
 - H 4 Its visibility: and was visible to all the earth

¹⁸⁶ Dan. 4:18 - spirit of the holy gods is in you: See the footnote at 4:8.

¹⁸⁷ Dan. 4:19 - appalled: Daniel was aghast at the implications for King Nebuchadnezzar. His horror at the king's destiny transfigured his countenance and demeanor to such an extent that the king had to reassure him and urge him to continue. At least Daniel's reaction would help the king know that Daniel was not trying to give him a false positive message based on fiction.

¹⁸⁸ Dan. 4:19 - adversaries: Daniel possessed a genuine desire for the well-being of Nebuchadnezzar. Perhaps he had read Jeremiah's prophecy and knew that the king was God's servant (Jer. 27). Even apart from that, Daniel knew that the God of heaven had given the kingdom to Nebuchadnezzar. He was ruler over people and animals by the decree of God (Dan. 2:37-38). Daniel was genuinely alarmed that harm should befall the king.

- H 5 Its beauty: {21} and whose foliage *was* beautiful
- H 6 Its productivity: and its fruit abundant,
- H 7 Its plenty: and in which *was* food for all,
- H 8 Its beneficence
 - J 1 under which the beasts of the field dwelt
 - J 2 and in whose branches the birds of the sky lodged—
- G 2 His interpretation of the tree as being the King 4:22
 - H 1 His greatness: {22} it is you, O king; ¹⁸⁹ for you have become great
 - H 2 His strength: and grown strong,
 - H 3 His majesty: and your majesty has become great and reached to the sky
 - H 4 His dominion: and your dominion to the end of the earth.
- E 3 His interpretation of the decree of the angel as signaling Nebuchadnezzar's demise 4:23-26
 - G 1 The recounting of the command of the angel 4:23
 - H 1 The presence of a holy watcher: {23} ~'In that the king saw an *angelic* watcher, a holy one,
 - H 2 His descent from heaven: descending from heaven
 - H 3 His speech: and saying,
 - J 1 Cut down the tree: "Chop down the tree
 - J 2 Destroy it: and destroy it;
 - J 3 Leave the stump: yet leave the stump with its roots in the ground,

¹⁸⁹ Dan. 4:21 - it is you, O king: Daniel clearly identified the tree as representing Nebuchadnezzar.

- J 4 Put a band around it: but with a band of iron and bronze *around it* in the new grass of the field,
- J 5 Exposure to the elements: and let him be drenched with the dew of heaven,
- J 6 Isolation: and let him share with the beasts of the field
- J 7 Duration: until seven periods of time pass over him,"
- G 2 The king's being driven from mankind 4:24-25a
 - H 1 The interpretation: {24} this is the interpretation, O king, 4:24a
 - H 2 The decree: and this is the decree of the Most High, which has come upon my lord the king: 4:24b
 - H 3 He would be driven from mankind: {25} that you be driven away from mankind 4:25a
- G 3 His living like an animal for seven periods of time 4:25b
 - H 1 He would live with the wild animals: and your dwelling place be with the beasts of the field,¹⁹⁰
 - H 2 He would graze like an ox: and you be given grass to eat like cattle
 - H 3 He would be exposed to the elements: and be drenched with the dew of heaven;
 - H 4 Seven periods of time would elapse: and seven periods of time¹⁹¹ will pass over you,
- G 4 The debasement until the king 4:25c

¹⁹⁰ Dan. 4:25 - with the beasts of the field: God would afflict Nebuchadnezzar with the mental illness known as [zoanthropy](#), in which a human believes himself to be an animal.

¹⁹¹ Dan. 4:25 - seven periods of time: Daniel did not interpret the length of time. Presumably the king's illness would last for seven years, but the numeral may simply indicate a "complete" amount of time. Historians have, however, identified a seven-year period in which Nebuchadnezzar [fought no battles](#).

- H 1 Recognizes the Sovereignty of the Most High: until you recognize that the Most High is ruler over the realm of mankind,¹⁹²
- H 2 Human rulers rule at God's behest: and bestows it on whomever He wishes."¹⁹³
- G 5 The assurance of the return of his kingdom after he acknowledges Heaven's rule! 4:26
 - H 1 In regard to the command to leave the stump: {26} ~'And in that it was commanded to leave the stump with the roots of the tree,
 - H 2 The return of his kingdom: your kingdom will be assured to you
 - H 3 After he recognizes the supremacy of Heaven: after you recognize that *it is* Heaven *that* rules.
- E 4 His urging the king to repent: {27} 'Therefore, O king, may my advice be pleasing to you: 4:27
 - G 1 To cease sinning: break away now from your sins by *doing* righteousness
 - G 2 To cease from his iniquities: and from your iniquities
 - G 3 By being merciful: by showing mercy to *the* poor,
 - G 4 The hoped for result: in case there may be a prolonging of your prosperity.'
- D 4 The dream fulfilled by God 4:28-33
 - E 1 The king's pride 4:28-30
 - G 1 His reflective circumstances 4:28-29

¹⁹² Dan. 4:25 - the Most High is ruler over the realm of mankind: Nebuchadnezzar was convinced he ruled over the realm of mankind. God's purpose was to humiliate Nebuchadnezzar to convince him that it was God, not a mere man, that ruled over the affairs of man.

¹⁹³ Dan. 4:25 - and bestows it on whomever He wishes: God chooses whomever He wishes to rule over any human kingdom. This is consistent with Daniel's statement after God had revealed to him the content and interpretation of Nebuchadnezzar's first dream (Dan. 2:21), "He removes kings and establishes kings." Most rulers are oblivious of this fact. Most arrogantly believe it is their own charisma and intelligence that have put them into office. God wished this particular king to know the truth. This knowledge is a reassurance to all humans who have been placed in a servile environment. It is God who is in control, not man!

- H 1 The summary statement: {28} “All *this* happened to Nebuchadnezzar the king.
- H 2 The subsequent time: {29} Twelve months later he was walking on the *roof of* the royal palace of Babylon.
- G 2 His prideful speech: {30} The king reflected and said, 4:30
 - H 1 The greatness of Babylon: 'Is this not Babylon the great,
 - H 2 His role in building the capital city: which I myself have built as a royal residence
 - H 3 His mighty power: by the might of my power¹⁹⁴
 - H 4 His glorious majesty: and for the glory of my majesty?'¹⁹⁵
- E 2 The ominous decree from heaven 4:31-32
 - G 1 The removal of his sovereignty 4:31
 - H 1 The time of the decree: {31} While the word *was* in the king's mouth,
 - H 2 The origin of the decree: a voice came from heaven, *saying*,
 - H 3 The person addressed: 'King Nebuchadnezzar, to you it is declared:
 - H 4 The essence of the decree: sovereignty has been removed from you,
 - G 2 His becoming animal-like for seven periods of time 4:32a
 - H 1 His removal from mankind: {32} and you will be driven away from mankind,

¹⁹⁴ Dan. 4:30 - by the might of my power: Pride is taking all the credit for you have accomplished. Too quickly we humans forget that God has given us a great many gifts and abilities. It is because we have been given something that we can accomplish anything. Humility gives proper credit to God.

¹⁹⁵ Dan. 4:30 - and for the glory of my majesty: This was sheer arrogance and self-absorption on the part of Nebuchadnezzar. As Paul pointed out so eloquently, we exist for the praise of God's glory (Eph. 1:6, 12, 14), not for the praise of our own. We are but a vapor which “appears for a little while and then vanishes away” (James 4:14).

- H 2 His dwelling with wild animals: and your dwelling place *will be* with the beasts of the field.
- H 3 His grazing like an ox: You will be given grass to eat like cattle,
- H 4 The time-span of the decree: and seven periods of time will pass over you
- G 3 Until His acceptance of the Sovereignty of God!
4:32b
 - H 1 His recognition of the Sovereignty of God's rule over man: until you recognize that the Most High is ruler over the realm of mankind¹⁹⁶
 - H 2 His acknowledgment that the Most High places every ruler into office: and bestows it on whomever He wishes.¹⁹⁷
- E 3 The appalling animal-like condition of Nebuchadnezzar
4:33
 - G 1 The time of the fulfillment: {33} "Immediately the word concerning Nebuchadnezzar was fulfilled;
 - G 2 His quarantine from man: and he was driven away from mankind
 - G 3 His foraging: and began eating grass like cattle,¹⁹⁸
 - G 4 His exposure to the elements: and his body was drenched with the dew of heaven
 - G 5 His unkempt appearance
 - H 1 His uncut hair: until his hair had grown like eagles' *feathers*

¹⁹⁶ Dan. 4:32 - until you recognize that the Most High is ruler over the realm of mankind: God rules! Men like to think they are the rulers. They are not. It is God who dictates how man is governed!

¹⁹⁷ Dan. 4:32 - and bestows it on whomever He wishes: God rules, and God [chooses](#). No matter whom we elect into office or who inherits a rulership position, it is God who sets kings and lesser rulers in office! This is consistent with Daniel's statement in Dan. 2:21 – God “removes kings and establishes kings.”

¹⁹⁸ Dan. 4:33 - began eating grass like cattle: God apparently gave the king the mental illness called [zoanthropy](#), in which Nebuchadnezzar considered himself to be an animal, perhaps specifically an ox.

- H 2 His untrimmed nails: and his nails like birds' *claws*.
- D 5 The King's restoration and consequent worship of God as the King of Heaven 4:34-37
 - E 1 His praise of the Most High God 4:34-35
 - G 1 His everlasting dominion and kingdom 4:34
 - H 1 The time indicated: {34} "But at the end of that period,
 - H 2 The person indicated: I, Nebuchadnezzar,
 - H 3 The uplifting of his eyes: raised my eyes toward heaven¹⁹⁹
 - H 4 The return of his sanity: and my reason returned to me,²⁰⁰
 - H 5 His praise of the Most High God:
 - J 1 Blessing: and I blessed the Most High²⁰¹
 - J 2 Praising: and praised
 - J 3 Honoring: and honored Him
 - H 6 The attributes of the Most High God
 - J 1 His eternity: who lives forever;²⁰²
 - J 2 His eternal dominion: For His dominion is an everlasting

¹⁹⁹ Dan. 4:34 - raised my eyes toward heaven: In the providence of God, He placed a spark within Nebuchadnezzar in response to which he began to focus on God up in heaven.

²⁰⁰ Dan. 4:34 - my reason returned to me: God graciously restored the king's sanity.

²⁰¹ Dan. 4:34 - I blessed the Most High: That a pagan king who had been reduced to insanity for an extended period of time would bless God is remarkable! We could almost say that insanity is glorying in ourselves, and that sanity is praising God for who He is and what He does!

²⁰² Dan. 4:34 - who lives forever: Nebuchadnezzar praised God for His eternity. God has no beginning and no ending. He is the First Cause, Himself uncaused.

- dominion,²⁰³
- J 3 His eternal kingdom: And His kingdom *endures* from generation to generation.²⁰⁴
- G 2 The insignificance of man: {35} "All the inhabitants of the earth are accounted as nothing,²⁰⁵ 4:35a
- G 3 God's relentless accomplishment of His own will: But He does according to His will 4:35b
- H 1 Among the stars of heaven: in the host of heaven²⁰⁶
- H 2 Among the earth's inhabitants: And *among* the inhabitants of earth;²⁰⁷
- H 3 The inability of anyone to stop Him: And no one can ward off His hand
- H 4 Or even to question Him! Or say to Him, 'What have You done?'
- E 2 His return to power 4:36
- G 1 The restoration of his sanity: {36} "At that time my reason returned to me.
- G 2 The restoration of his sovereignty: And my majesty

²⁰³ Dan. 4:34 - everlasting dominion: Not only is God eternal, His kingdom is eternal. Jesus, the Messiah, is not yet reigning as King, however. He presently is sitting at the right hand of God, waiting until His enemies be made a footstool for His feet (Ps. 110:1-3, 5-7). Presently Jesus is exercising the office of High Priest after the order of Melchizedek (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:17, 21). The Son's eternal rule as God is to be distinguished from His temporal rule as Messiah here upon earth.

²⁰⁴ Dan. 4:34 - His kingdom *endures* from generation to generation: Not only is God's kingdom eternal, but there is never a generation in which His rulership is absent. God takes no vacations from ruling over earth!

²⁰⁵ Dan. 4:35 - nothing: We humans here on earth are rather taken with our own importance and significance. From God's vantage point, we are insignificant. Despite our insignificance, God loved us humans enough to send His Son to this earth as the sacrificial king. Rejected by His proper subjects, Jesus allowed Himself to be put to death in order to pay for the sins of the entire world (Rom. 5:8). That is amazing!

²⁰⁶ Dan. 4:35 - host of heaven: "Host" (Aramaic *chayil*, [2429](#)) is, literally, "power" or "army". From Nebuchadnezzar's perspective, he was probably metaphorically referring to the stars of heaven as being the "army" of heaven. In some contexts, "host of heaven" could conceivably refer to God's heavenly (i.e. angelic) army. This Aramaic word is used in Ezra 4:23, and in Dan. 3:4, 20; 4:35 (4:32, MT); 5:7. The word carries a military aspect in Ezra 4:23 and Dan. 3:20. It refers to a "powerful" voice (i.e. loudly) in Dan. 3:4 and 5:7.

²⁰⁷ Dan. 4:35 - *among* the inhabitants of earth: God accomplishes His will in the highest reaches of heaven and among all the inhabitants of earth. There is no place from which God's sovereign rule is excluded.

and splendor were restored to me for the glory of my kingdom, and my counselors and my nobles began seeking me out;

G 3 The increase of his greatness: so I was reestablished in my sovereignty, and surpassing greatness was added to me.

E 3 His testimony concerning his worship 4:37

G 1 His worship: {37} "Now I Nebuchadnezzar praise, exalt, and honor the King of heaven,

G 2 His reason:

H 1 For all His works are true and His ways just,²⁰⁸

H 2 And He is able to humble those who walk in pride."²⁰⁹

B 2 Daniel and the Feast of Belshazzar: The Handwriting on the Wall 5

C 1 The King's revelry 5:1-4

D 1 The great feast 5:1

E 1 Belshazzar's feast: {1} Belshazzar the king²¹⁰ held a great feast for a thousand of his nobles,²¹¹

²⁰⁸ Dan. 4:37 - For all His works are true and His ways just: Literally, "For all His works are truth and His ways justice."

²⁰⁹ Dan. 4:37 - He is able to humble those who walk in pride: God opposes proud people, but give grace to those who are humble (Prov. 3:34; Matt. 23:12; James 4:6; 1 Peter 5:5). This was certainly true in the life of Nebuchadnezzar, and also in the life of his grandson, Belshazzar. The latter, in the next chapter, would throw a great party for his nobles when his city was under siege by the armies of the Medes and Persians. That very night he would be killed.

²¹⁰ Dan. 5:1 - Belshazzar the king: According to [Thomas Constable](#), Belshazzar came to power some nine years after Nebuchadnezzar died....The events of this chapter therefore occurred about 66 years after those in chapter 1, and about 36 years after those in chapter 4. Daniel received the revelation in chapter 7 in the first year of Belshazzar (553 B.C., 7:1), and the revelation in chapter 8 in Belshazzar's third year (551 B.C., 8:1). Thus chapter 5 follows chapters 7 and 8 chronologically by 14 and 12 years respectively. Daniel would now have been in his 80s.

²¹¹ Dan. 5:1 - held a great feast: [Thomas Constable](#) provides the historical background: Later we shall read that Belshazzar hosted this banquet on the night the city of Babylon fell (vv. 30-31). The invading Medes and Persians, led by Ugbaru, commander of the Persian army, would have already taken the surrounding countryside, and everyone in the city would have known of their intentions. However, Babylon the city had not fallen to an invading army for 1,000 years because of its strong fortifications. According to the ancient Greek historian Herodotus, Babylon occupied about 14 square miles with a double wall system enclosing a moat between the two walls. The outer wall was 87 feet thick, wide enough for four chariots to drive on side-by-side. It was 350 feet high with 100 gates, plus hundreds more towers that

- E 2 His notable use of wine: and he was drinking wine in the presence of the thousand.
- D 2 The blasphemous use of the temple vessels 5:2-4
 - E 1 The occasion: {2} When Belshazzar tasted the wine, 5:2a
 - E 2 The order: he gave orders to bring the gold and silver vessels which Nebuchadnezzar his father ²¹² had taken out of the temple which *was* in Jerusalem, ²¹³ 5:2b
 - E 3 The purpose: so that the king and his nobles, his wives and his concubines might drink from them. 5:2c
 - E 4 The fulfillment of the order: {3} Then they brought the gold vessels that had been taken out of the temple, the house of God which *was* in Jerusalem; 5:3a
 - E 5 The royal party: and the king and his nobles, his wives and his concubines drank from them. 5:3b
 - E 6 The praise of idols: {4} They drank the wine and praised the gods of gold and silver, of bronze, iron, wood and stone. ²¹⁴ 5:4
- C 2 The handwriting on the wall 5:5-6
 - D 1 The apparition of a writing hand: {5} Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, 5:5a

reached another 100 feet above the walls.[191]

Belshazzar's confidence in the security of his capital is evident in his banqueting and getting drunk while his enemy was at his door. His name, which means "Bel [also known as Marduk] has protected the king,"[192] may have increased his sense of invulnerability. Herodotus also mentioned that a festival was underway in Babylon when the city fell.[193]

"With the armies of a conqueror pressing at the capital this deputy ruler took refuge in an orgy of wine." [194]

²¹² Dan. 5:2 - Nebuchadnezzar his father: Nebuchadnezzar was [actually the grandfather of Belshazzar](#). However, Aramaic frequently uses "father" in the sense of "ancestor." There is no word for "grandfather" or "grandson" in either Hebrew or Chaldee.

²¹³ Dan. 5:2 - taken out of the temple which was in Jerusalem: Out of all the vessels from all the temples in all the lands which the Babylonians had conquered, why did the king pick the vessels of the House of God in Jerusalem to commit sacrilege? One answer might be that these vessels were unusually beautiful. Another answer might be that God wanted to make a particular point about His sovereignty over Babylon. He used this king to make His point. Certainly this was an "in your face" act by Belshazzar against God!

²¹⁴ Dan. 5:4 - praised the gods of gold and silver, of bronze, iron, wood and stone: Not content with defiling the temple vessels, the banqueting crowd blasphemed the God of heaven with their idolatrous speech. The historical events recorded in Daniel 5 certainly illustrate the Biblical maxim, "Pride *goes* before destruction, and a haughty spirit before a fall" (Prov. 16:18, NKJV). See also Prov. 18:12.

- D 2 The king's view: and the king saw the back of the hand that did the writing. 5:5b
- D 3 The king's alarm 5:6
 - E 1 His ashen countenance: {6} Then the king's face grew pale²¹⁵
 - E 2 His fearful thoughts: and his thoughts alarmed him,
 - E 3 His unsteady hips: and his hip joints went slack
 - E 4 His wobbly knees: and his knees began knocking together.
- C 3 The inability of the king's wise men to decipher 5:7-9
 - D 1 The king's request: {7} The king called aloud to bring in the conjurers, the Chaldeans and the diviners. 5:7a
 - D 2 The king's offer of a reward for explanation: The king spoke and said to the wise men of Babylon, 5:7b
 - E 1 The condition: "Any man who can read this inscription and explain its interpretation to me
 - E 2 The rewards
 - G 1 Clothing: shall be clothed with purple
 - G 2 Necklace: and *have* a necklace of gold around his neck,
 - G 3 Authority: and have authority as third *ruler* in the kingdom."²¹⁶
 - D 3 The inability of the king's wise men 5:8
 - E 1 Their entrance: {8} Then all the king's wise men came in,
 - E 2 Their inability
 - G 1 To read: but they could not read the inscription
 - G 2 To interpret: or make known its interpretation to the

²¹⁵ Dan. 5:6 - face grew pale: Daniel, the presumed author, goes to great length to describe the king's physical symptoms in reaction to the handwriting on the wall. The man was terrified!

²¹⁶ Dan. 5:7 - third ruler: King Belshazzar, who was reigning in the stead of his usually absent father, Nabonidus, was thus the second ruler. Whoever could interpret the handwriting successfully would be promoted to third ruler, directly underneath Belshazzar himself.

king.

- D 4 The increasing alarm of the king 5:9
 - E 1 His alarm: {9} Then King Belshazzar was greatly alarmed,
 - E 2 His appearance: his face grew *even* paler,
 - E 3 The perplexity of his nobles: and his nobles were perplexed.

- C 4 The queen's recommendation of Daniel 5:10-12
 - D 1 The entrance of the queen: {10} The queen²¹⁷ entered the banquet hall because of the words of the king and his nobles; 5:10a
 - D 2 The greeting of the queen: the queen spoke and said, "O king, live forever! Do not let your thoughts alarm you or your face be pale. 5:10b
 - D 3 Her description of Daniel: {11} "There is a man in your kingdom 5:11-12a
 - E 1 His inner spirit: in whom is a spirit of the holy gods; 5:11a
 - E 2 His insight in the days of Nebuchadnezzar: and in the days of your father, illumination, insight and wisdom like the wisdom of the gods were found in him. 5:11b
 - E 3 His appointment by Nebuchadnezzar: And King Nebuchadnezzar, your father, your father the king, appointed him chief of the magicians, conjurers, Chaldeans *and* diviners. 5:11c
 - E 4 The unique abilities of Daniel 5:12a
 - G 1 His unusual persona: {12} "*This was* because an extraordinary spirit,
 - G 2 His unusual perspective: knowledge and insight,
 - G 3 His ability to solve all sorts of dreams and mysteries
 - H 1 interpretation of dreams,
 - H 2 explanation of enigmas

²¹⁷ Dan. 5:10 - queen: For a number of reasons, this woman was probably the king's [mother](#), not his wife. She had not even been in the banquet hall, but appeared when she heard word of her son's (?) consternation. She may have been Nebuchadnezzar's daughter. She seems to have had personal knowledge of Daniel, whom Belshazzar evidently did not know.

- H 3 and solving of difficult problems were found in this Daniel,
- E 5 His Babylonian name: whom the king named Belshazzar. 5:12b
- D 4 Her urging Belshazzar to summon Daniel: Let Daniel now be summoned and he will declare the interpretation." 5:12c
- C 5 The king's request of Daniel 5:13-16
 - D 1 Daniel's entrance: {13} Then Daniel was brought in before the king. 5:13a
 - D 2 The king's question of Daniel's identity: The king spoke and said to Daniel, "Are you that Daniel who is one of the exiles from Judah, whom my father the king brought from Judah? 5:13b
 - D 3 The king's summary of Daniel's abilities 5:14
 - E 1 Possessed by a spirit of the gods: {14} "Now I have heard about you that a spirit of the gods is in you,
 - E 2 Possessing unusual wisdom and insight: and that illumination, insight and extraordinary wisdom have been found in you.
 - D 4 The king's admission of the inability of the wise men to interpret the message 5:15
 - E 1 The identity of the advisors: {15} "Just now the wise men *and* the conjurers were brought in before me
 - E 2 The task of the wise men: that they might read this inscription and make its interpretation known to me,
 - E 3 The inability of the wise men: but they could not declare the interpretation of the message.
 - D 5 The king's appeal to Daniel: {16} "But I personally have heard about you, 5:16
 - E 1 His ability to solve difficult problems: that you are able to give interpretations and solve difficult problems.
 - E 2 His assignment
 - G 1 To read the inscription: Now if you are able to read the inscription
 - G 2 To interpret the inscription: and make its

interpretation known to me,²¹⁸

- E 3 The promised rewards
 - G 1 Clothed in purple: you will be clothed with purple
 - G 2 Wear a gold necklace: and *wear* a necklace of gold around your neck,
 - G 3 Be third in command in the kingdom: and you will have authority as the third *ruler* in the kingdom."
- C 6 Daniel's message about the apparition 5:17-29
 - D 1 The cause of the apparition: Belshazzar's dishonoring of God 5:17-24
 - E 1 Daniel's disinterest in the king's gifts: {17} Then Daniel answered and said before the king, 5:17a
 - G 1 "Keep your gifts for yourself
 - G 2 or give your rewards to someone else;
 - E 2 His willingness to assist the king 5:17b
 - G 1 In reading the inscription: however, I will read the inscription to the king
 - G 2 In interpreting the inscription: and make the interpretation known to him.
 - E 3 God's having granted rule to Nebuchadnezzar: {18} "O king, the Most High God granted 5:18
 - G 1 sovereignty,
 - G 2 grandeur,
 - G 3 glory
 - G 4 and majesty to Nebuchadnezzar your father.
 - E 4 The rule of Nebuchadnezzar 5:19
 - G 1 The impetus of his rule: {19} "Because of the

²¹⁸ Dan. 5:16 - make its interpretation known to me: [Thomas Constable](#) quotes John Walvoord, "Too often the world, like Belshazzar, is not willing to seek the wisdom of God until its own bankruptcy becomes evident. Then help is sought too late, as in the case of Belshazzar, and the cumulative sin and unbelief which precipitated the crisis in the first place becomes the occasion of downfall." [202]

grandeur which He bestowed on him,

G 2 The fear of his subjects: all the peoples, nations and *men of every* language feared and trembled before him;

G 3 His supreme power over his subjects

H 1 Power of death: whomever he wished he killed

H 2 Power of life: and whomever he wished he spared alive;

H 3 Power of promotion: and whomever he wished he elevated

H 4 Power of humiliation: and whomever he wished he humbled.

E 5 The humiliation of Nebuchadnezzar 5:20-21

G 1 The cause of his humiliation 5:20a

H 1 His haughty heart: {20} "But when his heart was lifted up

H 2 His proud spirit: and his spirit became so proud

H 3 His arrogant behavior: that he behaved arrogantly,

G 2 The description of his humiliation 5:20b-21e

H 1 His removal from power: he was deposed from his royal throne 5:20b

H 2 Stripped of his splendor: and *his* glory was taken away from him. 5:20c

H 3 Ostracized from humanity: {21} "He was also driven away from mankind, 5:21a

H 4 His animal instincts: and his heart was made like *that of* beasts, 5:21b

H 5 His habitat among donkeys: and his dwelling place *was* with the wild donkeys. 5:21c

H 6 His herbivorous fodder: He was given grass to eat like cattle, 5:21d

- H 7 His exposure to the elements: and his body was drenched with the dew of heaven 5:21e
- G 3 The end of his humiliation 5:21f
 - H 1 His recognition of God as ruler: until he recognized that the Most High God is ruler over the realm of mankind
 - H 2 His recognition of God as determiner: and *that* He sets over it whomever He wishes.
- E 6 The arrogance of Belshazzar 5:22-23
 - G 1 His haughty heart: {22} "Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this, 5:22
 - G 2 His brash behavior 5:23
 - H 1 His self-exaltation against the Lord of heaven: {23} but you have exalted yourself against the Lord of heaven;
 - H 2 His bringing in the vessels of God's house: and they have brought the vessels of His house before you,
 - H 3 His drinking wine from God's vessels: and you and your nobles, your wives and your concubines have been drinking wine from them;
 - H 4 His praising of false gods: and you have praised
 - J 1 the gods of silver
 - J 2 and gold,
 - J 3 of bronze,
 - J 4 iron,
 - J 5 wood
 - J 6 and stone,
 - H 5 His praising of impotent gods
 - J 1 which do not see,

- J 2 hear
- J 3 or understand.
- H 6 His failure to glorify the God who controls his destiny: But the God
 - J 1 in whose hand are your life-breath
 - J 2 and all your ways,
 - J 3 you have not glorified.
- E 7 The response of God: {24} "Then the hand was sent from Him and this inscription was written out. 5:24
- D 2 The meaning of the apparition: The destruction of Belshazzar's kingdom 5:25-28
 - E 1 The text of the inscription: {25} "Now this is the inscription that was written out: 'MENE, MENE, TEKEL, UPHARSIN.' 5:25
 - E 2 The interpretation of the inscription: {26} "This is the interpretation of the message: ²¹⁹ (5:26a) 5:26-28
 - G 1 Numbered and terminated: 'MENE'—God has numbered your kingdom and put an end to it. 5:26b
 - G 2 Weighed and found wanting: {27} " 'TEKEL'—you have been weighed on the scales and found deficient. 5:27
 - G 3 Divided and dispersed: {28} " 'PERES'—your kingdom has been divided and given over to the

²¹⁹ Dan. 5:26 - interpretation of the message: [Thomas Constable](#), citing in part, John Goldingay, states,

This much seems clear. The words all referred to measures of weight.[207] Daniel interpreted the consonants by adding vowels, which are absent in Aramaic, as in Hebrew, and made each word a passive participle. The Aramaic word *mene* means "mena," or with different vowels, *menah*, "numbered." Daniel understood this word to signify that the number of years that God had prescribed for the Neo-Babylonian Empire had expired. Its repetition probably stressed the certainty of this point. Joseph had told Pharaoh: "Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about" (Gen. 41:32). *Tekel* (cognate with the Hebrew "shekel") when changed to *tekal* means "weighed." God had weighed Belshazzar and had found him deficient; he was not the ruler that he should have been because of his flagrant refusal to acknowledge the Most High God's sovereignty (v. 22). *Uparsin* means "and half-shekels." *Peras* means "broken in two" or "divided" and relates to the division of Belshazzar's kingdom into two parts, one part for the Medes and the other for the Persians. However, *paras* means "Persia." Persia was the dominant kingdom in the Medo-Persian alliance. Thus *prs* had a triple meaning. The meaning of these words describing various weights would have been unintelligible to the Chaldean wise men. Even if they had supplied the vowels that Daniel did, and came up with the words "numbered," "weighed," and "divided"—they would have been meaningless without a context.[208]

Medes and Persians." 5:28

- D 3 The meaningless promotion of Daniel 5:29
 - E 1 The orders of Belshazzar: {29} Then Belshazzar gave orders,
 - E 2 The fulfillment of the orders
 - G 1 Purple clothing: and they clothed Daniel with purple
 - G 2 Gold necklace: and *put* a necklace of gold around his neck,
 - G 3 Third ruler in the kingdom: and issued a proclamation concerning him that he *now* had authority as the third *ruler* in the kingdom.
- C 7 The fulfillment of the apparition: The destruction of Babylon and Belshazzar by Darius the Mede 5:30-31
 - D 1 The execution of the Chaldean king: {30} That same night Belshazzar the Chaldean king was slain.²²⁰ 5:30
 - D 2 The coronation of the Median king: {31} So Darius the Mede²²¹

²²⁰ Dan. 5:30 - That same night Belshazzar the Chaldean king was slain: The judgment of God against Belshazzar's pride fell swiftly and finally. The Median and Persian armies had dammed up the Euphrates River upstream and diverted its water into an ancient lake bed. The water level flowing through the city of Babylon began to subside so that the soldiers could wade into the city and capture it. In their foolish pride, the Babylonians left the city unguarded. Had they been on guard, they could easily have defeated the army entering their city. Herodotus describes the conquest as follows:

"Hereupon the Persians who had been left for the purpose at Babylon by the river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But, as it was, the Persians came upon them by surprise and took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling [sic] until they learnt the capture but too certainly." [248] (This [excerpt from Thomas Constable's notes on Daniel](#) was viewed on November 27, 2017.)

²²¹ Dan. 5:31 - Darius the Mede: Critics, with their penchant for disbelieving the Word of God, have had a heyday with Daniel's reference to Darius the Mede. Secular history does not know of a Darius the Mede who conquered Babylon. With their policy of [rejecting the Biblical record unless it is supported by secular history](#), critics have attacked the writer's credibility. For those of us who profoundly respect the Biblical record, there are several viable solutions to the problem. See **Addendum 2: The Identity of Darius the Mede** at the conclusion of this document for samples of solutions.

I, for my part, reject the solutions proffered by both Thomas Constable and J Dwight Pentecost. I find the explanation given by classicists of a bygone era to be more credible. In short, I believe that Darius is the throne name of Cyaxares II, the uncle of Cyrus. (Cyaxares II's sister, Mandane, was the mother of Cyrus.) The following quotation from Wikipedia on Cyaxares II gives credence to Xenophon's [Cyropaedia](#). I believe this credence is

received the kingdom²²² at about the age of sixty-two. 5:31

B 3 Daniel and the Decree of Darius: The Lions' Den 6

C 1 The promotions of Daniel 6:1-3

D 1 The administrative plan of Darius 6:1-2

E 1 His appointment of satraps 6:1

G 1 The number of satraps: {1} It seemed good to Darius to appoint 120 satraps over the kingdom,

G 2 The responsibility of the satraps: that they would be in charge of the whole kingdom,

E 2 His appointment of supervisory commissioners: {2} and over them three commissioners 6:2a

E 3 The role of Daniel: (of whom Daniel was one), 6:2b

E 4 The purpose of the commissioners: that these satraps might be accountable to them, 6:2c

E 5 Darius' goal: and that the king might not suffer loss. 6:2d

D 2 The success of Daniel 6:3

E 1 His excellence among the commissioners and satraps: {3} Then this Daniel began distinguishing himself among the

justified.

According to [Xenophon's Cyropaedia](#) (1.5.2), Cyaxares II followed king Astyages to the throne of the Median Empire, and he was also the brother of Mandane, Cyrus the Great's mother (1.2.1, 1.4.7). He describes the Persian Cyrus as leading the campaign to conquer Babylon in 539 BC, while his uncle Cyaxares remained in Ecbatana [*Cyropaedia* 6.3.2, 7.4.16, 8.5.17]. Cyaxares was by then an old man [*Cyropaedia* 4.5.32, 6.1.6], and because Cyrus was in command of the campaign, the army came to regard Cyrus as king. After Cyrus invited Cyaxares to a palace he had prepared for him in Babylon, Cyaxares granted him his daughter (Cyrus's first cousin) in marriage, with the Median kingdom as her dowry [*Cyropaedia* 8.5.19]. Cyaxares nominally reigned from Babylon as head of the Medo-Persian empire for two years until his death [*Cyropaedia* 8.6.22, 8.7.1], the real power being Cyrus' [*Cyropaedia* 8.6.22, 8.7.1]. Upon the death of Cyaxares, the empire passed peaceably to Cyrus [*Cyropaedia* 8.6.22, 8.7.1].

²²² Dan. 5:31 - received the kingdom: [John F. Walvoord](#) summarized well the demise of Babylon:

"The downfall of Babylon is in type the downfall of the unbelieving world [cf. Rev. 17—18]. In many respects, modern civilization is much like ancient Babylon, resplendent with its monuments of architectural triumph, as secure as human hands and ingenuity could make it, and yet defenseless against the judgment of God at the proper hour. Contemporary civilization is similar to ancient Babylon in that it has much to foster human pride but little to provide human security. Much as Babylon fell on the sixteenth day of Tishri (Oc. 11 or 12) 539 B.C., as indicated in the [Nabonidus Chronicle](#), so the world will be overtaken by disaster when the day of the Lord comes (1 Th 5:1-3 [cf. Ps. 2:4-6; Rev. 19:15-16]). The disaster of the world, however, does not overtake the child of God; Daniel survives the purge and emerges triumphant as one of the presidents of the new kingdom in chapter 6." [215]

commissioners and satraps

E 2 The reason for his excellence: because he possessed an extraordinary spirit,

E 3 The plan of the king: and the king planned to appoint him over the entire kingdom.

C 2 The plot against Daniel 6:4-9

D 1 The conspiracy of the commissioners and satraps 6:4-5

E 1 Their search for an accusation against Daniel: {4} Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; 6:4a

E 2 Their lack of success: but they could find no ground of accusation or *evidence of* corruption, 6:4b

E 3 Their plight 6:4c

G 1 Daniel's faithfulness: inasmuch as he was faithful,

G 2 Daniel's diligence: and no negligence

G 3 Daniel's integrity: or corruption was *to be* found in him.

E 4 Their conclusion 6:5

G 1 Their inability to find a basis for accusing Daniel: {5} Then these men said, "We will not find any ground of accusation against this Daniel

G 2 Their only hope was to take advantage of his devotion to God: unless we find *it* against him with regard to the law of his God."

D 2 The lobbying for the law of exclusive request 6:6-8

E 1 The conspiracy of the commissioners and satraps: {6} Then these commissioners and satraps came by agreement²²³ 6:6a

²²³ Dan. 6:6 - came by agreement: This is the first time this terminology is used. It is the word *regash* (7284). The NASB footnote gives the alternative translation, "Or *thronging*." The word has the idea of tumult or confusion (*BDB*). Indeed, 122 men coming into the presence of the king would create quite a commotion! Certainly a coordinated effort such as this had all the earmarks of a conspiracy. This word is used here, and again in 6:11 and 6:15 (in the English versions).

- E 2 Their approach to the king: to the king 6:6b
- E 3 Their greeting: and spoke to him as follows: "King Darius, live forever! 6:6c
- E 4 Their dishonest portrayal: {7} "All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together 6:7a
- E 5 Their flattering proposal 6:7b
 - G 1 The official nature of the proposal: that the king should establish a statute and enforce an injunction
 - G 2 The prohibition of petitions to anyone besides the king: that anyone who makes a petition to any god or man besides you, O king,
 - G 3 The duration of the law: for thirty days,
 - G 4 The enforcement of the law: shall be cast into the lions' den.
- E 6 Their lobbying for the law 6:8
 - G 1 Their urging of the king to sign the law: {8} "Now, O king, establish the injunction and sign the document
 - G 2 The unchangeableness of the law: so that it may not be changed,
 - G 3 The character of Medo-Persian law: according to the law of the Medes and Persians, which may not be revoked."
- D 3 The signature of the King: {9} Therefore King Darius signed the document, that is, the injunction. 6:9
- C 3 The dedication of Daniel 6:10-15
 - D 1 The knowledge of Daniel: {10} Now when Daniel knew that the document was signed, 6:10a
 - D 2 His entrance into his house: he entered his house (now in his roof chamber he had windows open toward Jerusalem); 6:10b
 - D 3 His continued practice of prayer 6:10c
 - E 1 His position: and he continued kneeling on his knees
 - E 2 His frequency: three times a day,

- E 3 His activities: praying²²⁴ and giving thanks before his God,
- E 4 His previous practice: as he had been doing previously.
- D 4 The conspiratorial entrance of the spying officials: {11} Then these men came by agreement²²⁵ 6:11a
- D 5 The finding of the officials: and found Daniel making petition and supplication before his God. 6:11b
- D 6 The officials' address to the king 6:12a
 - E 1 The topic of their address: {12} Then they approached and spoke before the king about the king's injunction,
 - E 2 Their question to the king
 - G 1 Injunction: "Did you not sign an injunction
 - G 2 Petition: that any man who makes a petition to any god or man besides you, O king,
 - G 3 Duration: for thirty days,
 - G 4 Penalty: is to be cast into the lions' den?"
- D 7 The reply of the king: The king replied, 6:12b
 - E 1 Its truth: "The statement is true,
 - E 2 The character of the law: according to the law of the Medes and Persians, which may not be revoked."
- D 8 The officials' accusation: {13} Then they answered and spoke before the king, 6:13
 - E 1 Their identification of the violator: "Daniel,
 - E 2 The nationality of the violator: who is one of the exiles from Judah,
 - E 3 The irresponsibility of the violator: pays no attention to you, O king, or to the injunction which you signed,

²²⁴ Dan. 6:10 - praying: When it becomes illegal to pray in our country (and it will – Rev. 13:15-17), will you continue to pray just as you have been doing, or will you stop or try to conceal it?

²²⁵ Dan. 6:11 - came by agreement: This word, *regash* (7284), was first used in 6:6. Evidently a whole crowd of commissioners and satraps came thronging into Daniel's upper chamber and witnessed him praying the illegal prayer.

- E 4 The frequency of the violation: but keeps making his petition three times a day."
- D 9 The distress of the king 6:14
 - E 1 His deep distress: {14} Then, as soon as the king heard this statement, he was deeply distressed
 - E 2 His determination to extricate Daniel: and set *his* mind on delivering Daniel;
 - E 3 His continued search for a method of extrication: and even until sunset he kept exerting himself to rescue him.
- D 10 The reminder of the officials 6:15
 - E 1 The conspiratorial entrance of the officials: {15} Then these men came by agreement ²²⁶ to the king and said to the king,
 - E 2 The pronouncement of the officials of the irreversibility of the law: "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed."
- C 4 The confinement of Daniel in the lions' den 6:16-18
 - D 1 The order of the king: {16} Then the king gave orders, 6:16a
 - D 2 The plight of Daniel: and Daniel was brought in and cast into the lions' den. 6:16b
 - D 3 The encouragement of the king: The king spoke and said to Daniel, "Your God whom you constantly serve will Himself deliver you."²²⁷ 6:16c
 - D 4 The securing of the den 6:17
 - E 1 The placement of a stone: {17} A stone was brought and laid over the mouth of the den;
 - E 2 The seal of the king: and the king sealed it with his own

²²⁶ Dan. 6:15 - came by agreement: This is now the third time that the group of commissioners and satraps made a tumultuous entrance. They had come together as an entire group to make a request for a new thirty-day law prohibiting prayer and petition from anyone except the king (6:6). Then they had invaded Daniel's house and upper chamber and discovered him praying illegally (6:11). Now, they once again flooded the king's courtroom to remind him that there was nothing that could be done to deliver Daniel. By now their evil intentions were utterly transparent.

²²⁷ Dan. 6:16 - Your God ... will Himself deliver you: The king here expressed remarkable faith in Daniel's God. Whether actually believed that, or whether he was simply trying to encourage Daniel, we may never know this side of heaven.

signet ring

- E 3 The seal of the nobles: and with the signet rings of his nobles,
- E 4 The irreversibility of the punishment for Daniel: so that nothing would be changed in regard to Daniel.
- D 5 The insomnia of the king 6:18
 - E 1 The retirement of the king for the night: {18} Then the king went off to his palace
 - E 2 The fasting of the king: and spent the night fasting,²²⁸
 - E 3 The absence of any entertainment: and no entertainment was brought before him;
 - E 4 The sleeplessness of the king: and his sleep fled from him.
- C 5 The deliverance of Daniel 6:19-24
 - D 1 The concern of the King 6:19-20
 - E 1 His early rising: {19} Then the king arose at dawn, at the break of day, 6:19a
 - E 2 His hurried trip to the den: and went in haste to the lions' den. 6:19b
 - E 3 His proximity to the den: {20} When he had come near the den to Daniel, 6:20a
 - E 4 His agitated cry: he cried out with a troubled voice. 6:20b
 - E 5 His pointed question: The king spoke and said to Daniel, 6:20c
 - G 1 His description of Daniel: "Daniel, servant of the living God,
 - G 2 His identification of God: has your God,
 - G 3 His acknowledgment of Daniel's constant service: whom you constantly serve,
 - G 4 His question of deliverance: been able to deliver you from the lions?"

²²⁸ Dan. 6:18 - spent the night fasting: One wonders if, perhaps, King Darius prayed to Daniel's God on his behalf that night.

- D 2 The response of Daniel 6:21-22
 - E 1 The respectful response of Daniel: {21} Then Daniel spoke to the king, "O king, live forever! 6:21
 - E 2 Daniel's description of God's deliverance 6:22a
 - G 1 His sending of an angel: {22} "My God sent His angel
 - G 2 His shutting of the lions' mouths: and shut the lions' mouths
 - G 3 The absence of any harm: and they have not harmed me,
 - E 3 Daniel's explanation for his deliverance 6:22b
 - G 1 His innocence before God: inasmuch as I was found innocent before Him;²²⁹
 - G 2 His absence of any wrong-doing toward the king: and also toward you, O king, I have committed no crime."
- D 3 The jubilation of the king and the rescue of Daniel 6:23
 - E 1 The pleasure of the king: {23} Then the king was very pleased
 - E 2 The orders for Daniel's rescue: and gave orders for Daniel to be taken up out of the den.
 - E 3 The rescue of Daniel: So Daniel was taken up out of the den
 - E 4 The absence of any injury: and no injury whatever was found on him,
 - E 5 The reason for his preservation: because he had trusted in his God.²³⁰
- D 4 The demise of the conspirators 6:24

²²⁹ Dan. 6:22 - inasmuch as I was found innocent before Him: Daniel cites his innocence before God and his guiltlessness before the king as reasons for his deliverance. In 6:23 the text cites Daniel's faith as reason for God's deliverance of him. All three reasons are true, of course.

²³⁰ Dan. 6:23 - because he had trusted in his God: Here the text, written, no doubt, by Daniel, attributes his rescue to his having exercised faith in God. All three reasons cited are true, of course. The writer of the book of Hebrews alludes to Daniel's faith in [Heb. 11:33](#) – "who by faith ... shut the mouths of lions."

- E 1 The orders of the king: {24} The king then gave orders,
- E 2 The arrest of Daniel’s accusers: and they brought those men who had maliciously accused Daniel,
- E 3 Their consignment to the lions’ den
 - G 1 and they cast them,
 - G 2 their children ²³¹
 - G 3 and their wives into the lions' den;
- E 4 The ferocity of the lions
 - G 1 The victims’ arrested fall: and they had not reached the bottom of the den
 - G 2 The savagery of the lions: before the lions overpowered them and crushed all their bones. ²³²
- C 6 Darius' defense of Daniel's God 6:25-27
 - D 1 Darius’ letter to all his subjects: {25} Then Darius the king wrote to all the peoples, nations and *men of every* language who were living in all the land: 6:25a
 - D 2 His peaceful greeting: "May your peace abound! 6:25b
 - D 3 His decree that all his subjects are to fear the God of Daniel: {26} "I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; 6:26a
 - D 4 His description of Daniel’s God 6:26b-27c
 - E 1 He lives: For He is the living God 6:26b
 - E 2 He endures forever: and enduring forever, 6:26c

²³¹ Dan. 6:24 - them, their children and their wives: To the modern western mind it seems barbaric that any government officials would be thrown into a den of lions, much less their children and wives. However, these men had acted in their own selfish interests, not in the interests of the king and the government. They could not be trusted in the future to uphold the best interests of the king and his government. Had they only been put to death, their wives and their children would undoubtedly have been embittered. There might have been assassination attempts upon the king at a later time. With the demise of all these commissioners, satraps and their entire families, there would be no reprisals from anyone with an axe to grind, seeking revenge.

²³² Dan. 6:24 - crushed all their bones: The same God who had sent his angel to protect Daniel inspired these rapacious lions to kill all the perpetrators and their families with violent and sudden ferocity. They were out to kill, not merely to eat. We are reminded of the words, “Vengeance is Mine, I will repay” ([Deut. 32:35](#); [Psa. 94:1](#); [Rom. 12:19](#); [Heb. 10:30](#)).

- E 3 His kingdom will never be destroyed: And His kingdom is one which will not be destroyed, 6:26d
- E 4 His dominion is eternal: And His dominion *will be* forever. 6:26e
- E 5 He delivers and rescues: {27} "He delivers and rescues 6:27a
- E 6 He performs signs and wonders: and performs signs and wonders 6:27b
- E 7 He performs mighty deeds in heaven above and on earth beneath: In heaven and on earth, 6:27c
- D 5 His description of God's deliverance of Daniel: Who has *also* delivered Daniel from the power of the lions." 6:27d
- C 7 The summary of Daniel's successful service: {28} So this Daniel enjoyed success 6:28
 - D 1 Under Darius: in the reign of Darius
 - D 2 Under Cyrus: and in the reign of Cyrus the Persian.²³³
- B 4 Daniel and His Dream of the Four Beasts, the Ancient of Days and the Son of Man: The Kingdoms of the World and the Kingdom of the Heavens 7**
 - C 1 The introduction to the dream 7:1-3
 - D 1 The time: The first year of Belshazzar king of Babylon 7:1a {1} In the first year of Belshazzar king of Babylon
 - D 2 The written summary of the dream 7:1
 - E 1 Daniel saw a dream and visions in his mind as *he lay* on his bed;
 - E 2 then he wrote the dream down *and* related the *following* summary of it.

²³³ Dan. 6:28 - and in the reign of Cyrus the Persian: [Thomas Constable](#) takes the position that this phrase should be translated "*even* in the reign of Cyrus the Persian" (emphasis his). This translation makes Darius another name or title for Cyrus the Persian. While admitting that possibility, I would also say it is possible that the two were different individuals. The fact that secular history does not know about Darius the Mede should be of no concern to the Bible-believing Christian. I personally have seen enough of modern-day historians and journalists rewriting of events in present-day and more remote history for the purposes of pursuing a certain political agenda that I am forced to conclude that no secular historians are to be trusted entirely. The only guaranteed truth is to be found in Scripture. If we knew all the facts, there would be no apparent discrepancies. The Bible account sounds as if there are two different individuals. Darius is called "Darius the Mede" in 5:31. Here in 6:28 Darius is called "Darius" while Cyrus is designated "Cyrus the Persian." Again, it sounds as though two different individuals are to be distinguished.

- D 3 The setting: beasts coming up from the sea 7:2-3
 - E 1 The stirring of the four winds of heaven upon the great sea 7:2
 - G 1 {2} Daniel said, “I was looking in my vision by night,
 - G 2 and behold, the four winds of heaven were stirring up the great sea.
 - E 2 The arising out of the sea of four great, different beasts: {3} And four great beasts were coming up from the sea, different from one another.
- C 2 The four beasts 7:4-8
 - D 1 The first beast – a lion-like creature with eagles' wings 7:4
 - E 1 Its description: {4} The first *was* like a lion and had *the* wings of an eagle.
 - E 2 The plucking of its wings: I kept looking until its wings were plucked,
 - E 3 Its being lifted up from the ground: and it was lifted up from the ground
 - E 4 Its being made to stand on two feet like a man: and made to stand on two feet like a man;
 - E 5 Its being given a human mind: a human mind also was given to it.
 - D 2 The second beast resembling a bear 7:5
 - E 1 {5} And behold, another beast, a second one, resembling a bear.
 - E 2 And it was raised up on one side,
 - E 3 And three ribs *were* in its mouth between its teeth
 - E 4 Its instructions: and thus they said to it, ‘Arise, devour much meat!’
 - D 3 The four-winged, four-headed beast resembling a leopard 7:6
 - E 1 {6} After this I kept looking, and behold, another one, like a leopard,
 - E 2 which had on its back four wings of a bird;

- E 3 the beast also had four heads,
- E 4 and dominion was given to it.
- D 4 The ten-horned, iron-toothed, terrible beast 7:7-8
 - E 1 {7} After this I kept looking in the night visions, and behold, a fourth beast, 7:7a
 - E 2 Its description 7:7b
 - G 1 dreadful and terrifying and extremely strong;
 - G 2 and it had large iron teeth.
 - E 3 Its action: It devoured and crushed, and trampled down the remainder with its feet 7:7c
 - E 4 Its further description 7:7d
 - G 1 and it was different from all the beasts that were before it,
 - G 2 and it had ten horns.
 - E 5 Its development: Another little horn came up among the ten 7:8
 - G 1 The circumstances: {8} While I was contemplating the horns,
 - G 2 The emergence of a little horn: behold, another horn, a little one, came up among them,
 - G 3 Displacement: and three of the first horns were pulled out by the roots before it;
 - G 4 Humanity
 - H 1 Observant: and behold, this horn possessed eyes like the eyes of a man
 - H 2 Boastful: and a mouth uttering great *boasts*.
- C 3 The Ancient of Days presiding over the heavenly court and the trial of the beasts 7:9-12
 - D 1 The setting: Judgment. {9} “I kept looking until thrones were set up, 7:9a
 - D 2 The description of the Judge 7:9b

- E 1 His Name: And the Ancient of Days took *His* seat;
- E 2 His clothing: His vesture *was* like white snow
- E 3 His hair: And the hair of His head like pure wool.
- D 3 The description of the Judge's fiery throne 7:9c-10a
 - E 1 His fiery throne: His throne *was* ablaze with flames, 7:9c
 - E 2 Its burning wheels: Its wheels *were* a burning fire.
 - E 3 Its river of fire: {10} “A river of fire was flowing and coming out from before Him; 7:10a
- D 4 The description of the Judge's attendants 7:10b
 - E 1 Thousands upon thousands were attending Him,
 - E 2 And myriads upon myriads were standing before Him;
- D 5 The opening of court 7:10c
 - E 1 The court sat,
 - E 2 And the books were opened.
- D 6 The verdict rendered 7:11-12
 - E 1 The boastful testimony of the horn: Then I kept looking because of the sound of the boastful words which the horn was speaking; 7:11a
 - E 2 The destruction of the fourth beast 7:11b
 - G 1 Execution: I kept looking until the beast was slain,
 - G 2 Devastation: and its body was destroyed
 - G 3 Incineration: And given to the burning fire.
 - E 3 The disposition of the other three beasts: {12} As for the rest of the beasts, 7:12
 - G 1 Immobilization: their dominion was taken away,
 - G 2 Extension: but an extension of life was granted to them for an appointed period of time
- C 4 The Ancient of Days' presentation of an eternal kingdom to the Son of Man 7:13-14

- D 1 The arrival of the Son of Man 7:13a
 - E 1 The circumstances: {13} “I kept looking in the night visions,
 - E 2 His accompaniment: And behold, with the clouds of heaven
 - E 3 His appearance: One like a Son of Man was coming
- D 2 The approach of the Son of Man 7:13b
 - E 1 And He came up to the Ancient of Days
 - E 2 And was presented before Him.
- D 3 The dominion given Him 7:14
 - E 1 The bequest of His kingdom
 - G 1 {14} “And to Him was given dominion,
 - G 2 Glory and a Kingdom
 - E 2 The jurisdiction of His kingdom
 - G 1 That all the peoples, nations, and *men of every* language
 - G 2 Might serve Him,
 - E 3 The duration of His kingdom
 - G 1 His dominion is an everlasting dominion
 - G 2 Which will not pass away;
 - G 3 And His kingdom is one
 - G 4 Which will not be destroyed.
- C 5 The interpretation of the dream by an angel 7:15-28
 - D 1 The crux of the interpretation 7:15-18
 - E 1 The four beasts are four kings 7:15-17
 - G 1 The distress of Daniel 7:15
 - H 1 His distress: {15} “As for me, Daniel, my spirit was distressed within me,
 - H 2 His alarm: and the visions in my mind kept

alarming me.

G 2 The inquiry of Daniel 7:16a

H 1 His approach: {16} I approached one of those who were standing by

H 2 His query: and began asking him the exact meaning of all this.

G 3 The response of the bystander 7:16b-17

H 1 The introduction 7:16b

J 1 So he told me

J 2 and made known to me the interpretation of these things:

H 2 Four beasts are kings 7:17

J 1 {17} ‘These great beasts, which are four *in number*,

J 2 are four kings²³⁴ *who* will arise from the earth.

E 2 The saints will possess the kingdom forever 7:18

G 1 The possessors of the kingdom: {18} But the saints of the Highest One

G 2 Their receipt of the kingdom

H 1 will receive the kingdom

H 2 and possess the kingdom

G 3 The chronology of the kingdom

H 1 forever,

H 2 for all ages to come.

D 2 The explanation of the fourth beast 7:19-22

E 1 Daniel’s query: {19} “Then I desired to know the exact meaning of the fourth beast 7:19a

²³⁴ Dan. 7:16 - These great beasts ... are four kings: Note that, according to 7:23, the beasts are not only kingdoms, but the kings who head up the kingdoms.

- E 2 Its dreadful uniqueness 7:19b
 - G 1 which was different from all the others,
 - G 2 exceedingly dreadful,
 - G 3 with its teeth of iron
 - G 4 and its claws of bronze,
 - G 5 *and* which devoured, crushed, and trampled down the remainder with its feet,
- E 3 Its ten horns: {20} and *the meaning* of the ten horns that were on its head 7:20a
- E 4 The eleventh horn: and the other *horn* which came up, 7:20b-21
 - G 1 The conquest of the eleventh horn: and before which three *of them* fell, 7:20b
 - G 2 The description of the horn 7:20c
 - H 1 Its eyes: namely, that horn which had eyes
 - H 2 Its mouth: and a mouth uttering great *boasts*
 - H 3 Its size: and which was larger in appearance than its associates.
 - G 3 The horn's persecution of the saints 7:21
 - H 1 War: {21} I kept looking, and that horn was waging war with the saints
 - H 2 Success: and overpowering them
- E 5 The saints' possession of the kingdom 7:22
 - G 1 The intervention of the Ancient of Days: {22} until the Ancient of Days came
 - G 2 The favorable judgment: and judgment was passed in favor of the saints of the Highest One,
 - G 3 The saints' possession of the kingdom: and the time arrived when the saints took possession of the kingdom.
- D 3 The bystander's continuing answer to Daniel's query: {23} "Thus he said: (7:23a) 7:23-28

- E 1 The world-wide dominion of the fourth kingdom 7:23b
 - G 1 The fourth beast is a kingdom: ‘The fourth beast will be a fourth kingdom²³⁵ on the earth,
 - G 2 Uniqueness: which will be different from all the *other* kingdoms
 - G 3 Totalitarianism
 - H 1 and will devour the whole earth
 - H 2 and tread it down
 - H 3 and crush it.
- E 2 The ten kings, and the rise of the eleventh king 7:24
 - G 1 Ten kings: {24} As for the ten horns, out of this kingdom ten kings will arise;
 - G 2 Eleventh king: and another will arise after them,
 - G 3 Unique king: and he will be different from the previous ones
 - G 4 Powerful king: and will subdue three kings.
- E 3 The blasphemous law-breaking of the eleventh king for three and a half years 7:25
 - G 1 His rebellion against God: {25} He will speak out against the Most High
 - G 2 His oppression of the saints: and wear down the saints of the Highest One,
 - G 3 His law-breaking regime: and he will intend to make alterations in times and in law;
 - G 4 The chronology of his tyranny over the saints
 - H 1 and they will be given into his hand for a time,
 - H 2 times,
 - H 3 and half a time.

²³⁵ Dan. 7:23 - The fourth beast will be a fourth kingdom: See 7:17, where the beasts were said to be kings.

- E 4 The judgment and destruction of the 11th king 7:26
 - G 1 The interposition of the court: {26} But the court will sit *for judgment*,
 - G 2 The verdict of the court
 - H 1 His dethronement: and his dominion will be taken away,
 - H 2 His destruction: annihilated and destroyed forever!

- E 5 The world-wide dominion of God's kingdom 7:27
 - G 1 The description of the jurisdiction
 - H 1 {27} Then the sovereignty,
 - H 2 the dominion,
 - H 3 and the greatness
 - G 2 The extent of the jurisdiction
 - H 1 of *all* the kingdoms
 - H 2 under the whole heaven
 - G 3 The transfer of jurisdiction: will be given to the people of the saints of the Highest One;
 - G 4 The exclusionary nature of the jurisdiction of the Highest One
 - H 1 Its eternity: His kingdom *will be* an everlasting kingdom,
 - H 2 Its absolute sovereignty: and all the dominions will serve and obey Him.'

- E 6 Daniel's silent alarm 7:28
 - G 1 Termination: {28} "At this point the revelation ended.
 - G 2 Alarm: As for me, Daniel, my thoughts were greatly alarming me and my face grew pale,

G 3 Silence: but I kept the matter to myself.”²³⁶

A 3 THE PROPHETIC HISTORY OF ISRAEL DURING THE TIMES OF THE GENTILES 8 - 12

B 1 Daniel's Vision of the Ram and the Goat 8

C 1 The powerful ram advancing west, north and south 8:1-4

D 1 The introduction to the vision 8:1-2

E 1 The time of the vision: {1} In the third year of the reign of Belshazzar the king 8:1a

E 2 The recipient of the vision: a vision appeared to me, Daniel, 8:1b

E 3 The identification of the vision: subsequent to the one which appeared to me previously. 8:1c

E 4 The setting of the vision: {2} I looked in the vision, and while I was looking 8:2

G 1 Susa: I was in the citadel of Susa,

G 2 Elam: which is in the province of Elam; and I looked in the vision

G 3 Ulai Canal: and I myself was beside the Ulai Canal.

D 2 The description of a ram: {3} Then I lifted my eyes and looked, and behold, a ram 8:3

E 1 Two horns: which had two horns was standing in front of the canal.

E 2 The length of the horns: Now the two horns *were* long,

E 3 The longer horn: but one *was* longer than the other,

E 4 The later timing of the longer horn: with the longer one coming up last.

D 3 The actions of the ram 8:4

E 1 The directions of his butting: {4} I saw the ram butting

G 1 westward,

²³⁶ Dan. 7:28 - but I kept the matter to myself: Dan. 7:28 marks the end of the Aramaic language portion of Daniel. The whole Aramaic section is from Dan. 2:4-7:28.

- G 2 northward,
- G 3 and southward,
- E 2 The power of the ram
 - G 1 His invincibility: and no *other* beasts could stand before him
 - G 2 The absence of rescuers: nor was there anyone to rescue from his power,
 - G 3 His self-will: but he did as he pleased
 - G 4 His self-glory: and magnified *himself*.
- C 2 The powerful goat's rise to power 8:5-14
 - D 1 His destruction of the ram 8:5-7
 - E 1 The arrival of a billy goat 8:5
 - G 1 His gender: {5} While I was observing, behold, a male goat
 - G 2 His approach from the west: was coming from the west
 - G 3 The rapidity of his movement
 - H 1 over the surface of the whole earth
 - H 2 without touching the ground;
 - G 4 The power of the goat: and the goat *had* a conspicuous horn between his eyes.
 - E 2 The goat's battle with the ram 8:6-7
 - G 1 His approach to the ram: {6} He came up to the ram 8:6a
 - H 1 that had the two horns,
 - H 2 which I had seen standing in front of the canal,
 - G 2 His angry attack: and rushed at him in his mighty wrath. 8:6b
 - G 3 The description of the battle 8:7a

- H 1 His move toward the ram: {7} I saw him come beside the ram,
- H 2 His fury at the ram: and he was enraged at him;
- H 3 His striking the ram: and he struck the ram
- H 4 His crippling of the ram: and shattered his two horns,
- H 5 The helplessness of the ram: and the ram had no strength to withstand him.
- G 4 The climax of the battle 8:7b
 - H 1 Throwing him to the ground: So he hurled him to the ground
 - H 2 Trampling upon him: and trampled on him,
- G 5 The helplessness of the ram: and there was none to rescue the ram from his power. 8:7c
- D 2 The four horns as replacing the single conspicuous horn 8:8
 - E 1 The greatness of the goat: {8} Then the male goat magnified *himself* exceedingly.
 - E 2 The demise of the large horn
 - G 1 The timing of its demise: But as soon as he was mighty,
 - G 2 The description of its demise: the large horn was broken;
 - E 3 The sequel to the large horn
 - G 1 The number of its replacement: and in its place there came up four conspicuous *horns*
 - G 2 The geography of its replacement: toward the four winds of heaven.
- D 3 The evil career of the little horn arising out of one of the four 8:9-14
 - E 1 The rise of a small horn: {9} Out of one of them came

- forth a rather small horn ²³⁷ 8:9a
- E 2 The geographical (horizontal) expansion of the small horn: which grew exceedingly great 8:9b
- G 1 toward the south,
- G 2 toward the east,
- G 3 and toward the Beautiful *Land*. ²³⁸
- E 3 The expansion of the small horn in the spiritual (vertical) realm 8:10
- G 1 To the army of the heavens: {10} It grew up to the host of heaven ²³⁹

²³⁷ Dan. 8:9 - a rather small horn: Based on the ensuing description, this must refer to Antiochus Epiphanes, a violent adversary against Israel. He was the [eighth king](#) of the Seleucid dynasty.

²³⁸ Dan. 8:9 - the Beautiful *Land*: This evidently describes the land of Israel.

²³⁹ Dan. 8:10 - It grew up to the host of heaven: Literally, "It grew up to army of the heavens." The noun "host" is *tsabá*, or *tsebaáh* ([6635](#)). The word means, "army," or in certain contexts, "war." Curiously, when the word is used in conjunction with God's Hebrew name, "Yahweh," NASB translates the phrase, "LORD of hosts." Why? It should be translated, "LORD (Yahweh) of armies" or "LORD (Yahweh) of troops." Daniel 8:9 described Antiochus Epiphanes' horizontal expansion east, south, and into the land of Israel. Daniel 8:10 evidently describes his vertical expansion upwards to the army of the heavens. What does that phrase mean?

There are instances where "host of heaven" ("army of the heavens") refers to the stars up in the heavens. Such references include the following passages: Deut. 4:19; 2 Kings 17:16; 21:3, 5; 23:4, 5; 2 Chron. 33:3, 5; presumably Isa. 24:21; 34:4; Jer. 8:2; 33:22; Dan. 4:35; Zeph. 1:5; Acts 7:42.

A smaller number of passages refer to "army of the heavens" as God's army: 1 Kings 22:19 and its parallel passage in 2 Chron. 18:18. (See "[Yahweh of Troops](#).") It is interesting to note that in both instances, the human author records the prophet Micaiah as responding to King Ahab of Israel in particular, and also for the benefit of King Jehoshaphat of Judah, the following. I will give my edited version of 1 Kings 22:19-23 to illustrate. {19} And he said, "Hear the word of Yahweh: I saw Yahweh sitting on His throne, and entire army of the heavens standing by Him on His right and on His left. {20} Yahweh said, 'Who will go up and entice Ahab to fall at Ramoth-gilead?' And one said this while another said that. {21} Then a spirit came forward and stood before Yahweh and said, 'I will entice him.' {22} Yahweh said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice *him* and also prevail. Go and do so. {23} Now therefore, behold, Yahweh has put a deceiving spirit in the mouth of all these your prophets; and Yahweh has proclaimed disaster against you" (JTB translation).

Several questions come to mind: (1) Of what or whom does the entire army of the heavens consist? (2) Is there any significance that some of the army were standing on Yahweh's right, while others were standing on His left? (3) If the troops standing on Yahweh's left refer to demonic troops, would it more easily countenance Yahweh's authorizing one of the troops to be a deceiving spirit in the mouth of Ahab's prophet?

My tentative answer to these three questions is as follows: (1) The whole, or entire army of the heavens consists of all angelic beings, all of whom were created by God to be his messengers, and, after the advent of sin, his military troops to wage war. By way of precedent, we know that on at least two occasions recorded in the past, a mixture of angels, both good and evil, came to present themselves before Yahweh (Job 1:6-11; 2:1-6. (2) I believe there is significance that some were on Yahweh's right, the place of favor, and upon His left, the place of disfavor (see Matt 25:33, 34, 41). I believe that in Dan. 8:10, the entire army of Yahweh consisted of both the chosen, holy angels, on Yahweh's right, and the non-elect, rebel angels who followed Satan, on His left. (3) I believe Yahweh authorized a demon (spirit, 1 Kings 22:21-23; 2 Chron. 18:20-22) to deceive Ahab through the mouths of his false prophets. I do not see how a holy angel could be a lying spirit.

Back to the passage at hand. I believe the Devil himself was inspiring Antiochus Epiphanes. I believe this passage, at the least, refers back in history to the time when Satan fell from grace and rebelled against Yahweh. At

- G 2 Its overthrow to the earth of heavenly powers
 - H 1 Some of the army: and caused some of the host
 - H 2 Some of the stars: and some of the stars to fall to the earth,
 - H 3 Its ruining of them: and it trampled them down.
- E 4 The warfare of the small horn against the Commander of the army 8:11
 - G 1 Its competition with the Commander of the army: {11} It even magnified *itself* to be equal with the Commander ²⁴⁰ of the host; ²⁴¹
 - G 2 Its halt of the regular sacrifice: and it removed the regular sacrifice from Him,
 - G 3 Its overthrow of His sanctuary: and the place of His sanctuary was thrown down.
- E 5 God's using the little horn to judge Israel 8:12
 - G 1 The reason for God's judgment – Israel's sin: {12} And on account of transgression
 - G 2 The nature of God's judgment
 - H 1 God's angelic army will be passive in regard

some point he deceived other angels to rebel with him (Rev. 12:3-4). This instance in Dan. 8:10 could look backward to that time.

Another possibility is that Dan. 8:10 refers to another time when the spirit of Antiochus Epiphanes, i.e. the Devil, successfully tempted more (previously holy) angels to join him in rebellion against God in the human drama down on earth. This makes sense, especially, if we understand that Antiochus prefigures the ultimate human rebel against God and His Messiah – the [Antichrist](#), or False Messiah. This one will have a brief but terrifying and damning reign upon earth during the latter half of the [Great Tribulation](#) (Rev. 13:1-18; 14:9-12).

²⁴⁰ Dan. 8:11 - Commander: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated “Ruler.” See my explanation in the appropriate footnote at Dan. 1:7. Personally, I believe this refers either to God Himself, or to His Chief Executive, the Messiah, probably the latter.

²⁴¹ Daniel 8:11 - It even magnified *itself* to be equal with the Commander of the host: The evil spirit (i.e. the [Devil](#)), empowering Antiochus Epiphanes, became great (in his mind) to the point of being equal with the Commander of the army. In my thinking this could be none other than the Second Person of the Trinity, the One who would eventually become the true [Messiah](#), the Lord Jesus Christ. Antiochus did this by sacrificing a sow on the altar in Jerusalem and by halting the sacrifices at the Temple. Antiochus prefigures an even more dastardly rebel, the [Antichrist](#). He is the one described as “the man of lawlessness,” “the son of destruction,” “that lawless one.” He will, likely at the mid-point of the [Tribulation](#), seat himself “in the temple of God, displaying himself as being God.” The Lord will slay him with the breath of His mouth at the visible manifestation of His coming (2 Thess. 2:3-8).

- to Antiochus Epiphanes: the host will be given over *to the horn*
- H 2 God will permit the temple to be desecrated: along with the regular sacrifice;²⁴²
- H 3 God will allow Antiochus to succeed
- J 1 Trampling truth: and it will fling truth to the ground
- J 2 Doing whatever he wishes to do: and perform *its will*
- J 3 Prospering: and prosper.
- E 6 The length of the little horn's desecration 8:13-14
- G 1 The question of one angel to another 8:13
- H 1 A first "holy one": {13} Then I heard a holy one speaking,
- H 2 The query of another "holy one": and another holy one said to that particular one who was speaking,
- H 3 The question of the second "holy one":
- J 1 The duration of the vision: "How long will the vision *about* the regular sacrifice apply,
- J 2 The duration of the transgression: while the transgression causes horror,
- J 3 The trampling underfoot of the holy place and the army: so as to allow both the holy place and the host to be trampled?"

²⁴² Daniel 8:12 - And on account of transgression the host will be given over *to the horn* along with the regular sacrifice. [Thomas Constable](#) opines, "God would give control of the host (the Jews) to the little horn (Antiochus) because of transgression. This verse makes identification of the host as the Jews—rather than angels—almost beyond doubt." I disagree. I do not see how a nation on earth, even the nation of Israel, can possibly be misconstrued as "the host (army) of heaven" (Dan. 8:10). A better explanation is not that Antiochus, or even any evil angel or group of angels gain control over the entire heavenly army, but that God, in His Sovereignty, refuses to send His angelic army to rescue Israel or Israel's temple. God puts a stop to angelic rescue, even though the Jewish temple on Mount Zion, God's favorite place, is being appallingly desecrated by Antiochus Epiphanes and his forces. It is not God's fault this happens. It is rather because of blatant Israeli transgression (Dan. 8:12).

- G 2 The response of the first angel: {14} He said to me, 8:14
 - H 1 The duration of the desecration of the temple: "For 2,300 evenings *and* mornings;²⁴³
 - H 2 The restoration of the temple: then the holy place will be properly restored."
- C 3 Gabriel's interpretation of the vision 8:15-27
 - D 1 Gabriel's over-whelming interaction with Daniel 8:15-19
 - E 1 Daniel's perplexity: {15} When I, Daniel, had seen the vision, I sought to understand it; 8:15a
 - E 2 The appearance of a human-like being: and behold, standing before me was one who looked like a man. 8:15b
 - E 3 The instruction of the "man" in the Ulai basin 8:16
 - G 1 The sound of the "man": {16} And I heard the voice of a man
 - G 2 The location of the "man": between the *banks of* Ulai,
 - G 3 The instruction of the "man": and he called out and said, "Gabriel, give this *man* an understanding of the vision."
 - E 4 Daniel's initial encounter with Gabriel 8:17
 - G 1 Gabriel's approach: {17} So he came near to where I was standing,
 - G 2 Daniel's fright: and when he came I was frightened
 - G 3 Daniel's prostration: and fell on my face;
 - G 4 The message of Gabriel
 - H 1 His designation for Daniel: but he said to me, "Son of man,
 - H 2 His perspective on the timing of the vision: understand that the vision pertains to the

²⁴³ Dan. 8:14 - 2,300 mornings and evenings: It seems best to take these as days, specifically referring to the morning and evening sacrifices that took place each day. It would take 2,300 days for the morning and evening sacrifices to be reinstated. This [most likely](#) refers to Antiochus' persecution of Israel from roughly 167 to 164 B. C.

time of the end."

- E 5 Daniel's reaction to Gabriel 8:18
 - G 1 The occasion of the reaction: {18} Now while he was talking with me,
 - G 2 Daniel's comatose state: I sank into a deep sleep with my face to the ground;
 - G 3 Gabriel's awakening of Daniel: but he touched me and made me stand upright.
- E 6 Gabriel's purpose to inform Daniel 8:19
 - G 1 Concerning the "final indignation": {19} He said, "Behold, I am going to let you know what will occur at the final period of the indignation,
 - G 2 Concerning "the appointed time of the end": for *it* pertains to the appointed time of the end.
- D 2 Gabriel's explanation of the meaning of the two-horned ram: the kings of Media and Persia 8:20
 - E 1 The symbol
 - G 1 {20} "The ram which you saw
 - G 2 with the two horns
 - E 2 The meaning: represents the kings
 - G 1 of Media
 - G 2 and Persia.
- D 3 Gabriel's explanation of the meaning of the shaggy billy goat with one horn: Greece and Alexander the Great 8:21
 - E 1 The symbol of the goat: {21} "The shaggy goat
 - E 2 The meaning: *represents* the kingdom of Greece,
 - E 3 The symbol of the large horn: and the large horn that is between his eyes
 - E 4 The meaning – Alexander the Great: is the first king.
- D 4 Gabriel's explanation of the meaning of the four horns: four kingdoms arising from his nation 8:22

- E 1 The symbols
 - G 1 The broken horn: {22} "The broken *horn*
 - G 2 The four replacement horns: and the four *horns that* arose in its place
- E 2 The meaning
 - G 1 Four replacement kingdoms: *represent* four kingdoms²⁴⁴ *which* will arise from *his* nation,
 - G 2 The decline in power: although not with his power.
- D 5 Gabriel's explanation of the meaning of the little horn: Antiochus Epiphanes (as foreshadowing Antichrist) 8:23-26
 - E 1 The time 8:23a
 - G 1 In the latter portion of the reign of the four kings: {23} "In the latter period of their rule,²⁴⁵
 - G 2 When rebels have completed their conspiracy: When the transgressors have run *their course*,
 - E 2 The rise of an insolent king 8:23b-25
 - G 1 His insolence 8:23b
 - H 1 His rise to power: A king will arise,
 - H 2 His description: Insolent and skilled in intrigue.
 - G 2 His borrowed power: {24} "His power will be mighty, but not by his *own* power,²⁴⁶ 8:24a
 - G 3 His destructiveness: And he will destroy to an extraordinary degree 8:24b
 - G 4 His success: And prosper and perform *his will*;

²⁴⁴ Dan. 8:22 - four kingdoms: The four kings who took over Alexander the Great's great empire were called the [Diadochi](#) (successors) of Alexander. These four kings were Seleucus I Nicator, who ruled over the [Seleucid \(Syrian\) Empire](#); Ptolemy I Soter, king of the [Ptolemaic \(Egyptian\) Kingdom](#); [Cassander](#), son of Antipater, ruler of the Macedon (Greek) Empire; and [Lysimachus](#), king of Thrace and Asia Minor.

²⁴⁵ Dan. 8:23 - of their rule: i.e., the rule of the four primary [Diadochi](#).

²⁴⁶ Dan. 8:24 - but not by his *own* power: Both Antiochus Epiphanes and the future [Man of Lawlessness](#) (2 Thess. 2:3-12) which he represents will be empowered by Satan.

8:24c

G 5 His slaughter 8:24d

H 1 Of powerful men: He will destroy mighty men

H 2 Of Israelis: and the holy people.

G 6 His deceit: {25} "And through his shrewdness He will cause deceit to succeed by his influence; 8:25a

G 7 His pride: And he will magnify *himself* in his heart, 8:25bG 8 His destruction of the unsuspecting: And he will destroy many while *they are* at ease. 8:25cG 9 His opposition to the Prince of princes; He will even oppose the Prince²⁴⁷ of princes,²⁴⁸ 8:25d

G 10 His doom: But he will be broken without human agency. 8:25e

E 3 Gabriel's parting comments on the vision 8:26

G 1 His identification of the vision: {26} "The vision of the evenings and mornings

G 2 The truthfulness of the vision: Which has been told is true;

G 3 His instruction to keep the vision a secret: But keep the vision secret,

G 4 His reason – its fulfillment is far in the future: For *it* pertains to many days *in the future*."

D 6 Daniel's reaction to the vision 8:27

²⁴⁷ Dan. 8:25 - Prince: This is the Hebrew noun *sar* (8269), which here, for purposes of uniformity, would better be translated "ruler." See my explanation in the appropriate footnote at Dan. 1:7. This Ruler is none other than Jesus Christ, elsewhere entitled, "King of kings" in Rev. 19:16). In Gabriel's vocabulary, it is Jesus Christ who is the "Ruler of rulers."

²⁴⁸ Dan. 8:25 - He will even oppose the Prince of princes: Better, "Ruler of rulers." Both terms translate the Hebrew noun *sar* (8269), and both would, for the purposes of uniformity, be better be translated "ruler" and "rulers." See my explanation in the appropriate footnote at Dan. 1:7.

To my thinking this can refer to none other than the King of kings and Lord of lords, the true Messiah (Rev. 19:16). This antagonism will be especially true of the future Man of Lawlessness, known elsewhere as the Antichrist (1 John 2:18). He will be both *against* the true Christ and will position himself as being *instead* of the true Christ. His doom is certain.

- E 1 His malaise
 - G 1 {27} Then I, Daniel, was exhausted
 - G 2 and sick
 - G 3 for days.
- E 2 His resumption of royal business: Then I got up *again* and carried on the king's business;
- E 3 His continuing bafflement
 - G 1 but I was astounded at the vision,
 - G 2 and there was none to explain it.

B 2 Daniel's Prayer and the Vision of the Seventy Sevens 9

- C 1 Daniel's prayer 9:1-19
 - D 1 Background: Daniel's realization of the 70 years' limit placed on the desolation of Jerusalem as predicted by Jeremiah the prophet 9:1-2
 - E 1 The dating of the event 9:1a-2a
 - G 1 The royal point of reference: {1} In the first year of Darius 9:1a
 - G 2 The king's pedigree: the son of Ahasuerus, 9:1b
 - G 3 The king's ethnicity: of Median descent, 9:1c
 - G 4 The king's regime: who was made king over the kingdom of the Chaldeans— 9:1d
 - G 5 The repetition of the date: {2} in the first year of his reign, 9:2a
 - E 2 Daniel's discovery 9:2b
 - G 1 Daniel's self-identification: I, Daniel, 9:2b
 - G 2 Daniel's realization of the impact of Jeremiah's prophecy: 9:2c
 - H 1 The source of his information: observed in the books
 - H 2 The content of his realization: the number of the years

- J 1 The authority of the revelation: which was *revealed as* the word of the LORD
- J 2 The bearer of the revelation: to Jeremiah the prophet
- H 3 The subject of the revelation
 - J 1 The desolation of Jerusalem: for the completion of the desolations of Jerusalem,
 - J 2 The time of the desolation: *namely*, seventy years.
- D 2 Daniel's confession 9:3-15
 - E 1 Daniel's preparation 9:3
 - G 1 His seeking of the Lord: {3} So I gave my attention to the Lord God to seek *Him*
 - G 2 His method
 - H 1 *by* prayer
 - H 2 and supplications,
 - H 3 with fasting,
 - H 4 sackcloth
 - H 5 and ashes.
 - E 2 Daniel's introductory remarks 9:4
 - G 1 The object of his prayer: {4} I prayed to the LORD my God
 - G 2 The nature of his prayer: and confessed
 - G 3 His acclamation of the greatness of God: and said, "Alas, O Lord, the great and awesome God,
 - G 4 His statement of the faithfulness of God: who keeps His covenant and lovingkindness
 - G 5 The objects of God's beneficence
 - H 1 Those who love Him: for those who love Him

- H 2 Those who obey Him: and keep His commandments,
- E 3 Israel's evil deeds 9:5
 - G 1 Sin: {5 } we have sinned,
 - G 2 Iniquity: committed iniquity,
 - G 3 Wickedness: acted wickedly
 - G 4 Rebellion: and rebelled,
 - G 5 Disobedience: even turning aside from
 - H 1 Your commandments
 - H 2 and ordinances.
- E 4 Israel's disregard of Yahweh's servants 9:6
 - G 1 The identification of the servants: {6} "Moreover, we have not listened to Your servants the prophets,
 - G 2 The objects of the servants' messages: who spoke in Your name
 - H 1 to our kings,
 - H 2 our princes,²⁴⁹
 - H 3 our fathers
 - H 4 and all the people of the land.
- E 5 Daniel's contrast of the Lord's character with that of Israel 9:7-11
 - G 1 Righteousness belongs to the Lord: {7} 9:7a "Righteousness belongs to You, O Lord,
 - G 2 Open shame belongs to Israel: but to us open shame, as it is this day— 9:7b
 - H 1 to the men of Judah,
 - H 2 the inhabitants of Jerusalem

²⁴⁹ Dan. 9:6 - princes: This is the plural of the Hebrew noun *sar* (8269), which here would better be translated "rulers." The word "princes" assumes, in Western thinking, royalty. But these men were officials, or lesser rulers under the King. See my explanation in the appropriate footnote at Dan. 1:7.

- H 3 and all Israel,
- H 4 those who are nearby
- H 5 and those who are far away in all the countries
 - J 1 to which You have driven them,
 - J 2 because of their unfaithful deeds which they have committed against You.
- G 3 Open shame belongs to our leaders: {8} "Open shame belongs to us, O Lord, 9:8
 - H 1 The recipients of shame
 - J 1 to our kings,
 - J 2 our princes ²⁵⁰
 - J 3 and our fathers,
 - H 2 The reason for the shame: because we have sinned against You.
- G 4 Compassion and forgiveness belong to the Lord: {9} "To the Lord our God belong compassion and forgiveness, 9:9a
- G 5 The willful disobedience of Israel 9:9b-11a
 - H 1 Israel's rebellion: for we have rebelled against Him; 9:9b
 - H 2 Israel's disobedience 9:10
 - J 1 {10} nor have we obeyed the voice of the LORD our God,
 - J 2 to walk in His teachings
 - J 3 which He set before us through His servants the prophets.
 - H 3 Israel's transgression 9:11a

²⁵⁰ Dan. 9:7 - princes: This is the plural of the Hebrew noun *sar* (8269), which here would better be translated "rulers." The word "princes" assumes, in Western thinking, royalty. But these men were officials, or lesser rulers under the King. See my explanation in the appropriate footnote at Dan. 1:7.

- J 1 {11} "Indeed all Israel has transgressed Your law
- J 2 and turned aside,
- J 3 not obeying Your voice;
- G 6 The consequences of Israel's rebellion 9:11b
 - H 1 The triggering of the curse: so the curse has been poured out on us,
 - H 2 The triggering of the oath: along with the oath
 - H 3 The record of God's curse and oath: which is written in the law of Moses the servant of God,
 - H 4 The reason for the triggering of the oath and the curse: for we have sinned against Him.
- E 6 God's confirmation of the record of His curse and oath 9:12
 - G 1 His confirmation of His words: {12} "Thus He has confirmed His words
 - G 2 The objects of His words
 - H 1 which He had spoken against us
 - H 2 and against our rulers who ruled us,
 - G 3 The calamitous result of God's judgment: to bring on us great calamity;
 - G 4 The uniqueness of God's judgment
 - H 1 for under the whole heaven there has not been done anything
 - H 2 like what was done to Jerusalem.
- E 7 Israel's indifference to the calamity 9:13-14
 - G 1 The Biblical explanation of the calamity 9:13a
 - H 1 It is curses are recorded in the [Torah](#): {13} "As it is written in the law of Moses,
 - H 2 Failure to heed the [Torah](#) had brought this calamity upon Israel: all this calamity has

come on us;

G 2 Israel's negligence in turning back to Yahweh 9:13b

H 1 Not seeking the favor of Yahweh: yet we have not sought the favor of the LORD our God

H 2 Failure to repent: by turning from our iniquity

H 3 Failure to abide by Yahweh's truth: and giving attention to Your truth.

G 3 Yahweh's justice in invoking calamity 9:14a

H 1 Yahweh has brought the calamity upon us: {14} "Therefore the LORD has kept the calamity in store and brought it on us;

H 2 Yahweh's justice: for the LORD our God is righteous with respect to all His deeds which He has done,

G 4 Israel's culpability: but we have not obeyed His voice. 9:14b

E 8 The pinnacle of Daniel's confession 9:15

G 1 Daniel's address of the God of the Exodus

H 1 His designation of God: {15} "And now, O Lord our God,

H 2 God's having brought Israel out of Egypt: who have brought Your people out of the land of Egypt

J 1 God's might: with a mighty hand

J 2 God's reputation: and have made a name for Yourself, as it is this day—

G 2 Daniel's admission of Israel's guilt

H 1 Our sin: we have sinned,

H 2 Our wickedness: we have been wicked.

D 3 Daniel's petition 9:16-19

E 1 "Turn aside wrath from Jerusalem" 9:16

- G 1 The basis of Daniel's request: {16} "O Lord, in accordance with all Your righteous acts,²⁵¹
- G 2 His request for the Lord to remove his displeasure
 - H 1 His anger: let now Your anger
 - H 2 His wrath: and Your wrath turn away from
- G 3 The focus of his request for God's amelioration
 - H 1 Your city Jerusalem,
 - H 2 Your holy mountain;
- G 4 The cause of God's wrath
 - H 1 for because of our sins
 - H 2 and the iniquities of our fathers,
- G 5 The result of God's wrath – contempt from Israel's neighbors
 - H 1 Jerusalem
 - H 2 and Your people have become a reproach to all those around us.
- E 2 "Let Your face shine on the temple" 9:17
 - G 1 His plea for God to listen
 - H 1 {17} "So now, our God, listen to the prayer of Your servant
 - H 2 and to his supplications,
 - G 2 The leverage for his request: and for Your sake, O Lord,
 - G 3 His plea for God's blessing upon God's desolate temple: let Your face shine on Your desolate sanctuary.
- E 3 "Answer for Your Name's sake" 9:18-19
 - G 1 His plea for God to listen 19:18a

²⁵¹ Dan. 9:16 - Your righteous acts: more literally, Your righteousnesses. This word is the Feminine Plural with a 2nd Person Masculine Singular of the Hebrew noun *tsedaqáh* (6666).

- H 1 {18} "O my God, incline Your ear
- H 2 and hear!
- G 2 His plea for God to see 9:18b
 - H 1 Open Your eyes
 - H 2 and see
- G 3 That which he wants God to observe 9:18c
 - H 1 our desolations
 - H 2 and the city which is called by Your name;
- G 4 Daniel's leverage in prayer 9:18d
 - H 1 Not on the basis of Israel's merits: for we are not presenting our supplications before You on account of any merits of our own,
 - H 2 But on the basis of God's compassionate character: but on account of Your great compassion.
- G 5 Daniel's plea to the Lord for forgiveness 9:19a
 - H 1 For hearing: {19} "O Lord, hear!
 - H 2 For forgiveness: O Lord, forgive!
 - H 3 For listening: O Lord, listen
 - H 4 For taking action: and take action!
- G 6 Daniel's seeking God's honor: For Your own sake, O my God, 9:19b
- G 7 Daniel's request for prompt action: do not delay, 9:19c
- G 8 Daniel's reason 9:19d
 - H 1 because Your city
 - H 2 and Your people
 - H 3 are called by Your name."

C 2 The angel's response 9:20-27

- D 1 Gabriel's conversation with Daniel 9:20-23
 - E 1 The circumstances surrounding Gabriel's conversation with Daniel 9:20-21a
 - G 1 Daniel's audible prayer: {20} Now while I was speaking and praying, 9:20a
 - G 2 Daniel's confession 9:20b
 - H 1 Of his own sin: and confessing my sin
 - H 2 If the sin of his people: and the sin of my people Israel,
 - G 3 Daniel's supplication: and presenting my supplication 9:20c
 - H 1 Before Yahweh: before the LORD my God
 - H 2 On behalf of Mount Zion: in behalf of the holy mountain of my God,
 - G 4 During Daniel's prayer {21} while I was still speaking in prayer, 9:21a
 - E 2 The arrival of Gabriel 9:21b
 - G 1 His description: then the man Gabriel,
 - G 2 His previous appearance: whom I had seen in the vision previously,
 - G 3 Daniel's condition: came to me in my extreme weariness
 - G 4 The time of his arrival: about the time of the evening offering.
 - E 3 Gabriel's purpose in coming to Daniel
 - G 1 Instruction: {22} He gave me instruction and talked with me and said,
 - G 2 Insight: "O Daniel, I have now come forth to give you insight with understanding.
 - E 4 The timing of Gabriel's appearing: {23} "At the beginning of your supplications the command was issued,
 - E 5 Gabriel's arrival: and I have come to tell you,

- E 6 Gabriel's assessment of Daniel's character: for you are highly esteemed;
- E 7 Gabriel's instructions to Daniel
 - G 1 so give heed to the message
 - G 2 and gain understanding of the vision.
- D 2 The prophecy of the seventy sevens (of years) 9:24-27
 - E 1 God's ***Clock*** for Daniel's People and City: **Seventy Sevens** 9:24
 - G 1 The time decreed: {24} "Seventy weeks have been decreed
 - G 2 Those affected by the decreed time
 - H 1 The sons of Israel: for your people
 - H 2 The capital city of Jerusalem: and your holy city,
 - E 2 ***God's Objectives*** for Daniel's People and City (Israel and Jerusalem) 9:24
 - G 1 "to finish the transgression," – To complete the sin of Israel as a nation (probably, from our vantage point, the sin of rejecting the Messiah). (2nd Coming)
 - G 2 "to make an end of sin," – To put an end to the daily sins of the Jewish people. (2nd Coming)
 - G 3 "to make atonement for iniquity," – To provide perfect legal payment for sins = Christ's death and resurrection. (1st Coming)
 - G 4 "to bring in everlasting righteousness," – To accomplish a positively righteous lifestyle among the Jewish people. (2nd Coming)
 - G 5 "to seal up vision and prophecy" – To bring a completion to visions and prophecy. (Accomplished at Christ's 2nd Coming)
 - G 6 "and to anoint the most holy *place*." – To anoint the Messiah and the sanctuary of the Millennial Temple. (2nd Coming)
- E 3 The First Time Frame: seven sevens – the rebuilding of

Jerusalem 9:25

- G 1 The starting point: {25} "So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem
- G 2 The end point: until Messiah the Prince
- G 3 The time frame: *there will be seven weeks and sixty-two weeks*;
- G 4 The rebuilding: it will be built again,
 - H 1 with plaza
 - H 2 and moat,
- G 5 The character of the times: even in times of distress.
- E 4 The Second Time Frame: sixty two sevens--the official presentation of Messiah the Prince (His "Triumphal Entry") 9:25 -- "until Messiah the Prince"
- E 5 The Interval Between The Time Frames 9:26
 - G 1 The time frame: {26} "Then after the sixty-two weeks
 - G 2 The cutting off of Messiah: the Messiah will be cut off and have nothing,
 - G 3 The designation of the people: and the people of the prince who is to come
 - G 4 The desolation of Jerusalem
 - H 1 will destroy the city
 - H 2 and the sanctuary.
 - G 5 The turbulent character of the time between the 69th heptad and the 70th heptad
 - H 1 An abrupt end: And its end *will come* with a flood;
 - H 2 Interminable war: even to the end there will be war;
 - H 3 Repeated consternation: desolations are determined.

- E 6 The Third Time Frame: the seventieth seven – the covenant by the Roman prince and the great tribulation 9:27
 - G 1 The making of a firm covenant by ("The Prince Who Shall Come")
 - H 1 The nature of the covenant: {27} And he will make a firm covenant
 - H 2 The beneficiaries of the covenant: with the many
 - H 3 The length of the covenant: for one week,
 - G 2 The timing of the prince's treachery: but in the middle of the week
 - G 3 The acts of his treachery
 - H 1 His halting of Levitical worship: he will put a stop to sacrifice and grain offering;
 - H 2 His defilement of the temple: and on the wing of abominations *will come* one who makes desolate,²⁵²
 - G 4 The ultimate destruction of the defiler
 - H 1 The completeness of his destruction: even until a complete destruction,
 - H 2 The assurance of his destruction: one that is decreed,
 - H 3 The consummation of his destruction: is poured out

²⁵² Dan. 9:27 - and on the wing of abominations will come one who makes desolate: NIV translates, "On a wing of the temple he will set up an abomination that causes desolation." Of course, the word "temple" does not appear in the text. But Jesus seemed to have no difficulty in interpreting Daniel's cryptic statement. He said, {15} "Therefore when you see the [abomination of desolation](#) which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), {16} then those who are in Judea must flee to the mountains" (Matt. 24:15-16). It seems clear to me that Daniel was describing a latter day ([eschatological](#)) "[abomination of desolation](#)." We know from history that Antiochus IV Epiphanes utterly desecrated the temple. He did so by erecting an image of Zeus in the Jewish temple and by erecting an altar to Zeus on the altar of burnt offerings (1 Maccabees 1:44-54). Then he sacrificed a pig on the altar and ordered the Jews to sacrifice swine's flesh on the altar. This happened on Dec. 16, 168 B.C. The Jews referred this act to the "[abomination of desolation](#)" (Dan. 11:31; 12:11). But Antiochus IV's desecration of the Jewish temple does not fit with the time frame Daniel is describing in Dan. 9:27. We know that because Jesus referred to a yet future "[eschatological](#)" "[abomination of desolation](#)" (Matt. 24:15; Mark 13:14). And the Apostle Paul, writing in about A.D. 51 also referred to an end-time desecration of the Jewish Temple by the heinous "[man of lawlessness](#)" (2 Thess. 2:3-12).

H 4 The identity of the one being destroyed: on the one who makes desolate.”

B 3 Daniel's Prophetic Panorama 10 - 12

C 1 Daniel's stunning encounter with, and message from an angel 10:1 - 11:1

D 1 The circumstances surrounding Daniel's receipt of the message 10:1-4

E 1 The dating of the message: {1} In the third year of Cyrus king of Persia a message 10:1a

E 2 The target audience: was revealed 10:1b

G 1 His Hebrew name: to Daniel,

G 2 His Chaldean name: who was named Belteshazzar;

E 3 The nature of the message 10:1c

G 1 Its verity: and the message ²⁵³ was true and

G 2 Its troubling import: *one of* great conflict, ²⁵⁴

G 3 Daniel's comprehension

H 1 but he understood the message

H 2 and had an understanding of the vision.

E 4 Daniel's posture at the receipt of the vision 10:2

G 1 His mourning: {2} In those days, I, Daniel, had been mourning

G 2 The length of his mourning: for three entire weeks.

E 5 Daniel's abstinence 10:3

²⁵³ Dan. 10:1 - the message: Literally, the noun is the common word for “word” (*dabár*, [1697](#)). For this use, see Dan. 10:6, 9, 11a, 12, 15. However, “message” is entirely appropriate in the immediate context. Three times in Daniel 10:1, Daniel uses *dabár* ([1697](#)) to describe the message he received. However, 4X in three verses (Dan. 10:7, 8, 16) he also describes the experience as a “vision” (*maráh*, [4759](#)).

²⁵⁴ Dan. 10:1 - conflict: This is acceptable, but there is a more accurate translation. The NASB footnote reads, “Or *warfare*.” The Hebrew word is *tsabá* ([6635](#)), a military term which typically means armies in the plural. Here in the singular, “great conflict” should be understood as “great warfare.” This warfare is on an angelic / demonic level as well as on a human level. Note, for example, the warfare in the heavens between this unnamed angel and Michael, the prince of Israel, on the one hand, and the prince of Persia, an inveterate enemy of Israel, on the other hand (Dan. 10:12-14, 20-21).

- G 1 From any sort of food
 - H 1 No “tasty food”: {3} I did not eat any tasty food,²⁵⁵
 - H 2 No meat: nor did meat
 - H 3 No wine: or wine enter my mouth,
- G 2 From ointment: nor did I use any ointment at all
- G 3 The length of his abstinence: until the entire three weeks were completed.
- E 6 The precise timing of the message: {4} On the twenty-fourth day of the first month, 10:4a
- E 7 Daniel’s location at the time of the message: while I was by the bank of the great river, that is, the Tigris, 10:4b
- D 2 The description of the superhuman messenger 10:5-6
 - E 1 The sudden arrival of a man: {5} I lifted my eyes and looked, and behold, there was a certain man²⁵⁶ 10:5a
 - E 2 His apparel 10:5b
 - G 1 His garments: dressed in linen,
 - G 2 His belt: whose waist was girded with *a belt of pure gold of Uphaz*.
 - E 3 His appearance 10:6a
 - G 1 His body: {6} His body also *was* like beryl,
 - G 2 His face: his face had the appearance of lightning,
 - G 3 His eyes: his eyes were like flaming torches,

²⁵⁵ Dan. 10:3 - tasty food: NASB footnote: “Literally: *bread of desirability*”

²⁵⁶ Dan. 10:5 - a certain man: The descriptions of this messenger who was sent from God to Daniel are eerily similar to the descriptions of the risen Christ as He appeared to the Apostle John (Rev. 1:12-16). See a [Comparison of the Descriptions of the Messenger Appearing to Daniel with the Description of Christ Appearing to John](#). The biggest factor undermining the interpretation that this messenger appearing to Daniel was the [pre-incarnate Christ](#) is that Daniel’s messenger had been delayed for three weeks by the prince of the kingdom of Persia (Dan. 10:10-13). Apparently this messenger was powerless to overcome the “kings of Persia” until Michael, “one of the chief princes, came to help me” (Dan. 10:13). I cannot imagine that the [pre-incarnate Christ](#) was powerless, on His own, to overcome the demons empowering Persia. Doubtless these same demons are still empowering the leaders of Iran, the modern day counterpart to Persia.

- G 4 His arms and feet: his arms and feet like the gleam of polished bronze,
- E 4 His sound: and the sound of his words like the sound of a tumult. 10:6b
- D 3 The stunning impact of the vision 10:7-10
 - E 1 The viewers of the vision 10:7a
 - G 1 Only Daniel: {7} Now I, Daniel, alone saw the vision,²⁵⁷
 - G 2 Not the men with him: while the men who were with me did not see the vision;
 - E 2 The terrorizing effect of the vision on the men accompanying Daniel 10:7b
 - G 1 Filled with dread: nevertheless, a great dread fell on them,
 - G 2 They fled and hid: and they ran away to hide themselves.
 - E 3 The debilitating effects of the vision upon Daniel 10:8
 - G 1 He was left alone to view it: {8} So I was left alone and saw this great vision;
 - G 2 He had no strength: yet no strength was left in me,
 - G 3 He grew pale: for my natural color turned to a deathly pallor,
 - G 4 He had no strength: and I retained no strength.
 - E 4 The audio effects of the vision 10:9
 - G 1 He could hear the man talking: {9} But I heard the sound of his words;
 - G 2 He became comatose
 - H 1 Daniel's hearing of the man talking: and as soon as I heard the sound of his words,
 - H 2 Daniel's condition: I fell into a deep sleep

²⁵⁷ Dan. 10:7 - vision: 4X in three verses (Dan. 10:7, 8, 16) Daniel described what he saw as a "vision" (*maráh*, [4759](#)). Earlier, he had described his experience as a "message" (*dabár*, [1697](#)) (3X in Dan. 10:1).

on my face,

H 3 Daniel's prone posture: with my face to the ground.

E 5 The intervention of the man 10:10

G 1 He touched Daniel with his hand: {10} Then behold, a hand touched me

G 2 He pulled Daniel to a position on all fours: and set me trembling on my hands and knees.

D 4 The explanation from the man 10:11-14

E 1 The reason for the delay 10:11-13

G 1 The introduction 10:11

H 1 His description of Daniel: {11} He said to me, "O Daniel, man of high esteem,

H 2 His asking of Daniel to comprehend: understand the words that I am about to tell you

H 3 His requesting Daniel to stand upright: and stand upright,

H 4 His revelation that he had been sent to Daniel: for I have now been sent to you."

H 5 Daniel's trembling response: And when he had spoken this word to me, I stood up trembling.

G 2 The timing of the man's assignment 10:12

H 1 His asking Daniel not to be fearful: {12} Then he said to me, "Do not be afraid, Daniel,

H 2 Daniel's actions in the recent past

J 1 His attempt to understand: for from the first day that you set your heart on understanding *this*

J 2 His humility before God: and on humbling yourself before your God,

H 3 The hearing of Daniel's words (presumably

in heaven): your words were heard,

- H 4 The man's departure (from heaven) in response: and I have come in response to your words.
- G 3 The man's delay 10:13a
- H 1 He had been opposed by the prince of Persia: {13} But the prince ²⁵⁸ of the kingdom of Persia was withstanding me
- H 2 The chronology of the opposition: for twenty-one days;
- G 4 The assistance of Michael 10:13b
- H 1 Michael's intervention: then behold, Michael, one of the chief princes, ²⁵⁹ came to

²⁵⁸ Dan. 10:13 - prince: This is the Hebrew noun *sar* ([8269](#)), which here would better be translated "ruler." The word "prince" assumes, in Western thinking, royalty, so it is not the best choice of words. But this individual was not a human, and he certainly could not be characterized as royalty. What was he? He was a powerful demon assigned to represent and influence the kingdom of Persia on behalf of Satan himself. He was an upper level demon in charge of influencing the kingdom of Persia. Persia at that time was hostile to the God of Israel and, indeed, hostile to Israel as a nation. After all, Daniel was an Israeli exile held hostage from his native country, and yet working in the regime of Cyrus, King of Persia (Dan. 10:1). The modern country of Iran is the present day manifestation of Persia. It is a Shiite Muslim country fervently hostile to God, the Creator of the Heavens and Earth, who is the God of Abraham, Isaac, and Jacob. In short there remains even today a top ruler of Satan antithetical to Israel, to the God of Israel, to America, and to Christians and Jews all over the world. The good angel (that's what I believe this human-like being from God is) had been sent, presumably from God, to help Daniel understand the meaning of the message he had been given by Gabriel. granted. But he was delayed from arriving to inform Daniel for three solid weeks! And he was powerless to bypass the demon ruler of Persia until he was assisted by Michael, the angel representing Israel (Dan. 10:13).

²⁵⁹ Dan. 10:13 - Michael, one of the chief princes: Once again, "princes" is the plural of the Hebrew noun *sar* ([8269](#)), which here would better be translated "rulers." The word "princes" assumes, in Western thinking, royalty, so it is not the best choice of words. We know who Michael is. **(1)** Daniel's unnamed interpreting angel, who looked like a man, had been waylaid by a demonic ruler for three weeks. But this unnamed angel stated that Michael, who was one of the chief angelic rulers in the kingdom of God, had come to help him (Dan. 10:13). **(2)** Evidently Michael headed up many angels, and he obviously had greater power and authority than the angel communicating with Daniel (Dan. 10:13). **(3)** This unnamed angel stated that there was no one (presumably, no other angel) who stood firmly with him against the demonic forces of Persia (Iran) except for Michael, who was the ruler (*sar*) of Daniel and his people, i.e., the nation of Israel (Dan. 10:21). **(4)** We are clearly told that Michael is the great ruler (*sar*) who stands guard over the sons of Daniel's people, i.e., Israel (Dan. 12:1). **(5)** There will be a future time when Michael, guardian ruler (*sar*) over Israel, will arise to power and prominence (Dan. 12:1). **(6)** This will be necessitated by the fact that that time will be characterized by unprecedented distress, presumably distress that targets the nation of Israel (Dan. 12:1). **(7)** At that time Daniel's people – i.e. those of them whose names are "found written in the book," "will be rescued" (Dan. 12:1). **(8)** We also know that, at a much earlier time, Michael, when he disputed with the devil over Moses' body, did not pronounce a harmful judgment upon him, but rather said, "The Lord rebuke you" (Jude 1:9). **(9)** From this same passage we find out that Michael is designated, "the archangel" (Jude 1:9). **(10)** We gather from the passages about Michael, that there are more archangels than just one. We notice, for example, that Michael is "one of the chief rulers" (*sar*) (Dan. 10:13). **(11)** We are told that, at some time in the future, there will be war in heaven, with Michael and his angels waging war against the dragon and his angels (Rev. 12:7). **(12)** But the dragon and his angels would not be powerful enough to conquer Michael and his angels (Rev. 12:8). **(13)** So the great dragon, Satan, the Devil, deceiver of the entire world, will be thrown down to earth along with his angels (Rev.

help me,

H 2 The need for Michael's intervention: for I had been left there with the kings of Persia.²⁶⁰

E 2 The purpose of the visit 10:14

G 1 To inform Daniel as to the future of his people, Israel, in the latter days: {14} Now I have come to give you an understanding of what will happen to your people in the latter days,²⁶¹

G 2 The vision is about the indeterminate future: for the vision pertains to the days yet *future*."

D 5 Daniel's vanished strength because of the vision and the angel 10:15-17

E 1 Daniel became speechless and unheeding: {15} When he had spoken to me according to these words, I turned my face toward the ground and became speechless. 10:15

E 2 The humanoid touched Daniel's lips: {16} And behold, one who resembled a human being was touching my lips; 10:16a

E 3 Daniel's response 10:16b-17

G 1 Daniel was enabled to speak: then I opened my mouth and spoke and said to him who was standing before me, 10:a6b

12:9). (14) This will announce the soon arrival of the kingdom of God and His Messiah, because the accuser has been thrown down to earth for a short time only (Rev. 12:9-12).

²⁶⁰ Dan. 10:13 - for I had been left there with the kings of Persia: In the early part of Dan. 10:13 we were told by this unnamed angel that he had been left with the ruler (*sar*, [8269](#)) (demon) of Persia (Iran). Apparently, other, more powerful demons, identified as "kings," the plural of *melek* ([4428](#)), had come to assist the single Persian demonic ruler. These kings are also to be identified as powerful demons promoting the cause of the godless regime Persia. Doubtless they continue to promote the cause of the godless regime of modern day Iran. It is no wonder that this single angel from God had been delayed. He had been attacked by multiple powerful demons supporting the regime of godless Persia (Iran). Not until Michael had come to assist him was he able to extricate himself from the clutches of the Persian demons.

One might ask why Satan was so intent on preventing this unnamed angel from God from delivering his message to Daniel? The answer is that this message, and the other messages found in the book of Daniel, proclaim the ultimate triumph of God's kingdom through His Messiah over the Devil and his false Messiah, the Antichrist.

²⁶¹ Dan. 10:14 - in the latter days: Daniel was likely written about 537 B.C. (RSB). Most of the events described by this unnamed angel take place in the ensuing years between Cambyses, the Persian (530-522 B.C., Dan. 11:2) and Antiochus the Great (175-164 B.C., Dan. 11:21-35). However, the last segment, Dan. 11:36-45, outlines the evil career of the [Man of Lawlessness](#) (2 Thess. 2:3), the [Antichrist](#) (1 John 2:18). So "latter days" marks, in this context, both the next several hundred years following Daniel, but also the extremely troubled times of the [Great Tribulation](#), which was at least two-and-a-half millennia distant from Daniel.

- G 2 His relating of the effect of the vision 10:16c
 - H 1 Anguish: “O my lord, as a result of the vision anguish has come upon me,
 - H 2 No strength: and I have retained no strength.
- G 3 His inability to talk with his superior: {17} For how can such a servant of my lord talk with such as my lord? 10:17a
- G 4 His physically weakened condition 10:17b
 - H 1 No strength: As for me, there remains just now no strength in me,
 - H 2 No breath: nor has any breath been left in me.”
- D 6 The man-like being’s strengthening of Daniel 10:18-19
 - E 1 His actions: {18} Then *this* one with human appearance 10:18
 - G 1 Touching him: touched me again
 - G 2 Strengthening him: and strengthened me.
 - E 2 His encouragement of Daniel 10:19a
 - G 1 His characterization of Daniel: {19} He said, “O man of high esteem,
 - G 2 His positive exhortations
 - H 1 do not be afraid.
 - H 2 Peace be with you;
 - H 3 take courage
 - H 4 and be courageous!”
 - E 3 Daniel’s feeling stronger: Now as soon as he spoke to me, I received strength 10:19b
 - E 4 Daniel’s positive response: and said, 10:19c
 - G 1 Permission granted: “May my lord speak,
 - G 2 The reason: for you have strengthened me.”

- D 7 The angel's explanation of his angelic warfare 10:20 - 11:1
 - E 1 His continuing conflict with the demonic angels of Persia and Greece 10:20
 - G 1 His question for Daniel: {20} Then he said, “Do you understand why I came to you?”
 - G 2 His return to fight against the ruler of Persia: But I shall now return to fight against the prince of Persia; so I am going forth,
 - G 3 The soon arrival of the ruler of Greece: and behold, the prince of Greece is about to come.
 - E 2 His assistance only from Michael, the angel of Israel 10:21
 - G 1 His assurance to Daniel that he would first explain the truth: {21} However, I will tell you what is inscribed in the writing of truth.
 - G 2 His solitary battle against the evil rulers, unaided except for Michael: Yet there is no one who stands firmly with me against these *forces* except Michael your prince.
 - E 3 His sponsorship of Darius the Mede: {1} “In the first year of Darius the Mede,²⁶² I arose to be an encouragement and a protection for him. 11:1
- C 2 The angel's explanation of the vision 11:2 - 12:13
 - D 1 Gentile conflict in the near prophetic future 11:2-35
 - E 1 The conquests by Persia 11:2
 - G 1 The rise of three Persian kings: {2} And now I will tell you the truth. Behold, three more kings are going to arise in Persia.
 - G 2 The rise of a fourth, wealthy, powerful Persian king:
 - H 1 His wealth: Then a fourth will gain far more riches than all *of them*;
 - H 2 His strength: as soon as he becomes strong

²⁶² Dan. 11:1 - In the first year of Darius the Mede, I arose to be an encouragement and a protection for him: In other words, this unnamed angel was on guard to protect Darius the Mede. That helps explain why Darius was so kindly disposed toward Daniel (Daniel 6:1-28). See more information about Darius the Mede in the footnote at Dan. 5:31 and Dan. 6:28.

through his riches,

H 3 His battle against Greece: he will arouse the whole *empire* against the realm of Greece.

E 2 The conquests by Greece 11:3-4

G 1 The rise of Alexander the Great: {3} And a mighty king will arise, and he will rule with great authority and do as he pleases. 11:3

G 2 The divisions of Alexander's kingdom 11:4

H 1 The time: {4} But as soon as he has arisen,

H 2 The breaking up of his kingdom: his kingdom will be broken up

H 3 The geography of his divided kingdom: and parceled out toward the four points of the compass,²⁶³

H 4 The dilution of his power

J 1 Those in power will not be his heirs: though not to his *own* descendants,

J 2 His replacement rulers will not have his authority: nor according to his authority which he wielded,

J 3 The reason: for his sovereignty will be uprooted and *given* to others besides them.

E 3 The conflicts between Egypt and Syria 11:5-35

G 1 Period One (323-246 B.C.): The Laodice-Antiochus-Berenice triangle 11:5-6

H 1 The rise of the king of the South 11:5a

J 1 {5} "Then the king of the South"²⁶⁴

²⁶³ Dan. 11:4 - the four points of the compass: Cassander ruled over the Western (Grecian) portion of Alexander's Empire; Lysimachus ruled over the Central (Thrace; Asia Minor) portion; Seleucus over the Northern (and Eastern) (Syria and points east) portion; and Ptolemy over the Southern (Egypt) portion. Much of the text that follows describes the fortunes of the "kings of the North" (the Seleucids) and the kings of the South (the Ptolemies). Directional notations, particularly "North" and "South" are to be understood in relation to the land of Israel.

²⁶⁴ Dan. 11:5 - the king of the South: [Ptolemy I Soter](#) (323-285 B.C.). Ptolemy I proclaimed himself king of Egypt in 304 B.C. He was the first of the Ptolemies, a dynasty who ruled until 30 B.C.

- will grow strong,
- J 2 along with *one* of his princes ²⁶⁵
- H 2 The pre-eminence of Seleucus I, Nicator 11:5b
- J 1 His ascendancy: who will gain ascendancy over him and obtain dominion;
- J 2 The greatness of his dominion: his domain *will be* a great dominion *indeed*. ²⁶⁶
- H 3 The alliance between the king of the South and the king of the North 11:6a
- J 1 The statement of the alliance: {6} After some years they will form an alliance, ²⁶⁷
- J 2 The symbol of the alliance – the political marriage: and the daughter ²⁶⁸ of the king of the South will come to the king of the North ²⁶⁹ to carry out a peaceful arrangement.
- H 4 The dissolution of the alliance 11:6b
- J 1 Bernice’s loss of power: But she will

²⁶⁵ Dan. 11:5 - along with one of his princes: Better, “rulers” or, in this context, “commanders,” or “officials,” translating the plural of *sar*, ([8269](#)). The term “princes” suggests that this second ruler was a descendant of Ptolemy. He was not. He was [Seleucus I Nicator](#) (312-281 B.C.), one of Alexander’s most powerful and capable generals. He became ruler of Babylon in 321 B.C. Another of Alexander’s generals, Antigonus, attacked Babylon in 316 B.C. Seleucus requested help from Ptolemy I Soter, who came to Seleucus’ aid. It was in this sense that Seleucus was one of Ptolemy’s rulers.

²⁶⁶ Dan. 11:5 - a great dominion *indeed*: Eventually, the [territory controlled](#) by Seleucus I, Nicator dwarfed the territory held by Ptolemy I, Soter.

²⁶⁷ Dan. 11:6 - alliance: Though Ptolemy II Philadelphus of Egypt and Antiochus II Theos were bitter enemies, they made an alliance about 250 B.C.

²⁶⁸ Dan. 11:6 - daughter: Ptolemy II Philadelphus gave his daughter, Berenice (or Bernice) in marriage to Antiochus II Theos in order to seal the political alliance. Antiochus II divorced his first wife, Laodice, in order to marry Berenice. Ptolemy II was actually friendly toward Israel. According to Josephus, he [sponsored](#) the [Septuagint](#) translation of the Hebrew Bible into Greek in about the year 250 B.C.

²⁶⁹ Dan. 11:6 - king of the North: By this time, the king of the North was Antiochus II of Syria. He was a contemporary of the king of the South, Ptolemy II Philadelphus of Egypt. Both were bitter enemies.

- not retain her position of power,²⁷⁰
- J 2 Antiochus II Theos' loss of power: nor will he remain with his power,²⁷¹
- J 3 The death of Bernice: but she will be given up,²⁷²
- J 4 Along with her supporters: along with those who brought her in²⁷³
- J 5 And her father: and the one who sired her²⁷⁴
- J 6 And, perhaps, her patron or brother: as well as he who supported her in *those* times.²⁷⁵
- G 2 Period Two (246-240 B.C.): The Bernice backlash – Ptolemy III versus the Laodice-Seleucus II coalition 11:7-9
- H 1 The rise of Ptolemy III Euergetes: {7} But one of the descendants of her line will arise in his place,²⁷⁶ 11:7a

²⁷⁰ Dan. 11:6 - But she will not retain her position of power: As Queen of the North. When Bernice's father, Ptolemy II Philadelphus, died in 246 B.C., Antiochus II Theos took back his former wife, Laodice.

²⁷¹ Dan. 11:6 - nor will he remain with his power: Laodice, the first wife of Antiochus II Theos, divorced for the political marriage of Antiochus II to Bernice, and now back in power as his wife, proved to be Machiavellian. She had her own husband [poisoned](#) by his servants.

²⁷² Dan. 11:6 - but she will be given up: When Bernice heard her (now estranged) husband had been assassinated, she fled from Laodice along with her infant son by Antiochus, which son had been slated to be the next king. Laodice' son by Antiochus II, Seleucus Callinicus had by now been placed on the throne. Probably under the advice of his mother, Laodice, he sent to Daphne to have Bernice and her infant son murdered.

²⁷³ Dan. 11:6 - along with those who brought her in: "Perhaps the [diplomats](#) who arranged the marriage;" perhaps including those "that [attended her from Egypt](#) at her marriage, and continued with her in the court of Syria, and fled with her to Daphne."

²⁷⁴ Dan. 11:6 - and the one who sired her: Ptolemy II Philadelphus of Egypt, her father. The angel was not suggesting that someone from Syria would murder the Egyptian king, but merely that he would not prosper and survive. He died in 246 B.C., and his death enticed Antiochus II Theos of Syria to violate the (marriage) terms of the alliance with impunity. The death of Ptolemy II triggered the unraveling of the Egyptian / Syrian alliance.

²⁷⁵ Dan. 11:6 - as well as he who supported her in *those* times: Perhaps her [supporting patron](#); or probably better, [her brother](#), Ptolemy III Euergetes, who obviously supported her, and began marching with his army to save her, but was far too distant to rescue her and prevent her assassination.

²⁷⁶ Dan. 11:7 - one of the descendants of her line will arise in his place: Bernice's brother, Ptolemy III Euergetes (246-222 B.C.), came heir to the throne of his now deceased father, Ptolemy II Philadelphus.

- H 2 His invasion of the North 11:7b-8
- J 1 His march: and he will come against *their* army 11:7b
- J 2 His invasion: and enter the fortress of the king of the North,²⁷⁷ 11:7c
- J 3 His power: and he will deal with them and display *great* strength.²⁷⁸ 11:7d
- J 4 His plunder: {8} Also their gods with their metal images *and* their precious vessels of silver and gold he will take into captivity to Egypt, 11:8a
- J 5 His restraint: and he on his part will refrain from *attacking* the king of the North for *some* years.²⁷⁹ 11:8b
- H 3 The counter attack: {9} Then the latter will enter the realm of the king of the South, but will return to his *own* land.²⁸⁰ 11:9
- G 3 Period Three (223-187 B.C.): The career of Antiochus III the Great 11:10-19
- H 1 The retaliation of the sons of Seleucus II Callinicus: {10} “His sons will mobilize and assemble a multitude of great forces; 11:10a
- H 2 The conquest of Egyptian-controlled territory by Antiochus III, the Great 11:10b

²⁷⁷ Dan. 11:7 - enter the fortress of the king of the North: i.e. of Seleucus II Callinicus, son of Laodice and Antiochus II Theos.

²⁷⁸ Dan. 11:7 - he will deal with them and display *great* strength: Ptolemy III Euergetes [killed Laodice](#). He also conquered much adjacent territory and held power over it for the rest of his reign. [Ptolemy III conquered](#) Syria, Cilicia, parts beyond the Euphrates, and almost all of Asia.

²⁷⁹ Dan. 11:8 - he on his part will refrain from *attacking* the king of the North for *some* years: Ptolemy III would have remained longer in Syria to cement his hold there, but [word of sedition back in Egypt](#) hastened his return. In 240 B.C. he [signed a peace treaty](#) with Seleucus II Callinicus of Syria. This resulted in peace between the kingdoms for a time.

²⁸⁰ Dan. 11:9 - enter ... the South, but will return to his *own* land: Evidently Seleucus II Callinicus of Syria [attempted to invade Egypt](#), but without success. Therefore he returned to Syria. This seems to be the best understanding of Dan. 11:9, despite the fact that secular history has no record of this invasion.

- J 1 and one of them will keep on coming
- J 2 and overflow and pass through,
- J 3 that he may again wage war up to his very fortress.
- H 3 The retaliation of Ptolemy IV Philopator 11:11
- J 1 His fury: {11} The king of the South will be enraged
- J 2 His attack: and go forth and fight with the king of the North.
- J 3 The forces of the North: Then the latter will raise a great multitude,
- J 4 The defeat of the North: but that multitude will be given into the hand of the former.
- H 4 The indolence of Ptolemy IV Philopator 11:12
- J 1 His defeat of many Syrian troops: {12} When the multitude is carried away,
- J 2 His pride: his heart will be lifted up,
- J 3 His prowess: and he will cause tens of thousands to fall;
- J 4 His failure to retake Syrian lands: yet he will not prevail.²⁸¹
- H 5 The return of Antiochus III Theos (the Great) 11:13
- J 1 His assembly of a larger army: {13} For the king of the North²⁸² will

²⁸¹ Dan. 11:12 - yet he will not prevail: Ptolemy IV Philopator (221-204 B.C.) did not prevail in the sense of retaking all the Syrian territory controlled by his father, Ptolemy III Euergetes (246-222 B.C.), but he did, at least, regain control of Palestine.

²⁸² Dan. 11:13 - the king of the North: About 203 B.C., Antiochus III Theos (the Great) (223-187 B.C.), returned with a much larger and better equipped army to defeat Egypt. At that time Egypt was governed by the child king, Ptolemy V Epiphanes (203-181 B.C.). Antiochus was able to [retake Palestine](#) as far south as Gaza.

- again raise a greater multitude than the former,
- J 2 His well-equipped return: and after an interval of some years he will press on with a great army and much equipment.
- H 6 The allies of Antiochus III Theos (the Great) against Egypt 11:14
- J 1 The participation of the Macedonians: {14} “Now in those times many will rise up against the king of the South;²⁸³
- J 2 The participation of militant Israelis: the violent ones among your people²⁸⁴ will also lift themselves up in order to fulfill the vision,
- J 3 The failure of the Israelis: but they will fall down.
- H 7 The military successes of Antiochus III Theos (the Great) 11:15-16
- J 1 His capture of Sidon: {15} Then the king of the North will come, cast up a siege ramp and capture a well-fortified city;²⁸⁵ 11:15a
- J 2 The defeat of the Egyptian forces: and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand. 11:15b
- J 3 The powerlessness of the Egyptian forces: {16} But he who comes

²⁸³ Dan. 11:14 - many will rise up against the king of the South: The main participant was Philip V of Macedonia. He allied himself with Antiochus III Theos against Egypt. His hope was to defeat Egypt and seize control over half of Egypt’s kingdom, presumably splitting it with Antiochus III Theos of Syria.

²⁸⁴ Dan. 11:14 - the violent ones among your people: These militant Israelis had found Egyptian’s conquest of the land of Israel so repugnant that they joined Antiochus III Theos in trying to overthrow Egypt. Many Jewish people welcomed Antiochus III Theos into Jerusalem with open arms, but their joy was short-lived. His son would be an evil tyrant.

²⁸⁵ Dan. 11:15 - and capture a fortified city: This was evidently the well-fortified city of Sidon. Antiochus III Theos [captured the city in 200 B.C.](#) He forced the Egyptian general Scopas, along with his troops, to surrender.

- against him will do as he pleases,
and no one will be able to withstand
him; 11:16a
- J 4 His occupation of Israel: he will also
stay for a time in the Beautiful
Land,²⁸⁶ with destruction in his hand.
11:16b
- H 8 The thwarting of the attempts of Antiochus
III (Theos) to regain control of Alexander's
empire 11:17-18
- J 1 His proposal of alliance with Egypt:
{17} He will set his face to come
with the power of his whole
kingdom, bringing with him a
proposal of peace which he will put
into effect; 11:17a
- J 2 His giving of his daughter Cleopatra
to the boy king, Ptolemy V: he will
also give him the daughter of women
to ruin it. 11:17b
- J 3 Cleopatra's siding with her husband:
But she will not take a stand for him
or be on his side. 11:17c
- J 4 The continued conquests of
Antiochus III (Theos): {18} Then he
will turn his face to the coastlands
and capture many.²⁸⁷ 11:18a
- J 5 Roman General Scipio's defeat of
Antiochus III Theos: But a
commander will put a stop to his
scorn against him; moreover, he will

²⁸⁶ Dan. 11:16 - Beautiful Land: Most likely a reference to Israel. When Antiochus III entered Jerusalem, the people welcomed him as a deliverer and benefactor. Antiochus III Theos maintained good relations with Israel. But the later kings of the North (Syria) were no friends of Israel, as the future would demonstrate. To this day Syria remains an inveterate enemy of Israel.

²⁸⁷ Dan. 11:18 - he will turn his face to the coastlands and capture many: When his plans to conquer Egypt with the help of his daughter, Cleopatra, failed, Antiochus III Theos turned his attention to Asia Minor and Greece. [He only partially succeeded](#). He sailed into the Aegean Sea with a large fleet and captured a number of islands and coastal cities under the jurisdiction of Rome.

repay him for his scorn.²⁸⁸ 11:18b

- H 9 The retreat and death of Antiochus III Theos 11:19
- J 1 His retreat to his own land: {19} So he will turn his face toward the fortresses of his own land,
- J 2 His ultimate demise: but he will stumble and fall and be found no more.²⁸⁹
- G 4 Period Four (187-176 B.C.): The career of Seleucus IV Philopator 11:20
- H 1 The rise to power of Seleucus IV Philopator: {20} “Then in his place one will arise
- H 2 His sending Heliodorus to Israel to collect taxes: who will send an oppressor through the Jewel of his kingdom;
- H 3 Seleucus’ premature demise: yet within a few days he will be shattered, though not in anger nor in battle.²⁹⁰
- G 5 Period Five (175-164 B.C.) The evil Antiochus IV Epiphanes 11:21-35
- H 1 The first stage 11:21-28
- J 1 The character of Antiochus IV, Epiphanes: {21} In his place a

²⁸⁸ Dan. 11:18 - a commander will put a stop to his scorn: There seems to be no consensus of the precise name of this Roman general. [One account](#) says that Lucius Scipio defeated the much larger infantry of Antiochus III Theos at Mount Siphylus and drove him out of Asia Minor. [Another account](#) calls him Claudius Scipio. Yet another source labels him Cornelius Scipio (TBKC, OT volume, p. 1369). I was taught in Bible college that Scipio drew a line in the sand with his sword, and said that if Antiochus crossed over, the full wrath of the Roman army would be levied against him. Antiochus III Theos backed off.

²⁸⁹ Dan. 11:19 - he will stumble and fall and be found no more: Antiochus III Theos had a huge war debt to pay off. Moreover, he was obliged to pay Rome 1,000 talents each year for twelve years. To raise this capital, he attempted, with his soldiers, to raid the temple of Jupiter Elymaeus by night. But nearby Persians attacked him and killed him. So he died in the province of Elymais. He died in [187 B.C.](#), in the [37th year of his reign](#), and in the 52nd year of his age.

²⁹⁰ Dan. 11:20 - within a few days he will be shattered, though not in anger nor in battle: The taxes levied by Seleucus IV Philopator, elder son of Antiochus III Theos, were so onerous that his Jewish tax collector, Heliodorus, poisoned him. Thus, he did not die at the hands of an angry mob, as his father did, nor did he die in battle. He reigned only twelve years, compared to his father’s 37 years.

- despicable person will arise,²⁹¹
11:21a
- J 2 His stealthy rise to power 11:21b
- K1 The throne was not rightfully his: on whom the honor of kingship has not been conferred,²⁹²
- K2 His seizure of power: but he will come in a time of tranquility and seize the kingdom by intrigue.
- J 3 His duplicity: {22} The overflowing forces will be flooded away before him and shattered,²⁹³ and also the prince of the covenant.²⁹⁴ 11:22
- J 4 His deceitful alliance with Ptolemy VI Philometer of Egypt: {23} After an alliance²⁹⁵ is made with him he will practice deception, and he will go up and gain power with a small force of people. 11:23

²⁹¹ Dan. 11:21 - a despicable person will arise: This describes Antiochus IV, "Epiphanes," who was evidently an immoral, drunken man, and one who had a vicious disregard for Israel. This passage describes the evil Antiochus IV, Epiphanes, who serves as a foil or forerunner for the ultimate anti-God, anti-Christ, anti-Israel, anti-Christian "Man of Lawlessness," the Antichrist (2 Thess. 2:1-12; 1 John 2:18-22).

²⁹² Dan. 11:21 - on whom the honor of kingship has not been conferred: "The Seleucid kingdom's throne rightly belonged to one of the sons of Seleucus IV, the former king and brother of Antiochus IV, but Antiochus IV seized it for himself and had himself proclaimed king. He persuaded the leaders of Syria to allow him to rule since Demetrius, the eldest son of Seleucus IV, was being held hostage in Rome. In this way, through scheming to gain power, he secured the throne for himself" ([Thomas Constable](#)).

²⁹³ Dan. 11:22 - the overflowing forces will be flooded away before him and shattered: This likely refers to Antiochus' IV's defeat of the Egyptian forces. He first made a covenant of friendship with Ptolemy VI Philometer, then double-crossed him and defeated him in battle. The statement in this verse seems to convey a summary of his deceitful dealings with the king of Egypt. More details are given in subsequent verses.

This deceitful strategy will also be utilized against the Israelis by the Antichrist (Dan. 9:27). It is my belief that the Antichrist will, at the same, also double-cross the Islamist Arabs (Rev. 17:16-18:24).

²⁹⁴ Dan. 11:22 - and also the prince of the covenant: Better, the "ruler" of the covenant. This most likely refers to the [Jewish high priest, Onias III](#). This treachery occurred in 72 B.C.

²⁹⁵ Dan. 11:23 - alliance: Antiochus IV (Epiphanes) treacherously made an alliance with Ptolemy VI Philometer in 170 B.C. But this was only a ploy to ingratiate himself with Ptolemy VI against the latter's rival for the Egyptian throne. All along, Antiochus' objective was to conquer Egypt by diplomacy, guile, and finally by force, as needed. His deceitful, treacherous machinations anticipate the infinitely greater duplicitous threat to humanity, the [Man of Lawlessness](#) (2 Thess. 2:3-12).

- J 5 His bribery of potential allies: {24} In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time. 11:24
- J 6 His conspiracy against the king of Egypt: {25} He will stir up his strength and courage against the king of the South with a large army;²⁹⁶ 11:25a
- J 7 Ptolemy's mobilization of his army: so the king of the South will mobilize an extremely large and mighty army for war; 11:25b
- J 8 Ptolemy's failure: but he will not stand, for schemes will be devised against him. 11:25c
- J 9 Ptolemy's betrayal: {26} Those who eat his choice food will destroy him,²⁹⁷ and his army will overflow, but many will fall down slain.²⁹⁸ 11:26
- J 10 Dishonest diplomacy by both kings: {27} As for both kings, their hearts

²⁹⁶ Dan. 11:25 - against the king of the South with a large army: Antiochus IV deemed Ptolemy Philometor too weak to defend his country.

He came with great forces to Pelesium and circumvented Ptolemy Philometor by treachery, and seized upon Egypt. He then came to the places about Memphis; and when he had taken them, he made haste to Alexandria, in hopes of taking it by siege, and of subduing Ptolemy, who reigned there. But he was driven not only from Alexandria, but out of all Egypt, by the declaration of the Romans" ([Josephus](#), *Antiquities*, XII.5.2). This was Antiochus IV's first foray into Egypt ([1 Macc. 1:16-19](#)), and it occurred in 170 B.C. He reached all the way to the [Nile Delta](#).

²⁹⁷ Dan. 11:26 - Those who eat his choice food will destroy him: Evidently King Ptolemy VI was betrayed by people in his own government. As devious as Antiochus IV was, he may have planted counselors in Ptolemy's administration who were, in fact, loyal to Antiochus. There is, however, no Biblical or extra-Biblical documentation of the latter hypothesis.

²⁹⁸ Dan. 11:26 - but many will fall down slain: Antiochus IV invaded Egypt "with a strong force, with chariots and elephants and cavalry and with a large fleet" (1 Macc. 1:16-17). After the battle had begun, and seeing his forces were being overwhelmed, "Ptolemy turned and fled before him, and many were wounded and fell" (1 Macc. 1:18). The forces of Antiochus captured fortified cities in Egypt and plundered the land (1 Macc. 1:19).

will be intent on evil, and they will speak lies to each other at the same table;²⁹⁹ but it will not succeed, for the end is still to come at the appointed time.³⁰⁰ 11:27

J 11 The return of Antiochus IV to Syria with plunder: {28} Then he will return to his land with much plunder; 11:28a

J 12 His greed for Israel: but his heart will be set against the holy covenant,³⁰¹ and he will take action³⁰² and then return to his own land. 11:28b

H 2 The fateful return trip 11:29-35

J 1 His return to conquer Egypt: {29}

²⁹⁹ Dan. 11:27 - they will speak lies to each other at the same table: Unbelievably, Antiochus claimed to be fighting for Ptolemy [against a usurper](#) within Egypt, “his brother [Euergetes](#), whom the Alexandrians had set up as king.” This council between Ptolemy VI and Antiochus IV took place at Memphis. Each gave the appearance of being friendly and acting in the interests of the other. But neither was sincere. To me this is emblematic of agreements between nations all the time. Both sides do and say the right things, but each is really only interested in his own nation’s well-being. Personally, for example, I place no trust or confidence in the United Nations. Representatives of nations, I believe, routinely represent their own country’s best interests, not those of the global community. Only Jesus, when He returns to rule this earth, will seek the good of God Almighty, and His chosen nation, the nation of Israel, and through Israel, the good of the entire global community (Isaiah 2:1-4; 11:1-16; 19:18-25).

³⁰⁰ Dan. 11:27 - but it will not succeed, for the end is still to come at the appointed time: I.e., the machinations of neither, particularly of the King of the North, will succeed. The final installment of the prophesied wars will obtain in the [Tribulation](#) period, the [Day of the Lord](#), during the reign of the [Man of Lawlessness](#) (2 Thess. 2:1-12).

³⁰¹ Dan. 11:27 - against the holy covenant: On his trip home with great plunder from Egypt, Antiochus IV set his heart on violating the people and the worship of God’s holy covenant with Abraham and especially God’s covenant with Israel with mediated by Moses.

The backdrop to this action is as follows. According to [Constable](#),

A Jew named Jason wanted to be high priest. Knowing Antiochus' reputation, Jason offered the king a bribe to depose the current high priest, Onias III. Antiochus cooperated. This state of affairs encouraged another pretender to the high priesthood, Menelaus, to try the same tactic against Jason. Antiochus cooperated again. Onias, whom the Jews respected, objected and lost his life for doing so.

However, during Antiochus’ battle against Ptolemy VI, [Jason mistakenly heard that Antiochus](#) had been killed. He took men and began to attack the Syrian forces. Antiochus then assumed that Israel had fought against him, and, upon his return trip to Syria, took terrible action against Israel.

Antiochus IV Epiphanes was Antisemitic, and his long-term fulfillment, the [Man of Lawlessness](#), will be the ultimate human Antisemite, empowered by the greatest Antisemite of all time, the [Devil](#) himself. The [Antichrist](#) will be the closest possible human manifestation of [Satan](#).

³⁰² Dan. 11:28 - he will take action: Taking the actions of Jason, the corrupt Israeli high priest ([2 Macc. 4:7-22](#)), against Syrian forces ([2 Macc. 5:5-10](#)) as a sign of the rebellion of Israel, Antiochus IV Epiphanes brutally attacked Jerusalem, killing 80,000 Israelis and enslaving just as many ([2 Macc. 5:11-14](#)).

- “At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. 11:29
- J 2 The counter-thrust from Rome: {30} For ships of Kittim³⁰³ will come against him; 11:30a
- J 3 His venting upon Israel: therefore he will be disheartened and will return and become enraged at the holy covenant and take action;³⁰⁴ 11:30b
- J 4 His regard for Israelis who forsook the Mosaic Law: so he will come back and show regard for those who forsake the holy covenant.³⁰⁵ 11:30c
- J 5 His desecration of the temple and sacrifices: {31} Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice.³⁰⁶ 11:31a
- J 6 His setting up the [abomination of desolation](#): And they will set up the

³⁰³ Dan. 11:30 - ships of Kittim: The ships from Kittim (Cyprus) that came against him were under the command of the Roman consul, Popillias Laenas. At Alexandria, Egypt, they prevented him from a second invasion of Egypt. Frustrated, Antiochus IV returned home and took out his frustrations on Israel on the way back.

³⁰⁴ Dan. 11:30 - become enraged at the holy covenant and take action: Guided by the corrupt traitor of Israel, Menelaus, Antiochus IV raided the temple in Jerusalem ([2 Macc. 5:21](#)).

³⁰⁵ Dan. 11:30 - those who forsake the holy covenant: Antiochus IV's officers attempted to bribe influential Israelis to join apostate Jews ([2 Macc. 2:15-18](#)) and no longer live by the laws of God ([2 Macc. 6:1-2](#)). Renegade Jews like Jason first ([2 Macc. 4:7-15](#)), and Menelaus after him ([2 Macc. 4:23-26](#)), had successfully bribed Antiochus IV to be appointed high priest. Jason had already fled for his life into the land of Ammon ([2 Macc. 4:26](#)), but when Antiochus IV came into Jerusalem, [Menelaus cooperated](#) with him in his atrocities against Israel.

³⁰⁶ Dan. 11:31 - Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice: For the second time (see Dan. 11:28) Antiochus IV Epiphanes took out his frustrations on the [people of Israel, the city of Jerusalem, and the temple](#). He sent his general, Apollonius, with 22,000 soldiers into Jerusalem, purportedly on a mission of peace. But he and his army attacked Jerusalem on the Sabbath, when Israelis were reluctant to take up arms. He killed many Israelis, took women and children as slaves (2 Macc. 5:24-26), plundered and burned the city. Antiochus' objective was to exterminate Judaism and establish Hellenism in the land. He prohibited Jewish observation of the Mosaic Law, and did away with Jewish sacrifices, festivals, and circumcision (1 Macc. 1:44-54; 2 Macc. 6:1-11). He burned copies of the Law. His malevolence toward Israel and Israel's God pales, however, in comparison to the malevolence of the "[Man of Lawlessness](#)" during the Great [Tribulation](#) (2 Thess 2:1-12; Rev. 13:1-18)!

- abomination of desolation.³⁰⁷ 11:31b
- J 7 His corruption of ungodly Israelis: {32} By smooth words he will turn to godlessness those who act wickedly toward the covenant,³⁰⁸ 11:32a
- J 8 The resistance of Godly Israelis: but the people who know their God will display strength and take action.³⁰⁹ 11:32b
- J 9 The beneficial influence of the Godly: {33} Those who have insight among the people³¹⁰ will give understanding to the many; 11:33a
- J 10 The brutal retaliation of Antiochus

³⁰⁷ Dan. 11:31 - the abomination of desolation: Antiochus IV Epiphanes sacrificed a pig on the Jewish altar and ordered Israelis to sacrifice swine's flesh on the altar (Josephus, *Antiquities*, 12:5:4; 12:7:6; *The Wars*, 1:1:2). He even set up an image of Zeus, the Greek god, in the temple, and installed an altar to Zeus on the altar of burnt offerings (2 Macc. 6:2). This image of Zeus, a mythological Greek god, placed in the temple of the one true God, plus the sacrificing of swine flesh on the altar is called by the people of Israel, "the [abomination of desolation](#)." Antiochus' sacrifice of swine flesh on the altar occurred on [Dec. 16, 168 B.C.](#)

But Jesus related Antiochus' abomination to another [eschatological](#) event yet future even in His day (Matt. 24:15; Mark 13:14). He warned that, in that day, people in Judea must flee to the mountains (Matt. 24:15-16), for then there will be [great tribulation](#) such as has not come to pass from the beginning of the world until now, neither shall come to pass (Matt. 24:21). In fact, Jesus continued, if those days of that [great tribulation](#) had not been shortened, no human flesh could be saved alive. Yet for the sake of the chosen ones, those days shall be shortened (Matt. 24:22).

I believe that yet future "abomination that causes desolation" will be perpetrated by the "[Man of Lawlessness](#)," the "[Antichrist](#)," who will exalt himself above every so-called god or object of worship, and will seat himself in the yet-to-be-rebuilt Jewish temple, "displaying himself as being God" (2 Thess. 2:3-4). At the appropriate time, the Lord Jesus will slay him with the breath of his mouth at His [Second Coming](#) for the purpose of [Retribution](#) (2 Thess. 1:6-9), to be distinguished from the Rapture, His [Second Coming](#) for [Reunion](#) (2 Thess. 2:1; 1 Thess. 4:13-17).

³⁰⁸ Dan. 11:32 - he will turn to godlessness those who act wickedly toward the covenant: In the days of King Antiochus IV Epiphanes, some renegade Israelis made a covenant with Antiochus and received permission to observe the ordinances of the Gentiles and repudiate the Law of Moses. In so doing they sold themselves to do evil ([1 Macc. 1:11-15, 41-61](#)).

³⁰⁹ Dan. 11:32 - but the people who know their God will display strength and take action: Led by Mattathias and his three sons, Judas Maccabeus, Jonathan, and Simon ([1 Macc. 2:1-70](#)) and supported by the Hasideans, "mighty warriors of Israel" ([1 Macc. 2:42-48](#)), the Israelis killed renegade Jews and defeated the Syrian army. Mattathias died in 166 B.C. ([1 Macc. 2:70](#)). The term "Maccabeans," after which 1 and 2 Maccabees are named, stemmed from the surname of Judas Maccabeus. It was applied generally to Mattathias, and all his sons. A variant of the name "Hasideans" for these devout Israelis who were loyal to the Mosaic Law and the traditions of Judaism is the term "Chassidim." The Maccabean revolt fueled this conservative movement of turning back to God, a movement that had already begun in infancy. Even today the strictest orthodox Jews refer to themselves as "[Hasidim](#)."

³¹⁰ Dan. 11:33 - Those who have insight among the people: These would include the Maccabees, Hasideans, and those who joined them in their revolt against Antiochus ([1 Macc. 2:15-28](#)).

IV: yet they will fall ³¹¹ by sword and by flame, by captivity and by plunder for many days. 11:33b

J 11 The Maccabees purge their ranks of the Hellenists: {34} Now when they fall they will be granted a little help, and many will join with them in hypocrisy. ³¹² 11:34

J 12 The pyrrhic purging of Israel: {35} Some of those who have insight will fall, in order to refine, purge ³¹³ and make them pure until the end time; ³¹⁴ 11:35a

J 13 The [eschatological](#) (end-time) fulfillment of this prophecy: because it is still to come at the appointed time. 11:35b

D 2 The rule of the [Antichrist](#) at the end time 11:36-45

E 1 His blasphemous rise to power 11:36-39

G 1 His self will: {36} Then the king will do as he pleases, ³¹⁵ 11:36a

³¹¹ Dan. 11:33 - yet they will fall: Many Israelis who refused to be defile themselves with Hellenizing ways paid with their lives and with torture ([1 Macc. 1:60-64](#); [2 Macc. 6:7-11](#)).

³¹² Dan. 11:34 - many will join with them in hypocrisy: As the Maccabean revolt began to succeed, many Hellenized Jews thought it appropriate to join their movement. But they were apostate hypocrites.

³¹³ Dan. 11:35 - purge: The presence of these apostate, Hellenized Jews proved to be an agent of evil, and many of them [had to be killed](#) by the followers of the Maccabees, the pure followers of God.

³¹⁴ Dan. 11:35 - until the end time: Dan. 11:35 serves as a transition from the historical duplicitous enemy of Israel, Antiochus IV Epiphanes, to the end-time duplicitous enemy of Israel and enemy of God and His Christ, the [Man of Lawlessness](#), the [Antichrist](#). This end-time traitor will come into power during the [Tribulation](#), and will briefly control the entire world (Rev. 13:1-18; 17:1-18).

³¹⁵ Dan. 11:36 - Then the king will do as he pleases: The word “Then” does not appear in the Hebrew text. NASB editors have placed it there because the time period discussed in Dan. 11:36-45 seems to be a more distant time. We can ascertain that “the king” is not, as before, the king of the North, or Antiochus IV Epiphanes. This is true because, in Dan. 11:40, both the king of the North and the king of the South storm against him. Moreover the time indicator of Dan. 11:40 is the “end time.” We believe we are justified, therefore, in identifying this “king” as describing the “Man of Lawlessness” (2 Thess. 2:3, 8), the beast “out of the abyss” (Rev. 11:7), the “beast out of the sea” (Rev. 13:1-10), the “scarlet beast” (Rev. 17:1-13), “the beast” (Rev. 19:19-20; 20:10), and the Antichrist (1 John 2:18).

This future king will do as he pleases. He will be a narcissistic, self-willed ruler who will let no law or constitution or opponent stop him from doing exactly as he pleases. He will intend to make alterations in times and in law (Dan. 7:25). In 2 Thess. 2:3 Paul describes him as “the man of lawlessness,” “the lawless one” (2 Thess. 2:8). God will permit him to wage war against the saints during the Tribulation period, and he will conquer them (Dan.

- G 2 His self-idolatry: and he will exalt and magnify himself above every god³¹⁶ 11:36b
- G 3 His blasphemy: and will speak monstrous things against the God of gods;³¹⁷ 11:36c
- G 4 His success 11:36d
- H 1 Remarkable: and he will prosper³¹⁸
- H 2 Temporary: until the indignation³¹⁹ is finished
- H 3 Certain: for that which is decreed³²⁰ will be done

7:25; Rev. 13:7). For a time, God will grant him authority over every tribe and people and tongue and nation (Rev. 13:7).

³¹⁶ Dan. 11:36 - and he will exalt and magnify himself above every god: Paul describes him as “the one opposing and exalting himself over every thing being called God or object of worship” (2 Thess. 2:4). He will even seat himself in the temple of God, displaying himself as being God (2 Thess. 2:4)! He will be empowered by Satan himself (Rev. 13:2). Satan, the Dragon, or Serpent, will give to this imposter his power, his throne, and great authority (Rev. 13:2). When this Satanically-empowered man takes his seat in the rebuilt Jewish temple, announcing that he is God come in the flesh (the Satanic version of the Messiah), then, Jesus warned the people of Judea, they must flee without hesitation to the mountains (Matt. 24:15-20)! This man seated in the temple announcing himself to be God, and the image that represents him, also placed therein (Rev. 13:14-15) is the [Abomination of Desolation](#) which Jesus predicted would appear in the time of [Great Tribulation](#) (Matt. 24:21). This man of Satan will likely seat himself in the Jewish Temple at the mid-point of the [Tribulation](#) (Dan. 9:27).

³¹⁷ Dan. 11:36 - and will speak monstrous things against the God of gods: This monster, the [Antichrist](#) (1 John 2:18), will be characterized by arrogant and blasphemous speech (Dan. 7:8; Rev. 13:5). He will speak blasphemies against God, blaspheming His name and His Tent, i.e., the ones tenting in heaven (Rev. 13:6). [By this is meant that the [Heaven](#) wherein God and the saints presently live, is but a tent, i.e., a temporary abode. God and Christ and all the saints of all ages will eventually dwell entirely upon [New Earth](#), with the vast city of [New Jerusalem](#) being the focal point of residence as the eternal Capital City of [Israel](#) and all the [nations](#) of [New Earth](#) (Rev. 21:1-22:5).] Nevertheless, the Antichrist will verbally attack God and Christ and everything they stand for

³¹⁸ Dan. 11:36 - and he will prosper: This evil world ruler will be eminently successful, at least for a brief period of time. It has been my belief for some years that he will initially use the false religion of Islam to liquidate opposition and gain control over huge portions of the earth (see my article, “[What is the Identity of Babylon, the Great Prostitute in Revelation 17:1-19:6?](#)”). Walid Shoebat believes he will fulfill the role of the Mahdi in Islamic lore. We know from Revelation 13:1-18 that he will gain economic and logistical control over the earth by requiring earth’s citizens to participate in his identity / numbering system, known as “The Mark of the Beast.”

³¹⁹ Dan. 11:36 - indignation: Referring to God’s indignation with the world as manifested in the Great Tribulation. This time is also designated as the wrath of the Lamb and the wrath of God (Revelation 6:16-17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19; 19:15). Antichrist’s success will constitute, in part, God’s wrathful, indignant judgment upon a rebellious world!

³²⁰ Dan. 11:36 - decreed: A reference to God’s Divine Decree, which, while permitting evil (as here, in the Tribulation period) still accomplishes precisely that which is on God’s agenda! Ultimately this will result in God’s establishment of His eternal kingdom, beginning upon earth in the Millennium, and continuing throughout eternity in the New Heaven and Earth (Rev. 19:11-22:5).

G 5 His irreverence 11:37

- H 1 Non-traditional: {37} He will show no regard for the gods of his fathers ³²¹
- H 2 Anti-Christ: or for the desire of women, ³²²
- H 3 Proud: nor will he show regard for any *other* god
- H 4 Self-centered: for he will magnify himself above *them* all. ³²³

G 6 His religion: Military supremacy 11:38

- H 1 His description: {38} But instead he will honor a god of fortresses, a god whom his fathers did not know; ³²⁴
- H 2 His financial commitment: he will honor *him* with gold, silver, costly stones, and treasures. ³²⁵

G 7 His empire 11:39

- H 1 His military success: {39} He will take

³²¹ Dan. 11:36 - He will show no regard for the gods of his fathers: The Hebrew noun Elohim exists in the plural. Typically it refers to the one true God, the God of Israel, who created heaven and earth and everything in them. Typically the plural is translated as singular rather than plural. Here, the NASB editors elected to translate it in the plural and interpret it as nondescript “gods.” However, it could refer to the true God, Elohim. We learn from Dan. 9:26 that the “ruler” (*nagid*, [5057](#)) who is to come will be of Roman origin. Ever since Constantine, for the last 1300 years, that part of the world has been nominally Christian in religion. Having no regard for the God of his fathers may mean that this Roman forsakes the Christian God for the Muslim Allah. It may also mean that ultimately he sets up himself as being God. (We are certain he will do this – 2 Thess. 2:4).

³²² Dan. 11:37 - desire of women: A reference to Jesus Christ. This evil ruler will be anti-God – any god, and anti-Christ! He will slay as many followers of Christ as he can lay hands on (Rev. 13:7-9; 17:6; 18:24; 19:2).

³²³ Dan. 11:37 - for he will magnify himself above *them* all: As Daniel 11:36 states, this evil man “will exalt and magnify himself above every god and will speak monstrous things against the God of gods.” In Paul’s terms in the NT, this is the man “who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God” (2 Thess. 2:4).

³²⁴ Dan. 11:38 - But instead he will honor a god of fortresses, a god whom his fathers did not know: It is my belief that this means he will honor the Arabic Moon god of War, which Muhammad selected from the Arabian pantheon of 300 gods and renamed, “Allah.” It is no surprise to those of us who have not been brain-washed into the politically correct view of the West that Islam is a religion of war, advancing its cause by the edge of the sword.

³²⁵ Dan. 11:38 - he will honor *him* with gold, silver, costly stones, and treasures: All the kings, merchants, and mariners of the earth will make a financial killing from submitting to the (temporary) Islamic religion of this deceitful world ruler. When he turns on the Arabs and Islam at the mid-point of the Tribulation, and destroys the wealthy oil infrastructure of the Middle East (Rev. 17:16), the kings, merchants, and mariners of the earth will mourn the enormous loss of revenue (Rev. 18:1-24).

- action against the strongest of fortresses ³²⁶
- H 2 His ally: with *the help of* a foreign god; ³²⁷
- H 3 His manipulation of public opinion
- J 1 Appeal to pride: he will give great honor to those who acknowledge *him*
- J 2 Appeal to power: and will cause them to rule over the many
- H 4 His financial corruption: and will parcel out land for a price. ³²⁸
- E 2 His fall in terrible, end-time conflict 11:40-45
- G 1 The chronology of the conflict: {40} At the end time ³²⁹ 11:40

³²⁶ Dan. 11:39 - He will take action against the strongest of fortresses: The Antichrist will enjoy enormous success militarily all over the globe (Rev. 13:1-10). By the end of the Tribulation and the Return of Christ for Retribution, he will have persuaded the earth's kings and armies to join him to counter-attack the invading King of Kings and His heavenly army (Rev. 17:14; 19:19). The Antichrist and his allies will fail miserably. He and they will all pay for their opposition to the King from heaven with their own lives (Rev. 19:20-21). The human carnage will be incredible (Rev. 19:20-21; Zech. 14:1-15; Isa. 63:1-6).

³²⁷ Dan. 11:39 - foreign god: Could this be Satan? Certainly the Antichrist will be empowered by Satan (Rev. 13:1-4, 11). Thomas Constable, Notes on Daniel, 2010 Edition, p. 132), takes the position that the Antichrist will idolize the god of power, not some god in a religious sense. He believes that military success is the source of power, and that he will spend fortunes to build up a vast military arsenal. In other words, according to Constable, "he will be a materialist." To me, identifying this "foreign god" as Satan makes more sense than identifying him as "the god of power."

However, in recent years, I have been developing the hypothesis that, though this ruler will emanate from Rome, or at least from the Roman Empire (see Dan. 9:26), he will be Islamic in religion. Indeed, Allah, the War god of Muhammad, is truly a "foreign god." This can be seen in that he, according to Islamic teaching and Islamic practice, authorizes the deaths of the true God's chosen people, Israelis (Dan. 11:41; Zech. 13:8-9; 14:1-2), and the deaths of Christ's followers, Christians (Rev. 13:7-10, 15; Rev. 17:6, 14; 18:24; 19:1-2). If my latter hypothesis is correct, I predict Islam will take over all of Europe. Indeed, it is steadily doing so even in my lifetime. Furthermore, if my hypothesis is correct, Islam will, for a brief time, take over the entire world after the Rapture of the Church. Truthfully, under the immigration policies of both of the Bush Presidents and certainly of President Obama, Islamic immigration into America has reached alarming proportions. For example, under President Obama, of the Syrian refugees being admitted into the US, only about 0.4% were Christian refugees. That was a deliberate stacking of the deck in favor of Muslims and against Christians.

³²⁸ Dan. 11:39 - and will parcel out land for a price: Bribery and corruption are the hallmarks of many unprincipled rulers. The Antichrist, like Antiochus IV Epiphanes before him, will be no exception. Those who contribute will be rewarded with administrative and territorial powers

³²⁹ Dan. 11:40 - At the end time: This identifies the time framework near the end of the Tribulation. Since the Antichrist will invade the land of Israel (Dan. 11:41), the time described is *after* his breaking of his seven-year peace treaty with Israel in the middle of that seven-year period (Dan. 9:27). [Thomas Constable](#), quoting [Donald Campbell](#), has described the events of Dan. 11:36-45 as follows:

One writer summarized the revelation about Antichrist in verses 36-45 as follows. He will act in self-will (v. 36), will exalt himself (v. 36), and will magnify himself above every god (v. 36). He will blaspheme the true

- G 2 The combined resistance of the South and the North against him 11:40
- H 1 The southern empire: the king of the South will collide with him,³³⁰
- H 2 The northern empire: and the king of the North will storm against him³³¹
- J 1 Mechanized assault: with chariots,³³²
- J 2 Mobile assault: with horsemen,
- J 3 Naval assault: and with many ships
- G 3 His counterattack 11:40b

God (v. 36), will succeed for a limited period of time (v. 36), and will be an irreligious person (v. 37). He will also place confidence in military might (vv. 38-39), his military might will be challenged (v. 40), and he will be initially victorious in battle (vv. 40-43). However, he will face renewed conflict (v. 44), will establish his headquarters in Jerusalem (v. 45), and will finally come to an end (v. 45).

³³⁰ Dan. 11:40 - the king of the South will collide with him: After an initial period of false peace during which the Antichrist gains power through diplomacy (Rev. 6:1-2), various parts of the globe will take exception to his power grab. In the earlier verses of Daniel 11, the King of the South was Egypt. This would seem to be the same case here, for the following text explicitly states that Egypt will not escape his attack (Dan. 11:42), nor will it escape his plundering (Dan. 11:43).

³³¹ Dan. 11:40 - the king of the North: Campbell seems to understand this invasion as being that of Russia invading Israel from the north in a time of peace as indicated in Ezekiel 38-39 (*Daniel, Decoder of Dreams*, p. 133), though Ezekiel says nothing about an alliance with a southern power. Walvoord (*Daniel: Key to Prophetic Revelation*, p. 278) disagrees, thinking the Russian invasion of Ezek. 38-39 is earlier. The present writer tends to agree more, however, with Thomas Constable that portions of the "Gog - Magog" prophecy in Ezekiel 38-39 apply to this end-of-tribulation battle that includes the Antichrist battling the Kings of the North and the South, and that portions apply to the post-millennial battle of Gog and Magog as described in Revelation 20:7-10 (see Dr. Constable's Notes on Daniel, 2010 Edition, p. 133 – <http://www.soniclight.org/constable/notes/pdf/daniel.pdf>). In Constable's view, it is possible, but not crucial, that Russia is included in this invasion from the North.

If, as I suspect, the Antichrist is, at least initially, Muslim, that will not preclude Muslim countries from battling against him. During the latter part of the 20th century, and into the 21st century, Muslim countries have been at war against one another. Much of this turmoil between Muslim countries stems from the fact that some of the Muslim countries are Sunni Muslims and others are Shiite Muslims. There was an extended war between Iraq and Iran in the last century. At the time of this writing Iran and Saudi Arabia are rattling their sabers at one another through proxy warfare.

Daniel 11:40-43 records that the Antichrist will retaliate against the King of the South, i.e., Egypt. But this passage does not record any counter-attack against the King of the North. If this two-pronged attack (by the Kings of the North and the South) is to be identified with the attack in Ezekiel 38-39, the supernatural demise of the northern invaders is the reason why the Antichrist does not at this time attack the King of the North. He doesn't need to. His invader has been destroyed.

On the other hand, there are two reasons why these two military forays may not be identical: (1) Ezekiel 38-39 does not record an attack against Israel by a southern entity. (2) Dan. 11:40-43 does not include any retaliation by Antichrist against the King of the North.

³³² Dan. 11:40 chariots: Campbell believes this could simply be the best description a 6th Century B. C. writer could use to identify modern warfare. He also admits the possibility that some sort of catastrophe or technology has rendered modern warfare obsolete and thus participants must resort to more archaic forms of warfare (*Daniel, Decoder of Dreams*, p. 133).

- H 1 His invasion: and he will enter countries,
- H 2 His combat: overflow *them*
- H 3 His conquest: and pass through.
- G 4 His destruction of the Southern Forces 11:41-43
 - H 1 His victory in the middle east: {41} “He will also enter the Beautiful Land,³³³ 11:41a
 - H 2 His sweeping success: and many *countries* will fall; 11:41b
 - H 3 His incomplete dominance: but these will be rescued out of his hand: 11:41c
 - J 1 Edom,
 - J 2 Moab,
 - J 3 and the foremost of the sons of Ammon.³³⁴
 - H 4 His advancing control: {42} “Then he will stretch out his hand against *other* countries, 11:42a
 - H 5 His north African success 11:42b-43
 - J 1 His control of Egypt: and the land of Egypt will not escape.³³⁵ 11:42b
 - J 2 His looting of the region: {43} But he will gain control over the hidden treasures of gold and silver, and over all the precious things of Egypt³³⁶

³³³ Dan. 11:41 - Beautiful Land: Israel. An international coalition of nations, led by the Antichrist, will gather against Israel (Zech. 12:1-3; 14:1-2). But in the long run, to war against Israel is to ensure a nation’s own downfall (Zech. 12:9; 14:3-15).

³³⁴ Dan. 11:41 - rescued out of his hand – Edom, Moab ... Ammon: These are Islamic countries who will not join the uprising against the Antichrist. For this reason, they will be spared any retaliation. Edom, Moab, and Ammon all represent the modern country of Jordan.

³³⁵ Dan. 11:42 - and the land of Egypt will not escape: Apparently, the “land of Egypt” represents the King of the South who, along with the King of the North, will revolt against the Antichrist and his reign. The Antichrist singles out Egypt for bloody reprisals.

³³⁶ Dan. 11:43 - treasures of gold and silver, and over all the precious things of Egypt: Throughout the history of warfare, plundering and pillaging has been routine. “To the victor go the spoils.” The Antichrist will be no different.

11:43a

J 3 His control of Libya and Ethiopia: and Libyans and Ethiopians *will follow* at his heels. ³³⁷ 11:43b

G 5 His attempt to quell revolt in the north and east 11:44-45

H 1 The cause of his assault: {44} But rumors from the East ³³⁸ and from the North ³³⁹ will disturb him, 11:44

H 2 The fury of his assault: and he will go forth with great wrath to destroy and annihilate many. ³⁴⁰ 11:44

H 3 The headquarters of his assault: {45} “He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; ³⁴¹ 11:45

G 6 His ultimate failure 11:45

H 1 His defeat: yet he will come to his end,

³³⁷ Dan. 11:43 - and Libyans and Ethiopians *will follow* at his heels: This means, at the least, that the Libyans and Ethiopians, both neighbors of Egypt, will support the Antichrist. Whether they will do so willingly or by force is not entirely clear.

³³⁸ Dan. 11:44 - rumors from the east: No one can know with certainty what these disturbing rumors are at this point in history. Will there be political/military movements in China, or Southeast Asia? J. Dwight Pentecost (Daniel, *The Bible Knowledge Commentary*) believes this phrase probably refers to “an invasion by a massive army of 200 million soldiers from east of the Euphrates River (Rev. 9:16).” That is possible, but candidly, the language of Rev. 9:16-19 sounds more like demonic horses and riders than like ordinary humans in modern mechanized warfare. More likely, this is a reference to the sixth bowl of God’s wrath being poured out on the earth. This dried up the river Euphrates to prepare for an invasion by “the kings of the east” into the Holy Land. Apparently, these kings of the east will endeavor to attack the Antichrist and his followers following his defeat of the kings of the North and the South.

³³⁹ Dan. 11:44 - rumors ... from the north: Ezekiel 38-39 describes a vicious (but abortive) assault against Israel from the north. Is the reference in Dan. 11:44 to the same event? Or will the Ezek. 38-39 assault already have taken place? Or will these rumors in Dan. 11:44 mean that the northern coalition of Ezek. 38-39 has rebuilt itself and is threatening again? Regardless, the Antichrist will defeat the alliance from the North.

³⁴⁰ Dan. 11:44 - and he will go forth with great wrath to destroy and annihilate many: The Antichrist will crush dissidents from the East and from the North. Destruction and turmoil everywhere lie in this demonically-controlled politician’s wake.

³⁴¹ Dan. 11:45 - He will pitch the tents of his pavilion between the seas and the beautiful Holy Mountain: Apparently a reference to Jerusalem/Mount Zion, situated between the Dead Sea to the east and the Mediterranean Sea to the west. In other words he and allied troops will completely invade Jerusalem and the surrounding portions of Israel.

- H 2 His isolation: and no one will help him.³⁴²
- D 3 The fate of Israel at the end-time 12:1- 13
- E 1 The rise of Michael, Israel's angelic protector 12:1a
- G 1 The time of his rise to power -- (The Great Tribulation): {1} “Now at that time³⁴³
- G 2 The loftiness of his authority: Michael, the great prince³⁴⁴
- G 3 His crucial relation to the Jewish people: who *stands* guard over the sons of your people,³⁴⁵ will arise.³⁴⁶
- E 2 The great tribulation 12:1b
- G 1 The unprecedented ferocity of the tribulation: And there will be a time of distress³⁴⁷ such as never

³⁴² Dan. 11:45 - yet he will come to his end, and no one will help him: "A startling thing will happen. The armies of the nations assembled to attack Jerusalem, will look up, astonished to see Jesus Christ and His heavenly armies descending to earth (see Zech. 14:1-15). According to John's vision of this great event, the armies of earth will turn from their conflict to attempt to prevent Christ's return. Needless to say, the attempt will be futile as those armies will be destroyed by the word of His mouth and Antichrist will be cast alive into the lake of fire (Rev. 19:19-21) (*Daniel, Decoder of Dreams*, Campbell, p. 134)." Isa. 63:1-6 also describes the true Messiah's decimation of enemy forces in the Middle East.

³⁴³ Dan. 12:1 - Now at that time: "The action here in verse 1 is not subsequent to the preceding events [11:36-45] but coincides with them chronologically." John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, p. 282. This time designates the latter part of the Great Tribulation

³⁴⁴ Dan. 12:1 - Michael the great prince: "prince" is not the best translation, for it connotes human royalty. The word is *sar* ([8269](#)), which is a generic word for "leader" or "ruler." Michael is neither human nor royalty. He is, rather, one of only two named angels in all the Bible, the other being Gabriel. He evidently has exceptional power and authority in the realm of God's good angels. He is elsewhere called an "archangel" (Jude 1:9). According to Dan. 12:1 he is especially assigned to look out for the affairs of the nation of Israel. For more details about the angel Michael, see the appropriate footnote at Dan. 10:13.

³⁴⁵ Dan. 12:1 - who *stands* guard over the sons of your people: Michael, an archangel (chief angel or ruling angel) apparently has been assigned by God to stand guard over the welfare of Daniel's people, the sons of Israel, against tremendous onslaughts down through the centuries by demonic adversaries animating evil humans.

³⁴⁶ Dan. 12:1 - will arise: When it comes time for God to begin to defeat the enemies of Israel and deliver them from the onslaughts of the Antichrist, God will authorize Michael, on God's behalf, to gather angelic forces to defeat the demons and bring about victory for Israel. See the heavenly battle described in Rev. 12:7-12.

³⁴⁷ Dan. 12:1 - time of distress: The word is *tsarah* ([6869](#)). This refers to the [Great Tribulation](#), a time of unprecedented trouble upon the earth. This is the only time Daniel used this word in his entire book. Other uses of this word by prophets referring to the same time of great trouble, the Tribulation include the following (emphases mine):

Jeremiah 30:7 5 "For thus says the Lord, 'I have heard a sound of terror, of dread, and there is no peace. 6 'Ask now, and see, if a male can give birth. Why do I see every man *with* his hands on his loins, as a woman in childbirth? And *why* have all faces turned pale? 7 'Alas! for that day is great, there is none like it; and it is the time

occurred since there was a nation until that time;³⁴⁸

G 2 The physical preservation of all believing Jews still alive at Christ's return: and at that time your people, everyone who is found written in the book,³⁴⁹ will be rescued.³⁵⁰

E 3 The resurrection: {2} “Many of those who sleep in the dust of the ground will awake, 12:2

G 1 Of life: these to everlasting life,³⁵¹

G 2 Of damnation: but the others to disgrace *and*

of Jacob's **distress**, but he will be saved from it.”

Zeph. 1:15. (Zephaniah used it in describing “the great day of the LORD.”) “A day of wrath is that day, a day of **trouble** and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness.”

³⁴⁸ Dan. 12:1 - such as never occurred since there was a nation until that time: This will be a time of unprecedented distress. Jesus quoted this very line in Matt. 24:21 and Mark 13:19. See the extended passage in Matthew 24:15-22

15 “Therefore when you see the [ABOMINATION OF DESOLATION](#) which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 17 Whoever is on the housetop not go down to get the things out that are in his house. 18 Whoever is in the field must not turn back to get his cloak. 19 But woe to those who are pregnant and to those who are nursing babies in those days! 20 But pray that your flight will not be in the winter, or on a Sabbath. 21 For then there will be a great tribulation such as has not occurred since the beginning of the world until now, nor ever will. 22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short.”

³⁴⁹ Dan. 12:1 - written in the book: Apparently a reference to the “[Book of Life](#),” in which have been written from eternity past all the names of God’s elect, whether Jew or Gentile (Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27, 29).

³⁵⁰ Dan. 12:1 - will be rescued: During the course of the Tribulation huge portions of the Jewish population will be killed. Zechariah 13:8-9 declares, {8} “It will come about in all the land,” declares the Lord, “That two parts in it will be cut off *and* perish; but the third part will be left in it. {9} “And I will bring the third part through the fire, refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them; I will say, ‘They are My people,’ and they will say, ‘The Lord is my God.’”

As Zech. 13:9 and Daniel 12:1b indicate, those preserved alive [presumably at the very end, when Christ Himself returns] will all be rescued from physical destruction, provided their names were written in the [book \[of life\]](#), meaning that they are elect, spiritual Israel, who have trusted in their Messiah. This is beautifully and poignantly illustrated in Zechariah 12:10 “And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.” John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, p. 284, states: “The deliverance will not extend to all Israel in that unbelieving or apostate Israel is excluded; and even here, it refers only to those actually living at the time of the return of Christ as many others may be martyred.”

³⁵¹ Dan. 12:2 - everlasting life: This is the resurrection of Old Testament Hebrew saints. The dead of the Church Age have already been resurrected seven years prior to this (1 Thess. 4:13-18). Presumably, Old Testament Gentile saints will also be resurrected at this time, but that is not the point of this passage. This resurrection occurs in conjunction with the return of the Messiah to reign over the earth for a thousand years (Rev. 19:11-20:6).

everlasting contempt.³⁵²

- E 4 The brilliance of the righteous: {3} Those who have insight will shine brightly like the brightness of the expanse of heaven,³⁵³ and those who lead the many to righteousness, like the stars forever and ever.³⁵⁴ 12:3
- E 5 The sealing up of the prophecy until the end time 12:4
 - G 1 The angel's command to seal up these words until the end of time: {4} "But as for you, Daniel, conceal these words and seal up the book until the end of time;³⁵⁵
 - G 2 Conditions at the end of time
 - H 1 Dramatically increased mobility: many will go back and forth,³⁵⁶
 - H 2 Dramatically increased knowledge: and knowledge will increase."³⁵⁷ 12:4

³⁵² Dan. 12:2 - disgrace and everlasting contempt: This resurrection to damnation is actually separated in time from the resurrection of the Old Testament saints by a 1000 years. As is frequently the case in the O. T., future events are sometimes telescoped into one description, even though they may be separated by many years. Revelation 20:4-5 describes it thus: 4 "...And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 5 *The rest of the dead did not come to life until the thousand years were completed....* (italics mine)."

³⁵³ Dan. 12:3 - Those who have insight will shine brightly like the brightness of the expanse of heaven: Those who have insight, in this context, refers to Jewish believers in the Messiah. During His 1000 year kingdom upon earth, these believers will be granted honor and glory, and, I believe, there will be an observable glory of light emanating from their beings. See also Matt. 13:43, "Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear."

³⁵⁴ Dan. 12:3 - and those who lead the many to righteousness, like the stars forever and ever: In true Hebrew parallelism, the angel adds this further description identifying those who have insight – not only will they themselves believe in Jesus as the Messiah, but they will lead many other Israelis and, presumably, non-Jewish people from among the nations of the earth, to do the same thing. This will involve living a life of faith and commitment to God and to Christ and to their people. See the reference to [Jewish judgment](#) leading to the glories of the Messianic Kingdom for those who possess the Spirit and serve the King in faith (Matt. 25:1-13; 25:14-30 – compare Luke 19:11-27). For the [judgment](#) of the believing / obeying [Gentiles](#), see Matt. 25:31-46.

³⁵⁵ Dan. 12:4 - until the end of time: In the context of the book of Daniel, the "end of time" refers to the [Tribulation](#) period, the [Second Coming](#) of Christ, and the [Reign](#) of Christ.

³⁵⁶ Dan. 12:4 - Many will go back and forth: One of the conditions that will prevail at the time of the end will be increased mobility. With the arrival of the automobile, large ships, jet planes, and even rocket ships, this condition has been met. I believe we are very near the end of time as described by this human-like messenger.

³⁵⁷ Dan. 12:4 - and knowledge will increase: Another condition that will prevail at the time of the end will be increased knowledge. Man's accomplishments such as printing presses, computers, word-processing programs, and videos, much of it available on the internet, has increased human knowledge exponentially. Again, we are nearing the

- E 6 The chronology of the great tribulation 12:5-13
 - G 1 The time of the destruction of Israel in the great tribulation 12:5-7
 - H 1 The query of two other [angels?] as to the time of these prophesied events 12:5-6
 - J 1 The presence of two other angels on either side of the river: {5} Then I, Daniel, looked and behold, two others were standing,³⁵⁸ one on this bank of the river, and the other on that bank of the river. 12:5
 - J 2 The question of one: {6} And one said to the man dressed in linen,³⁵⁹ who was above the waters of the river, "How long *will it be* until the end of *these* wonders?" 12:6
 - H 2 The reply of the angel above the river: {7} I heard the man dressed in linen, who was above the waters of the river, 12:7
 - J 1 The sureness of his answer under oath: as he raised his right hand and his left toward heaven, and swore by Him who lives forever
 - J 2 The inviolability of the three and a half year time period: that it would be for a time, times, and half a

end of time.

This messenger may also be saying that the events he detailed in Dan. 10-12 will become more understandable when the world reaches the end of time. As the human race progressed in time through the events recorded in Daniel 11, for example, the battles between the Seleucids and the Ptolemies, it became easier to identify the fulfillment of those prophecies. Just so, when people enter the Tribulation period and watch prophesied events unfolding in rapid-fire succession, they will be able to understand ever more clearly God's time-table for the end.

God does not want believers to be ignorant about the future. He wants us to know in advance what will happen. People who believe what God says will adjust their living and their lifestyles to reflect God's values.

³⁵⁸ Dan. 12:5 - two others were standing: I believe these were two other messengers (i.e., angels) from God assisting the unnamed angel who had been informing Daniel of events in the future. We first meet this unidentified angel in Dan. 10:5. He is identified as "a certain man dressed in linen" (Dan. 10:5; 12:6, 7).

³⁵⁹ Dan. 12:6 - man dressed in linen: This is evidently the same angel who first appeared to Daniel in Dan. 10:5 and had been narrating the entire explanation of his delay in 10:11 - 11:1 and then interpreting Daniel's vision prophetically from 11:2 - 12:4.

time;³⁶⁰

J 3 The indicator of the completion of these events -- the destruction of Israel's power: and as soon as they finish shattering the power of the holy people, all these *events* will be completed.³⁶¹

G 2 The perplexity of Daniel 12:8

H 1 His confusion: {8} As for me, I heard but could not understand;

H 2 His further question as to the time of these events: so I said, "My lord, what *will be* the outcome of these *events*?"

G 3 The response of the angel 12:9-13

H 1 The sealing of the revelation until the end times: {9} He said, "Go *your way*, Daniel, for *these* words are concealed and sealed up until the end time."³⁶² 12:9

H 2 The understanding of the righteous 12:10

J 1 The purifying of the righteous: {10} "Many will be purified, purified and

³⁶⁰ Dan. 12:7 - a time, times, and half a *time*: This seems to indicate three-and-a-half years, probably the last 3.5 years of the [Tribulation](#) period.

³⁶¹ Dan. 12:7 - and as soon as they finish shattering the power of the holy people: The enemies of the world, led by the Antichrist, will be hell-bent on destroying Israel. It will be their desire to obliterate and utterly exterminate the Israelis. They will nearly succeed (Zech. 13:8-9). God will use this fiendishly anti-Israel mind-set of the nations of the world led by the Antichrist to entrap representatives of all nations in Israel, and then Himself deliver the "knock-out" blow to them. This Divine entrapment is described in Zech. 12:2-9. The returning Messiah will destroy earth's anti-Israel armies (Zech. 14:1-15). Then the events described in Daniel will have been completed, and Messiah will set up His global reign (Dan. 2:44-45; 7:13-14).

³⁶² Dan. 12:9 - Go your way, Daniel, for *these* words are concealed and sealed up until the end time: Despite the lengthy explanations by various angels, Daniel was mystified as to the specific ways in which all these prophecies would unfold. And who can blame him?

We are, I believe, standing today near the threshold of the End-Time. Even in my lifetime of seventy years, the way prophecy will eventually unfold is becoming gradually far clearer to me now than it was to me in my childhood, or even to my father. My father was keenly interested in Biblical prophecy, but he died in 2000. In the last 17 years, events have taken place that have enabled me ever more clearly to see how matters will turn out in the Tribulation period. It should be no surprise that the early church fathers who tried to interpret prophetic Scriptures knew less than we know today. The charge by non-Dispensationalists, for example, that John Darby could not be trusted because he invented a new understanding of prophetic Scriptures unknown to the early church, simply displays their own ignorance. We *should* know more about the future as current events draw us ever nearer the fulfillment of these prophecies. I might add a caveat. Those who uniformly take prophetic Scriptures non-literally cannot expect to have a good understanding of them. And that would apply to most of Christendom today.

- refined;³⁶³
- J 2 The continuation of the wicked in their evil: but the wicked will act wickedly,
- J 3 The bafflement of the wicked: and none of the wicked will understand,³⁶⁴
- J 4 The understanding of the righteous: but those who have insight will understand.³⁶⁵
- H 3 The last half of the tribulation through the judgments – 1290 days: {11} "From the time that the regular sacrifice is abolished, and the abomination of desolation is set up, *there will be 1,290 days.*³⁶⁶ 12:11

³⁶³ Dan. 12:10 - Many will be purged, purified and refined: Many Jewish people (and Gentiles as well) will be purified of their evil and turn to God during the terrible time of the world-wide Tribulation. These will be those who defy the evil world ruler and do not worship him or give in to his identification system just to be able to purchase food and other commodities (Rev. 13:16-18; 14:9-13). Those who die as martyrs for the sake of the Kingdom of Heaven during the Tribulation will constitute a vast, innumerable multitude up in heaven from every nation and tribes and peoples and tongues. They will be clothed in white robes and sing praise to God and to the Lamb (Rev. 7:9-17). For most of those who buck Antichrist's system and stay true to God and to Christ, the result will be death. A few will survive the horrors of the Tribulation to repopulate the Millennial earth in their natural, mortal bodies.

³⁶⁴ Dan. 12:10 - but the wicked will act wickedly, and none of the wicked will understand: All people are born stained by sin. During the Tribulation, the vast majority of people will not understand God's Word, and they will refuse to accept God's forgiveness of their sins through Christ's sacrificial death on their behalf. Faced with horrendous plagues and disasters, these evil people will refuse to repent of their evil, and will blaspheme God (Rev. 9:20-21; 16:8-11).

³⁶⁵ Dan. 12:10 - but those who have insight will understand: There will be a few who are granted insight by God's Holy Spirit, will understand God's Word and God's plan, and will be wise enough to accept God's forgiveness in Christ.

³⁶⁶ Dan. 12:11 - 1,290 days: 3.5 X 12 months X 30 days = 1260 days. In general terms, this angel informed Daniel of the time frame of the last half of the [Tribulation](#) period. Presumably the extra 30 days includes time enough for Christ to *** judge, from among all the nations of the world, those individuals who survived the [tribulation](#) era (Matt. 25:31-46). It will also allow time for Christ to purge out all the rebels from the nation of Israel (Ezek. 20:33-38). Christ will know the truth about each individual, and no false witnesses or points of order or delay tactics will be permitted (Isa. 11:1-6)!

What is the sequence of events? No one can say with certainty, but this seems to be a likely scenario. The Antichrist makes a seven-year peace pact with Israel. This begins Daniel's Seventieth Seven of Years (Heptad) (Dan. 9:27). Israel has, at the outset of the seven-year period, been guaranteed security by the antichrist (Dan. 9:27). At some point a northern coalition (which may include Russia) invades (Dan. 11:40). Antichrist responds by attacking and defeating the Northern/African alliance armies in Israel, probably at Megiddo (11:41). It is at this point that Antichrist breaks his covenant with Israel, becoming their persecutor instead of their protector (Campbell, p. 134). This will mark the beginning of the Campaign of Armageddon, which will last three and a half years. At some point during this time, he seats himself as God in the temple, the Abomination that causes desolation referred to in Daniel 9:27 and Matthew 24:15, and described in 2 Thessalonians 2:4. Antichrist will pursue the southern coalition into Africa and defeat it, gaining great wealth in the process (Campbell, p. 133). Possibly the text does not mention in Dan. 11:42-43 his dealing with the northern foe precisely because, as Ezek. 38-39 predicts, Russia(?) is miraculously destroyed!

- H 4 The blessedness of those surviving until the start of the Millennial Kingdom -- 1335 days: {12} "How blessed is he who keeps waiting and attains to the 1,335 days!"³⁶⁷
12:12
- H 5 Daniel's resurrection at the end of the age
12:13
- J 1 Daniel's anticipated natural life: {13} "But as for you, go *your way* to the end;
- J 2 Daniel's predicted death: then you will enter into rest³⁶⁸
- J 3 Daniel's end-time resurrection: and rise *again* for your allotted portion at the end of the age."³⁶⁹

Addendum 1: Lessons from the Book of Daniel

What lessons can we learn from the book of Daniel?

1. God has chosen to give His chosen people, Israel, a fairly detailed outline of history as it relates to the sons of Israel.
2. This detailed outline includes the progress of major Gentile world empires.
3. Evidently God wants both Jewish and Gentile believers to know the future.
4. It is true that God expects us to live a certain way in view of future events. It is equally

³⁶⁷ Dan. 12:12 - How blessed is he who keeps waiting and attains to the 1,335 days: 1335 days adds another 45 days to the period of 1290 days revealed in Dan. 12:11. Since 1260 days represents the last half of the [Tribulation](#), and another 30 days represents, presumably, time for Christ to [judge the survivors](#) of the [Tribulation](#), what is the purpose of the additional 45 days? One can only speculate. Perhaps it provides time for the King and His subjects to perform some global house-cleaning after the horrors of the [Tribulation](#). Perhaps the extra 45 days provide ample time for the new King and the people of Israel to schedule and plan for the King's official inauguration / anointing preparatory to his taking His seat in Jerusalem. Perhaps it provides time for a miraculous building of the [Final Temple](#) described in Ezekiel 40:5 - 42:20. The King's inauguration / anointing and entry into the Temple may be described in Ezek. 43:1-9.

³⁶⁸ Dan. 12:13 - then you will enter into rest: A euphemism for [physical death](#). Daniel was to go about his business. He would die before all these prophecies would be fulfilled.

³⁶⁹ Dan. 12:13 - and rise *again* for your allotted portion at the end of the age: Without a doubt, the OT teaches resurrection. Daniel's resurrection, along with that of other believing Jewish people, would occur at the end of the age. This means he and they will be resurrected at Christ's [Second Coming](#), and participate in His [Millennial Kingdom](#). During that Kingdom, Daniel will have an "allotted portion." The King will have a particular assignment for Daniel, and for all those Jewish people who have been true to God. Of course, there will be allotted roles for believing Gentiles also. But that is not the point of this prediction.

true that God wants us to know what those future events are. There some Christians who seem, by their comments, to begrudge us that knowledge. Their animus is most often detected as snide comments against dispensationalists and their prophecy charts.

5. One lesson from the book of Daniel is that committed believers will encounter fierce opposition as we travel through life.
6. Another lesson is that God is absolutely sovereign over world history. He does whatever He wishes in the affairs of man.
7. God's people will often bear the brunt of the anti-God, anti-Israel machinations of ruthless dictators.
8. In the end Christ's kingdom will triumph over the evil, demon-driven empires of fallen men.

Addendum 2: The Identity of Darius the Mede

Critics, with their penchant for disbelieving the Word of God, have had a heyday with Daniel's reference to Darius the Mede in Daniel 5:31. Secular history does not know of a Darius the Mede who conquered Babylon. With their policy of [rejecting the Biblical record unless it is supported by secular history](#), critics have attacked the writer's credibility. For those of us who profoundly respect the Biblical record, there are several viable solutions to the problem.

There follows here the footnote at Dan. 5:31 as I once had it:

(1) [Darius is a title](#), much like "Pharaoh" in Egyptian terminology, or "Caesar" in Rome, or "Kaiser" in Germany. In this case, "Darius" may refer to Cyrus, who was of Median descent. A variation of this view is that Cyrus was known by two different names. This is not unprecedented, even in the modern era. Pope Francis, the current pope, for example, was born [Jorge Mario Bergoglio](#). (2) Another possibility is that "Darius" is another name for "[Gubaru](#)" (Gobryas), who ruled Babylon under Cyrus. (3) Another view is that "Darius" is another name for Cyrus' son [Cambyses](#), who ruled Persia from 530-522 BC. (4) Another view is that Darius is to be identified with Cyrus' uncle, [Cyaxares II](#). According to this view Cyaxares II and Cyrus cooperated in conquering Babylon, and Cyaxares II became viceroy of Babylon for two years prior to his death.

No one can be certain, but I find the first explanation the simplest and most plausible. If this explanation is correct, it may also be necessary to translate, as D. J. Wiseman ([Notes on Some Problems in the Book of Daniel](#), p. 14) has done, Dan. 6:28 as follows, "So this Daniel enjoyed success in the reign of Darius, *even* in the reign of Cyrus the Persian" (emphasis mine). What is certain is that the writer Daniel is accurate, and even knew the age of Darius – 62. According to Daniel 6, Darius had an exceedingly high regard for Daniel. Daniel could not have been mistaken about his identity.

1. [Darius is a title](#), much like "Pharaoh" in Egyptian terminology, or "Caesar" in Rome, or "Kaiser" in Germany. In this case, "Darius" may refer to Cyrus, who was of Median descent.
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Allow me to make a couple of observations. There are several references to Darius in the book of Daniel.

1. Daniel was quite specific in his historical statements. He recorded the following in Dan. 5:30-31: 30 That same night Belshazzar the Chaldean king was slain. 31 So Darius the Mede received the kingdom at about the age of sixty-two.
 - a. He identified Belshazzar as the Chaldean king who was slain.
 - b. He identified the conqueror of the city of Babylon as Darius the Mede.
 - c. He stated that Darius the Mede received the kingdom.
 - d. He stated that Darius the Mede was about 62 when he received the kingdom.
2. Daniel attributed to this same Darius the Mede the authority to appoint 120 satraps over the entire kingdom in Dan. 6:1-3: 1 “It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom, 2 and over them three commissioners (of whom Daniel was one), that these satraps might be accountable to them, and that the king might not suffer loss. 3 Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom.”
 - a. Daniel specifically identified the same king who conquered the city of Babylon as Darius (Dan. 6:1).
 - b. He stated that Darius had the authority to make appointments over the whole kingdom, and that he proceeded to do so.
 - i. Darius appointed 120 satraps over the kingdom to be in charge of the whole kingdom (Dan. 6:1)
 - ii. Darius appointed three commissioners, to whom the 120 satraps were to give an accounting. These commissioners, in turn, were to protect the interests of the king (Dan. 6:2).
 - iii. Daniel himself was one of these three commissioners over the 120 satraps (Dan. 6:2).
 - c. Daniel began distinguishing himself among the commissioners and satraps because he possessed “an extraordinary spirit” (Dan. 6:3).
 - d. King Darius was so impressed with Daniel that he planned to put Daniel in charge of the entire kingdom (Dan. 6:3)!

3. The other commissioners and satraps were jealous of Daniel and wished to kill him. When they approached the king, they specifically identified him as “King Darius” (Dan. 6:6): “Then these commissioners and satraps came by agreement to the king and spoke to him as follows: ‘King Darius, live forever!’”
4. The narrative once again identified the reigning king as “King Darius” (Dan. 6:9): “Therefore King Darius signed the document, that is, the injunction.”
5. King Darius, his commissioners and satraps, and Daniel, who recorded this history, were all familiar with the distinctions between Medes and Persians. So when Daniel called King Darius “Darius the Mede” (Dan. 5:31), that is significant. When Daniel later referred to “Cyrus the Persian” (Dan. 6:28), it makes it exceedingly difficult for me to conclude that Darius and Cyrus were one and the same.
 - a. King Darius acknowledged that the law he had signed was in accordance with “the law of the Medes and Persians, which may not be revoked.” (Dan. 6:12) Then they approached and spoke before the king about the king's injunction, "Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions' den?" The king replied, "The statement is true, according to the law of the Medes and Persians, which may not be revoked."
 - b. The commissioners and satraps who were intending to destroy Daniel also were aware of the respective identities of the “Medes and Persians.” (Dan. 6:15): Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed."
6. King Darius appears to have been exceedingly close to Daniel. He trusted him, and had confidence in Daniel’s God, whom, he acknowledged, Daniel constantly served.
 - a. Dan. 6:16: 16 Then the king gave orders, and Daniel was brought in and cast into the lions' den. The king spoke and said to Daniel, "Your God whom you constantly serve will Himself deliver you."
 - b. The king, whom Daniel identified as Darius the Mede, was extremely solicitous about the welfare of Daniel. He was very attached emotionally to Daniel. “Then the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him.” (Dan. 6:18).
 - c. King Darius arose at dawn and hurried to the lions’ den to see what had become of Daniel. He asked if Daniel’s God, whom Daniel constantly served, been able to deliver him. He was very pleased to find out that Daniel had been delivered (Dan. 6:19-23):

19 Then the king arose at dawn, at the break of day, and went in haste to the lions’ den. 20 When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, “Daniel, servant of the living God, has your God, whom you constantly serve, been able to deliver you from the lions?” 21 Then Daniel spoke to the king, “O king, live forever! 22 My God sent His angel and shut the lions’ mouths and they have not harmed me, inasmuch as I was found innocent before Him;

and also toward you, O king, I have committed no crime.” 23 Then the king was very pleased and gave orders for Daniel to be taken up out of the den.

7. King Darius was so impressed with Daniel’s deliverance and the God who delivered him, that he issued a nation-wide decree that men in his kingdom were to fear and tremble before the God of Daniel (Dan. 6:25-27):

25 Then Darius the king wrote to all the peoples, nations and men of every language who were living in all the land: “May your peace abound! 26 I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel;

For He is the living God and enduring forever,
And His kingdom is one which will not be destroyed,
And His dominion will be forever.
27 “He delivers and rescues and performs signs and wonders
In heaven and on earth,
Who has also delivered Daniel from the power of the lions.”

8. Since Daniel and King Darius were this close in their relationship
9. This addendum is in progress: November 25, 2017
10. Daniel was an eyewitness to the events recorded in this book. He of all people should know the facts accurately. Daniel is a historical eyewitness, and his testimony is to be trusted first and foremost over any other historical witness or commentator, all of whom lived much later and were not eyewitnesses.
11. Daniel made a very specific identification of Darius as being “Darius the Mede, who received the kingdom at about the age of 62.” Daniel was able to identify Darius’ lineage and even his age.

No one can be certain, but I find the first explanation the simplest and most plausible. If this explanation is correct, it may also be necessary to translate, as D. J. Wiseman ([Notes on Some Problems in the Book of Daniel](#), p. 14) has done, Dan. 6:28 as follows, “So this Daniel enjoyed success in the reign of Darius, *even* in the reign of Cyrus the Persian” (emphasis mine). What is certain is that the writer Daniel is accurate, and even knew the age of Darius – 62. According to Daniel 6, Darius had an exceedingly high regard for Daniel. Daniel could not have been mistaken about his identity.

Annotated, Expanded Analysis of DANIEL

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