Daniel 2

2019

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

† Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

† Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον Ὁ Πατὴρ Ὁ ἐξ Οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν Αὐτόν.” — Luke 11:13[[1]](#footnote-1)

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[2]](#footnote-2)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[3]](#footnote-3)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30 LXX

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX (126:5-6)[[4]](#footnote-4)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1 LXX

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

“Similarly, younger people, be submitted to [your] elders; all of you be clothed with humble mindedness toward one another: because, ‘God opposes [the] proud; but, gives grace to the humble.’[[5]](#footnote-5) Therefore, be humbled under the strong hand of God, so that He would exalt you in due time: casting all your care on Him: because, He cares about you.” — 1 Peter 5:5-7

Be clothed with poverty, Peter says: for: humility and poverty are very close synonyms.

### Introduction

“I know that with my arrival[[6]](#footnote-6) fierce wolves will come in among you, not sparing the little flock. Out of you yourselves men will stand up, speaking well established perversions[[7]](#footnote-7), to wrench away the disciples after themselves.” — Acts 20:29-30

### Daniel 2

We do not often give close attention to Nabuchodonosor’s (Nebuchadnezzar’s or Nebuchadrezzar’s) dream or Daniel’s interpretation of that dream. As a result, many bizarre, and false interpretations have arisen, which we will do our best to evade and explain, without stumbling into additional traps. As always, you decide. We offer a fresh translation of the Greek text.

Translation

“In the second year of Nabuchodonosor’s kingdom, Nabuchodonosor had dreamed[[8]](#footnote-8) a dream. His spirit was startled.[[9]](#footnote-9) His sleep departed[[10]](#footnote-10) away from him.[[11]](#footnote-11) The King said to summon the enchanters, astrologers, and druggists — the Chaldeans — to explain his dreams to the King. They came. They stood before the King.

“The King said to them, I had dreamed. My spirit was startled to know the dream.

“The Chaldeans talked with the King in Syrian[[12]](#footnote-12). King, live into the ages. You tell the dream to your children[[13]](#footnote-13). We will explain the interpretation.

“In response, the King [told] the Chaldeans, The word abandoned[[14]](#footnote-14) me. If you would not make the dream and its interpretation known to me, you will be destroyed. Your houses will be taken away.[[15]](#footnote-15) Yet, if you would also make the dream and its interpretation known to me, you will receive gifts, free privileges, and many honors from me. Only report the dream and its interpretation to me.

“They responded a second [time], Let the King tell the dream to his children. We will report its interpretation.

“In response, the King also said, In truth, I had known [for a fact] that you [seek to] gain time as you saw [and knew] that the message departed from me. So, if you do not report the dream to me, I had known that you agreed to tell a false and destroying message [about] my dream, until whenever the time would have passed. Tell me my dream. I will know that you will report its [true] interpretation to me.[[16]](#footnote-16)

“The Chaldeans responded before the King, There is not a person upon the dry [land], who will be able to make known the King’s message, as every great king or ruler does not ask an enchanter, astrologer, or Chaldean a message like this: because, the word, which the king asks, [is] weighty. There is not another[[17]](#footnote-17), who will report this before the King, except the gods, whose dwelling is not among any flesh.”

“Then, the King, in rage and wrath,[[18]](#footnote-18) said to destroy all the wise of Babylon. The dogma went out. They began to slay[[19]](#footnote-19) the wise. They sought Daniel and his beloved friends to destroy.

“Then Daniel responded with counsel and determination to Arioch, the chief of the King’s royal guard, who went out to destroy the wise of Babylon. Chief of the King, why has [this] premature determination gone forth from the King’s face? So, Arioch disclosed the message to Daniel. Daniel entered [the King’s presence]. He begged the King that time would be given him. He would report his interpretation[[20]](#footnote-20) to the King. Daniel entered his house. He disclosed the message to Ananias, Misael, and Azarias,[[21]](#footnote-21) his beloved friends. They began to seek mercies from the God of heaven about this mystery, so that Daniel and his beloved friends would not be destroyed with the rest of the wise of Babylon. Then the mystery was revealed to Daniel in a night vision.[[22]](#footnote-22) Daniel blessed the God of heaven. He said, May the name of God have blessing from the age until the age; because the wisdom and understanding is His. He alters present and future.[[23]](#footnote-23) He seats and stands kings down; giving wisdom to the wise; understanding insight to the seer. He reveals deep secrets, knowing in the darkness. The light is also with Him. You, God of my fathers, I confess[[24]](#footnote-24) and praise; because, You had given me powerful wisdom. Now, You made known to me what we asked of You. You made known the King’s dream to me.

“Daniel came to Arioch, who the King appointed to destroy the wise of Babylon. He said to him, You should not destroy [any more of] the wise of Babylon: take me in before the King. I will report the interpretation to the King. Then Arioch speedily brought Daniel before the King. He said to him, I had found a man among the children of the prisoners from Judea, who will report the interpretation to the King.

“In response, the King said to Daniel[[25]](#footnote-25), whose name [was] Baltasar[[26]](#footnote-26), are you able to report the dream, which I saw [for a fact], and its interpretation to me?

“27In response before the King, Daniel said, The mystery, which the King asks is not from wizards, astrologers, enchanters, or diviners to report to the King: 28but, there is a God in heaven, Revealer of mysteries. He made known to King Nabuchodonosor, what must begin upon the last of days. Your dream and the visions of your head upon your bed is this. 29You, O King, your thoughts upon your bed, aroused what must begin with these. The Revealer of mysteries made known to you what must begin. 30Yet, this mystery was not revealed to me for wisdom being in me or any of the living: but, so that the interpretation be made known to the King; that you could know the thoughts of your heart. You, O King, were watching, and you considered one image: that image — large; its appearance — extraordinary; it had been standing before your face; and its sight — terrifying. [The] image: the head of which — pure gold; its hands, chest, and arms — silvers[[27]](#footnote-27); the belly and thighs — coppers or brasses; the lower legs — irons; the feet — partially iron and partially clay.[[28]](#footnote-28) 34You were watching until, without hands, a stone was cut out of a mountain. It struck the image upon the feet of the irons and clays. It ground them completely. 35Then they were ground together[[29]](#footnote-29) — the clayware, the iron, the copper, the silver, the gold. It became as if dust from a summer threshing floor. The magnitude of the wind took them away. A place was not found for them. The stone striking the image became a great mountain. It filled the whole earth. 36This is the dream.

“We will tell its interpretation before the King. 37You, O King, [are] King of kings, to whom the God of the heaven gave a strong, mighty, and honorable kingdom, 38in every place, where the human children settle: He gave wild animals of the field, birds of heaven, fish of the sea in your hand. He enthroned you lord of all. 39You are the head of Gold. After you will arise another kingdom, inferior to you. A third kingdom, which is the copper, which will dominate the whole earth. 40A fourth kingdom, which will be strong as iron: of which property, the iron will grind and overpower everything, thus it will grind and overpower everyone. 41That you saw the feet with the toes, partially clay, partially iron, it will be a kingdom having been divided.[[30]](#footnote-30) From the iron root will be the property of iron you saw in her, having been mingled with the clayware. The toes of the feet, partially iron, partially clay, — of the kingdom — she will be partially strong. From her will be tribulation.[[31]](#footnote-31) That you saw the iron having been mingled with clayware; they will be allied with the human seed.[[32]](#footnote-32) They will not adhere, they with them[[33]](#footnote-33): just as the iron is not mingling with the clayware. 44In the days[[34]](#footnote-34) of those kings the God of the heaven will stand up[[35]](#footnote-35) a kingdom, which will not be destroyed into the ages. His kingdom will not be left to another people: she will grind and separate all the kingdoms.[[36]](#footnote-36) She will stand up into the ages. Which properties[[37]](#footnote-37) you saw when[[38]](#footnote-38) without hands a stone was cut from a mountain. She ground the clayware, iron, copper, silver, gold: the Great God made known to the King what must begin with these. True, the dream. Faithful, its interpretation.

“Then King Nabuchodonosor fell upon [his] face. He revered Daniel. He said to pour out heavenly food[[39]](#footnote-39) and perfume to him. In response, the King said to Daniel, Upon truth, your God, He is God of gods, Lord of kings, and Revealer of mysteries: because, you were empowered to reveal this mystery.

“The King made Daniel great. He gave him many great gifts. He seated him over all districts of Babylon; chief of governors[[40]](#footnote-40), over all the wise of Babylon. Daniel asked the King, and he seated Sedrach, Misach, and Abdenago[[41]](#footnote-41) over the works of the districts of Babylon. Daniel was in the King’s palace.” — Daniel 2:1-49

Salient Observations

The prophecy is straightforward:

* It is the revelation of a mystery (verses 19, 22, 27, 28, 29, 47);
* It must yet begin (verses 28, 29 2x, 45);
* It is about the last of days (verse 28);
* Its purpose is for Nabuchodonosor to understand his own inner motivations (verse 30);
* The stone was cut and first struck the image in its feet (verse 34);
* The stone became a great mountain, filling the earth (verse 35)
* She will be stood up during the days of these kings (verse 44);
* She will be stood up forever (verse 44);
* She will destroy all the other kingdoms (verse 45);

Since Nabuchodonosor (masculine) and the Babylonian Empire (feminine) are, king and kingdom, the head of gold: the history follows the prophecy in general sequence.

The Medo-Persians follow the Babylonians. The dual nature of the Empire is illustrated by arms extending from the chest. The silvers (plural) may speak to a wider variety of cultural mingling. Although Nabuchodonosor thinks of himself as more glorious (hubris speaking); there are reports that the gardens of Nineveh (Assyria) which preceded him, far outstripped the gardens of Babylon in both size and glory: the evidence appears to be gone. There is an air of mystery in the conquest of Babylon, in that it was more by craftiness and stealth than by brute force of arms. In a very real sense, God conquered Babylon. Yet, Babylon was not destroyed; her culture would remain intact for centuries: life went on as usual. Only the Capital changed locations: even then, Babylon remained as a secondary Capital… much the same… business as usual.[[42]](#footnote-42)

The Greeks follow the Medo-Persians; at first united under Alexander: then divided into two principal parts, the ever clashing Ptolemies and Seleucids. Greek culture embraced everything. Most people loved the Greeks… they were fun.

The Romans follow the Greeks. The Old Roman Empire would remain intact until Justinian put it out of its misery, around 538 AD.[[43]](#footnote-43)

Three Opinions

This leaves a wide span of time for the self-cut stone to strike the image in its feet. Herein lies the dispute and the difficulty. There are at least three opinions on the matter of the general date:

* The stone is Christ in His first advent. The growth of the stone is the growth of the Church.
* The stone is Constantine. The growth of the stone is the Church, now freed from persecution for the first time.
* The stone is Christ in His second advent. The growth of the stone is the introduction of a utopian millennial age.

The termination of the Old Roman Empire around 538 would seem to eliminate the third opinion based in the contradiction in time. However, this is a mystery, there may be mystical considerations that permit the third opinion to be true.[[44]](#footnote-44)

Daniel 2 does not pinpoint the inaugural event with sufficient accuracy to be certain.

The second opinion, sounds like so much human foolishness, until we realize that this is the opinion followed by most of the world today. Certainly, Eusebius of Cæsarea, held such a view; his grossly exaggerated, glowing reports about Constantine border on the blasphemous: one might think that Constantine were the reincarnation of Christ Himself.[[45]](#footnote-45) The whole world followed Constantine and Eusebius, ignoring the bloodbath that followed, or the ongoing persecutions that prevailed as the church began to shred itself from within. Then Justinian made the legalization of Christianity into canon law, and formalized the persecution of all who were in disagreement. Today, we still celebrate this legal oppression of “pagan” culture.[[46]](#footnote-46)

The first opinion, is largely forgotten. Does it have any credibility at all?

We will be forced to look elsewhere in the Bible to find a more definitive answer.

The Kingdom Evidence

The Gospels repeatedly discuss the presence of the kingdom of God.[[47]](#footnote-47) The Persians though that the kingdom had arrived:

“Where is He Who is born King of the Jews? For, we have seen his star in the east, and have come to worship him.” — Matthew 2:2

Herod, believed them, and set out to kill Him. John the Baptist certainly believed that the kingdom had arrived:

“Repent: for, the kingdom of heaven is at hand.” — Matthew 3:2

Jesus, Himself proclaimed it:

“Repent: for, the kingdom of heaven is at hand.” — Matthew 4:17

The churches, especially the ancient church has always recognized the ascension and enthronement which Heaven signified and apostles preached.[[48]](#footnote-48)

“… while they were watching, He went up[[49]](#footnote-49). A cloud received him out of their sight.” — Acts 1:9

“… this is what was spoken by the prophet Joel: It will come to pass in the last days, God says, I will pour out of My Spirit on all flesh….” — Acts 2:16-17

“Israelites, hear these words; Jesus of Nazareth, … being delivered by the determined plan and foreknowledge of God, you … have crucified … God raised up….” — Acts 2:22-24

“For, David talks about Him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.” — Acts 2:25

“Men, family, let me speak frankly to you about the patriarch David, that he both died and was buried. His memorial is with us to this day. Therefore, being a prophet, and knowing that God had sworn to him with an oath, to seat [one] of the fruit of his loins on his throne. Foreseeing this he spoke of the resurrection of Christ, that neither was He left in Hades, nor did His flesh see decomposition.” — Acts 2:29-31

“For, David did not ascend into the heavens: but, he himself says, The Lord said to my Lord, Sit on My right hand, until I make Your enemies Your footstool. Therefore, let all the house of Israel know absolutely, that God has made this Jesus, whom you crucified, both Lord and Christ.” — Acts 2:34-36[[50]](#footnote-50)

Can there be any doubt that Christ is seated on the throne of David, as King, by His resurrection from the dead: the undeniable certification of which is the coming of the Spirit at Pentecost, 33 AD, to be Vicar of Christ on earth? Probably not in the mind of John: for, while it is still the first century, he writes:

“From Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.” — Revelation 1:5

“… he[[51]](#footnote-51) will shepherd them with a rod of iron; he will break them in pieces like a potter’s vessel….” — Revelation 2:27; 12:5; 19:15; Psalm 2:9

“Come up hither. I will shew you things what must begin with these. Immediately I was in the spirit. Consider, a throne was placed in heaven. One is sitting on the throne. The One sitting looked similar to a jasper or sardius stone….” — Revelation 4:1-2

“I saw in [the] midst of the throne, of the four living [beings], and in the midst of the presbyters, a Lamb had been standing as having been sacrificed, having seven horns and seven eyes, which are the seven Spirits of God sent into all the earth.” — Revelation 5:6

“[Millions of angels were] saying with a loud voice, Worthy is the Lamb Who was sacrificed to receive power, riches, wisdom, strength, honor, glory, and blessing.” — Revelation 5:12

It seems like a coronation to me. Paul seems to agree:

“Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, scorning the shame, and had sat at the right hand of the throne of God.” — Hebrews 12:2

The Covenant Evidence

If we need another line of evidence, we can follow the trail of everlasting or eternal covenants:

* Noah: Genesis 9:16
* Abraham: Genesis 17:7, 13, 19; 1 Chronicles 16:17; Psalm 105:10
* Aaron: Leviticus 24:8
* David: 2 Samuel 23:5; Isaiah 55:3
* Its breaking: Isaiah 24:5
* New: Isaiah 61:8; Jeremiah 32:40; Ezekiel 16:60; 37:26
* Blood: Hebrews 13:20

Your Decision

You decide what you will do with this mountain of evidence. For me it makes the First Advent of Christ (6/4 BC-33 AD), the uncontested fulfillment of the stone in Daniel 2. Christ is the self-cut stone. The Church is the mysterious growth of His Body.

Contradictions of Faith

As much as this view contradicts the second opinion, the majority of all churches have held both views without evident conflict. In the liturgics and theology of worship, the Ascension, Seating, and Eternal Session of Christ have always been celebrated and remembered. In culture and politics the same Christians, in the same churches have universally behaved as if the second opinion were true. The obvious contradiction was conveniently ignored.

This has caused much agony throughout Christendom, as Daniel promised it would. Old Rome fell around 538 AD. Justinian immediately replaced it with the Holy Roman Empire. The Byzantine Empire fell; the Iberian Empires fell; the Dutch and British Empires collapsed; the Russian Empire was crushed by Communism; the American Empire…. Yet billions of people still look to these for their redemption: even though they are all clearly adversary to the kingdom of God.

“I know that with my arrival[[52]](#footnote-52) fierce wolves will come in among you, not sparing the little flock. Out of you yourselves men will stand up, speaking well established perversions[[53]](#footnote-53), to wrench away the disciples after themselves.” — Acts 20:29-30

Contradictions of Obedience

There is at least one other contradiction lurking here:

* The self-cut stone conquers by the same means that Babylon, Medo-Persia, Greece, Rome, and other nations have always conquered: namely, by war, political skill, and threat. This is what Constantine, Justinian, and all their followers still believe….
* The self-cut stone conquers only by spiritual warfare: the battle for the human heart. This is what the Bible clearly teaches: there is no physical jihad for Christians. This is the battle that prevailed over Nabuchodonosor, whose primary spiritual problem was his pride. This is the battle that prevailed, freeing Daniel’s three friends from the fiery furnace. This is the battle that prevailed, saving Daniel in a den of lions. This is the battle that prevailed in the blood of martyrs, becoming the seed of the Church. This is the method we have abandoned.

The stone cut without hands gives us an important clue about the nature of the fifth kingdom. If we are convinced that this is the Kingdom of Christ at the First Advent, we remember the frequent emphasis about not being of this world, about being exclusively of the Spirit. The fifth kingdom does not overthrow the worldly kingdoms by using their methods; thus, Constantine, Justinian, and all who follow the way of the sword are not following Christ in complete sincerity: to some extent, they have been duped into using Satan’s methods… and to that extent, they are wrong.

“For, [though] in flesh walking about, we do not soldier according to the standard of flesh: for, the armors of our soldiering [are] not fleshly, but powerful in God for destroying bastions... destroying [corrupted] reasoning, with every arrogance rising against the knowledge of God, capturing every thought in the obedience of Christ.” — 2 Corinthians 10:3-5

Hierarchy

What of hierarchies? Are these any different? Granted, from time to time we have been blessed with very Godly, Christ-like leaders. But, who has betrayed us repeatedly throughout this history? Was it not our very own trusted clerical and civic leaders? Who handed over the reins of the Russian Church to Communism? Who sold so many American churches out to liberalism? Who has ensnared us in the present world state of slavery?

“Because, our conflict is not against blood and flesh: but, against rulers, against authorities, against world powers of this darkness, against spiritual wickedness in the heavenlies.” — Ephesians 6:12

Us

We read our Bibles: but, we see what we want to see; we find only that for which we were looking when we began to read. In our willful blindness, we are not changed.

“Do not begin in an unmatched-yoking with unbelievers: for, what sharing [have] righteousness and lawlessness? Or, what communion has light toward darkness? Now, what symphony has Christ toward Belial? Or what portion has a believer with an unbeliever? Now, what agreement has a temple of God with idols? For, we are a temple of the living God: as God said, I will dwell in them, and walk about [amid them]. I will be their God. They will be My people. Wherefore, come out from amid them. Be separated, says [the] Lord. Do not cling to an unclean thing. I will also welcome you in. I will be a Father to you. You will be sons and daughters to Me, says Almighty Lord.” — 2 Corinthians 6:14-18

Amen.

[[54]](#footnote-54)

1. If therefore you, ruling in behalf of evil, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Holy Spirit to them [if] they ask Him? [↑](#footnote-ref-1)
2. God, let me be pardoned, the sinner. [↑](#footnote-ref-2)
3. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-3)
4. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-4)
5. Proverbs 3:34 LXX [↑](#footnote-ref-5)
6. Paul refers to his arrival in heaven; which would be a departure from earth. [↑](#footnote-ref-6)
7. These διεστραμμένα are in the perfect passive: the most likely source of these is Jewish fables, such as Oral Torah. [↑](#footnote-ref-7)
8. The verb is passive voice, probably indicating that the source of the dream was outside of Nabuchodonosor and forced upon him. The reduplication indicates emphasis: this was Nabuchodonosor’s worst nightmare. [↑](#footnote-ref-8)
9. literally, stood out [↑](#footnote-ref-9)
10. We do not know how to capture the full sense of ἐγένετο in this context: it means to create, beget, bear, begin… here, it seems to emphasize abruptness. [↑](#footnote-ref-10)
11. His sleep is completely gone. Instantly, he is wide awake, in a terrifying dream. [↑](#footnote-ref-11)
12. It is surprising to discover this evidence of the widespread Syrian influence here among all the other Semitic peoples. Genesis 10:21-31 [↑](#footnote-ref-12)
13. This is a term of humility: perhaps disciples, pupils, or students is intended. It does not seem to emphasize service or slavery, although the idea is mixed. [↑](#footnote-ref-13)
14. literally, stood away from [↑](#footnote-ref-14)
15. At first, this may involve some level of hyperbole. It is one thing to throw three Israelites in a furnace: it is quite another to wipe out all the top officials of the kingdom. We simply do not know enough about the idiom to say, one way or the other. What is very clear is that this dream has Nabuchodonosor rattled: so much so that he seems to have forgotten its contents. Nabuchodonosor’s threat appears to be real enough when Daniel becomes involved. [↑](#footnote-ref-15)
16. Every hint of hyperbole is gone. The repeated use of the perfect tense shows that Nabuchodonosor has sufficient evidence to convince him that his top advisors had been lying to him for some time. Now he sets before them the acid test of truth; they claim to know the secrets of the universe from their various arts: it’s time for them to “put up or shut up”. To be convicted of lying in the regal court is evidently a capital offense; since this also proves that all their wealth was gained by fraud; all property will be stripped away as well. [↑](#footnote-ref-16)
17. different kind [↑](#footnote-ref-17)
18. The reduplication of the idea amplifies and intensifies the meaning: the King was boiling with rage, burning with wrath, consumed with anger. In such situations, we may very well treat, “and”, as the indicator of a genitive construct: rage-wrath; or the indicator of an adjectival relationship: rage of wrath, raging wrath. [↑](#footnote-ref-18)
19. inceptive imperfect [↑](#footnote-ref-19)
20. The distinguishing feature of Daniel’s request is that he does not ask the King for dream details, as all the others had done. He will either explain the dream without knowing it; or he will find the substance of the dream from another source. [↑](#footnote-ref-20)
21. their Jewish names [↑](#footnote-ref-21)
22. Daniel has just received a gift of the Holy Spirit. [↑](#footnote-ref-22)
23. καιροὺς καὶ χρόνους: time now and time span [↑](#footnote-ref-23)
24. ἐξομολογοῦμαι: to say out the same words [↑](#footnote-ref-24)
25. Jewish [↑](#footnote-ref-25)
26. Babylonian [↑](#footnote-ref-26)
27. Whether this is singular or plural might be disputed. We believe that plurality emphasizes the inferiority of the silver to the purity of the gold. The three different parts — hands, chest, arms — may indicate three different shades or alloys of silver. [↑](#footnote-ref-27)
28. There is a subtle humility here; it is hidden in the mystery of the human condition. No matter how glorious the head thinks itself to be, it still stands on the foundation of the lowest dirt. Everything that mankind attempts to build is hubris. We must look only to that which God builds. In the next (third) chapter of Daniel, Nabuchodonosor will attempt to defy this defect by making an all gold image; for which he will be rebuked when Daniel’s three friends emerge from the furnace unscathed; and for which he will ultimately be punished by being reduced to the behavior of a grass eating ox, when his pride emerges again (chapter four). [↑](#footnote-ref-28)
29. εἰς ἅπαξ: all at once or together [↑](#footnote-ref-29)
30. The Roman Empire was divided from very early times. It was simply too large to administer from a single seat of government: capitals were located at Rome, Mediolanum, Nicomedia, and other places… some of which, like summer palaces, were for comfort and convenience… others of which were distinguishable governments. However, this speaks of an ongoing division into toes, which appears to occur after 313 AD. [↑](#footnote-ref-30)
31. The divided empires, from their own corrupted natures will begin to break and crush themselves, like so many houses of cards, from internal flaws. Persecution, θλῖψις, will arise from this tribulation. [↑](#footnote-ref-31)
32. The ancient emperors and kings prided themselves as being gods, vastly superior to the lowly humans surrounding them. This mythology persists to this very day: nobility characteristically marry among themselves, even though such intermarriage often produces serious birth defects. Indeed, it is not impossible that evil angels have a hand in this. Note that the concept of superiority is wrapped up in the ability to dominate and oppress: the supposed superiority of species… today, known as social Darwinism. [↑](#footnote-ref-32)
33. Both are singulars. We did our best to capture the idiom of οὗτος μετὰ τούτου. [↑](#footnote-ref-33)
34. ages or reigns [↑](#footnote-ref-34)
35. The pun on resurrection in ἀναστήσει is probably intended. This is especially critical because Christ is enthroned by His resurrection. Acts 2:29-36 [↑](#footnote-ref-35)
36. Psalm 2:7, 9; 8:6; Lamentations 3:34; Mark 1:11; Luke 3:22; Acts 13:33; 1 Corinthians 15:25, 27; Ephesians 1:22; Hebrews 1:5, 13; 2:5, 8; 5:5; Revelation 2:27; 12:5; 19:15 [↑](#footnote-ref-36)
37. These are the eternal properties, essences, or characteristics of the self-cut stone. [↑](#footnote-ref-37)
38. that [↑](#footnote-ref-38)
39. This is probably a transliteration from the Assyrian or Syrian rendering of the paleo-Hebrew loan word, μαναὰ: manna. [↑](#footnote-ref-39)
40. satraps [↑](#footnote-ref-40)
41. Babylonian names [↑](#footnote-ref-41)
42. <https://en.wikipedia.org/wiki/History_of_Iran#Classical_antiquity> [↑](#footnote-ref-42)
43. <https://www.ijhssnet.com/journals/Vol_7_No_1_January_2017/7.pdf> [↑](#footnote-ref-43)
44. This is the popular theology known as chiliasm or millennialism, having a variety of forms. [↑](#footnote-ref-44)
45. <http://www.newadvent.org/fathers/2501.htm> [↑](#footnote-ref-45)
46. This is the philosophy we might call Americanism: but, it has emerged throughout history as Byzantine, Holy Roman Empire, British Empire, Russian Empire, and more. Billions of people long for the restoration of their particular monarchy, which, for them, is still the ideal form of Christian government. [↑](#footnote-ref-46)
47. Matthew 4:23; 5:3, 10, 19, 20; 6:10 (Your kingdom CAME), 13; 7:21; 8:11, 12; 9:35; 10:7; 11:11 … possibly over 200 New Testament verses in all. [↑](#footnote-ref-47)
48. <https://en.wikipedia.org/wiki/Ascension_of_Jesus> [↑](#footnote-ref-48)
49. active, not passive voice [↑](#footnote-ref-49)
50. We have carefully set out those verses which speak of Christ’s Coronation for emphasis. The whole section is worthy of careful and repeated prayer while reading. [↑](#footnote-ref-50)
51. This is the faithful follower of Christ, who will participate with Christ in His body. [↑](#footnote-ref-51)
52. Paul refers to his arrival in heaven; which would be a departure from earth. [↑](#footnote-ref-52)
53. These διεστραμμένα are in the perfect passive: the most likely source of these is Jewish fables, such as Oral Torah. [↑](#footnote-ref-53)
54. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-54)