



BOOK OF DANIEL



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This detailed breakdown highlights the rich historical and prophetic content of Daniel, offering insights into God's sovereignty, faithfulness, and the ultimate triumph of His kingdom.

Introduction to the Book of Daniel

The Book of Daniel is a profound and multifaceted work of Scripture that bridges history and prophecy, showcasing God's sovereignty over human affairs and His ultimate plan for redemption. It stands as one of the most beloved books in the Bible for its inspiring narratives of faith under pressure and its sweeping apocalyptic visions. Set in the context of the Babylonian exile, the book addresses themes of loyalty to God, divine wisdom, and the hope of restoration.

1. Historical Context

The Book of Daniel is set during the Babylonian exile (6th century BCE), a period when the Jewish people were taken captive by King Nebuchadnezzar of Babylon. This event marked a pivotal moment in Israel's history, forcing them to grapple with questions about God's faithfulness, their identity as His chosen people, and the future of His covenant promises.

Daniel, a young Jewish noble, and his friends were among those exiled to Babylon. They were selected for training in the Babylonian royal court but remained steadfast in their commitment to God. Their experiences serve as a testament to faithfulness amid a foreign culture that sought to assimilate them.

2. Structure and Composition

The Book of Daniel is divided into two distinct sections:

1. **Chapters 1–6: Historical Narratives** These chapters recount the personal experiences of Daniel and his companions in the Babylonian and Medo-Persian courts. Stories like the fiery furnace, the writing on the wall, and the lions' den demonstrate God's power to protect His faithful servants and to humiliate the pride of pagan rulers.
2. **Chapters 7–12: Apocalyptic Prophecies** These chapters contain Daniel's visions of future kingdoms, the coming of the Messiah, and the ultimate establishment of God's eternal kingdom. The vivid imagery and symbolic language convey God's control over history and His plans for the future.

3. Language and Literary Style

The Book of Daniel is unique in its bilingual composition, written in both **Hebrew** (1:1–2:4a; 8:1–12:13) and **Aramaic** (2:4b–7:28). This reflects its dual focus: addressing both the Jewish people (Hebrew sections) and the Gentile world (Aramaic sections).

Daniel's literary style includes narrative prose, poetic prayers, and apocalyptic visions. The use of symbols, numbers, and imagery in the visions invites deep reflection and has inspired various interpretations throughout history.

4. Key Themes

The Book of Daniel explores several profound theological themes:

1. **God's Sovereignty:** The overarching theme of Daniel is that God rules over all human kingdoms. Whether it is Nebuchadnezzar's dream, the writing on the wall, or the rise and fall of empires, God's control is evident.
2. **Faithfulness in Exile:** Daniel and his friends exemplify unwavering commitment to God despite intense pressure to conform to pagan practices.
3. **Divine Wisdom and Revelation:** The book highlights the importance of seeking God's wisdom, as seen in Daniel's ability to interpret dreams and visions.
4. **Hope and Restoration:** The prophetic visions in Daniel offer assurance that God will establish His eternal kingdom, bringing deliverance to His people.
5. **Messianic Prophecy:** Daniel foretells the coming of the "Son of Man" (7:13–14), a figure later identified with Jesus Christ in the New Testament.

5. Historical and Theological Significance

The Book of Daniel is foundational to both Jewish and Christian theology. In Jewish tradition, it underscores God's faithfulness during the exile and anticipates the coming of His kingdom. For Christians, Daniel provides critical messianic prophecies, such as the "Seventy Weeks" (9:24–27), which are interpreted as predicting the life and mission of Jesus Christ.

Daniel's apocalyptic visions have also shaped eschatological (end-times) theology. Its symbols and themes are echoed in the New Testament, particularly in the Book of Revelation.

6. Interpretative Challenges

The Book of Daniel has sparked significant scholarly discussion, particularly regarding its authorship and dating. Traditional views hold that Daniel himself wrote the book during the 6th century BCE. However, some modern scholars argue for a later composition during the 2nd century BCE, based on the detailed prophecies of events up to the time of Antiochus IV Epiphanes. Regardless of its dating, the book's theological message remains timeless.

7. Relevance for Today

The Book of Daniel speaks powerfully to contemporary readers facing challenges of faith in a secular or hostile environment. It encourages trust in God's sovereignty, perseverance in trials, and hope for the ultimate triumph of righteousness. Its narratives inspire courage, while its prophecies invite reflection on God's grand plan for history.

The Book of Daniel, with its rich blend of historical narrative and apocalyptic prophecy, remains a testament to the enduring truth that God is in control, even in the darkest times. It calls readers to remain faithful, trust in His wisdom, and look forward to the establishment of His eternal kingdom.

CHAPTER 1:

Verse Commentary on Daniel 1:1-5 (KJV)

Daniel 1:1

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.”

This verse sets the historical context for the Book of Daniel. The mention of “the third year of the reign of Jehoiakim” indicates that this event occurred around 605 B.C., a significant time when Babylon was rising to power under King Nebuchadnezzar. Jehoiakim, who was placed on the throne by Pharaoh Necho II of Egypt, represents a period of political instability in Judah. The term “besieged” signifies a military action where Nebuchadnezzar sought to conquer Jerusalem, which reflects both the geopolitical tensions of the time and God’s sovereignty over nations.

Daniel 1:2

“And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.”

This verse emphasizes divine providence in historical events. It states that “the Lord gave Jehoiakim into his hand,” suggesting that God allowed this conquest as a form of judgment against Judah for their disobedience. The reference to “part of the vessels of the house of God” indicates that sacred items from the Temple were taken, symbolizing not only a physical defeat but also a spiritual humiliation for Israel. The term “land of Shinar” refers to Babylon, and bringing these vessels to “the treasure house of his god” illustrates Nebuchadnezzar’s attempt to assert dominance over Yahweh by placing these items in service to his own deities.

Daniel 1:3

“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes;”

Here we see Nebuchadnezzar’s strategy following his conquest. He orders Ashpenaz, likely a high-ranking official or chief eunuch, to select young men from among “the children of Israel,” particularly those from noble families (“king’s seed” and “princes”). This reflects a common practice in ancient conquests where victors would assimilate elite members from conquered nations into their own culture and administration. By doing so, Nebuchadnezzar aimed not only to weaken potential resistance but also to enrich his court with educated individuals who could serve him.

Daniel 1:4

“Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and tongue of the Chaldeans.”

This verse describes specific criteria for selecting these young men. They must be without physical defect (“no blemish”)—a standard reflecting both health and beauty—and possess intellectual capabilities (“skilful in all wisdom”). The phrase “understanding science” suggests an education that

included various fields such as mathematics or astronomy prevalent among Chaldeans (Babylonians). The intention behind teaching them “the learning and tongue” indicates an effort to fully integrate these youths into Babylonian society while also utilizing their talents for administrative purposes.

Daniel 1:5

“And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.”

In this final verse for our commentary on Daniel 1:1-5, we see Nebuchadnezzar providing these selected youths with royal provisions—food from his own table—which symbolizes privilege but also serves as a means for assimilation into Babylonian culture. The three-year training period is significant; it reflects a systematic approach to indoctrination where they would learn not only language but also customs and beliefs essential for serving in royal capacities. This preparation underscores Nebuchadnezzar’s desire for loyalty from those who would eventually hold positions close to him.

In summary, these verses introduce key themes such as divine sovereignty over nations, cultural assimilation through education and privilege after conquest, and highlight Daniel’s early life setting within Babylonian captivity.

Verse Commentary on Daniel 1:6-10 (KJV)

Daniel 1:6

“Now among these were of the children of Judah; Daniel, Hananiah, Mishael, and Azariah:”

This verse introduces four young men from Judah who were taken captive during Nebuchadnezzar’s siege of Jerusalem. Their names are significant as they reflect their Hebrew heritage. Daniel means “God is my judge,” Hananiah means “Yahweh is gracious,” Mishael means “Who is what God is?” and Azariah means “Yahweh has helped.” These names not only identify them but also signify their faith and relationship with God, which becomes a central theme in the narrative.

Daniel 1:7

“Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abednego.”

In this verse, we see that the chief official (the prince of the eunuchs) renames these young men in an attempt to assimilate them into Babylonian culture. The new names—Belteshazzar (meaning “Bel protects”), Shadrach (“command of Aku”), Meshach (“who is like Aku?”), and Abednego (“servant of Nebo”)—reflect Babylonian deities. This renaming symbolizes a broader strategy by the Babylonians to erase their Jewish identity and instill loyalty to Babylonian gods.

Daniel 1:8

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”

Here, we see Daniel’s resolve not to compromise his dietary laws as prescribed in Jewish law (Leviticus 11). His decision reflects a deep commitment to his faith despite being in a foreign land. The term “purposed in his heart” indicates a deliberate choice made with conviction. By requesting an alternative diet, Daniel seeks to maintain his spiritual integrity while navigating his new environment.

Daniel 1:9

“Now God had brought Daniel into favour and tender love with the prince of the eunuchs.”

This verse highlights God’s providence in Daniel’s situation. Despite being captives, God grants favor to Daniel with Ashpenaz (the prince of the eunuchs), suggesting that divine intervention plays a crucial role in their story. This favor allows for dialogue about dietary restrictions without immediate repercussions.

Daniel 1:10

“And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.”

The chief official expresses concern about how Daniel’s refusal might affect his standing with King Nebuchadnezzar. He fears that if Daniel and his friends appear unhealthy compared to other youths who consume royal provisions, it could cost him his life. This illustrates not only political pressure but also highlights how deeply ingrained fear governed decisions within Babylonian society.

In summary, these verses set up a critical conflict between maintaining one’s faith and adapting to foreign customs under duress. They establish themes of identity, faithfulness amidst adversity, divine favor, and political tension that resonate throughout the Book of Daniel.

Verse Commentary on Daniel 1:11-15 (KJV)

Introduction to the Context of Daniel 1:11-15

The Book of Daniel is set during the Babylonian exile, a pivotal period for the Jewish people. In this chapter, we find Daniel and his companions, who have been taken captive from Jerusalem and are now in Babylon. They are selected for training in the king’s court, where they are expected to adopt Babylonian customs, including dietary practices that conflict with their Jewish beliefs.

Verse 11: “Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,”

In this verse, Daniel addresses Melzar, who is responsible for overseeing the young men chosen for service in King Nebuchadnezzar’s court. The use of “Melzar” indicates a position of authority within the royal household. This shows that despite being captives, Daniel and his friends still engage respectfully with those in authority over them. It highlights Daniel’s diplomatic approach as he seeks to negotiate a solution that aligns with his faith.

Verse 12: “Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.”

Daniel proposes a test to Melzar. He requests that for ten days they be allowed to eat only “pulse” (vegetables) and drink water instead of partaking in the king’s rich food and wine. The term “pulse” refers to plant-based foods such as legumes or vegetables. This request reflects both a commitment to dietary laws outlined in Leviticus (which prohibit certain foods) and an understanding of health benefits associated with a simpler diet. The duration of ten days is significant; it is long enough to observe any effects but short enough not to provoke immediate concern from Melzar.

Verse 13: “Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.”

Here, Daniel suggests that after ten days, Melzar should compare their appearance with that of other young men who consume royal food. This appeal is strategic; it places emphasis on observable results rather than mere words. By inviting Melzar to make a judgment based on visible outcomes—specifically their health and vitality—Daniel demonstrates confidence in God’s provision while respecting Melzar’s authority.

Verse 14: “So he consented to them in this matter, and proved them ten days.”

Melzar agrees to Daniel’s proposal. This consent illustrates how God can influence even those in positions of power when His faithful servants act wisely and respectfully. The decision also indicates Melzar’s willingness to consider an alternative approach rather than strictly adhering to protocol.

Verse 15: “And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.”

After ten days, Daniel and his friends appear healthier than those who consumed royal provisions. The phrase “fairer and fatter” suggests not only physical well-being but also vitality—a reflection of God’s blessing on their obedience. This outcome serves as evidence that adherence to God’s commandments leads not only spiritually but also physically beneficial results.

Conclusion

These verses illustrate key themes within the Book of Daniel: faithfulness amidst adversity, respect for authority while maintaining one’s convictions, and God’s providential care for those who honor Him. The narrative emphasizes that true nourishment comes from obedience to God rather than indulgence in worldly pleasures.

Verse Commentary on Daniel 1:16-21 (KJV)

Daniel 1:16

“And the steward took away the portion of their meat, and the wine that they should drink; and gave them pulse.”

In this verse, we see a significant decision made by the steward of the eunuchs. After observing Daniel and his friends’ commitment to abstaining from the king’s rich food and wine, he agrees to provide them with pulse (vegetables) instead. This reflects not only Daniel’s resolve to maintain his dietary laws but also the steward’s willingness to accommodate their request, which indicates a level of respect for their beliefs. The term “pulse” refers to plant-based foods, which were likely seen as healthier and more suitable for their spiritual convictions.

Daniel 1:17

“As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”

This verse highlights God’s providence in granting knowledge and wisdom to Daniel and his companions. The phrase “God gave” emphasizes that their abilities were divinely bestowed rather than

merely acquired through study or training. The mention of Daniel’s unique gift of interpreting visions and dreams sets him apart from his peers, foreshadowing his future role as an interpreter of dreams for kings. This divine favor underscores a key theme in the Book of Daniel: God’s sovereignty over human affairs.

Daniel 1:18

“Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.”

The “end of the days” refers to a set period during which Daniel and his friends were tested on their diet compared to those who consumed royal food. This testing period was likely three years, as indicated later in verse 21. The prince of the eunuchs presenting them before King Nebuchadnezzar signifies a moment of evaluation where their physical appearance and intellectual capabilities would be assessed against those who had partaken in the king’s provisions.

Daniel 1:19

“And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.”

Here we see that after being presented to Nebuchadnezzar, he personally converses with these young men. The phrase “none like” indicates that they excelled beyond all others in wisdom and understanding. Their exceptional qualities led to their appointment as advisors or officials within Nebuchadnezzar’s court. This moment is crucial as it establishes their status within Babylonian society while also demonstrating how God’s favor can elevate His faithful servants.

Daniel 1:20

“And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.”

This verse quantifies their superiority—“ten times better”—which serves to emphasize not just marginally better performance but an extraordinary level of excellence compared to Babylon’s wise men. It illustrates how divine wisdom surpasses human knowledge gained through occult practices such as magic or astrology. This distinction reinforces one of Daniel’s central themes: God’s wisdom is superior to worldly wisdom.

Daniel 1:21

“And Daniel continued even unto the first year of king Cyrus.”

The final verse provides a chronological marker indicating that Daniel served through multiple reigns until at least Cyrus’ rule over Babylon (539 B.C.). This statement not only concludes this chapter but also hints at Daniel’s long-term influence within Babylonian politics. It suggests continuity in his role as a servant of God amidst changing empires—a testament to God’s enduring plan through His faithful servants.

In summary, these verses illustrate themes such as divine providence, faithfulness under pressure, God’s sovereignty over earthly kingdoms, and the contrast between divine wisdom versus human folly.

CHAPTER 2:

Verse Commentary on Daniel 2:1-5 (KJV)

Daniel 2:1

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

In this verse, we see the introduction to a significant event in the life of King Nebuchadnezzar. The phrase “in the second year of the reign of Nebuchadnezzar” indicates a specific time frame that is crucial for understanding the context. There is some debate among scholars regarding whether this refers to the second year of his sole reign or if it includes years when he co-reigned with his father, Nabopolassar. The mention of “dreamed dreams” suggests that Nebuchadnezzar experienced multiple dreams, which were troubling enough to disturb his sleep. This reflects not only his psychological state but also sets up a narrative tension; he is anxious and desperate for understanding.

Daniel 2:2

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

Here we see Nebuchadnezzar’s response to his troubling dreams. He commands a gathering of various groups known for their supposed mystical abilities—magicians, astrologers, sorcerers, and Chaldeans. This diverse assembly indicates that Nebuchadnezzar sought wisdom from all available sources within his empire’s religious and intellectual elite. The term “Chaldeans” here refers not only to an ethnic group but also to those who practiced astrology and divination. Their presence underscores Babylon’s reliance on these practices for guidance.

Daniel 2:3

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

In this verse, Nebuchadnezzar articulates his distress over his dream. His use of “my spirit was troubled” emphasizes a deep emotional turmoil that goes beyond mere curiosity; it suggests existential concern or fear about what this dream might signify. The repetition of “dream” highlights its importance in both content and context—this is not just any dream but one that has left a profound impact on him.

Daniel 2:4

Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will shew thee the interpretation.

The Chaldeans respond in Aramaic (referred to as “Syriack” in KJV), indicating a shift in language that aligns with their role as advisors in Babylonian society. Their greeting “O king, live forever” is a customary expression of loyalty and respect towards monarchs in ancient Near Eastern cultures. They request that Nebuchadnezzar share his dream so they can provide its interpretation—a standard practice among diviners who relied on knowledge of dreams rather than supernatural insight.

Daniel 2:5

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

In this verse, Nebuchadnezzar reveals an unusual demand; he insists that they tell him both what he dreamed and its meaning without any prior information from him. His statement “the thing is gone from me” implies either forgetfulness or perhaps an inability to articulate what he experienced due to its complexity or significance. The severe threat he issues—death by dismemberment—reflects both his authority as king and illustrates how seriously he takes this matter. It also serves as a test of their claimed abilities; if they are truly wise men capable of interpreting dreams through divine insight or skillful knowledge, they should be able to recount it without prompting.

This passage sets up a dramatic conflict between human wisdom (represented by these advisors) and divine revelation (which will later come through Daniel). It establishes themes of power dynamics within Babylonian society while foreshadowing Daniel’s eventual rise as an interpreter gifted by God.

Verse Commentary on Daniel 2:6-10 (KJV)

Daniel 2:6

“And whosoever shall tell the dream, and show the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.”

In this verse, King Nebuchadnezzar sets forth a significant reward for anyone who can not only recount his troubling dream but also provide its interpretation. The promise of being “clothed with scarlet” indicates a position of honor and authority; scarlet was often associated with royalty and high status in ancient cultures. The “chain of gold about his neck” symbolizes wealth and prestige, further emphasizing the importance of this task. Being made “the third ruler in the kingdom” suggests that Nebuchadnezzar was willing to elevate someone to a high rank within his administration, indicating both the seriousness of his request and the value he placed on accurate interpretations from his advisors.

Daniel 2:7

“They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.”

The wise men respond to Nebuchadnezzar’s demand by asking him to reveal the dream first. This response highlights their uncertainty and perhaps their lack of genuine ability; they are accustomed to interpreting dreams based on what is told to them rather than divining them independently. Their insistence on hearing the dream before providing an interpretation reflects a common practice among soothsayers who relied on contextual clues rather than divine insight.

Daniel 2:8

“The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.”

Here, Nebuchadnezzar expresses his frustration with their request. He perceives their plea as a tactic to buy time rather than a genuine effort to fulfill his command. The phrase “the thing is gone from me” suggests that while he remembers having a significant dream, its details elude him. This adds to his anxiety and emphasizes how critical it is for him to understand both the dream itself and its meaning.

Daniel 2:9

“But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.”

In this verse, Nebuchadnezzar threatens severe consequences if they fail to meet his demands. His declaration that there is “but one decree for you” underscores his authority as king; he has no tolerance for failure or deceit among those who claim wisdom. By accusing them of preparing “lying and corrupt words,” he implies that he suspects they may fabricate an interpretation without knowing what he dreamed. This statement reveals Nebuchadnezzar’s desire for truth over deception—a theme prevalent throughout biblical narratives involving rulers seeking divine insight.

Daniel 2:10

“The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.”

The Chaldeans’ response reflects desperation as they assert that no human being can fulfill such an impossible request. They acknowledge that it is beyond any earthly capability for someone to recount a dream without prior knowledge of it—this admission serves as an indictment against their own profession. By stating that no king has ever demanded such a feat from magicians or astrologers before, they attempt to justify their inability while simultaneously highlighting Nebuchadnezzar’s unreasonable expectations.

Verse Commentary on Daniel 2:11-15 (KJV)

Daniel 2:11

“And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.”

In this verse, the Chaldeans express their understanding of the impossibility of Nebuchadnezzar’s request. They acknowledge that what he demands—a recounting of his dream along with its interpretation—is extraordinary and beyond human capability. The phrase “a rare thing” indicates that such requests are not typical; they recognize that only divine beings (“the gods”) could possess such knowledge. The statement “whose dwelling is not with flesh” emphasizes the belief in a separation between divine beings and humanity, suggesting that true wisdom and insight come from a higher realm.

Daniel 2:12

“For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.”

The reaction of Nebuchadnezzar to the Chaldeans’ response reveals his frustration and anger at their inability to fulfill his demand. His fury leads him to issue a drastic command—to execute all wise men in Babylon. This reflects not only his authority as king but also highlights the high stakes involved in serving as an advisor or interpreter in his court. The severity of his command underscores the desperation he feels regarding his troubling dream.

Daniel 2:13

“And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.”

This verse shows how quickly Nebuchadnezzar’s order is enacted. The decree for execution extends to all wise men, including Daniel and his companions, who were likely still considered part of this group despite their recent training. This moment illustrates how precarious life was for those who served in royal courts during this period; failure to meet expectations could lead to dire consequences.

Daniel 2:14

“Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon.”

Here we see Daniel’s character come into play. Instead of reacting with fear or despair upon hearing about the decree, he responds with “counsel and wisdom.” This indicates that Daniel possesses not only intelligence but also a calm demeanor under pressure. He addresses Arioch—the captain tasked with executing Nebuchadnezzar’s order—showing respect for authority while seeking clarity about why such drastic measures were being taken.

Daniel 2:15

“He answered and said to Arioch, ‘Why is the decree so hasty from the king?’ Then Arioch made the thing known to Daniel.”

In this verse, Daniel questions Arioch about the urgency behind Nebuchadnezzar’s command. His inquiry demonstrates both curiosity and courage; rather than accepting fate passively, he seeks understanding. Arioch responds by explaining the situation to Daniel, indicating that there is still room for dialogue even amidst chaos. This interaction sets up a pivotal moment where Daniel will soon take action based on what he learns.

In summary, these verses illustrate a critical moment in which Nebuchadnezzar’s unreasonable demands lead to widespread panic among his advisors. The Chaldeans’ acknowledgment of their limitations contrasts sharply with Daniel’s composed approach when faced with imminent danger. This narrative emphasizes themes of wisdom, authority, desperation, and faith in divine intervention.

Verse Commentary on Daniel 2:16-20 (KJV)

Daniel 2:16 - Request for Time “And Daniel went in, and desired of the king that he would give him time, and he would show the king the interpretation.”

In this verse, we see Daniel’s courage and wisdom as he approaches King Nebuchadnezzar. The context is critical; the king had issued a decree to execute all wise men in Babylon because they could not reveal his troubling dream. Daniel, who had not yet been summoned with the other wise men, takes the initiative to request time from the king. This request is significant for several reasons:

1. **Courageous Approach:** Daniel’s willingness to approach the king at such a perilous moment demonstrates his faith and confidence in God. He does not panic but seeks an opportunity to find a solution.
2. **Strategic Delay:** By asking for time, Daniel aims to seek divine guidance rather than relying on human wisdom, which has proven inadequate.
3. **Faith in God:** This action reflects Daniel’s belief that God can reveal mysteries and provide understanding beyond human capability.

Daniel 2:17 - Gathering His Friends “Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.”

After securing time from Nebuchadnezzar, Daniel returns home to inform his three friends—Hananiah, Mishael, and Azariah (also known by their Babylonian names Shadrach, Meshach, and Abednego). This verse highlights several important aspects:

1. **Unity in Prayer:** Daniel understands the importance of collective prayer and support among believers. He seeks out his friends to join him in seeking God’s intervention.
2. **Sharing Burdens:** By sharing this urgent matter with his companions, Daniel exemplifies a communal approach to challenges faced by believers.
3. **Preparation for Divine Revelation:** The act of gathering together for prayer sets the stage for God’s revelation of both the dream and its interpretation.

Daniel 2:18 - Seeking Mercies from God “That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.”

In this verse, we see a clear focus on prayer as they seek “mercies” from God regarding the secret (the dream). Several key points emerge:

1. **Recognition of Divine Sovereignty:** By addressing “the God of heaven,” Daniel acknowledges God’s ultimate authority over all matters—including dreams.
2. **Urgency of Prayer:** The plea for mercy indicates a desperate situation where lives are at stake—not just their own but also those of all wise men in Babylon.
3. **Intercession for Others:** Their prayer is not solely for personal safety but encompasses concern for others who are unjustly facing execution due to circumstances beyond their control.

Daniel 2:19 - Divine Revelation “Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.”

Here we witness God’s response to their earnest prayers. The revelation comes through a “night vision,” indicating that it was during sleep that God chose to impart this crucial information:

1. **God’s Faithfulness:** This verse illustrates God’s willingness to reveal truth when His people earnestly seek Him.
2. **Immediate Response with Praise:** Upon receiving this revelation, Daniel immediately blesses God—a model response reflecting gratitude and acknowledgment of God’s power.
3. **Nature of Revelation:** The term “secret” emphasizes that what was revealed was hidden from human understanding but known fully by God.

Daniel 2:20 - Praise for Wisdom “Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his.”

In this concluding verse of our passage, we see an outpouring of praise from Daniel as he reflects on God’s nature:

1. **Eternal Praise:** The phrase “for ever and ever” signifies that God’s attributes—wisdom and might—are eternal truths deserving perpetual worship.
2. **Attribution of Wisdom and Power:** By declaring that wisdom and might belong to God alone, Daniel emphasizes that any insight or strength comes directly from Him rather than human sources.
3. **Foundation for Future Actions:** This acknowledgment sets a tone for how Daniel will proceed with interpreting Nebuchadnezzar’s dream—rooted firmly in reliance upon divine wisdom rather than personal ability or knowledge.

In summary, these verses illustrate a profound narrative about faithfulness in crisis through prayerful dependence on God’s wisdom while highlighting themes such as community support among believers, divine revelation through earnest seeking, and appropriate responses filled with praise towards God’s sovereignty.

Verse Commentary on Daniel 2:20-25 (KJV)

Daniel 2:20

“Blessed be the name of God for ever and ever: for wisdom and might are his.”

In this verse, Daniel begins his prayer of thanksgiving to God after receiving the revelation of Nebuchadnezzar’s dream. The phrase “Blessed be the name of God” indicates a deep reverence and acknowledgment of God’s eternal nature. By stating “for ever and ever,” Daniel emphasizes the timelessness of God’s sovereignty and power. The declaration that “wisdom and might are his” highlights two key attributes of God: His omniscience (wisdom) and omnipotence (might). This sets the stage for understanding that all knowledge and strength ultimately belong to God.

Daniel 2:21

“And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.”

Here, Daniel elaborates on God’s control over history. The phrase “changeth the times and the seasons” suggests that God governs not only individual events but also broader historical epochs. The ability to “removeth kings, and setteth up kings” underscores God’s authority over political powers; He is sovereign over nations and rulers. Furthermore, by stating that He “giveth wisdom unto the wise,” Daniel acknowledges that true wisdom comes from God alone, reinforcing the idea that human understanding is limited without divine insight.

Daniel 2:22

“He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.”

This verse emphasizes God’s omniscience—His ability to unveil mysteries that are hidden from human comprehension. The terms “deep” and “secret things” refer to profound truths about existence, including future events or divine plans. The contrast between “darkness” and “light” symbolizes knowledge versus ignorance; while humans may dwell in darkness regarding certain truths, God resides in light, fully aware of all things.

Daniel 2:23

“I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.”

In this verse, Daniel expresses gratitude directly to God for revealing both wisdom (“wisdom”) necessary for interpreting dreams as well as strength (“might”) needed to face challenges ahead. By referring to God as “the God of my fathers,” Daniel connects his faith with a historical lineage—acknowledging Abraham, Isaac, Jacob, etc., which reinforces his identity within God’s covenant people. The phrase “what we desired” indicates collective prayer among Daniel’s companions (Shadrach, Meshach, Abednego), highlighting their unity in seeking divine intervention.

Daniel 2:24

“Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.”

Daniel’s action here demonstrates courage as he approaches Arioch—the executioner tasked with killing Babylon’s wise men due to their failure to interpret Nebuchadnezzar’s dream. His plea not only seeks mercy for those who were unjustly condemned but also reflects a sense of responsibility; having received revelation from God gives him confidence to act decisively. By requesting an audience with the king (“bring me in before the king”), Daniel positions himself as an instrument through which God’s truth will be revealed.

Daniel 2:25

“Then Arioch brought in Daniel before the king in haste; and said thus unto him; I have found a man of the captives of Judah, that will make known unto the king the interpretation.”

Arioch’s urgency (“in haste”) signifies both relief at finding someone who can save lives as well as excitement at presenting a solution to Nebuchadnezzar’s dilemma. His introduction emphasizes Daniel’s background as one among Judah’s captives—a reminder of Israel’s current state under Babylonian rule but also a testament to how God can use anyone regardless of their circumstances or status. This moment marks a pivotal transition where hope is restored through divine revelation.

Verse Commentary on Daniel 2:26-30 (KJV)

Daniel 2:26

“The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?”

In this verse, King Nebuchadnezzar directly addresses Daniel, who has been given the Babylonian name Belteshazzar. The king’s question reflects his desperation and anxiety regarding the troubling dream he experienced. By asking if Daniel can reveal both the dream and its interpretation, Nebuchadnezzar is testing Daniel’s abilities against the backdrop of his earlier demands to the wise men of Babylon. This moment is pivotal as it sets up a confrontation between divine wisdom (as represented by Daniel) and human limitations (the failure of the other wise men).

Daniel 2:27

“Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, nor the soothsayers show unto the king;”

Here, Daniel acknowledges that none of Nebuchadnezzar’s advisors—wise men, astrologers, magicians, or soothsayers—can fulfill his request. This statement emphasizes their impotence in revealing secrets that are beyond human understanding. It also serves to highlight God’s unique power to reveal mysteries that no earthly source can uncover.

Daniel 2:28

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;”

In this verse, Daniel shifts focus from human limitations to divine capability. He asserts that there is a God in heaven who reveals secrets—a clear declaration of God’s sovereignty over all matters. This introduction not only establishes God as a central figure in interpreting dreams but also indicates that what follows pertains to future events (“what shall be in the latter days”). This prophetic element underscores that Nebuchadnezzar’s dream has implications beyond his immediate concerns.

Daniel 2:29

“As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.”

Daniel continues by addressing Nebuchadnezzar directly about his thoughts while he was asleep. This personal touch indicates an understanding of Nebuchadnezzar’s inner turmoil regarding future events. The phrase “what should come to pass hereafter” reinforces that God is not only aware of Nebuchadnezzar’s thoughts but also has control over future occurrences.

Daniel 2:30

“But as for me, this secret is not revealed to me for any wisdom that I have more than any living; but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.”

In this concluding verse of this passage, Daniel humbly attributes his ability to interpret dreams not to his own wisdom but rather as a divine gift meant for a greater purpose—specifically for informing Nebuchadnezzar about his own heart’s thoughts. This humility contrasts sharply with pride often found among Babylonian wise men and highlights a key theme throughout Scripture: true wisdom comes from God alone.

The verses collectively emphasize themes such as divine revelation versus human limitation and underscore God’s sovereignty over history and individual lives. They set up a significant theological framework within which Daniel operates—not merely as an interpreter of dreams but as a prophet conveying God’s messages.

Verse Commentary on Daniel 2:31-35 (KJV)

Introduction to the Passage

Daniel 2:31-35 presents a critical moment in the Book of Daniel, where the prophet Daniel interprets King Nebuchadnezzar’s troubling dream. This passage not only reveals the content of the dream but also sets the stage for understanding God’s sovereignty over human kingdoms. The imagery of a great statue made of various materials symbolizes different empires, culminating in God’s eternal kingdom.

Verse 31: “Thou, O king, sawest, and behold a great image.”

In this verse, Daniel begins his interpretation by addressing King Nebuchadnezzar directly. The phrase “a great image” indicates something monumental and significant. The use of “behold” emphasizes the importance of what follows; it invites attention to the details that will unfold. The image represents a composite of human kingdoms that will rise and fall throughout history.

Verse 32: “This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.”

Here, Daniel describes the statue’s appearance as “brightness” and “terrible.” The word “excellent” suggests that it was strikingly beautiful or impressive, while “terrible” conveys a sense of awe or fear associated with its size and grandeur. This duality reflects how earthly kingdoms can be both

magnificent and intimidating. The king's reaction to this vision is crucial as it underscores his anxiety about power and control.

Verse 33: “His head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,”

The materials used to construct the statue are significant in their symbolism:

- **Head of Gold:** Represents Babylon itself under Nebuchadnezzar's rule. Gold signifies wealth, power, and glory.
- **Breast and Arms of Silver:** Symbolizes the Medo-Persian Empire that would succeed Babylon. Silver is less valuable than gold but still denotes strength.
- **Belly and Thighs of Brass:** Represents Greece under Alexander the Great. Brass is indicative of military might and conquest.

Each material reflects not only value but also the nature and characteristics of these successive empires.

Verse 34: “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.”

The introduction of “a stone cut out without hands” signifies divine intervention—something created by God rather than human effort. This stone strikes at the feet made from iron mixed with clay, symbolizing a kingdom that is strong yet fragile due to its mixture (iron representing strength; clay representing weakness). The act of breaking signifies total destruction; no part remains intact after this divine judgment.

Verse 35: “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

This verse illustrates complete annihilation—the entire statue crumbles into insignificance like chaff blown away by wind. This imagery emphasizes God's ultimate authority over earthly powers; they may seem formidable but are transient compared to His eternal kingdom represented by “the stone.”

The transformation of this stone into “a great mountain” symbolizes God's everlasting dominion which will eventually fill all creation—a stark contrast to human empires which are temporary.

Conclusion

Daniel 2:31-35 serves as a powerful reminder that while human kingdoms may rise in splendor (represented by gold through iron), they are ultimately subject to God's sovereign plan. The passage foreshadows not only historical events regarding empires but also points toward an eschatological hope where God's kingdom prevails eternally.

Verse Commentary on Daniel 2:36-40 (KJV)

Verse 36: “This is the dream. Now we will tell the interpretation of it before the king.”

In this verse, Daniel begins to clarify that he will not only recount Nebuchadnezzar’s dream but also provide its interpretation. This statement is significant as it establishes Daniel’s role as a divinely appointed interpreter, contrasting with the failure of the king’s wise men. The phrase “this is the dream” indicates that Daniel has received revelation from God regarding both the content of the dream and its meaning, emphasizing his prophetic authority.

Verse 37: “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.”

Daniel addresses Nebuchadnezzar directly, affirming his status as “a king of kings.” This title reflects Nebuchadnezzar’s supreme authority over other rulers and kingdoms during his reign. The phrase “for the God of heaven hath given thee” underscores a theological point central to the Book of Daniel: God’s sovereignty over earthly kingdoms. It serves as a reminder that all power ultimately derives from divine authority. This acknowledgment may serve to humble Nebuchadnezzar by attributing his success not to his own merit but to God’s will.

Verse 38: “And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all; thou art this head of gold.”

Here, Daniel elaborates on Nebuchadnezzar’s dominion. The reference to “the children of men,” “the beasts,” and “the fowls” illustrates a comprehensive scope of authority that encompasses all creation under Nebuchadnezzar’s rule. The metaphorical designation of Nebuchadnezzar as “this head of gold” signifies not only his wealth and power but also sets up a symbolic framework for interpreting subsequent kingdoms represented by different materials in the statue described in the dream. Gold symbolizes greatness and value, indicating that Babylon was at its zenith during Nebuchadnezzar’s reign.

Verse 39: “And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.”

In this verse, Daniel prophesies about future empires that will succeed Babylon. The phrase “another kingdom inferior to thee” refers specifically to the Medo-Persian Empire that would follow Babylon’s dominance. The use of “inferior” suggests a decline in glory or moral standing compared to Babylon. The mention of “another third kingdom of brass” points towards Greece under Alexander the Great. Brass here symbolizes strength but also indicates a further decline in value compared to gold (Babylon) and silver (Medo-Persia). This progression through metals serves as an allegory for historical succession among empires.

Verse 40: “And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these shall it break in pieces and bruise.”

Daniel concludes this section by introducing a fourth kingdom characterized by its strength—“strong as iron.” Iron is noted for its durability and ability to conquer; thus it represents Rome or another powerful

empire known for military might and territorial expansion. The imagery used here conveys an idea of ruthless domination; just as iron can crush everything in its path, so too would this fourth kingdom exert overwhelming control over others. This verse encapsulates a theme prevalent throughout biblical prophecy—the rise and fall of empires under divine providence.

The verses collectively outline a prophetic vision concerning world history from Babylon through successive empires leading up to Christ’s establishment—a key theme in eschatological studies within biblical literature.

Verse Commentary on Daniel 2:41-45 (KJV)

Introduction to the Passage

Daniel 2:41-45 is a critical section of the Book of Daniel, where the prophet interprets King Nebuchadnezzar’s dream of a great image made of various materials. This passage specifically addresses the feet and toes of the statue, which are composed of iron and clay, symbolizing a divided kingdom that will emerge from the Roman Empire. The interpretation reveals God’s sovereignty over human kingdoms and foreshadows the establishment of His eternal kingdom.

Verse 41: “And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.”

In this verse, Daniel explains that the feet and toes represent a future kingdom that will be characterized by division. The mixture of iron and clay symbolizes both strength and fragility. Iron represents power and might, while clay signifies weakness and instability. This duality suggests that although this kingdom may possess some strength (iron), it will ultimately be unstable due to its divided nature (clay). The reference to “potters’ clay” emphasizes its malleability and vulnerability, indicating that despite any attempts at unity or strength, this kingdom will not endure.

Verse 42: “And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.”

This verse reiterates the theme introduced in verse 41. The imagery of toes—ten in total—suggests a fragmented political landscape with varying degrees of strength among its components. The phrase “partly strong” indicates that some factions within this kingdom may exhibit resilience or power akin to iron; however, their inherent weaknesses (as represented by clay) will lead to eventual breakdowns in unity. This reflects historical realities where empires often fragment into weaker states after periods of dominance.

Verse 43: “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.”

Here, Daniel expands on how this divided kingdom will attempt to unify through alliances or intermarriages (“mingle themselves with the seed of men”). However, despite these efforts at cohesion, true unity will remain elusive. The metaphor highlights an essential truth about human governance: while leaders may seek alliances for strength or stability, underlying differences often prevent genuine

integration. Just as iron cannot bond with clay effectively due to their contrasting properties, so too will these factions struggle to maintain lasting connections.

Verse 44: “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

This pivotal verse introduces God’s intervention in human history through His eternal kingdom. In stark contrast to earthly kingdoms characterized by division and decay, God’s kingdom is described as indestructible (“shall never be destroyed”). It emphasizes divine sovereignty over all nations; unlike human empires that rise and fall based on political machinations or military might, God’s reign is established by His authority alone. The imagery here suggests that when God establishes His kingdom through Christ (the stone cut without hands), it will obliterate all earthly powers (“break in pieces”) rather than coexist alongside them.

Verse 45: “Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

In conclusion to his interpretation, Daniel reaffirms both Nebuchadnezzar’s dream’s certainty and its implications for future events. The stone cut out without hands symbolizes Christ—the divine agent who brings about God’s ultimate plan for humanity. This stone’s destructive power against all previous empires signifies that no human authority can withstand God’s purpose. By stating “the dream is certain,” Daniel assures Nebuchadnezzar—and readers throughout history—that God’s prophetic word is reliable.

Conclusion

Daniel 2:41-45 serves as a profound reminder of God’s sovereignty over history. While human kingdoms may rise with apparent strength only to falter due to internal divisions or external pressures (as symbolized by iron mixed with clay), God’s eternal kingdom remains unshakeable—a promise fulfilled through Jesus Christ.

Verse Commentary on Daniel 2:46-49 (KJV)

Daniel 2:46 - The King’s Response to Daniel

“And the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.”

In this verse, King Nebuchadnezzar’s reaction is significant. After Daniel successfully interprets the king’s troubling dream, Nebuchadnezzar falls prostrate before him, which indicates a deep respect and recognition of Daniel’s extraordinary abilities. This act of worship, while not directed towards God but rather towards Daniel as a representative of divine wisdom, highlights the king’s acknowledgment of the power of the God whom Daniel serves. The command to offer an oblation and sweet odors signifies

a royal decree to honor Daniel publicly, reflecting the ancient Near Eastern practice of rewarding those who provided valuable services or insights.

Daniel 2:47 - Acknowledgment of God's Supremacy

“The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.”

Here, Nebuchadnezzar explicitly acknowledges the supremacy of Daniel's God. By declaring Him as “a God of gods” and “a Lord of kings,” the king recognizes that there is no higher authority than the God who has revealed these mysteries through Daniel. This statement reflects a significant theological shift for Nebuchadnezzar; he moves from polytheism towards recognizing monotheistic attributes in Yahweh. The phrase “revealer of secrets” emphasizes God's omniscience and His ability to disclose hidden truths to humanity through chosen individuals like Daniel.

Daniel 2:48 - Promotion of Daniel

“Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.”

Following his acknowledgment of God's power, Nebuchadnezzar rewards Daniel with high honors. The promotion to “ruler over the whole province of Babylon” signifies not only political elevation but also trust in Daniel's wisdom and capabilities. Being appointed as “chief of the governors over all the wise men” places him in charge over those who previously failed to interpret the dream. This position allows Daniel to influence Babylonian governance significantly while also providing an opportunity for him to promote worship toward Yahweh among those who serve under him.

Daniel 2:49 - Request for Friends' Appointment

“Then Daniel requested of the king; and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king.”

In this final verse within this passage, we see another aspect of Daniel's character—his loyalty to his friends. By requesting that Shadrach, Meshach, and Abednego be appointed as administrators in Babylonian affairs, he demonstrates his commitment not only to his own people but also to those who stood by him during their trials. This appointment indicates that they too were recognized for their integrity and capability. The phrase “Daniel sat in the gate of the king” suggests that he held a position close to royal authority where he could advise Nebuchadnezzar directly on matters concerning governance.

Conclusion

The verses from Daniel 2:46-49 encapsulate themes such as divine revelation, recognition of God's sovereignty by earthly rulers, reward for faithfulness in service to God, and loyalty among friends. They illustrate how God can elevate His servants even in foreign lands while maintaining His ultimate authority over human affairs.

CHAPTER 3:

Daniel 3:1

“Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.”

In this verse, we see King Nebuchadnezzar taking a significant step by erecting a grand image made entirely of gold. The dimensions given—sixty cubits high and six cubits wide—suggest a towering structure that would have been highly visible and impressive. A cubit is approximately 18 inches, making the statue about 90 feet tall and 9 feet wide. This disproportionate ratio indicates that the image was likely designed to resemble an obelisk rather than a traditional statue. The choice of gold symbolizes wealth, power, and perhaps Nebuchadnezzar’s desire for eternal glory. The location in the plain of Dura signifies a public setting where all could witness this act of devotion to his authority.

Daniel 3:2

“Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar had set up.”

Here we observe Nebuchadnezzar’s intention to consolidate power through religious allegiance. By summoning all levels of government officials—princes, governors, captains, judges—he aimed to unify his kingdom under one worship practice centered around this golden image. This gathering serves not only as a dedication ceremony but also as a demonstration of loyalty from his subjects. It reflects Nebuchadnezzar’s strategy to intertwine political authority with religious observance.

Daniel 3:3

“Then the princes, the governors, and captains, the judges, treasurers, counselors, sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.”

The repetition of “that Nebuchadnezzar had set up” emphasizes his personal involvement in this decree. The gathering illustrates a collective response from various officials who are now standing before this imposing symbol. Their presence signifies compliance with royal command; however, it also foreshadows potential conflict for those who may refuse to worship this image.

Daniel 3:4

“Then an herald cried aloud, To you it is commanded, O people, nations, and languages,”

This verse introduces a herald—a messenger tasked with proclaiming royal decrees. The use of “O people, nations, and languages” indicates that this command is intended for everyone within Nebuchadnezzar’s vast empire. It highlights both his authority over diverse groups and his ambition to enforce uniformity in worship across different cultures.

Daniel 3:5

“That at what time ye hear the sound of the cornet, flute, harp, sackbutt, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar hath set up:”

The specific mention of musical instruments creates an atmosphere designed for spectacle; music plays a crucial role in ancient ceremonies as it can evoke emotions and facilitate communal participation. The list includes various instruments such as cornet (horn), flute (woodwind), harp (stringed), sackbut (brass), psaltery (stringed), and dulcimer (percussion). This orchestration serves not only as an invitation but also as a powerful tool for manipulation—encouraging immediate action upon hearing music while reinforcing cultural elements familiar to those present.

In summary:

- **Verses 1-5 depict King Nebuchadnezzar’s establishment of an idol**, emphasizing themes such as authority through religion.
- **The grandeur of this idol reflects his desire for eternal recognition**, while **the gathering signifies political maneuvering aimed at consolidating loyalty among his subjects**.
- **The herald’s proclamation sets forth a clear command**, using music as both an emotional trigger and a means to enforce compliance.

Verse Commentary on Daniel 3:6-10 (KJV)

Daniel 3:6

“And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.”

In this verse, King Nebuchadnezzar establishes a severe consequence for noncompliance with his decree to worship the golden image. The phrase “whoso falleth not down and worshipping” indicates that the act of worship is not merely a physical gesture but an acknowledgment of authority and divinity attributed to the image. The immediate threat of being cast “into the midst of a burning fiery furnace” underscores the king’s determination to enforce his edict and eliminate any dissent. This punishment reflects both Nebuchadnezzar’s absolute power and his expectation of loyalty from his subjects.

Daniel 3:7

“Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages fell down and worshipped the golden image that Nebuchadnezzar had set up.”

This verse describes the moment when Nebuchadnezzar’s command is put into action. The mention of various musical instruments—“cornet, flute, harp, sackbut, psaltery”—highlights the grandeur of the event and serves to create an atmosphere conducive to worship. The phrase “all the people, the nations, and the languages” emphasizes that this was a widespread decree affecting a diverse population within Babylon. Their immediate compliance illustrates both fear of retribution and perhaps a cultural inclination towards idol worship prevalent in Babylonian society.

Daniel 3:8

“Wherefore at that time certain Chaldeans came near, and accused the Jews.”

Here we see a shift in focus as certain Chaldeans—likely officials or advisors—take advantage of their positions to accuse Shadrach, Meshach, and Abednego (the Jewish men) for their refusal to bow down. This accusation can be interpreted as motivated by jealousy or rivalry; these Chaldeans may have felt threatened by the prominence of these Jewish figures who had been elevated in Nebuchadnezzar’s court due to their wisdom. The act of accusing them also reflects a broader theme in Daniel regarding opposition faced by those who remain faithful to God amidst a pagan culture.

Daniel 3:9

“They spake and said to the king Nebuchadnezzar, O king, live for ever.”

The Chaldeans address Nebuchadnezzar with flattery by wishing him long life—a common formality in ancient royal courts intended to curry favor. This greeting sets up their subsequent accusation against Shadrach, Meshach, and Abednego. It suggests that they are attempting to align themselves with Nebuchadnezzar’s authority while simultaneously undermining those who do not conform to his wishes.

Daniel 3:10

“Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer (or all kinds of music), shall fall down and worship the golden image.”

In this verse, they remind Nebuchadnezzar of his own decree regarding worshipping the golden image. By restating his command verbatim along with its accompanying consequences for disobedience (as outlined in verse 6), they reinforce his authority while highlighting any potential failure by others to comply. This tactic serves both as an indictment against those who refuse to bow down and as an attempt to provoke Nebuchadnezzar’s wrath against Shadrach, Meshach, and Abednego.

Verse Commentary on Daniel 3:11-15 (KJV)

Daniel 3:11 “And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.”

In this verse, the decree issued by King Nebuchadnezzar is reiterated. The phrase “whoso falleth not down and worshipping” emphasizes the absolute nature of the command. The king’s demand for worship is not merely a suggestion but a law with severe consequences. The term “burning fiery furnace” indicates an extreme form of punishment, designed to instill fear among the populace. This reflects Nebuchadnezzar’s authoritarian rule and his desire to consolidate power through enforced religious conformity.

Daniel 3:12 “There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.”

Here, we see that certain officials inform Nebuchadnezzar about Shadrach, Meshach, and Abednego’s refusal to comply with his edict. The phrase “whom thou hast set over the affairs” highlights that these

three men were elevated to positions of authority due to their capabilities and loyalty to God. However, their refusal to worship the golden image signifies their unwavering faith in Yahweh despite potential repercussions. This verse illustrates a critical moment where loyalty to God conflicts with loyalty to earthly authority.

Daniel 3:13 “Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.”

The emotional response of Nebuchadnezzar—“rage and fury”—demonstrates his intolerance for dissent. His immediate reaction is one of anger rather than contemplation or dialogue. By commanding that Shadrach, Meshach, and Abednego be brought before him, he seeks to confront them directly. This action underscores his desire to assert dominance and perhaps intimidate them into submission.

Daniel 3:14 “Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?”

In this verse, Nebuchadnezzar addresses Shadrach, Meshach, and Abednego directly. His question “Is it true?” suggests that he is seeking confirmation of their alleged disobedience rather than assuming guilt outright. This moment provides an opportunity for these faithful servants to affirm their commitment to God openly. The repetition of “my gods” emphasizes his expectation of loyalty from those under his rule.

Daniel 3:15 “Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbutt, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?”

In this final verse of our passage commentary for Daniel 3:11-15, Nebuchadnezzar offers a second chance for compliance by stating “if ye be ready.” He lists various musical instruments again as part of this command—a reminder that worship was tied closely with cultural practices in Babylonian society. However, he also issues a stark ultimatum regarding punishment should they refuse again. The rhetorical question “who is that God that shall deliver you out of my hands?” reveals both his arrogance and ignorance regarding Yahweh’s power. It sets up a dramatic confrontation between divine authority versus human authority.

This passage serves as a pivotal moment in Daniel’s narrative where faithfulness amidst persecution is highlighted against a backdrop of political pressure.

Verse Commentary on Daniel 3:16-20 (KJV)

Introduction to the Context

Daniel 3 narrates a significant event during the reign of King Nebuchadnezzar, where he erected a golden image and commanded all to worship it. This chapter highlights themes of faith, loyalty, and divine deliverance. Verses 16-20 specifically focus on the response of Shadrach, Meshach, and Abednego when faced with the king’s decree.

Verse 16: “Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.”

In this verse, Shadrach, Meshach, and Abednego address King Nebuchadnezzar directly. Their phrase “we are not careful to answer thee” indicates their confidence and resolve. They do not hesitate or fear the king’s authority; instead, they assert their position firmly. This reflects their unwavering faith in God and their commitment to His commandments over human decrees.

Verse 17: “If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.”

Here, the three men express their belief in God’s omnipotence. The phrase “if it be so” acknowledges the possibility of being thrown into the furnace but emphasizes their faith that God can save them. They affirm that God “is able to deliver us,” which underscores their trust in His power. Importantly, they also state that He “will deliver us out of thine hand,” indicating a strong conviction that God will intervene on their behalf.

Verse 18: “But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

This verse introduces a critical aspect of their faith: even if God chooses not to save them from death (“but if not”), they remain resolute in their refusal to worship Nebuchadnezzar’s image. Their declaration serves as a powerful testament to their loyalty to God above all else. It illustrates an understanding that true faith does not depend solely on divine intervention but is rooted in obedience and devotion regardless of circumstances.

Verse 19: “Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.”

Nebuchadnezzar’s reaction reveals his anger at what he perceives as defiance against his authority. The phrase “full of fury” indicates an intense emotional response; his countenance changes as he becomes enraged at their refusal. In retaliation for their disobedience, he orders that the furnace be heated seven times hotter than usual—a symbolic gesture emphasizing his desire for punishment and intimidation.

Verse 20: “And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.”

In this verse, Nebuchadnezzar commands his strongest soldiers—“the most mighty men”—to bind Shadrach, Meshach, and Abednego before throwing them into the furnace. This action signifies both physical restraint (binding) and an escalation of violence against those who oppose him. The choice of elite soldiers underscores how seriously Nebuchadnezzar takes this act of rebellion against his decree.

Conclusion

The verses from Daniel 3:16-20 encapsulate a pivotal moment where faith confronts tyranny. Shadrach, Meshach, and Abednego exemplify steadfastness in belief despite facing severe consequences for their convictions. Their dialogue with Nebuchadnezzar illustrates profound theological principles about

God's sovereignty while also highlighting human agency in choosing fidelity over compliance with unjust demands.

Verse Commentary on Daniel 3:21-25 (KJV)

Daniel 3:21

“Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.”

In this verse, we see the immediate consequences faced by Shadrach, Meshach, and Abednego for their refusal to worship the golden image erected by King Nebuchadnezzar. The detailed description of their attire—coats, hosen (trousers), hats, and other garments—serves to emphasize the thoroughness of their binding. This also highlights the seriousness of their situation; they are not only being punished but are being made an example of before all the officials present. The act of binding them in their garments suggests that they were treated with contempt and that Nebuchadnezzar intended to ensure that they could not escape or resist as they were thrown into the furnace.

Daniel 3:22

“Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.”

This verse illustrates two critical points: first, the urgency of Nebuchadnezzar's command reflects his anger and determination to enforce his decree without delay. The phrase “the furnace exceeding hot” indicates that it was heated beyond normal capacity—likely seven times hotter than usual—as a demonstration of his power and authority. The tragic irony is that those who executed his orders—the soldiers tasked with throwing Shadrach, Meshach, and Abednego into the fire—were themselves consumed by its flames. This serves as a divine judgment against those who acted against God's faithful servants.

Daniel 3:23

“And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.”

Here we see Shadrach, Meshach, and Abednego falling into the furnace as bound captives. Their fall signifies not just physical descent but also a moment of utter helplessness in human terms. However, it is crucial to note that despite being bound and thrown into a lethal situation for refusing to bow to an idol—a clear act of faithfulness to God—they remain steadfast in their commitment to Him.

Daniel 3:24

“Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.”

Nebuchadnezzar's astonishment reveals a dramatic shift from his previous confidence in executing judgment upon these men. His immediate reaction—rising in haste—indicates shock at what he perceives as an anomaly; he expected them to perish instantly. His question underscores a sense of

disbelief; he recalls that only three men were thrown into the fire yet now sees something extraordinary happening within it.

Daniel 3:25

“He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

In this pivotal verse lies one of Scripture’s most profound revelations regarding divine intervention. Nebuchadnezzar observes four figures walking unharmed within the flames instead of three bound prisoners. The mention that they are “loose” suggests liberation from their bindings—a metaphorical representation of spiritual freedom despite physical constraints. The description “the form of the fourth is like the Son of God” has been interpreted by many scholars as a pre-incarnate appearance of Christ or an angelic being sent by God for protection. This moment serves as a powerful testament to God’s presence with His people during trials; He does not abandon them even when circumstances seem dire.

The overall narrative encapsulates themes such as faithfulness under persecution, divine deliverance from seemingly insurmountable odds, and God’s sovereignty over earthly rulers.

Verse Commentary on Daniel 3:26-30 (KJV)

Daniel 3:26

“Then Nebuchadnezzar went near the mouth of the burning fiery furnace and spoke, saying, ‘Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here.’ Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire.”

In this verse, we see a significant shift in Nebuchadnezzar’s attitude. After witnessing the miraculous preservation of Shadrach, Meshach, and Abed-Nego in the fiery furnace—where they were unharmed by flames—he approaches the furnace with a sense of awe. The title “servants of the Most High God” indicates his recognition of their faith and God’s power. This acknowledgment is crucial as it marks a moment where Nebuchadnezzar begins to understand that there is a higher authority than his own.

Daniel 3:27

“And the satraps, administrators, governors, and the king’s counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.”

This verse highlights the collective astonishment of Nebuchadnezzar’s officials as they witness an extraordinary event. The phrase “the fire had no power” emphasizes that not only were Shadrach, Meshach, and Abed-Nego physically unharmed but also that divine intervention protected them completely. The specifics—their hair being unsinged and their clothes unburnt—serve to reinforce that this was not merely a natural phenomenon but a miraculous act by God. The absence of even a smoky odor signifies total deliverance.

Daniel 3:28

“Nebuchadnezzar spoke, saying, ‘Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king’s word, and yielded their bodies that they should not serve nor worship any god except their own God!’”

Here we see Nebuchadnezzar proclaiming praise for God—a stark contrast to his earlier decree demanding worship of his golden image. By blessing “the God of Shadrach, Meshach, and Abed-Nego,” he acknowledges God’s supremacy. The mention of “His Angel” suggests divine presence during their trial; many interpret this as a pre-incarnate appearance of Christ or an angelic messenger sent for protection. Nebuchadnezzar recognizes that these men chose faithfulness over obedience to his command—a powerful statement about loyalty to God versus earthly authority.

Daniel 3:29

“Therefore I make a decree that any people, nation or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces; and their houses shall be made an ash heap; because there is no other God that can deliver like this.”

In response to witnessing such an incredible miracle, Nebuchadnezzar issues a new decree aimed at protecting the worship of Yahweh. His threats reflect both his authority as king and his newfound respect for God’s power. The severe punishment he prescribes underscores how seriously he takes this revelation; it serves as both a warning against blasphemy towards Yahweh and an acknowledgment that He alone has true power to save.

Daniel 3:30

“Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.”

The final verse concludes with a significant reward for Shadrach, Meshach, and Abed-Nego due to their unwavering faithfulness under persecution. Their promotion illustrates how steadfastness in faith can lead to divine favor even within secular systems. It also reflects how God can use trials for greater purposes—here transforming potential tragedy into triumph.

In summary:

- **Verses 26-27:** Highlight God’s miraculous protection.
- **Verse 28:** Shows Nebuchadnezzar’s acknowledgment of God’s sovereignty.
- **Verse 29:** Illustrates his decree emphasizing respect for Yahweh.
- **Verse 30:** Concludes with recognition for faithful servants.

These verses collectively demonstrate themes such as faithfulness under pressure, divine intervention in human affairs, recognition of true authority over false idols (in this case represented by Nebuchadnezzar’s image), and ultimately God’s ability to deliver His people from peril.

CHAPTER 4:

Verse Commentary on Daniel 4:1-5 (KJV)

Daniel 4:1 - “Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.”

In this opening verse, Nebuchadnezzar addresses a broad audience, indicating the significance of his message. By addressing “all people, nations, and languages,” he emphasizes the universality of his decree and the importance of what he is about to share. The phrase “Peace be multiplied unto you” reflects a common royal greeting that conveys goodwill and a desire for harmony among his subjects. This introduction sets a tone of humility and recognition of divine authority as Nebuchadnezzar prepares to recount his personal experience with God.

Daniel 4:2 - “I thought it good to show the signs and wonders that the high God hath wrought toward me.”

Here, Nebuchadnezzar expresses his intention to declare the “signs and wonders” performed by “the high God.” This acknowledgment marks a significant shift in his perspective; he recognizes God’s power and intervention in his life. The term “high God” suggests an understanding of God’s supremacy over all other deities, including those worshipped in Babylon. By stating it is “good” to share these experiences, Nebuchadnezzar demonstrates a sense of responsibility to testify about God’s greatness and mercy.

Daniel 4:3 - “How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.”

In this verse, Nebuchadnezzar praises God’s greatness explicitly. The repetition of “great” and “mighty” underscores the magnitude of God’s actions. He acknowledges that God’s kingdom is eternal (“an everlasting kingdom”), contrasting it with earthly kingdoms that rise and fall. This declaration signifies a profound realization on Nebuchadnezzar’s part regarding the transient nature of human authority compared to divine sovereignty. His statement about God’s dominion being from generation to generation reinforces the idea that God’s reign is unchanging and everlasting.

Daniel 4:4 - “I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:”

This verse provides insight into Nebuchadnezzar’s state before experiencing divine intervention. The phrase “at rest” suggests a false sense of security or peace derived from his earthly power and wealth. However, this tranquility is juxtaposed with impending turmoil as God prepares to humble him. The word “flourishing” indicates prosperity; yet it also foreshadows that such success can lead to complacency or pride if not recognized as coming from God.

Daniel 4:5 - “I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.”

The narrative takes a turn here as Nebuchadnezzar reveals that he experienced a troubling dream. The fear he feels indicates that this dream carries significant weight—likely prophetic in nature—and serves as a warning or revelation from God. The mention of “thoughts upon my bed” suggests deep

contemplation during sleeplessness or anxiety caused by the dream's content. This moment marks the beginning of Nebuchadnezzar's journey towards recognizing divine authority over his life.

Verse Commentary on Daniel 4:6-10 (KJV)

Introduction to the Context of Daniel 4:6-10

Daniel chapter 4 presents a significant narrative in which King Nebuchadnezzar recounts a troubling dream that he experienced. This chapter is unique as it is written from the perspective of Nebuchadnezzar himself, showcasing his personal transformation and acknowledgment of God's sovereignty. The verses 6-10 specifically detail the king's actions in response to his dream and set the stage for the interpretation that follows.

Verse 6: “Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.”

In this verse, Nebuchadnezzar takes decisive action by issuing a decree to summon all the wise men of Babylon. His choice to consult these advisors reflects both his authority as king and his reliance on their wisdom. However, it also highlights a recurring theme in the book of Daniel: the limitations of human wisdom when faced with divine mysteries. The king's expectation that these wise men can interpret his dream indicates his belief in their capabilities, yet it foreshadows their failure to provide him with satisfactory answers.

Verse 7: “Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.”

This verse lists various groups of wise men—magicians, astrologers, Chaldeans, and soothsayers—who represent different aspects of Babylonian wisdom and divination practices. Nebuchadnezzar recounts how he shared his dream with them but received no interpretation. This failure emphasizes not only their impotence but also sets up a contrast with Daniel, who possesses true insight through divine revelation. The phrase “did not make known unto me” suggests that while these men may have had knowledge or skills in other areas, they were ultimately unable to grasp or explain what was revealed to Nebuchadnezzar.

Verse 8: “But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god; and in whom is the spirit of the holy gods: and before him I told the dream; saying,”

Here we see a pivotal moment where Daniel is introduced as a key figure capable of interpreting dreams. The reference to Daniel's Babylonian name, Belteshazzar, signifies Nebuchadnezzar's recognition of Daniel's connection to Babylonian culture while simultaneously acknowledging his distinctiveness due to his relationship with God. The phrase “in whom is the spirit of the holy gods” indicates Nebuchadnezzar's perception that Daniel possesses extraordinary wisdom attributed to divine influence. This sets up an important contrast between worldly wisdom (represented by other wise men) and divine wisdom (embodied by Daniel).

Verse 9: “O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.”

In this verse, Nebuchadnezzar addresses Daniel directly with respect and recognition of his abilities. Calling him “master of the magicians” elevates Daniel’s status among those who failed him earlier. The king expresses confidence in Daniel’s ability to interpret secrets—a skill he believes only someone endowed with divine insight could possess. This moment illustrates Nebuchadnezzar’s growing awareness that true understanding comes from God alone.

Verse 10: “Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth; and its height was great.”

Nebuchadnezzar begins describing his dream by introducing its central image—a great tree located at “the midst of the earth.” This imagery serves as a powerful symbol throughout biblical literature often representing strength or power due to its height and visibility. The phrase “in my bed” indicates that this vision occurred during sleep—a common context for divine revelations throughout scripture. By starting with this vivid image, Nebuchadnezzar captures attention while hinting at themes related to growth and eventual downfall.

Conclusion

The verses from Daniel 4:6-10 illustrate King Nebuchadnezzar’s initial attempts to understand a troubling dream through human means but ultimately lead him back to recognizing God’s sovereignty through Daniel’s prophetic gift. These verses set up an important narrative arc where human limitations are contrasted against divine revelation.

Verse Commentary on Daniel 4:11-15 (KJV)

Verse 11: “The tree is great, and the tree is strong.”

In this verse, Nebuchadnezzar describes the tree he saw in his dream. The emphasis on the greatness and strength of the tree symbolizes a powerful kingdom or ruler. In ancient Near Eastern literature, trees often represent nations or empires due to their size and longevity. The imagery of a strong tree suggests stability and prosperity, indicating that Nebuchadnezzar viewed his own reign as formidable and expansive.

Verse 12: “The leaves thereof were fair, and the fruit thereof much, and in it was meat for all.”

Here, the beauty of the leaves and the abundance of fruit further illustrate the prosperity associated with this tree. The phrase “meat for all” indicates that this kingdom provides sustenance not only for its own people but also for others—symbolizing generosity and support. This reflects Nebuchadnezzar’s view of Babylon as a source of life and nourishment for surrounding nations.

Verse 13: “I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven.”

In this verse, Nebuchadnezzar introduces a significant turning point in his dream. The “watcher” or “holy one” represents a divine being sent from heaven to deliver a message. This figure signifies God’s intervention in human affairs, particularly regarding kingship and authority. The use of “watcher” implies vigilance over earthly matters, suggesting that God is aware of human pride and will act accordingly.

Verse 14: “He cried aloud, and said thus, Chop down the tree, and cut off his branches; shake off his leaves, and scatter his fruit.”

The command to chop down the tree serves as a prophetic warning about impending judgment against Nebuchadnezzar’s prideful reign. The act of cutting down symbolizes destruction or loss of power. By instructing to “shake off his leaves” and “scatter his fruit,” it indicates that not only will Nebuchadnezzar lose his authority but also that the benefits derived from his rule will be dispersed among others. This foreshadows a dramatic shift in power dynamics.

Verse 15: “Nevertheless leave the stump of his roots in the earth.”

This verse introduces hope amidst judgment. While the tree is to be cut down completely, leaving “the stump” signifies that there remains a remnant—an opportunity for restoration or regrowth after judgment has been enacted. The roots represent potential future revival; thus, even though Nebuchadnezzar will face severe consequences for his arrogance, there is still a chance for redemption if he acknowledges God’s sovereignty.

In summary, these verses collectively convey themes of divine authority over earthly kingdoms, warnings against prideful leadership, and ultimately offer hope through potential restoration following judgment.

Verse Commentary on Daniel 4:16-20 (KJV)

Verse 16: “Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.”

In this verse, the decree from the heavenly messenger indicates a profound transformation that is to occur in Nebuchadnezzar. The phrase “let his heart be changed from man’s” signifies a loss of human reason and dignity. The term “beast’s heart” implies a state of madness or irrationality, suggesting that Nebuchadnezzar will experience a drastic reduction in his mental faculties, akin to that of an animal. The mention of “seven times” passing over him is often interpreted as a period of time during which this transformation will take place. In biblical literature, the number seven frequently symbolizes completeness or perfection, indicating that this period will fulfill God’s purpose for Nebuchadnezzar.

Verse 17: “This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.”

Here, we see a clear declaration regarding divine sovereignty. The “watchers” and “holy ones” refer to angelic beings who execute God’s judgments. This verse emphasizes that God is ultimately in control over earthly kingdoms and rulers. The phrase “the most High ruleth in the kingdom of men” serves as a reminder that human authority is subject to divine will. Furthermore, it underscores God’s ability to appoint leaders regardless of their character or merit—illustrated by “the basest of men.” This serves both as a warning to those in power and an encouragement to recognize God’s overarching authority.

Verse 18: “This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.”

In this verse, Nebuchadnezzar directly addresses Daniel (referred to as Belteshazzar), expressing his desperation for understanding his troubling dream. His acknowledgment that none of his wise men could interpret it highlights their limitations compared to Daniel’s unique abilities granted by God. By stating “the spirit of the holy gods is in thee,” Nebuchadnezzar recognizes Daniel’s connection with divine wisdom—a significant admission considering his previous reliance on Babylonian magicians.

Verse 19: “Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, let not the dream or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof unto thine enemies.”

Daniel’s astonishment reflects his deep concern for Nebuchadnezzar upon hearing about such dire consequences foretold in the dream. His hesitation before responding indicates both respect for Nebuchadnezzar’s position as king and empathy towards him as an individual facing impending judgment. When he states “the dream be to them that hate thee,” he subtly communicates that while he must deliver bad news about Nebuchadnezzar’s fate due to prideful behavior, it ultimately serves as a warning rather than mere condemnation.

Verse 20: “The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth;”

This verse begins Daniel’s explanation regarding Nebuchadnezzar’s dream imagery—the great tree symbolizing strength and prominence. The description emphasizes its grandeur (“grew,” “strong,” “height reached unto heaven”) which illustrates how powerful Nebuchadnezzar has become as king. However, this imagery also foreshadows his eventual downfall; what rises high can also fall low if not grounded in humility before God.

Verse Commentary on Daniel 4:21-25 (KJV)

Overview of the Passage

Daniel 4:21-25 is part of a larger narrative in which King Nebuchadnezzar recounts a troubling dream that he had, which Daniel interprets. This section specifically addresses the content of the dream and its implications for Nebuchadnezzar himself. The verses highlight themes of divine sovereignty, human pride, and the consequences of failing to acknowledge God's authority.

Verse 21: “And whose leaves were fair, and the fruit thereof much, and in it was meat for all; under it the beasts of the field dwelt, and upon its branches the fowls of the heaven had their habitation:”

In this verse, Nebuchadnezzar describes a magnificent tree that symbolizes prosperity and abundance. The “leaves” being “fair” indicates beauty and health, while “the fruit thereof much” suggests that it provided sustenance for many. The imagery of animals finding shelter under its branches signifies protection and care. This tree represents not only Nebuchadnezzar's own reign but also his kingdom's flourishing state during his rule. It serves as a metaphor for how great leaders can provide for their people.

Verse 22: “It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.”

Daniel directly addresses Nebuchadnezzar here, interpreting the tree as a representation of him. The phrase “grown and become strong” emphasizes his rise to power. The comparison to reaching “unto heaven” signifies not just physical might but also an inflated sense of self-importance—suggesting that his power feels almost limitless. However, this verse serves as a warning; while he has achieved great heights, it is essential to recognize that such power comes from God.

Verse 23: “And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Cut down the tree, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven,”

This verse introduces a critical turning point in Nebuchadnezzar's dream—the decree from heaven to cut down the tree. The “watcher” or “holy one” symbolizes divine judgment. Cutting down the tree represents God's decision to humble Nebuchadnezzar by stripping away his glory. However, leaving “the stump” indicates that there remains hope for restoration after judgment. The mention of being “wet with the dew” suggests that even in humility or downfall, there will still be sustenance provided by God.

Verse 24: “That they may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

Here lies one of the central messages of this passage: God's sovereignty over earthly kingdoms. Daniel emphasizes that God is ultimately in control (“the most High ruleth”)—a theme prevalent throughout Scripture (e.g., Psalm 75:7). This verse serves as both an admonition to Nebuchadnezzar about his

prideful attitude towards power and a reminder that no ruler can claim authority without divine permission.

Verse 25: “And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen; and seven times shall pass over thee until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

In this final verse within this section, Daniel reveals what will happen to Nebuchadnezzar as part of God’s judgment—he will lose his sanity (“drive thee from men”) and live like an animal (“eat grass as oxen”). The phrase “seven times shall pass over thee” indicates a period during which he will experience this humiliation until he recognizes God’s sovereignty. This prophetic declaration underscores not only God’s authority but also His desire for rulers like Nebuchadnezzar to learn humility before Him.

Conclusion

The verses from Daniel 4:21-25 encapsulate profound theological truths regarding divine sovereignty over human affairs while simultaneously serving as a cautionary tale about pride. They illustrate how God can elevate or humble individuals based on their recognition (or lack thereof) of His ultimate authority.

Verse Commentary on Daniel 4:26-30 (KJV)

Daniel 4:26 “And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.”

In this verse, Daniel explains to Nebuchadnezzar that despite the severe judgment symbolized by the cutting down of the great tree, there is a glimmer of hope represented by the stump and roots left in the ground. The stump signifies that Nebuchadnezzar’s kingdom will eventually be restored. This restoration is contingent upon his acknowledgment of God’s sovereignty—“after that thou shalt have known that the heavens do rule.” The phrase “the heavens do rule” emphasizes divine authority over earthly kingdoms, indicating that true power lies not with human rulers but with God.

Daniel 4:27 “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.”

Here, Daniel urges Nebuchadnezzar to take immediate action to avert impending judgment. He advises the king to “break off thy sins by righteousness,” which implies a need for repentance and moral reform. The call to show mercy to the poor highlights a key aspect of righteous living—compassion towards those who are less fortunate. Daniel’s counsel suggests that if Nebuchadnezzar heeds this advice and changes his ways, it may lead to an extension of his peaceful reign (“a lengthening of thy tranquillity”). This verse underscores the biblical principle that repentance can lead to mercy and restoration.

Daniel 4:28 “All this came upon the king Nebuchadnezzar.”

This verse serves as a transition from counsel to consequence. It indicates that despite Daniel’s warning and advice, Nebuchadnezzar ultimately faced the consequences of his pride and disobedience. The phrase “all this” refers back to both the dream’s interpretation and its implications for Nebuchadnezzar’s future. It emphasizes that God’s word through Daniel was not merely a suggestion but a prophetic declaration about what was to come.

Daniel 4:29 “At the end of twelve months he walked in the palace of the kingdom of Babylon.”

This verse marks a significant moment in Nebuchadnezzar’s timeline. A full year has passed since Daniel delivered his interpretation and warning. Instead of heeding Daniel’s advice during this time, Nebuchadnezzar appears complacent or perhaps even emboldened by his position. His walking in “the palace” suggests a sense of security and pride in his achievements as king. This sets up a stark contrast between divine authority and human arrogance.

Daniel 4:30 “The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?”

In this climactic moment, Nebuchadnezzar openly boasts about his accomplishments. His rhetorical question reflects deep pride and self-glorification—he attributes Babylon’s greatness solely to his own efforts (“by the might of my power”) rather than recognizing God’s providence or sovereignty over him as ruler. This declaration reveals his failure to acknowledge God’s warnings through Daniel and sets him up for imminent judgment.

In summary, these verses illustrate a critical turning point in King Nebuchadnezzar’s life—a moment filled with divine warning juxtaposed against human pride. They serve as both an admonition against arrogance and an encouragement toward humility before God.

Verse Commentary on Daniel 4:31-37 (KJV)

Verse 31: “While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.”

In this verse, we see the immediate fulfillment of God’s warning to Nebuchadnezzar. The phrase “while the word was in the king’s mouth” indicates that as Nebuchadnezzar was boasting about his power and achievements, God intervened. This serves as a powerful reminder of God’s sovereignty over human affairs. The declaration that “the kingdom is departed from thee” signifies not just a loss of political power but also a profound spiritual and personal downfall. It emphasizes that no matter how great one may think they are, they are ultimately subject to divine authority.

Verse 32: “And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

This verse details the consequences of Nebuchadnezzar’s pride. The phrase “they shall drive thee from men” suggests a complete social and mental breakdown for the king. Living among beasts and eating grass symbolizes utter humiliation and degradation. The term “seven times” likely refers to a period of time that could mean seven years or a complete cycle of time necessary for Nebuchadnezzar to learn humility before God. The ultimate purpose of this punishment is clear: it is meant to teach him that God is sovereign over all kingdoms and has the authority to give power to whomever He chooses.

Verse 33: “The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen; and his body was wet with the dew of heaven till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.”

Here we witness the swift execution of God’s judgment. The phrase “the same hour” underscores God’s immediacy in dealing with prideful behavior. The vivid imagery used—his hair growing like eagle’s feathers and nails like bird’s claws—paints a picture of extreme neglect and wildness, reinforcing his transformation into a state resembling that of an animal. This transformation serves as both punishment and lesson for Nebuchadnezzar.

Verse 34: “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.”

This verse marks a pivotal moment in Nebuchadnezzar’s journey toward humility. His act of lifting his eyes toward heaven symbolizes repentance or recognition of God’s supremacy. The restoration of his understanding signifies not only mental recovery but also spiritual awakening. His praise for God highlights a significant change in attitude—from prideful self-exaltation to humble acknowledgment of divine authority.

Verse 35: “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

In this proclamation, Nebuchadnezzar acknowledges God’s absolute sovereignty over creation. By stating that all inhabitants are “reputed as nothing,” he recognizes humanity’s insignificance compared to God’s greatness. This verse emphasizes God’s omnipotence—He acts according to His will without opposition or question from anyone. It reflects a deep understanding that human authority is fleeting compared to divine power.

Verse 36: “At the same time my reason returned unto me; and for the glory of my kingdom mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.”

This verse illustrates not only restoration but also enhancement following repentance. As Nebuchadnezzar’s reason returns alongside his honor suggests that true wisdom comes from recognizing God’s authority. His counselors returning indicates societal acceptance restored after acknowledging God’s supremacy—a theme central throughout Daniel’s narrative about faithfulness leading to restoration.

Verse 37: “Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.”

In this concluding statement from Nebuchadnezzar’s decree (or letter), he openly praises God—now referred to as “the King of heaven.” His acknowledgment that “all whose works are truth” reflects an understanding that divine actions are justifiable beyond human comprehension. Furthermore, he warns against pride by stating “those that walk in pride he is able to abase,” which serves both as personal testimony regarding his own experience with prideful arrogance leading to downfall.

CHAPTER 5:

Verse Commentary on Daniel 5:1-5 (KJV)

Verse 1: “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.”

In this opening verse, we are introduced to Belshazzar, who is identified as the king of Babylon. The phrase “made a great feast” indicates not just a simple gathering but a lavish banquet, suggesting opulence and indulgence. The number “a thousand of his lords” signifies the scale of this event, highlighting Belshazzar’s power and influence as he hosts many high-ranking officials. The act of drinking wine “before the thousand” implies a display of authority and perhaps an attempt to assert dominance or confidence in the face of external threats.

Verse 2: “Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which were taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines might drink therein.”

This verse reveals Belshazzar’s decision to use sacred vessels from the Jewish temple in Jerusalem for his feast. The phrase “whiles he tasted the wine” suggests that intoxication may have influenced his judgment. By commanding that these vessels be brought forth, Belshazzar not only shows disrespect for their original purpose—dedicated to worshiping God—but also demonstrates blasphemy against Yahweh by using them in a secular context. The inclusion of “his princes, his wives, and his concubines” indicates that this was not merely a political gathering but also a personal celebration filled with revelry.

Verse 3: “Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives, and his concubines drank in them.”

Here we see that Belshazzar’s command is executed. The repetition emphasizes the act of drinking from these sacred vessels. This action symbolizes a profound sacrilege; it reflects not only arrogance but also ignorance regarding God’s sovereignty over nations and His judgment against those who defile what is holy. The collective participation in this act by all present underscores a culture steeped in idolatry and moral decay.

Verse 4: “They drank wine, and praised the gods of gold, and silver, brass, iron, wood, and stone.”

In this verse, we observe that while indulging in their drunkenness, they turn their attention away from God to worship idols made from various materials—gold, silver, brass (bronze), iron, wood, and stone. This list illustrates both their materialism and polytheism. It highlights a stark contrast between these lifeless idols and the living God whom they have chosen to insult by misusing His sacred items. Their actions reflect a broader theme found throughout Scripture where idolatry leads to moral decline.

Verse 5: “In the same hour came forth fingers of a man’s hand writing over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw part of the hand that wrote.”

The narrative takes an abrupt turn with this verse as divine intervention occurs during Belshazzar’s feast. The imagery here is striking; “fingers of a man’s hand” suggests something supernatural yet human-like appearing amidst their revelry. The location “over against the candlestick” indicates visibility within an area likely illuminated by light—symbolizing revelation amid darkness. The act of writing on “the plaster of the wall” serves as both an artistic expression from God as well as an ominous sign meant for Belshazzar specifically. His reaction upon seeing “part of the hand that wrote” sets up tension for what follows—a moment filled with fear as he realizes something significant is happening.

Verse Commentary on Daniel 5:6-10 (KJV)

Daniel 5:6

“And the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.”

In this verse, we see a dramatic shift in Belshazzar’s demeanor. The phrase “the king’s countenance was changed” indicates a sudden and profound fear that overtook him. This change is not merely superficial; it reflects an internal turmoil as his “thoughts troubled him.” The imagery of “the joints of his loins were loosed” suggests a physical reaction to extreme fear or anxiety, possibly indicating loss of control over bodily functions due to terror. The description of “his knees smote one against another” further emphasizes the intensity of his fright, illustrating how fear can incapacitate even the most powerful individuals.

Daniel 5:7

“The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.”

Belshazzar’s immediate response to his fear is to seek help from those he considers wise—his astrologers and Chaldeans. His cry for assistance shows desperation; he is willing to reward anyone who can interpret the mysterious writing on the wall with lavish gifts such as being clothed in scarlet (a color associated with royalty) and adorned with a gold chain. The promise of becoming “the third ruler in the kingdom” indicates that Belshazzar himself holds ultimate authority but is willing to elevate someone else significantly if they can provide clarity regarding this ominous message.

Daniel 5:8

“Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof.”

Despite Belshazzar’s summons, none of his wise men are able to decipher or interpret what has been written. This failure highlights their limitations and contrasts sharply with Belshazzar’s earlier confidence in their abilities. It serves as a narrative device that builds tension; not only does it leave Belshazzar more anxious but also underscores a critical theme in Daniel: human wisdom is inadequate when faced with divine revelation.

Daniel 5:9

“Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.”

The repetition of Belshazzar’s troubled state reinforces his escalating panic. His “countenance” changing again signifies that he is now fully aware that he is out of options; he cannot rely on those around him for answers. The astonishment of his lords indicates that they too are unsettled by both their inability to assist their king and by whatever ominous message has been inscribed before them.

Daniel 5:10

“Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.”

The entrance of “the queen” introduces a new perspective into this chaotic scene. Her calm demeanor contrasts sharply with Belshazzar’s distress. She acknowledges her husband’s authority (“O king, live for ever”) while attempting to reassure him amidst chaos. Her advice not to let his thoughts trouble him or change his countenance suggests she recognizes both his fear and its impact on those around him. This moment sets up her subsequent recommendation for seeking Daniel’s help—a pivotal turn in resolving this crisis.

In summary, these verses illustrate a moment filled with tension where human wisdom fails against divine mystery. They depict how fear can overwhelm even kings while foreshadowing Daniel’s role as an instrument through which God will reveal His judgment.

Verse Commentary on Daniel 5:11-15 (KJV)

Daniel 5:11

“There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers.”

In this verse, we see the introduction of Daniel as a significant figure within Babylon. The queen mother acknowledges Daniel’s exceptional abilities and divine insight. The phrase “spirit of the holy gods” indicates that Daniel possesses a unique connection to divine wisdom that sets him apart from others. This acknowledgment serves to remind Belshazzar of Daniel’s past contributions during Nebuchadnezzar’s reign when he was appointed as chief over Babylon’s wise men due to his ability to interpret dreams and solve mysteries. The repetition of “thy father” emphasizes both lineage and legacy while also reinforcing Belshazzar’s connection to Nebuchadnezzar’s reign.

Daniel 5:12

“Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.”

This verse elaborates on Daniel’s qualifications by listing specific attributes such as “excellent spirit,” “knowledge,” “understanding,” and his ability to interpret dreams. These qualities highlight not only his intellectual prowess but also his spiritual gifts. The mention of his Babylonian name “Belteshazzar” signifies how he was integrated into Babylonian culture yet remained true to his identity as a servant of God. The queen mother’s suggestion to call for Daniel indicates her confidence in his abilities to provide clarity amidst chaos.

Daniel 5:13

“Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?”

Here we see Belshazzar directly addressing Daniel after he is summoned. His question reflects a sense of curiosity mixed with skepticism about whether this is indeed “that Daniel,” suggesting that he may not have been familiar with him personally despite knowing about his reputation. By referring to Daniel as “of the children of the captivity,” Belshazzar acknowledges Israel’s subjugation but also highlights Daniel’s resilience and prominence despite being a captive.

Daniel 5:14

“I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.”

Belshazzar admits having heard about Daniel’s extraordinary capabilities but does so with an air of detachment. His reference to “the spirit of the gods” reflects a polytheistic worldview common among

Babylonians at that time. This acknowledgment serves both as an invitation for help but also underscores Belshazzar’s ignorance regarding Yahweh—the true God—whom Daniel serves.

Daniel 5:15

“And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.”

In this verse, Belshazzar recounts his previous attempts to seek answers from his own wise men—magicians and astrologers—who failed to interpret mysterious writing on the wall. This failure emphasizes their limitations compared to what is expected from someone like Daniel who has divine insight. It sets up a contrast between worldly wisdom (which proves inadequate) versus divine revelation (which will soon be provided through Daniel).

In summary, these verses illustrate a pivotal moment where Belshazzar seeks help from someone who has previously demonstrated extraordinary abilities through divine intervention. They highlight themes such as recognition of true wisdom versus falsehoods propagated by human means.

Verse Commentary on Daniel 5:16-20 (KJV)

Daniel 5:16

“And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.”

In this verse, King Belshazzar addresses Daniel after hearing of his reputation for interpreting dreams and solving difficult problems. The king offers Daniel lavish rewards—royal clothing (scarlet), a gold chain, and the position of third ruler in Babylon. This reflects both Belshazzar’s desperation to understand the mysterious writing on the wall and his willingness to reward anyone who could provide clarity. The mention of “third ruler” is significant because it indicates that Nabonidus was still king, with Belshazzar as co-regent; thus, Daniel would only be given a subordinate position.

Daniel 5:17

“Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.”

Daniel’s response is notable for its humility and integrity. He declines the king’s gifts, indicating that he does not seek personal gain from this situation. Instead, he expresses his commitment to fulfill his duty by interpreting the writing. This sets a tone of seriousness; Daniel is not motivated by material rewards but rather by a sense of responsibility to convey God’s message.

Daniel 5:18

“O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor.”

Here, Daniel begins his interpretation by reminding Belshazzar of God’s sovereignty over kingdoms. By referring to Nebuchadnezzar as “thy father,” Daniel emphasizes continuity in leadership while also highlighting God’s role in granting power. This serves as a prelude to contrasting Belshazzar’s behavior with that of Nebuchadnezzar.

Daniel 5:19

“And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.”

This verse elaborates on Nebuchadnezzar’s reign—his authority was absolute. The fear instilled in people underlines how God had elevated Nebuchadnezzar but also foreshadows what happens when one becomes prideful. The reference to God’s control over life and death serves as a reminder of divine authority over human affairs.

Daniel 5:20

“But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.”

In this verse, Daniel recounts Nebuchadnezzar’s downfall due to pride—a critical lesson for Belshazzar. The phrase “lifted up” signifies arrogance leading to spiritual blindness. The consequence of such pride is severe: being deposed from power illustrates that no one is above God’s judgment. This historical context serves as both a warning for Belshazzar regarding his own behavior during this feast where sacred vessels were misused.

The commentary illustrates how these verses serve as both an admonition against prideful behavior while affirming God’s ultimate authority over earthly kingdoms.

Verse Commentary on Daniel 5:26-31 (KJV)

Daniel 5:26

“This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.”

In this verse, Daniel begins to interpret the mysterious writing that appeared on the wall during Belshazzar’s feast. The term “MENE” signifies that God has counted or numbered Belshazzar’s reign. This indicates a divine judgment where God has determined that Belshazzar’s time as king is limited and nearing its end. The phrase “and finished it” emphasizes that not only has the duration of his kingdom been counted, but it has also reached its conclusion. This serves as a stark warning to Belshazzar about the imminent loss of his power.

Daniel 5:27

“TEKEL; Thou art weighed in the balances, and art found wanting.”

The word “TEKEL” translates to “weighed,” suggesting that Belshazzar’s actions and character have been evaluated by God. The metaphor of being weighed in balances implies a moral assessment, indicating that Belshazzar does not measure up to God’s standards. The phrase “found wanting” signifies that he lacks the qualities necessary for righteous leadership and governance. This verse highlights God’s justice, showing that He holds rulers accountable for their actions.

Daniel 5:28

“PERES; Thy kingdom is divided, and given to the Medes and Persians.”

Here, “PERES,” which can be interpreted as “divided,” foretells the division of Belshazzar’s kingdom. Daniel reveals that Babylon will fall into the hands of the Medes and Persians, marking a significant shift in power. This prophecy underscores God’s sovereignty over nations and His ability to orchestrate events according to His divine plan. The use of “divided” may also imply not just a transfer of power but also internal strife within Babylon leading to its downfall.

Daniel 5:29

“Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.”

Despite receiving this dire prophecy, Belshazzar honors Daniel by bestowing upon him gifts and elevating him to a position of authority as third ruler in Babylon. This act reflects both an acknowledgment of Daniel’s wisdom and perhaps an attempt by Belshazzar to appease God through honoring His prophet. However, this promotion is ultimately futile since it occurs just before Babylon’s fall.

Daniel 5:30

“In that night was Belshazzar the king of the Chaldeans slain.”

This verse marks the fulfillment of Daniel’s interpretation. It emphasizes the immediacy of divine judgment; on the very night when these revelations were made known to Belshazzar, he met his demise. The mention of “the king of the Chaldeans” reinforces his identity as a ruler who has failed in his duties before God.

Daniel 5:31

“And Darius the Median took the kingdom, being about threescore and two years old.”

The chapter concludes with Darius ascending to power following Belshazzar’s death. His age at ascension (62 years) suggests experience but also highlights a new era for Babylon under Median rule. This transition illustrates how swiftly God’s plans unfold—one ruler falls while another rises according to divine decree.

In summary, these verses from Daniel chapter 5 serve as a powerful reminder of God’s sovereignty over earthly kingdoms and His ultimate authority in judging leaders based on their actions.

CHAPTER6:

Verse Commentary on Daniel 6:1-5 (KJV)

Daniel 6:1

“It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom.”

In this verse, we see King Darius establishing a structured governance system after taking control of Babylon. The decision to appoint one hundred and twenty princes (or satraps) indicates a strategic approach to managing a vast empire. This division of authority was likely intended to ensure effective administration and oversight across different regions, allowing Darius to maintain control while delegating responsibilities.

Daniel 6:2

“And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.”

Darius appointed three presidents (or governors) to oversee the satraps, with Daniel being the foremost among them. This hierarchy suggests that Daniel held a position of significant influence and responsibility. His role was crucial in ensuring that the satraps were accountable for their actions, thereby protecting the king from potential corruption or mismanagement that could lead to financial loss (“no damage”). Daniel’s prominence reflects his exceptional abilities and integrity.

Daniel 6:3

“Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.”

Daniel distinguished himself from his peers due to “an excellent spirit,” which can be interpreted as possessing wisdom, integrity, and a strong moral character. This divine favor led King Darius to consider elevating him even further—potentially making him second only to the king himself. The phrase “excellent spirit” implies that Daniel’s qualities were not merely personal but also divinely inspired, suggesting God’s hand in his success.

Daniel 6:4

“Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.”

The jealousy of other officials becomes evident as they conspire against Daniel. Their inability to find any fault in him highlights his exceptional integrity and faithfulness in his duties. The phrase “neither was there any error or fault found in him” emphasizes that Daniel maintained high ethical standards throughout his service. This sets up a stark contrast between his character and those who sought to undermine him.

Daniel 6:5

“Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”

Recognizing their failure to discredit Daniel through legitimate means, his adversaries resolve to target his religious practices instead. This statement reveals their understanding of Daniel’s unwavering commitment to God—a commitment they planned to exploit by creating a scenario where adherence to God’s law would conflict with royal decree. It foreshadows the ensuing conflict between secular authority and divine obedience.

In summary, these verses illustrate a narrative rich with themes of integrity, jealousy, political maneuvering, and faithfulness amidst adversity. They set up a critical moment in Daniel’s life where his loyalty to God will be tested against human authority.

Verse Commentary on Daniel 6:6-10 (KJV)

Daniel 6:6

“Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.”

In this verse, we see a coordinated effort by the governors (or presidents) and satraps to approach King Darius. The phrase “live for ever” is a common form of flattery used in ancient Near Eastern monarchies, indicating their desire to curry favor with the king. This assembly signifies a united front among Daniel’s rivals, highlighting their jealousy and determination to undermine him.

Daniel 6:7

“All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.”

Here we see the plot against Daniel taking shape. The conspirators falsely claim that all governors are in agreement about this decree; however, it is clear that Daniel was not part of this conspiracy. The decree itself is significant as it establishes a temporary period during which no one could pray to anyone but King Darius. This reflects both political maneuvering and an attempt to elevate Darius’ status to that of a deity. The punishment—being thrown into a den of lions—was severe and designed to instill fear.

Daniel 6:8

“Now, O king, establish the decree and sign the writing that it be not changed, according to the law of the Medes and Persians, which altereth not.”

The conspirators emphasize that once signed into law, this decree cannot be altered due to established legal customs in Medo-Persian governance. This highlights an important aspect of Persian law where decrees were irrevocable once enacted. By insisting on this point, they are ensuring that even if Darius

later regrets his decision or wishes to spare Daniel's life after discovering their deceitful intentions, he would be powerless to change it.

Daniel 6:9

“Wherefore King Darius signed the writing and the decree.”

Darius' signing of this decree demonstrates his gullibility or perhaps his vanity; he is swayed by flattery from those around him without considering its implications for his loyal servant Daniel. This act sets in motion events that will lead directly to Daniel's trial by lions.

Daniel 6:10

“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime.”

This verse illustrates Daniel's unwavering commitment to prayer despite knowing about the new decree. His act of praying three times daily shows both discipline in worship and defiance against unjust laws that contradict his faith. Opening his windows towards Jerusalem symbolizes his connection with God's chosen city—a place central to Jewish identity—and serves as an act of public witness rather than secretive compliance. His actions demonstrate profound integrity; rather than hiding or ceasing prayer out of fear for his life, he continues as usual.

In summary, these verses depict a critical moment where political intrigue meets personal faithfulness. The conspirators' plot against Daniel reveals their malice while Daniel's response showcases steadfastness in devotion despite imminent danger.

Verse Commentary on Daniel 6:11-15 (KJV)

Daniel 6:11

“Then these men assembled, and found Daniel praying and making supplication before his God.”

In this verse, the conspirators against Daniel are depicted as actively seeking to catch him in a moment of disobedience to the decree established by King Darius. The phrase “assembled” indicates a coordinated effort among the governors and satraps, highlighting their determination and malice. They find Daniel engaged in prayer, which underscores his unwavering commitment to his faith despite the risk involved. The act of “making supplication” reveals that Daniel is not merely praying; he is earnestly seeking God's favor and intervention, demonstrating his reliance on divine support in a time of crisis.

Daniel 6:12

“Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.”

Here, the conspirators approach King Darius with calculated precision. They remind him of the decree he has signed—an indication of their intent to trap Daniel. Their questioning serves two purposes: it

reaffirms the authority of the king's edict while simultaneously setting up Daniel for condemnation. Darius's response confirms that he acknowledges the irrevocable nature of his decree ("which altereth not"), emphasizing both his power as king and the legal constraints under which he operates.

Daniel 6:13

"Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

The accusers now directly implicate Daniel by stating that he disregards both Darius and his decree. By identifying Daniel as "of the children of the captivity of Judah," they emphasize his foreign status and suggest an inherent disloyalty to Babylonian authority. This accusation serves to heighten Darius's sense of betrayal; it implies that Daniel's actions are not just personal but also politically subversive. The mention that he prays "three times a day" illustrates Daniel's steadfastness in worshiping God regularly despite knowing about the potential consequences.

Daniel 6:14

"Then the king when he heard these words was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him."

Upon hearing this accusation against Daniel, King Darius experiences deep regret ("sore displeased with himself"). His immediate reaction suggests an internal conflict; he recognizes Daniel's integrity and value yet feels trapped by his own law. The phrase "set his heart on Daniel to deliver him" indicates Darius's desire to save him from punishment. His efforts until sunset reflect both urgency and desperation as he seeks a way out from under this predicament created by those who conspired against Daniel.

Daniel 6:15

"Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."

The conspirators return to press their advantage over Darius. Their insistence on reminding him about Medo-Persian law serves as a final attempt to reinforce their earlier accusations against Daniel while ensuring that Darius understands there can be no reversal or alteration once a decree has been made. This highlights their cunning nature as they exploit legal technicalities for their malicious ends while further entrenching Darius in guilt over having condemned an innocent man.

In summary, these verses illustrate themes such as loyalty versus betrayal, integrity under pressure, and political manipulation. They depict how faithfulness can lead one into perilous situations but also highlight divine providence at work behind human affairs.

Verse Commentary on Daniel 6:16-20 (KJV)

Daniel 6:16

“Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.”

In this verse, King Darius is compelled to act upon the decree he signed, which mandated that anyone who prayed to any god or man other than himself would be thrown into the lions’ den. Despite his fondness for Daniel and his awareness of Daniel’s integrity, Darius feels trapped by his own law. The phrase “Thy God whom thou servest continually” indicates Darius’s recognition of Daniel’s unwavering faithfulness to God. It also reflects a glimmer of hope from the king that Daniel’s God might intervene on his behalf.

Daniel 6:17

“And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.”

This verse describes how a stone was placed over the entrance of the lions’ den, sealing it with both Darius’s signet and those of his nobles. This act symbolizes finality and security in ensuring that no one could rescue Daniel from this fate. The sealing signifies not only a physical barrier but also emphasizes the seriousness of the situation—Daniel is now completely at the mercy of whatever fate awaits him in the den.

Daniel 6:18

“Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.”

Here we see King Darius’s distress following Daniel’s sentencing. His refusal to eat or entertain himself with music illustrates deep concern for Daniel’s safety. The king’s fast indicates a sense of remorse or guilt over having condemned an innocent man. His inability to sleep further underscores his anxiety about what has transpired.

Daniel 6:19

“Then the king arose very early in the morning, and went in haste unto the den of lions.”

Darius’s actions in this verse reveal his urgency and worry for Daniel. By rising early to visit the den, he demonstrates a personal investment in Daniel’s fate—he cannot wait until morning to find out if God has intervened on behalf of His servant. This eagerness highlights Darius’s growing respect for Daniel’s faith.

Daniel 6:20

“And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?”

In this poignant moment, Darius calls out to Daniel with a “lamentable voice,” indicating deep concern mixed with hope. His question reflects both doubt about whether God can save Daniel from such perilous circumstances as well as an acknowledgment that he recognizes Yahweh as “the living God.” This moment serves as a critical turning point in which Darius expresses both desperation for news about Daniel’s survival and admiration for Daniel’s steadfast faith.

The verses collectively illustrate themes of faithfulness under trial, divine intervention, human authority grappling with its limitations, and ultimately foreshadowing God’s miraculous deliverance.

Verse Commentary on Daniel 6:21-28 (KJV)

Daniel 6:21

“And Daniel said unto the king, O king, live for ever.”

In this verse, Daniel addresses King Darius with a respectful greeting. This phrase, “live for ever,” is a common expression of loyalty and honor in ancient Near Eastern cultures. Despite having been unjustly condemned to the lions’ den, Daniel’s response reflects his integrity and respect for authority. His greeting indicates that he holds no animosity towards Darius, even after being wronged.

Daniel 6:22

“My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.”

Here, Daniel attributes his miraculous survival to divine intervention. He states that God sent an angel to protect him by shutting the mouths of the lions. This emphasizes the theme of God’s sovereignty and protection over those who are faithful to Him. Daniel also asserts his innocence both before God and Darius, reinforcing his character as blameless and trustworthy. This declaration serves to vindicate him in the eyes of the king.

Daniel 6:23

“Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.”

Darius’s reaction is one of immense relief and joy upon discovering that Daniel is unharmed. The command to remove Daniel from the den signifies a reversal of fortune for him; he moves from condemnation to deliverance. The phrase “no manner of hurt was found upon him” underscores the miraculous nature of his preservation—he emerged unscathed due to his faith in God.

Daniel 6:24

“And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.”

This verse illustrates a stark contrast between Daniel’s fate and that of his accusers. Darius orders that those who conspired against Daniel be thrown into the same den where he had been imprisoned. The brutal fate that befalls them serves as a warning against false accusations and treachery. The mention of their families being included highlights the severity with which justice is administered in this context.

Daniel 6:25

“Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.”

Darius takes a proactive step by issuing a decree to all peoples under his rule. His message promotes peace—a significant gesture following such turmoil—and indicates a desire for unity among diverse groups within his empire.

Daniel 6:26

“I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for evermore, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.”

In this proclamation, Darius acknowledges God’s sovereignty over all creation. He recognizes Yahweh as “the living God,” contrasting Him with dead idols worshipped by others. By declaring that God’s kingdom will never be destroyed or come to an end, Darius affirms an essential tenet of faith—that God’s reign is eternal.

Daniel 6:27

“He delivereth and rescueth; and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.”

This verse reiterates God’s active role as a deliverer who performs miraculous acts (“signs and wonders”). It emphasizes God’s ability to intervene directly in human affairs—specifically highlighting His rescue of Daniel from certain death.

Daniel 6:28

“So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.”

The final verse summarizes Daniel’s continued success under both Darius’s rule as well as Cyrus’s subsequent reign. This prosperity can be attributed not only to his exceptional abilities but also to divine favor resulting from his unwavering faithfulness throughout trials.

In summary:

- **Verses 21-23:** Highlighting Daniel’s respectful demeanor towards Darius despite adversity; emphasizing divine protection.
- **Verses 24-27:** Illustrating justice served against conspirators while proclaiming God’s sovereignty.
- **Verse 28:** Concluding with an affirmation of Daniel’s enduring success due to faithfulness.

The commentary on these verses reflects themes central to biblical narratives—faithfulness amidst persecution leads to divine vindication.

CHAPTER 7:

Verse Commentary on Daniel 7:1-5 (KJV)

Introduction to the Vision (Daniel 7:1)

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.”

This verse sets the stage for one of Daniel’s most significant prophetic visions. The mention of “the first year of Belshazzar” indicates that this vision occurred after Nebuchadnezzar’s reign but before the fall of Babylon to the Medo-Persians. This historical context is crucial as it highlights a transitional period in which Daniel, a Jewish exile, is still serving in a foreign court.

The phrase “had a dream and visions of his head upon his bed” suggests that this revelation came during sleep, emphasizing the divine nature of dreams as a means through which God communicates with His prophets. The act of writing down “the sum of the matters” indicates Daniel’s intention to preserve these revelations for future generations, ensuring that God’s messages are recorded and can be understood by others.

The Four Beasts (Daniel 7:2-3)

“Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.”

In these verses, Daniel describes a dramatic vision where “the four winds of heaven” stir up “the great sea.” The “great sea” is often interpreted as representing chaos or tumultuous nations (as seen in Psalm 74:13-14). The imagery evokes a sense of divine sovereignty over chaotic forces.

The emergence of “four great beasts” from this tumultuous sea symbolizes four kingdoms or empires that will rise to power. Each beast is distinct (“diverse one from another”), indicating not only their differences in nature but also their varying impacts on history and God’s people. This foreshadows significant political changes that will affect Israel.

Description of the First Beast (Daniel 7:4)

“The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked off, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.”

The first beast is described as being “like a lion,” which conveys majesty and strength. The addition of “eagle’s wings” enhances this image by suggesting swiftness and power. This beast represents the Babylonian Empire under Nebuchadnezzar. The act of having its wings plucked off symbolizes humiliation or loss of power—reflecting Nebuchadnezzar’s eventual madness as described in earlier chapters (Daniel 4).

Being “lifted up from the earth” signifies a transition from wild ferocity to a more human-like state (“made stand upon the feet as a man”), indicating restoration or transformation. The giving of “a man’s heart” suggests an endowment with reason or compassion—perhaps alluding to Nebuchadnezzar’s eventual acknowledgment of God’s sovereignty after his period of insanity.

Description of Subsequent Beasts (Daniel 7:5)

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between its teeth: and they said thus unto it, Arise, devour much flesh.”

The second beast resembles a bear—a creature known for its brute strength rather than speed or majesty. This representation corresponds to the Medo-Persian Empire that succeeded Babylon. The

bear being “raised up on one side” likely reflects how Persia became dominant over Media within this coalition.

The “three ribs in its mouth” symbolize three significant conquests attributed to this empire—commonly interpreted as Babylon, Lydia, and Egypt. The command “Arise, devour much flesh” underscores both the aggressive nature of this empire’s expansionist policies and its brutal military campaigns.

This passage serves not only as an account of historical empires but also carries theological implications regarding God’s control over human history—showing how He raises up nations according to His divine plan.

Conclusion

Through these verses in Daniel 7:1-5 KJV, we see an intricate portrayal of God’s sovereignty over earthly kingdoms through vivid imagery. Each beast represents different empires that have played pivotal roles in biblical history concerning Israel’s fate.

Verse Commentary on Daniel 7:6-10 (KJV)

Introduction to the Passage

Daniel 7:6-10 presents a vivid and symbolic vision that is part of a larger prophetic narrative. This section describes the fourth beast, which is distinct from the previous three beasts mentioned in Daniel’s vision. The imagery used here serves to convey significant theological and historical truths about kingdoms and divine judgment.

Verse 6: “After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.”

In this verse, Daniel introduces the third beast, likened to a leopard. The leopard is known for its swiftness and agility, symbolizing a kingdom that conquers quickly and efficiently. The addition of four wings emphasizes this speed, suggesting that this kingdom can move rapidly across territories.

The mention of “four heads” indicates a division or multiplicity within this kingdom’s authority or leadership structure. This could represent the four major regions or leaders that emerged from the empire after its initial conquests. Historically, this beast is often associated with the Greek Empire under Alexander the Great, whose rapid expansion led to significant territorial gains before his untimely death resulted in the division of his empire among his four generals.

The phrase “dominion was given to it” underscores God’s sovereignty in granting power to nations and rulers. It reflects a recurring theme in biblical prophecy where earthly powers are ultimately under divine control.

Verse 7: “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.”

Here we encounter the fourth beast, which is described as “dreadful,” “terrible,” and “strong exceedingly.” This language conveys an overwhelming sense of fear associated with this kingdom’s might. The imagery of “great iron teeth” suggests brutal strength capable of crushing opposition—iron being a symbol of durability and power.

The phrase “devoured and brake in pieces” illustrates not only military conquest but also total annihilation of its enemies. The act of stamping on what remains signifies complete dominance over conquered peoples.

The mention of “ten horns” introduces an important symbolic element often interpreted as representing ten kings or kingdoms that arise from this empire. This feature distinguishes this beast from those preceding it, indicating its unique nature in terms of governance or authority structure.

Verse 8: “I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

Daniel’s attention shifts to the ten horns he previously noted. The emergence of “another little horn” suggests an additional power rising among these ten kings. The act of three horns being uprooted indicates that this little horn will exert significant influence or authority over others—possibly through conquest or political maneuvering.

The description “eyes like the eyes of man” implies intelligence or insight typically associated with human beings. Coupled with “a mouth speaking great things,” it suggests arrogance or blasphemy against God—a common theme regarding oppressive rulers throughout scripture.

This little horn is often interpreted as representing an antichrist figure or a specific ruler who opposes God’s people during times of tribulation.

Verse 9: “I beheld till thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire.”

In contrast to earthly kingdoms represented by beasts is a vision of divine authority—the Ancient of Days sitting on His throne symbolizes God’s eternal reign over all creation. The description emphasizes purity (“white as snow”) indicating holiness while “like pure wool” suggests wisdom associated with age.

The imagery surrounding His throne—“fiery flame” and “burning fire”—conveys both majesty and judgment. Fire often represents purification but also judgment against sinfulness—a reminder that despite human empires’ apparent power, ultimate authority rests with God alone.

Verse 10: “A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

This verse depicts an awe-inspiring scene where countless beings serve before God—“thousand thousands” indicates an immense number reflecting heavenly hosts attending Him. The phrase “the judgment was set” signifies an impending divine judgment where God evaluates human actions throughout history.

“The books were opened” symbolizes record-keeping concerning humanity’s deeds—a concept echoed throughout scripture regarding accountability before God (e.g., Revelation 20:12). This highlights God’s justice system where every action has consequences under His sovereign rule.

Conclusion

Daniel 7:6-10 encapsulates themes central to biblical prophecy—God’s sovereignty over nations, divine judgment against oppressive regimes represented by beasts, particularly emphasizing His ultimate authority through vivid imagery contrasting earthly powers with heavenly realities.

Verse Commentary on Daniel 7:11-15 (KJV)

Daniel 7:11

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

In this verse, Daniel continues his vision where he observes a significant event involving one of the beasts. The “horn” here is often interpreted as a symbol of a powerful ruler or kingdom that speaks boastful and blasphemous things against God. The phrase “great words” indicates that this horn was not only powerful but also arrogant, likely representing opposition to divine authority. The act of slaying the beast signifies divine judgment; it illustrates that despite its power, it will ultimately be defeated by God’s sovereignty. The destruction of its body and its being given to the burning flame symbolizes total annihilation and judgment, reminiscent of biblical imagery associated with hell or eternal punishment.

Daniel 7:12

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

Here, Daniel notes that while the first beast (the one represented by the horn) faced destruction, the other beasts retained their dominion for a limited time. This suggests that although these kingdoms may lose their power in comparison to God’s ultimate authority, they are allowed to exist for a period before facing their own judgment. The phrase “for a season and time” implies a predetermined duration during which these kingdoms will continue to operate under God’s allowance until their eventual end.

Daniel 7:13

“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.”

This verse introduces a pivotal figure described as “one like the Son of man,” who approaches God referred to as “the Ancient of days.” The imagery here is rich with significance; coming “with the clouds of heaven” suggests divinity and authority. This figure is widely understood in Christian theology as a reference to Jesus Christ. His approach to God signifies an exaltation or recognition by God after fulfilling His mission on earth. The term “Ancient of days” emphasizes God’s eternal nature and sovereignty over all creation.

Daniel 7:14

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

In this verse, we see that authority is bestowed upon this figure (the Son of man). He receives dominion—a signifier of rule—and glory—indicating honor—and a kingdom encompassing all peoples. This universal reign highlights God’s plan for redemption through Christ. The description emphasizes that His dominion is everlasting; unlike earthly kingdoms that rise and fall, His reign will endure eternally without end or destruction.

Daniel 7:15

“I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.”

The final verse in this passage reveals Daniel’s emotional response to what he has witnessed in his vision. Despite being a prophet who received divine revelations, he experiences deep distress (“grieved in my spirit”) due to the overwhelming nature of these visions. This reaction underscores human vulnerability when confronted with profound spiritual truths about judgment and divine sovereignty.

In summary:

- **Verses 11-12:** Focus on judgment against prideful powers while allowing others temporary existence.
- **Verse 13:** Introduces Christ’s ascension before God.
- **Verse 14:** Declares Christ’s eternal kingdom.
- **Verse 15:** Highlights Daniel’s personal turmoil from these revelations.

The interpretation reflects themes central to both Jewish eschatology regarding divine justice against oppressive regimes as well as Christian theology concerning Christ’s ultimate victory over evil.

Verse Commentary on Daniel 7:16-20 (KJV)

Introduction to the Context of Daniel 7:16-20

Daniel 7 is a pivotal chapter in the Book of Daniel, where the prophet receives a series of visions concerning the future of empires and the ultimate sovereignty of God. This particular passage, verses 16-20, occurs after Daniel has seen a vision of four beasts representing four kingdoms. The focus shifts to Daniel's inquiry about these beasts and their significance, particularly regarding the fourth beast, which is described as terrifying and powerful.

Verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

In this verse, Daniel approaches one of the heavenly beings present in his vision to seek understanding. The act of coming near signifies his earnest desire for clarity regarding what he has witnessed. The phrase "asked him the truth" indicates that Daniel is not merely curious; he seeks profound insight into divine revelations. The response from this being emphasizes God's willingness to reveal truths to those who earnestly seek them. This interaction underscores a key theme in biblical prophecy: understanding often requires divine assistance.

Verse 17: "These great beasts, which are four, are four kings, which shall arise out of the earth."

Here, the angelic figure provides a direct interpretation of the vision's symbolism. The "four great beasts" represent four kings or kingdoms that will emerge from the earth. This statement clarifies that these beasts symbolize political powers rather than literal creatures. Each beast corresponds to a specific kingdom in history: traditionally understood as Babylon (the lion), Medo-Persia (the bear), Greece (the leopard), and Rome (the terrifying beast). This verse sets up an expectation for readers about historical events that will unfold.

Verse 18: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

This verse introduces a significant theological concept—the ultimate victory of God's people over earthly kingdoms. Despite the rise and fall of these empires represented by beasts, there is assurance that "the saints" will inherit God's kingdom. The term "saints" refers to those who are faithful to God throughout history. The phrase "for ever and ever" emphasizes not only permanence but also divine authority over human affairs. This promise serves as encouragement for believers facing oppression or persecution under these earthly powers.

Verse 19: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured break in pieces, and stamped the residue with his feet;"

Daniel expresses particular concern about the fourth beast due to its terrifying nature and destructive power. His description highlights its unique characteristics—iron teeth symbolize strength and brutality while brass nails suggest further capacity for destruction. The imagery evokes fear due to its voracious appetite for conquest ("devoured") and its ability to crush opposition ("stamped"). This reflects

historical interpretations linking this beast with Rome or a future oppressive regime characterized by tyranny.

Verse 20: “And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.”

In this verse, Daniel focuses on specific features associated with this fourth beast—the ten horns on its head signify power structures or rulers within this empire. The emergence of an additional horn suggests a significant leader or ruler who rises above others (“before whom three fell”). This horn possesses distinct characteristics—eyes indicating intelligence or insight combined with a mouth speaking arrogantly (“spake very great things”). Such imagery may represent an individual who embodies blasphemy against God or opposes His people.

Conclusion

The verses from Daniel 7:16-20 provide critical insights into prophetic literature’s themes concerning divine sovereignty over human kingdoms and assurance for believers amidst trials posed by oppressive regimes. They highlight both historical contexts related to ancient empires as well as eschatological implications regarding future powers opposing God’s people.

Verse Commentary on Daniel 7:21-28 (KJV)

Overview of the Passage

Daniel 7:21-28 presents a prophetic vision concerning the rise of a powerful adversary often referred to as the “little horn.” This figure represents a kingdom or ruler that will engage in persecution against the saints and ultimately face divine judgment. The passage emphasizes themes of conflict, divine sovereignty, and the eventual triumph of God’s kingdom.

Verse 21: “I beheld, and the same horn made war with the saints, and prevailed against them;”

In this verse, Daniel observes that the “little horn” engages in warfare against the saints. The term “made war” indicates an active and aggressive opposition to God’s people. The phrase “and prevailed against them” suggests that during this period, the saints experience significant suffering and defeat at the hands of this power. This aligns with other biblical references where believers face persecution (Revelation 13:7). It is important to note that while it appears that the little horn has gained victory, this is not a permanent state.

Verse 22: “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

This verse introduces a pivotal moment in eschatological history—the arrival of “the Ancient of days,” a title for God emphasizing His eternal nature and authority. The phrase “judgment was given to the saints” signifies that God will vindicate His people by granting them authority over their oppressors. The transition from suffering to victory is marked by divine intervention, indicating that despite current tribulations, there is hope for ultimate justice. The conclusion—“the saints possessed the kingdom”—points towards a future fulfillment where God’s people will reign alongside Him.

Verse 23: “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”

Here, an angelic being explains to Daniel about the fourth beast representing a distinct kingdom characterized by its ferocity and global dominance. This kingdom is often identified with Rome due to its historical context during Daniel’s time. The description emphasizes its destructive nature—“devour,” “tread down,” and “break it in pieces”—illustrating how this empire will exert brutal control over nations.

Verse 24: “And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.”

The ten horns symbolize ten rulers or kingdoms emerging from this fourth empire. The subsequent rise of another king who is “diverse” suggests an individual who will possess unique characteristics or methods compared to his predecessors. This figure’s action of subduing three kings indicates a consolidation of power through conquest or political maneuvering.

Verse 25: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and half a time.”

This verse describes further attributes of this antagonist—the little horn—who blasphemes God (“speak great words against”) while also persecuting believers (“wear out”). The phrase “think to change times and laws” implies an attempt to alter established religious practices or societal norms in defiance of God’s order. The timeframe mentioned—“a time and times and half a time”—is often interpreted as three-and-a-half years (a common prophetic period indicating trial followed by deliverance).

Verse 26: “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

In contrast to previous verses depicting oppression by this ruler, verse 26 assures readers that divine judgment will occur. “The judgment shall sit” indicates that God’s court is established for evaluating actions taken by earthly powers. Ultimately, this ruler’s dominion will be stripped away completely (“to consume and destroy”), affirming God’s sovereignty over human affairs.

Verse 27: “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

This verse culminates in a promise regarding God’s eternal kingdom being granted to His people—the saints. It emphasizes not only their inheritance but also their role in governance under God’s authority (“whose kingdom is an everlasting kingdom”). This serves as encouragement for believers facing trials; they are assured that their faithfulness will lead them into participation in God’s eternal reign.

Verse 28: “Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.”

Daniel concludes his vision with personal reflection on its impact on him emotionally (“my cogitations much troubled me”). Despite receiving profound revelations about future events—including both tribulation for believers as well as ultimate victory—Daniel grapples with understanding these truths fully. His decision to keep these matters “in my heart” suggests contemplation on their significance rather than immediate disclosure.

In summary:

- **Verses 21-22:** Describe persecution faced by believers but assure eventual divine vindication.
- **Verses 23-24:** Identify kingdoms represented by beasts; highlight political dynamics.
- **Verses 25-26:** Detail actions taken by antagonistic powers against God’s order; affirm impending judgment.
- **Verses 27-28:** Promise eternal dominion for believers; reflect on personal turmoil regarding these revelations.

CHAPTER 8:

Verse Commentary on Daniel 8:1-5 (KJV)

Introduction to the Vision (Daniel 8:1)

“In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.”

This verse sets the stage for the vision that Daniel is about to recount. The mention of “the third year of the reign of King Belshazzar” situates this event historically around 550 BC, during a time when Babylon was still a dominant power. The phrase “a vision appeared unto me” indicates that this was a significant prophetic revelation, distinct from his previous visions. By stating “even unto me Daniel,” he emphasizes his personal experience and credibility as a prophet. This introduction also suggests continuity with earlier revelations, hinting that this vision builds upon or clarifies what he has previously seen.

The Setting of the Vision (Daniel 8:2)

“And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.”

In this verse, Daniel describes his location during the vision—Shushan (or Susa), which later became one of the capitals of Persia. This geographical detail is significant as it indicates that Daniel is not in Babylon but rather in a Persian city, suggesting an impending shift in power from Babylon to Persia. The reference to “the river of Ulai” provides a specific setting within Shushan and may symbolize life and sustenance, further emphasizing God’s providence over nations.

The Ram with Two Horns (Daniel 8:3)

“Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other; and the higher came up last.”

Here begins the imagery central to Daniel’s vision. The ram symbolizes power and strength, specifically representing the Medo-Persian Empire as confirmed later in verse 20. The two horns signify the dual nature of this empire—the Medes and Persians—where one horn being higher than the other reflects Persia’s dominance over Media. The phrase “the higher came up last” indicates that while Media was initially more prominent, Persia eventually rose to greater power.

The Ram’s Conquests (Daniel 8:4)

“I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.”

This verse illustrates the aggressive expansionist policies of the Medo-Persian Empire. The ram’s movements “westward,” “northward,” and “southward” depict its military campaigns against various nations including Babylon (west), Scythians (north), and Egyptians (south). The statement “no beasts might stand before him” emphasizes their overwhelming strength during conquests—no opposing force could withstand their advances. This portrayal serves as both an affirmation of God’s sovereignty over nations and an indication of how empires rise through divine permission.

The Male Goat Appears (Daniel 8:5)

“And as I was considering behold an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.”

In this pivotal moment within Daniel’s vision, he sees a male goat representing Greece approaching rapidly from the west. The description “touched not the ground” signifies swiftness—a characteristic associated with Alexander the Great’s rapid conquests. The “notable horn” symbolizes Alexander himself as a singular powerful leader who would dominate much territory quickly. This verse transitions from depicting Medo-Persian strength to foreshadowing Greek ascendancy.

In summary:

- **Daniel 8:1** introduces Daniel’s prophetic experience during Belshazzar’s reign.
- **Daniel 8:2** establishes Shushan as a significant location for this revelation.
- **Daniel 8:3** presents a ram symbolizing Medo-Persia with its dual horns indicating its two components.
- **Daniel 8:4** describes Medo-Persia’s expansive military campaigns.
- **Daniel 8:5** introduces Greece through its swift-moving male goat led by Alexander.

Verse Commentary on Daniel 8:6-10 (KJV)

Daniel 8:6

“And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.”

In this verse, the male goat is depicted as aggressively approaching the ram with two horns. The imagery of “fury” emphasizes the intensity and determination of the Greek Empire, represented by the goat, as it confronts its rival, the Medo-Persian Empire (symbolized by the ram). The phrase “which I had seen standing before the river” connects back to Daniel’s earlier vision, reinforcing continuity in his prophetic experience. This confrontation symbolizes a significant historical moment where Greece begins to assert its dominance over Persia.

Daniel 8:7

“And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.”

This verse describes a fierce battle between the goat and the ram. The term “choler” indicates a strong anger or rage that drives the goat’s actions. The act of smiting and breaking the horns signifies a decisive victory for Greece over Persia. The phrase “there was no power in the ram to stand before him” illustrates Persia’s inability to resist Greece’s military might at this time. The imagery of casting down and stamping upon emphasizes total domination; it suggests that once Greece engaged with Persia militarily, there was no hope for Persian recovery or defense.

Daniel 8:8

“Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.”

Here we see a transition in power dynamics. The phrase “the he-goat waxed very great” indicates that Greece experienced rapid expansion under Alexander’s leadership. However, following this growth comes a pivotal moment—the breaking of “the great horn,” which represents Alexander himself. This event foreshadows Alexander’s untimely death at a young age. The emergence of “four notable ones” refers to his generals who would divide his empire after his death—Cassander, Lysimachus, Seleucus, and Ptolemy—each ruling different regions (“toward the four winds of heaven”). This division reflects both historical accuracy regarding Alexander’s successors and serves as an important prophetic element within Daniel’s vision.

Daniel 8:9

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”

The introduction of “a little horn” signifies another ruler emerging from one of Alexander’s successor kingdoms. This figure is often interpreted as Antiochus Epiphanes IV—a king known for his persecution of Jews and desecration of their temple worship. His expansionist ambitions are noted as he moves toward “the south,” “the east,” and particularly “the pleasant land,” which refers to Judea/Israel.

This highlights not only territorial ambitions but also religious implications as Antiochus sought to impose Hellenistic culture upon Jewish traditions.

Daniel 8:10

“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.”

This verse portrays an escalation in Antiochus’ power as he challenges not just earthly kingdoms but also divine authority (“the host of heaven”). The imagery here suggests that Antiochus’ actions against God’s people (the Jews) are so severe they are likened to attacking celestial beings (“some of the host”)—possibly referring metaphorically to angels or faithful believers who are likened to stars in scripture (see Genesis 15:5). His stamping upon them symbolizes oppression against those who remain faithful amidst persecution.

In summary, these verses collectively illustrate a significant prophetic narrative concerning empires rising and falling—specifically focusing on Greece’s ascendancy over Persia followed by internal divisions leading to further conflict involving Israel.

Verse Commentary on Daniel 8:11-15 (KJV)

Daniel 8:11

“And he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.”

In this verse, the “he” refers to a figure often interpreted as Antiochus Epiphanes, a king of the Seleucid Empire. The phrase “magnified himself even to the prince of the host” suggests that this ruler elevated himself to a position of great power and authority, rivaling even divine authority. The “prince of the host” is typically understood as a reference to God or an angelic being representing God’s army. This act of self-exaltation indicates a significant challenge to divine order.

The latter part of the verse speaks about the removal of “the daily sacrifice,” which signifies an attack on Jewish worship practices. Antiochus Epiphanes is known for his persecution of Jews and for desecrating the Temple in Jerusalem by halting sacrifices and setting up an altar to Zeus, thus casting down “the place of his sanctuary.” This reflects a broader theme in Daniel regarding oppression faced by God’s people.

Daniel 8:12

“And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.”

This verse continues with the consequences of transgression among God’s people. The term “host” can refer to either angelic beings or armies. Here, it implies that forces were allowed to oppose God’s people due to their sins. The phrase “cast down the truth to the ground” indicates that falsehoods prevailed over truth during this period, leading to spiritual degradation among Israel.

The latter part emphasizes that this oppressive force not only practiced its actions but also prospered in them. This prosperity is indicative of how evil can sometimes appear successful in its endeavors against righteousness.

Daniel 8:13

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

In this verse, Daniel hears a conversation between two heavenly beings (saints). Their inquiry about “how long” reflects a deep concern for God’s people enduring suffering due to oppression. The mention of “the daily sacrifice” again highlights its significance in Jewish worship and how its cessation leads to desolation.

The term “transgression of desolation” likely refers specifically to Antiochus’s actions that led not only to physical destruction but also spiritual desolation among God’s people. The question posed indicates anticipation for divine intervention or resolution regarding these troubling events.

Daniel 8:14

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The response given here specifies a time frame—“two thousand and three hundred days.” This period has been interpreted variously throughout history; some see it as literal days while others interpret it symbolically or prophetically (for instance, equating it with years). The promise that “then shall the sanctuary be cleansed” offers hope for restoration after a period of suffering. It signifies that despite current tribulations, there will ultimately be divine vindication and renewal.

Daniel 8:15

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.”

In this concluding verse for this section, Daniel expresses his desire for understanding regarding what he has witnessed in his vision. His earnest seeking demonstrates humility before God’s revelations. The appearance “as the appearance of a man” suggests an angelic being or messenger sent from God who will provide further interpretation or insight into these prophetic visions.

Verse Commentary on Daniel 8:16-20 (KJV)

Daniel 8:16

“And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.”

In this verse, Daniel hears a voice calling out to Gabriel, instructing him to help Daniel understand the vision he has just witnessed. The mention of “between the banks of Ulai” indicates a specific geographical location where this event occurs, likely referring to the river Ulai near Shushan. The use of “man” here is significant as it implies a divine messenger; in this context, it is understood that Gabriel is an angelic figure tasked with interpreting visions. This marks an important moment in biblical literature as it introduces one of the few named angels in Scripture.

Daniel 8:17

“So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.”

Gabriel approaches Daniel and reassures him despite Daniel’s fear. The phrase “fell upon my face” illustrates Daniel’s reverence and fear in the presence of a heavenly being. Gabriel addresses Daniel as “O son of man,” which emphasizes his humanity in contrast to the divine nature of Gabriel. The reference to “the time of the end” suggests that what follows will pertain not only to immediate events but also to future prophetic significance.

Daniel 8:18

“Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.”

Here we see that Daniel falls into a deep sleep while still maintaining his posture before God. This state can be interpreted as a trance or profound spiritual experience where God communicates through visions. Gabriel’s action of touching Daniel signifies both comfort and authority; it serves to awaken him from his stupor and prepare him for further revelation.

Daniel 8:19

“And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.”

Gabriel informs Daniel that he will reveal what will happen during “the last end of the indignation.” This phrase refers to God’s judgment or wrath against sin and evil. The term “time appointed” indicates that there are specific times determined by God for these events to unfold. This verse sets up an expectation for prophetic revelations concerning future events tied closely with divine timing.

Daniel 8:20

“The ram which thou sawest having two horns are the kings of Media and Persia.”

In this verse, Gabriel interprets one aspect of Daniel’s vision—the ram with two horns represents the Medo-Persian Empire. The two horns symbolize two kingdoms united under one rule; historically accurate as Media was conquered by Persia under Cyrus II. This interpretation provides clarity about previous verses where Daniel witnessed this ram pushing aggressively in various directions (westward, northward, southward), illustrating its expansive power during its reign.

Overall, these verses illustrate a critical moment in biblical prophecy where divine communication occurs through angelic mediation. They emphasize themes such as fear in divine presence, human frailty contrasted with heavenly authority, and God’s sovereign plan unfolding through history.

Verse Commentary on Daniel 8:21-27 (KJV)**Introduction to the Passage**

Daniel 8:21-27 is a critical section of the Book of Daniel, where the angel Gabriel provides an interpretation of Daniel’s vision involving a ram and a goat. This passage highlights significant

historical events and figures, particularly focusing on the conflict between the Medo-Persian Empire and Greece, as well as the rise of Antiochus Epiphanes, a key antagonist in Jewish history.

Verse 21: “And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.”

In this verse, Gabriel identifies the “rough goat” as representing Greece. The “great horn” symbolizes Alexander the Great, who was pivotal in establishing Greek dominance over much of the known world during his reign. The term “rough” may refer to both the aggressive nature of Alexander’s conquests and possibly to his rugged character.

Verse 22: “Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.”

This verse describes Alexander’s death at a young age and how his empire was divided among four of his generals (the Diadochi). These four kingdoms emerged from what was once unified under Alexander but lacked his strength and unity. The phrase “not in his power” indicates that these successors did not possess Alexander’s extraordinary capabilities or charisma.

Verse 23: “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up.”

Here, Gabriel prophesies about a future ruler who will arise during a time characterized by moral decay (“when the transgressors are come to the full”). This ruler is often identified with Antiochus IV Epiphanes, known for his cruel persecution of Jews and desecration of the Temple. His “fierce countenance” suggests a ruthless demeanor, while “understanding dark sentences” implies cunning intelligence used for deceitful purposes.

Verse 24: “And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and holy people.”

Antiochus is described as possessing great power; however, it is emphasized that this power does not originate from himself but rather is allowed by God for a specific purpose—namely to punish Israel for its sins. His destructive actions against “the mighty” (likely referring to powerful leaders) and “holy people” (the Jews) reflect historical events where he sought to eradicate Jewish practices.

Verse 25: “And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

This verse outlines Antiochus’ manipulative strategies (“through his policy”) that would lead to success in achieving his goals. His self-aggrandizement (“magnify himself”) indicates prideful ambition. The phrase “by peace shall destroy many” suggests deceptive diplomacy leading to betrayal. The reference to standing against “the Prince of princes” can be interpreted as opposition to God Himself or Christ. The conclusion that he will be “broken without hand” signifies divine intervention leading to Antiochus’ downfall—not through human means but through God’s judgment.

Verse 26: “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.”

Gabriel reassures Daniel regarding the truthfulness of this vision (“true”) while instructing him to seal it because its fulfillment lies far into the future (“for many days”). This emphasizes both its prophetic nature and its significance for future generations.

Verse 27: “And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.”

Daniel’s reaction underscores how deeply affected he was by this revelation—he fainted due to distress over what he saw regarding Israel’s suffering under Antiochus. His recovery signifies resilience despite overwhelming knowledge about impending trials. The statement that “none understood it” reflects either a lack of comprehension among those around him or perhaps an indication that such prophecies were meant for later interpretation.

The analysis provided above offers insight into each verse within Daniel 8:21-27 while contextualizing them within biblical prophecy concerning historical events relevant to Israel’s experience during periods of oppression.

CHAPTER 9:

Verse Commentary on Daniel 9:1-5 (KJV)

Introduction to the Context of Daniel 9:1-5

The ninth chapter of Daniel is pivotal in understanding both the historical context of the Jewish people during the Babylonian exile and the prophetic significance of Daniel’s prayer. This passage marks a moment of deep reflection and earnest supplication by Daniel as he seeks God’s mercy for his people.

Verse 1: “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;”

This verse sets the historical backdrop for Daniel’s prayer. Darius, a Mede, ascended to power after the fall of Babylon, marking a significant transition in leadership. The mention of “the seed of the Medes” emphasizes his lineage and legitimacy as a ruler. The phrase “king over the realm of the Chaldeans” indicates that while Babylon was conquered, its cultural and political influence remained significant. This context is crucial as it places Daniel’s prayer at a time when hope for restoration was beginning to emerge among exiled Jews.

Verse 2: “In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

Daniel’s understanding comes from his diligent study of Scripture, specifically referencing Jeremiah’s prophecies (Jeremiah 25:11-12; 29:10). The “books” likely refer to scrolls containing prophetic writings. His realization that seventy years were decreed for Jerusalem’s desolation indicates not only his knowledge but also his faith in God’s promises. This period corresponds with Israel’s exile due to their disobedience. By recognizing this timeframe, Daniel demonstrates an awareness that God’s judgment has a purpose and an end.

Verse 3: “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:”

Here we see Daniel’s response to his understanding—he turns to God with earnestness. The phrase “set my face unto” signifies determination and focus in seeking God. His approach includes various elements typical of penitential prayer: “prayer and supplications” indicate both general prayers and specific requests; “fasting” shows self-denial as an expression of humility; “sackcloth” symbolizes mourning or grief over sin; and “ashes” represent repentance. This multifaceted approach underscores Daniel’s seriousness about interceding for his people.

Verse 4: “And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;”

Daniel begins his prayer with adoration for God’s character—He is described as “great” and “dreadful,” reflecting both His majesty and holiness. By acknowledging God’s faithfulness in keeping covenants (“keeping...mercy”), Daniel highlights God’s nature as one who honors His promises. This acknowledgment serves as a foundation for his confession later in this chapter. It is important to note that while God is justly feared (“dreadful”), He is also merciful towards those who love Him—a theme central to biblical theology.

Verse 5: “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:”

In this verse, Daniel confesses not only personal sins but identifies himself with Israel’s corporate sinfulness. The repetition (“have sinned,” “have committed iniquity,” etc.) emphasizes their guilt before God. Each term—sin (missing the mark), iniquity (twisted behavior), wickedness (evil actions), rebellion (defiance against authority)—captures different aspects of their transgressions against God’s law (“precepts” and “judgments”). This acknowledgment is crucial for genuine repentance; it reflects an understanding that their suffering stems from disobedience.

Conclusion

Daniel 9:1-5 presents a profound example of intercessory prayer rooted in scriptural understanding. It illustrates how knowledge of God’s Word can lead believers into deeper communion with Him through confession and supplication.

Verse Commentary on Daniel 9:6-10 (KJV)

Daniel 9:6

“Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.”

In this verse, Daniel acknowledges the collective failure of Israel to listen to the prophets sent by God. The phrase “neither have we hearkened” indicates a persistent disobedience and disregard for divine warnings. The mention of “thy servants the prophets” emphasizes that these were not just ordinary individuals but were chosen messengers of God who spoke with authority. By addressing various groups—kings, princes, fathers, and all the people—Daniel highlights that this failure was widespread across all levels of society. This confession sets a tone of humility and recognition of sin as Daniel intercedes on behalf of his people.

Daniel 9:7

“O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”

Here, Daniel contrasts God’s righteousness with Israel’s shame (“confusion of faces”). He acknowledges that while God is just and holy in His dealings with humanity, Israel’s actions have led them to disgrace. The phrase “as at this day” suggests an ongoing state of humiliation due to their sins. By mentioning both “the men of Judah” and “all Israel,” Daniel encompasses both those who remained in Jerusalem and those exiled in foreign lands. This broad scope reinforces the idea that sin has consequences not only locally but also globally for God’s people.

Daniel 9:8

“O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.”

This verse reiterates the theme from verse 7 regarding shame due to sin. Daniel specifically identifies various leaders (“kings,” “princes,” “fathers”) who share in this guilt. By emphasizing “to us belongeth confusion,” he personalizes the collective guilt felt by the nation. It reflects a deep sense of accountability among leaders for leading their people astray. This acknowledgment is crucial for genuine repentance as it recognizes that leadership carries significant responsibility before God.

Daniel 9:9

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.”

In contrast to previous verses focused on sinfulness and shame, this verse introduces hope through God’s nature as merciful and forgiving. The use of “belong” signifies ownership; mercy is intrinsic to God’s character. Despite Israel’s rebellion (“though we have rebelled”), there is an assurance that God’s willingness to forgive remains available. This duality captures both God’s justice in punishing sin and His grace in offering redemption—a central theme throughout Scripture.

Daniel 9:10

“Neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us by his servants the prophets.”

This final verse in this section summarizes Israel’s failure succinctly: they did not obey God’s voice or follow His laws. The phrase “to walk in his laws” implies an active engagement with God’s commandments rather than mere acknowledgment or belief. By referencing “his servants the prophets” again, Daniel underscores that God communicated His will clearly through chosen individuals whom they failed to heed. This serves as a reminder that disobedience leads not only to personal consequences but also affects communal standing before God.

In summary, these verses collectively express a profound acknowledgment of sin among Daniel’s people while simultaneously highlighting God’s righteousness and mercy. They serve as a model for confession—recognizing wrongdoing while appealing for divine forgiveness based on God’s character.

Verse Commentary on Daniel 9:11-15 (KJV)

Verse 11: “Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.”

In this verse, Daniel acknowledges the collective sin of Israel. The phrase “all Israel have transgressed thy law” indicates a national failure to adhere to God’s commandments. The term “departing” signifies a deliberate choice to turn away from God’s statutes. This disobedience has resulted in dire consequences, as indicated by “the curse is poured upon us.” This refers to the curses outlined in Deuteronomy 28, which detail the repercussions of disobedience to God’s covenant. The mention of “the oath that is written in the law of Moses” underscores the seriousness of their situation; it reflects a binding agreement between God and His people, where blessings were promised for obedience and curses for rebellion. Daniel’s confession highlights not only individual sins but also corporate guilt.

Verse 12: “And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.”

Here, Daniel emphasizes God’s faithfulness to His word—both in terms of promises and judgments. The phrase “he hath confirmed his words” suggests that God has acted according to what He had previously declared through His prophets. The reference to “our judges” indicates that even those in leadership positions are implicated in this sinfulness. The term “great evil” refers specifically to the calamities experienced during the Babylonian exile, which were unprecedented (“for under the whole heaven hath not been done as hath been done upon Jerusalem”). This serves as a stark reminder of Jerusalem’s unique suffering and desolation due to their unfaithfulness.

Verse 13: “As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.”

Daniel acknowledges that their current plight was foretold in “the law of Moses.” He recognizes that despite experiencing these calamities—evidence of divine judgment—they failed to respond appropriately through repentance and prayer. The phrase “made we not our prayer” indicates a lack of earnestness or perhaps an absence of sincere supplication during their time of distress. This failure reflects a deeper spiritual issue; they did not seek understanding or strive for reconciliation with God (“that we might turn from our iniquities”). Daniel’s lament reveals both personal and communal responsibility for neglecting their relationship with God.

Verse 14: “Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.”

In this verse, Daniel acknowledges God’s sovereignty over their circumstances. “The LORD watched upon the evil” implies that God was aware and observant regarding Israel’s actions and their consequences. The statement “for the LORD our God is righteous” affirms God’s just nature; He acts rightly according to His character and covenant obligations. Daniel reiterates that their suffering stems from disobedience (“for we obeyed not his voice”), reinforcing accountability for their actions.

Verse 15: “And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned; we have done wickedly.”

Daniel concludes this section by recalling God’s past deliverance—specifically referencing the Exodus—a pivotal event demonstrating God’s power and commitment to His people. By invoking “a mighty hand,” he reminds God (and himself) of His ability to save and redeem. However, he juxtaposes this remembrance with an admission of guilt (“we have sinned; we have done wickedly”). This acknowledgment serves both as a confession and an appeal for mercy based on historical precedent; if God could deliver them once before from slavery in Egypt, He could also restore them from Babylonian captivity.

In summary, these verses encapsulate Daniel’s heartfelt confession on behalf of Israel regarding their collective sins against God while simultaneously affirming God’s righteousness and past acts of salvation.

Verse Commentary on Daniel 9:16-20 (KJV)

Introduction to the Context of Daniel 9:16-20

In this passage, Daniel is engaged in a profound prayer of confession and supplication for the people of Israel. He recognizes the gravity of their sins and acknowledges God’s righteousness in their punishment. This section is part of a larger prayer where Daniel seeks mercy for his people as they approach the end of their seventy years of captivity, as prophesied by Jeremiah.

Verse 16: “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.”

Daniel begins this verse with an earnest plea to God, invoking His righteousness. The phrase “according to all thy righteousness” emphasizes that Daniel appeals not to Israel’s merit but to God’s inherent justice and mercy. He acknowledges that it is due to their sins and those of their ancestors that Jerusalem has become desolate and a source of shame among surrounding nations. The term “thy holy mountain” refers specifically to Mount Zion, which holds significant religious importance as the site of the temple. By mentioning this, Daniel underscores the sacredness of Jerusalem and its central role in Israel’s identity.

Verse 17: “Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.”

In this verse, Daniel transitions from confession to petition. He implores God to listen to his prayers (“hear the prayer of thy servant”) and acknowledges his position as a humble servant seeking divine intervention. The request for God’s face to shine upon the desolate sanctuary reflects a desire for restoration; it signifies favor and blessing returning to Jerusalem after a period of abandonment. The phrase “for the Lord’s sake” indicates that Daniel seeks restoration not merely for Israel’s benefit but primarily for God’s glory.

Verse 18: “O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.”

Here again, Daniel emphasizes his plea by asking God to actively listen (“incline thine ear”) and observe their dire situation (“open thine eyes”). He highlights the severity of their plight—Jerusalem lies in ruins—and identifies it as “the city which is called by thy name,” reinforcing its significance as God’s chosen city. Importantly, he clarifies that their appeal is not based on any righteousness they possess but solely on God’s abundant mercy. This acknowledgment serves as a reminder that human efforts cannot earn divine favor; rather, it is through grace alone that they seek help.

Verse 19: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.”

This verse contains a series of urgent requests directed at God—asking Him to hear their cries (“O Lord, hear”), forgive their sins (“O Lord, forgive”), respond promptly (“hearken and do”), and not delay in His actions (“defer not”). The repetition emphasizes both urgency and desperation in Daniel’s tone. Again he appeals “for thine own sake,” indicating that God’s reputation among nations is at stake due to Israel’s condition. The concluding phrase reiterates that both Jerusalem (“thy city”) and Israel (“thy people”) bear His name—a powerful reminder of their covenant relationship with God.

Verse 20: “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;”

In this final verse within this section (though it leads into further revelations), Daniel describes his ongoing activity—speaking directly with God while simultaneously praying fervently. He includes both personal confession (“my sin”) alongside communal acknowledgment (“the sin of my people Israel”), reflecting a deep sense of solidarity with his nation’s transgressions. His focus remains on presenting supplications specifically regarding “the holy mountain,” which again points back to Jerusalem’s significance in worship practices.

Conclusion

Daniel’s prayer encapsulates themes central to biblical theology—confession of sinfulness before a righteous God who desires repentance from His people; an appeal based on divine mercy rather than human merit; recognition of God’s holiness associated with His chosen city; urgency in seeking restoration; all while maintaining hope rooted in covenant promises.

Verse Commentary on Daniel 9:21-27 (KJV)

Introduction to the Passage

Daniel 9:21-27 is a pivotal section of Scripture that contains the prophecy of the “Seventy Weeks.” This passage reveals God’s plan for Israel and the coming of the Messiah, providing insight into both historical and eschatological themes. The context of this passage is Daniel’s prayer for his people, where he seeks understanding regarding their future.

Verse 21: “Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”

In this verse, Daniel recounts how he was still engaged in prayer when Gabriel arrived. The phrase “the man Gabriel” indicates that Gabriel appeared in a human-like form. The reference to “caused to fly swiftly” emphasizes the urgency and divine nature of Gabriel’s mission. The “evening oblation” refers to a time of sacrifice and prayer in Jewish tradition, highlighting Daniel’s commitment to seeking God during significant moments.

Verse 22: “And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.”

Gabriel’s purpose is made clear: he comes to provide Daniel with insight into God’s plans. The use of “skill and understanding” suggests that God desires His people to comprehend His will. This reflects God’s character as one who communicates with His followers and desires them to have knowledge about His purposes.

Verse 23: “At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.”

This verse highlights that God responds promptly to prayer. Gabriel indicates that as soon as Daniel began praying (“the beginning of thy supplications”), God issued a command for him to deliver this message. The phrase “thou art greatly beloved” reassures Daniel of his standing before God. It emphasizes God’s love for those who earnestly seek Him. Finally, Gabriel urges Daniel to understand and consider what follows—indicating that what is about to be revealed is crucial.

Verses 24-27: The Seventy Weeks Prophecy

Verse 24: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

This verse introduces one of the most significant prophetic timelines in Scripture—the seventy weeks (or sevens). These weeks are generally understood as periods of seven years each (a total of 490 years). The purposes outlined include finishing transgression (addressing Israel’s sin), making reconciliation (atonement), bringing everlasting righteousness (the establishment of God’s kingdom), sealing up vision (fulfilling prophecies), and anointing the Most Holy (referring likely either to Christ or a holy place).

Verse 25: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times.”

Here we see a breakdown of how these seventy weeks are divided. The first seven weeks refer specifically to rebuilding Jerusalem after its destruction—a task completed amid challenges (“troublous times”). Following this period are sixty-two weeks leading up until “Messiah the Prince.” This timeline points toward significant historical events leading up to Jesus Christ’s ministry.

Verse 26: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and sanctuary; and the end thereof shall be with a flood, and unto the end of war desolations are determined.”

This verse prophesies both Christ’s crucifixion (“cut off”) which occurs not due to His own wrongdoing but for humanity’s sake. It also foretells destruction brought by “the people of the prince” which many interpret as referring either historically or prophetically towards Rome’s destruction of Jerusalem in AD 70. The imagery used here conveys a sense of overwhelming judgment (“with a flood”).

Verse 27: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease; and for overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate.”

The final week signifies a critical period where a covenant will be confirmed—often interpreted as relating either directly or indirectly towards Christ’s ministry or future events involving Israel. In “the midst” suggests three-and-a-half years into this week where sacrifices cease—interpreted by many scholars as pointing towards an event related either historically or eschatologically concerning temple worship.

Conclusion

The passage from Daniel 9:21-27 encapsulates profound theological truths regarding God’s redemptive plan through history culminating in Christ. It serves both as encouragement for believers regarding God’s faithfulness while also providing prophetic insight into future events concerning Israel.

CHAPTER 10:

Verse Commentary on Daniel 10:1-5 (KJV)

Daniel 10:1

“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.”

This verse sets the historical context for the chapter. It is noted that this event occurs in the third year of Cyrus, king of Persia. This period is significant as it follows the decree allowing Jewish exiles to return to Jerusalem (Ezra 1). The phrase “a thing was revealed” indicates that Daniel received a divine message or prophecy. The use of his Babylonian name, Belteshazzar, emphasizes his identity within a foreign culture while also highlighting his role as a prophet. The statement “the thing was true” underscores the reliability of God’s revelation, while “the time appointed was long” suggests that what Daniel is about to learn pertains to events far in the future, indicating prolonged suffering and trials for Israel. The conclusion that he “understood the thing” signifies not only comprehension but also spiritual insight into its implications.

Daniel 10:2

“In those days I Daniel was mourning three full weeks.”

Here, Daniel’s mourning is introduced. The phrase “three full weeks” indicates a significant period of fasting and prayer. Mourning in this context likely reflects Daniel’s concern for his people and their plight following their return from exile. His actions suggest deep emotional turmoil over both personal sins and national transgressions. This mourning could be interpreted as an act of penitence or intercession for Israel during a time when many Jews were reluctant to return to their homeland despite having been granted permission.

Daniel 10:3

“I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.”

In this verse, Daniel describes his self-denial during this period of mourning. The term “pleasant bread” implies abstaining from rich or enjoyable foods, which aligns with traditional practices of fasting aimed at spiritual focus rather than mere dietary restriction. Not consuming “flesh nor wine” further emphasizes his commitment to humility before God during this time of seeking divine guidance or intervention. Additionally, not anointing himself suggests a rejection of normal comforts and luxuries as part of his mourning process.

Daniel 10:4

“And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel,”

The timing here is crucial; it marks a transition from mourning to revelation. The “four and twentieth day” indicates that three weeks have passed since he began his fast (from the first day of the month). Being by “the side of the great river” (Hiddekel refers to the Tigris River) situates Daniel geographically within Babylonian territory yet symbolically connects him with God’s creation—a place where he might expect divine encounter.

Daniel 10:5

“Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:”

This verse introduces a pivotal moment—the appearance of a mysterious figure described as “a certain man clothed in linen.” Linen garments often symbolize purity or priestly status in biblical texts. The mention of gold from Uphaz suggests wealth and splendor associated with this figure’s attire. This description evokes imagery reminiscent of heavenly beings or angels found throughout scripture (e.g., Ezekiel). The lifting up of eyes signifies readiness to receive revelation; it marks an important shift from mourning to vision.

The commentary above provides insights into each verse’s significance within its historical and theological context while emphasizing key themes such as mourning, divine revelation, and prophetic insight.

Verse Commentary on Daniel 10:6-10 (KJV)

Daniel 10:6

“His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.”

In this verse, Daniel describes the appearance of a glorious figure he encounters during his vision. The term “beryl” refers to a precious stone that can be greenish-blue or yellowish-green in color, suggesting

brilliance and clarity. The description of the figure's face as "the appearance of lightning" conveys an overwhelming brightness and radiance that signifies divine presence. The "eyes as lamps of fire" symbolize penetrating insight and judgment, indicating that this being possesses knowledge beyond human comprehension.

The mention of "arms and feet like in color to polished brass" emphasizes strength and purity. Polished brass reflects light beautifully, which may suggest both beauty and durability. Finally, the phrase "the voice of his words like the voice of a multitude" indicates that when this being speaks, it carries authority and power akin to many voices combined. This imagery collectively portrays a majestic being who is likely an angelic figure or possibly a pre-incarnate Christ.

Daniel 10:7

"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves."

Here, Daniel emphasizes his unique experience; he alone perceives the vision while those accompanying him do not see it. This distinction highlights a theme found throughout scripture where spiritual truths are revealed selectively to individuals chosen by God. The "great quaking" that falls upon Daniel's companions suggests they sensed an overwhelming presence or fear without fully understanding its nature. Their instinctive reaction to flee indicates their inability to withstand what they could not comprehend.

This moment underscores the idea that proximity to divine revelation does not guarantee understanding or acceptance; rather, it can invoke fear in those unprepared for such encounters.

Daniel 10:8

"Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."

In this verse, Daniel expresses profound weakness in response to the vision. Being left alone signifies both isolation in experiencing divine revelation and perhaps a sense of vulnerability before God's majesty. His statement about having "no strength" reveals how overwhelming such visions can be; even a prophet like Daniel is rendered powerless in their presence.

The phrase "my comeliness was turned in me into corruption" suggests that any perceived righteousness or worthiness he had is overshadowed by God's holiness. It reflects an important biblical principle: encountering God often leads individuals to recognize their own sinfulness and inadequacy.

Daniel 10:9

"Yet heard I the voice of his words: and when I heard the voice of his words then was I in a deep sleep on my face, and my face toward the ground."

Despite feeling weak, Daniel still hears the voice of this glorious being. His position—face down on the ground—indicates submission and reverence. The term "deep sleep" may imply either physical unconsciousness due to fear or an intense state of spiritual receptivity where he is overwhelmed yet attentive to what is being communicated.

This posture reflects humility before God’s messenger; it serves as an acknowledgment of human frailty when confronted with divine authority.

Daniel 10:10

“And behold, an hand touched me, which set me upon my knees and upon the palms of my hands.”

In this verse, Daniel experiences a gentle yet powerful touch from this glorious figure. The act of being touched signifies comfort amidst terror; it serves as reassurance from God’s messenger that he is not abandoned despite feeling overwhelmed. Being set upon his knees indicates a transition from fear-induced prostration to a more active posture ready for communication.

The mention of palms suggests readiness for service or prayer—a position reflecting both humility before God while also preparing for receiving instruction or revelation.

In summary, these verses illustrate Daniel’s encounter with a divine messenger characterized by awe-inspiring attributes leading him through stages from terror to reassurance through touch. They emphasize themes such as individual revelation versus communal experience, human frailty before divine majesty, submission through posture during encounters with God’s messengers, and ultimately preparation for receiving further communication from God.

Verse Commentary on Daniel 10:11-15 (KJV)

Introduction to the Passage

Daniel 10:11-15 presents a significant moment in the prophetic narrative of Daniel, where he receives a divine message from a glorious figure. This passage is crucial for understanding the spiritual dynamics at play during Daniel’s time and highlights themes of divine revelation, human humility, and the struggle against spiritual opposition.

Verse 11: “And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.”

In this verse, the figure speaking to Daniel identifies him as “a man greatly beloved,” which emphasizes Daniel’s favored status before God. The term “greatly beloved” signifies not only God’s affection for Daniel but also his faithfulness and righteousness throughout his life. The command to “understand” indicates that what follows is of great importance and requires careful attention. The instruction to “stand upright” suggests a call to readiness and respect in the presence of divine authority.

The phrase “for unto thee am I now sent” underscores the purpose of this visitation; it is a direct communication from heaven intended specifically for Daniel. His response—standing trembling—reflects both reverence and fear in encountering such a powerful being. This reaction illustrates the weightiness of divine encounters and the natural human response to them.

Verse 12: “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard: and I am come for thy words.”

Here, reassurance is given with “Fear not,” indicating that despite the overwhelming nature of the vision, there is no need for fear because God has heard Daniel’s prayers. The phrase “from the first day” highlights God’s immediate response to Daniel’s earnestness in seeking understanding through prayer and self-denial (“to chasten thyself”). This underscores a key principle in biblical spirituality: sincere prayer does not go unnoticed by God.

The statement “thy words were heard” affirms that God listens attentively to those who seek Him earnestly. The messenger’s arrival is directly linked to Daniel’s prayers; thus, it illustrates how prayer can invoke divine action.

Verse 13: “But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

This verse introduces an important spiritual conflict involving angelic beings. The “prince of the kingdom of Persia” symbolizes a demonic force opposing God’s purposes on earth. The duration of “one and twenty days” indicates a prolonged struggle against this opposition before assistance arrived.

Michael’s mention as “one of the chief princes” reveals his high rank among angels and suggests that he plays a protective role over Israel (as seen in other biblical texts). His intervention signifies that while God’s messengers may face opposition from evil forces, they are ultimately supported by powerful allies in their mission.

The phrase “I remained there with the kings of Persia” implies ongoing engagement with earthly powers influenced by spiritual forces. This highlights how spiritual warfare often manifests in earthly events.

Verse 14: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.”

The purpose of this visitation becomes clearer as it relates directly to Israel’s future (“what shall befall thy people”). The reference to “the latter days” points toward eschatological events concerning Israel’s destiny.

The phrase “for yet the vision is for many days” indicates that while some aspects may be immediate or near-term, others will unfold over an extended period—emphasizing patience in awaiting fulfillment. This serves as an encouragement for believers facing trials; understanding God’s plans may take time but will ultimately come to fruition.

Verse 15: “And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.”

Daniel’s reaction here reflects profound humility and awe after receiving such significant revelations about his people’s future. Setting his face toward the ground symbolizes submission before God’s authority and recognition of his own limitations.

Becoming “dumb” indicates an inability to respond verbally due to overwhelming emotion or realization—a common theme when individuals encounter divine truths or revelations throughout scripture (e.g., Zechariah’s muteness after encountering Gabriel).

Conclusion

In summary, these verses encapsulate critical themes within Daniel’s prophetic experience—God’s love for His faithful servants, immediate responses to sincere prayers despite spiritual opposition, revelations concerning Israel’s future amidst struggles with evil forces, and human humility before divine majesty.

Verse Commentary on Daniel 10:16-21 (KJV)

Daniel 10:16

“And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength.”

In this verse, Daniel experiences a profound moment as he is touched by a figure resembling a human. This touch signifies both comfort and empowerment. The phrase “like the similitude of the sons of men” emphasizes the humanity of this being while also hinting at a divine nature. Daniel’s response indicates that he is overwhelmed by sorrow due to the vision he has received. His acknowledgment of having “retained no strength” reflects his physical and emotional state; he is utterly spent from the intensity of what he has seen.

Daniel 10:17

“For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.”

Here, Daniel expresses his inadequacy in communicating with such a majestic being. He recognizes his lowly status as a servant compared to the grandeur of the figure before him. The repetition of his lack of strength underscores his vulnerability in this encounter. The phrase “neither is there breath left in me” suggests that he feels as if he might faint or die from fear and awe. This highlights a common theme in biblical encounters with divine beings—human frailty in the presence of holiness.

Daniel 10:18

“Then there came again and touched me one like the appearance of a man, and he strengthened me.”

In response to Daniel’s distress, the being touches him again—this time with an explicit purpose: to strengthen him. The repetition reinforces both Daniel’s need for support and the compassionate nature of this figure. The phrase “like the appearance of a man” reiterates that while this being possesses human-like qualities, it transcends ordinary humanity through its divine mission.

Daniel 10:19

“And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.”

The comforting words “O man greatly beloved” indicate that Daniel holds a special place in God’s favor. This affirmation serves to alleviate his fears. The command “fear not” is common in scripture when individuals encounter divine messengers; it reassures them amidst their terror. The repetition of “be strong” emphasizes encouragement and empowerment. After receiving this assurance and strength from the being, Daniel expresses readiness to hear further revelations.

Daniel 10:20

“Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.”

In this verse, the being reveals its purpose for coming to Daniel—to deliver important messages regarding future events involving nations represented by spiritual entities (“princes”). The mention of fighting against “the prince of Persia” indicates ongoing spiritual warfare influencing earthly kingdoms. This highlights an unseen struggle between good and evil forces impacting historical events.

Daniel 10:21

“But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince.”

The final verse emphasizes that what follows will be based on “the scripture of truth,” suggesting reliability and divine authority behind what will be revealed to Daniel. Michael is mentioned as “your prince,” indicating his role as protector over Israel—a significant figure within angelology who contends on behalf of God’s people against opposing forces.

Overall, these verses illustrate themes such as divine reassurance amid fearfulness, spiritual warfare affecting earthly affairs, and God’s intimate knowledge and care for His people through prophetic revelation.

CHAPTER 11:

Verse Commentary on Daniel 11:1-5 (KJV)

Introduction to the Passage

Daniel 11 is a pivotal chapter in the Book of Daniel, often regarded for its detailed prophetic content concerning the future of various empires and their interactions with Israel. The verses from 1 to 5 specifically set the stage for understanding the succession of Persian kings and the rise of the Greek Empire, culminating in significant historical events that would impact the Jewish people.

Verse 1: “Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.”

This verse serves as an introduction to the prophetic revelation that follows. The speaker identifies himself as Daniel, who is recounting his experience during the reign of Darius the Mede. This period is significant because it marks a transition from Babylonian dominance to Medo-Persian rule. The phrase “stood to confirm and to strengthen him” indicates that Daniel was not only a witness to these events but also played a role in supporting Darius’s authority. This suggests divine backing for Darius’s reign, emphasizing God’s sovereignty over earthly kingdoms.

Verse 2: “And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all.”

In this verse, Daniel begins detailing specific prophecies regarding future Persian kings. The mention of “three kings” refers to those who would follow Darius before Xerxes (the fourth king) ascends to power. Historical interpretations often identify these three kings as Cambyses II, Bardiya (Smerdis), and Darius I (Hystaspes). The phrase “the fourth shall be far richer than they all” points directly to Xerxes I, known for his immense wealth and military campaigns against Greece. This sets up a contrast between Xerxes’s riches and those of his predecessors.

Verse 3: “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”

Here, Daniel shifts focus from Persia to Greece with the emergence of a “mighty king,” widely interpreted as Alexander the Great. His reign was characterized by rapid conquests and expansive dominion over vast territories. The phrase “do according to his will” underscores Alexander’s decisive leadership style and ambition. His ability to enact his desires without significant opposition reflects both his military prowess and strategic acumen.

Verse 4: “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

This verse prophesies Alexander’s untimely death at a young age (32 years) after which his empire would not remain intact but would instead be fragmented among four generals—often referred to as the Diadochi—who fought for control over different regions. The term “four winds” symbolizes this division across various directions (north, south, east, west). Importantly, it notes that this division would not benefit Alexander’s heirs but rather other leaders who were not part of his lineage or direct rule.

Verse 5: “And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.”

In this verse, attention turns towards geopolitical dynamics following Alexander’s death. The “king of the south” typically refers to Ptolemy I Soter who established control over Egypt after Alexander’s empire fractured. The reference to “one of his princes” likely indicates one of Ptolemy’s successors or

rivals who would rise in power against him. This highlights ongoing struggles for dominance within what was once Alexander’s empire—a theme central throughout subsequent verses in this chapter.

Conclusion

Daniel 11:1-5 provides critical insights into historical transitions between empires—the Medo-Persian Empire giving way to Greek dominance under Alexander—and sets forth prophetic declarations about their rulers’ characteristics and fates. These verses illustrate God’s sovereignty over history while also reflecting on human ambitions and conflicts that shape nations.

Verse Commentary on Daniel 11:6-11 (KJV)

Introduction to the Passage

Daniel 11 is a prophetic chapter that outlines the conflicts between various kingdoms, particularly focusing on the interactions between the kings of the North and South. Verses 6-11 specifically detail a series of political alliances, betrayals, and conflicts that arise from these interactions. This commentary will explore each verse in detail, providing historical context and interpretations based on biblical scholarship.

Daniel 11:6

“And in the end of years they shall join themselves together: for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her.”

In this verse, “they” refers to two rival kingdoms—the Ptolemaic Kingdom of Egypt (the South) and the Seleucid Kingdom of Syria (the North). The phrase “in the end of years” suggests a time after significant conflict when both sides seek peace through marriage alliances. The “king’s daughter of the south” is identified as Bernice, daughter of Ptolemy Philadelphus. Her marriage to Antiochus II Theos (the king of the North) was intended to solidify peace between their kingdoms.

However, despite this alliance, Bernice would not maintain her influence or power (“retain the power of the arm”). Historical records indicate that after Ptolemy Philadelphus died, Antiochus II returned to his former wife Laodice. This betrayal led to Bernice’s downfall—she was ultimately killed along with her son.

Daniel 11:7

“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail.”

This verse introduces a new figure emerging from Bernice’s lineage—her brother Ptolemy III Euergetes. He rose to power following Bernice’s death and sought revenge against Antiochus II for his sister’s murder. Ptolemy III launched a military campaign against Syria (“come with an army”) and

successfully invaded it (“enter into the fortress”). His victory marked a significant moment in this ongoing conflict between Egypt and Syria.

Daniel 11:8

“And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north.”

Ptolemy III’s campaign resulted not only in military success but also in cultural spoils. He took back idols (“their gods”) along with treasures from Syria (“precious vessels of silver and gold”), symbolizing both military triumph and religious dominance over his enemies. The phrase “he shall continue more years than the king of the north” indicates that Ptolemy III would have a longer reign compared to Antiochus II.

Daniel 11:9

“So the king of the south shall come into his kingdom, and shall return into his own land.”

This verse reflects on Ptolemy III’s actions after his successful campaign. After achieving victory over Antiochus II’s forces in Syria, he returned to Egypt (“his own land”). This return signifies not just physical movement but also re-establishing stability within his kingdom after asserting dominance over Syria.

Daniel 11:10

“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up even to his fortress.”

Here we see a shift as Antiochus II’s sons are described as being motivated by revenge or ambition following their father’s defeat. They gather large armies (“assemble a multitude”) aiming for retaliation against Egypt. This leads us into further conflict where one son—likely referring to Seleucus Callinicus—will launch an invasion against Egypt (“overflow”) but will ultimately retreat after facing resistance.

Daniel 11:11

“And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.”

In this final verse within our passage analysis for this section, we see Ptolemy IV (the successor) responding aggressively to threats from Seleucus Callinicus. His anger (“moved with choler”) prompts him to mobilize forces for battle against Seleucus’ army. Despite having fewer troops initially compared to Seleucus’ assembled forces (“set forth a great multitude”), Ptolemy IV ultimately prevails

in battle—a testament to strategic advantages or possibly divine favor as interpreted by biblical scholars.

Conclusion

The verses from Daniel 11:6-11 illustrate complex political dynamics characterized by alliances formed through marriage that often lead to betrayal followed by cycles of revenge-driven warfare between powerful dynasties. These events are historically anchored in real figures such as Bernice, Antiochus II Theos, Ptolemy III Euergetes, Seleucus Callinicus I., highlighting how prophecy can reflect actual historical occurrences while conveying deeper theological meanings about divine sovereignty over human affairs.

Verse Commentary on Daniel 11:12-15 (KJV)

Overview of the Passage

Daniel 11:12-15 describes a series of events related to the conflicts between the kings of the North and South, specifically focusing on the ambitions and actions of a powerful ruler. This passage is part of a larger prophetic vision that outlines historical events affecting the Jewish people and their relationship with surrounding empires.

Verse 12: “And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.”

In this verse, “he” refers to a king who has achieved significant military success. The phrase “when he hath taken away the multitude” suggests that this king has defeated a large army or populace, which would typically lead to increased pride and confidence. The expression “his heart shall be lifted up” indicates arrogance or hubris resulting from his victories. However, despite his apparent strength demonstrated by casting down “many ten thousands,” there is an important caveat: “but he shall not be strengthened by it.” This implies that his victories will not lead to lasting power or stability. Instead, they may sow the seeds of future conflict or downfall.

Verse 13: “For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.”

This verse introduces the concept of retaliation from the king of the North. The phrase “shall return” indicates that this king will regroup after previous defeats. The mention of setting forth “a multitude greater than the former” emphasizes that he will come back stronger than before, suggesting an escalation in conflict. The reference to coming “after certain years” implies strategic planning and preparation for war. Additionally, bringing “a great army and with much riches” underscores both military might and economic resources, indicating that this king is determined to reclaim lost territory or avenge previous losses.

Verse 14: “And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.”

Here, we see a shift in focus to various factions rising against the king of the South during this tumultuous period. The phrase “many stand up against” suggests widespread opposition, possibly including internal dissent within his own kingdom as well as external threats. The term “robbers of thy people” likely refers to groups that exploit instability for their gain—these could be mercenaries or rebellious factions among Israel’s neighbors who take advantage of Israel’s weakened state.

The phrase “to establish the vision” indicates that these actions are part of fulfilling prophetic declarations regarding Israel’s fate. However, despite their initial successes (“they shall exalt themselves”), there is a clear warning that ultimately they will “fall,” suggesting divine judgment against those who oppose God’s people.

Verse 15: “So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.”

This verse depicts an aggressive military campaign by “the king of the north.” The imagery used here—“cast up a mount”—likely refers to siege tactics where earthworks are constructed to breach fortified cities. Taking “the most fenced cities” signifies significant territorial gains for this northern ruler.

The latter part emphasizes total dominance over opposing forces: “the arms of the south shall not withstand.” This indicates that even elite troops (“his chosen people”) will be unable to resist effectively due to overwhelming force from their adversary. The phrase “neither shall there be any strength to withstand” reinforces this idea; it highlights a complete lack of capability among southern forces in face-to-face confrontations with their northern counterpart.

Conclusion

In summary, Daniel 11:12-15 presents a vivid portrayal of political intrigue and military conflict between two powerful rulers—the kings of North and South—while also hinting at broader themes such as pride leading to downfall and divine sovereignty over historical events affecting God’s people.

Verse Commentary on Daniel 11:16-20 (KJV)

Daniel 11:16

“But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.”

In this verse, “he that cometh against him” refers to a powerful figure or king who will rise up against the previous ruler. The phrase “shall do according to his own will” indicates that this king will have significant autonomy and power, acting without opposition. The “glorious land” is often interpreted as Judea or Israel, highlighting its importance in the prophetic narrative. The term “consumed” suggests that this king’s actions will lead to devastation or conquest of the land.

Daniel 11:17

“And he shall set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.”

This verse describes the strategic moves of this powerful king. “Set his face to enter” implies a determined approach towards conquest or alliance. The mention of “upright ones with him” suggests that he may ally himself with noble or virtuous individuals or nations. The phrase “give him the daughter of women” likely refers to a political marriage intended to solidify alliances. However, the outcome is foreseen as negative; “she shall not stand on his side” indicates betrayal or failure in achieving loyalty through this union.

Daniel 11:18

“After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.”

Here, after failing in his initial ambitions regarding Israel through political maneuvering, this king shifts focus towards maritime territories (“the isles”). His conquests are described as successful (“shall take many”), yet there is an implication of eventual backlash. The phrase “a prince for his own behalf” suggests a rival or adversary who will counteract this king’s actions effectively. This prince will reverse any shame brought upon himself by redirecting it back onto the original aggressor.

Daniel 11:19

“Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.”

In this verse, we see a turning point for this king as he returns to focus on defending or reclaiming territory within his homeland (“the fort of his own land”). However, despite these efforts, there is a prophecy of failure—“he shall stumble and fall.” This indicates that even with all resources at hand, defeat awaits him. The phrase “and not be found” suggests total destruction or disappearance from power.

Daniel 11:20

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.”

The final verse introduces a new figure who rises from within the fallen king’s domain—a “raiser of taxes.” This individual represents an administrative role rather than a military one. His position signifies an attempt to stabilize or extract resources from what remains of the kingdom’s glory. However, despite holding power briefly (“within few days”), it is foretold that he too will meet an untimely end—not through war (“neither in anger”) but possibly due to internal strife or political machinations.

In summary, these verses outline a series of events involving political maneuvers among kings and kingdoms during tumultuous times marked by betrayal and eventual downfall. They reflect themes common throughout Daniel's prophecies regarding power struggles and divine sovereignty over human affairs.

Verse Commentary on Daniel 11:21-25 (KJV)

Introduction to the Passage

Daniel 11:21-25 presents a prophetic vision concerning the rise of a specific ruler, often identified as Antiochus IV Epiphanes, and his actions that would significantly impact the Jewish people. This passage is part of a broader narrative in Daniel 11 that details the conflicts between the Seleucid and Ptolemaic kingdoms, which were successors to Alexander the Great's empire.

Verse 21: “And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.”

This verse introduces a “vile person,” commonly interpreted as Antiochus IV. The term “vile” suggests moral depravity and unworthiness. His rise to power is characterized by deceit rather than military conquest; he does not receive honor traditionally associated with kingship but instead uses cunning and manipulation (“flatteries”) to secure his position. This reflects historical accounts where Antiochus gained control through political intrigue rather than open warfare.

Verse 22: “And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.”

The imagery of being “overflown” by “the arms of a flood” indicates overwhelming force or an invasion. This can refer to Antiochus's military campaigns against both external enemies and internal dissenters. The phrase “prince of the covenant” likely refers to either a high priest or possibly even Judas Maccabeus, who opposed Antiochus's oppressive policies against Jewish practices. The breaking of this figure symbolizes significant loss for those loyal to God's covenant during this tumultuous period.

Verse 23: “And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.”

This verse highlights Antiochus's treachery following alliances formed with other powers or factions. His strength is described as arising from unexpected sources (“a small people”), indicating that he may have gained support from lesser factions or groups within Judea or surrounding regions who were disillusioned with their current leadership. This reflects historical alliances that were often temporary and based on mutual benefit rather than loyalty.

Verse 24: “He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.”

Antiochus is depicted as entering territories peacefully but then exploiting them for wealth (“fattest places”). His actions are unprecedented compared to previous rulers (“his fathers have not done”), suggesting an escalation in both ambition and ruthlessness. The mention of scattering prey implies redistribution of wealth among his supporters or allies as a means to solidify power. Additionally, “forecasting devices” indicates strategic planning aimed at conquering fortified cities or regions—an approach that would characterize much of his reign.

Verse 25: “And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.”

In this verse, we see Antiochus preparing for conflict against Egypt (“the king of the south”). The phrase “stir up his power” suggests mobilization for war while indicating confidence in victory due to superior numbers (“great army”). However, it also reveals that despite having significant forces at his disposal, there will be strategic plots (“forecast devices”) working against him—implying that victory is not guaranteed despite apparent advantages. Historically, this aligns with battles fought between Antiochus IV and Ptolemaic Egypt.

Conclusion

Daniel 11:21-25 provides insight into Antiochus IV Epiphanes’s character as both cunning and ruthless—a ruler whose reign was marked by deceitful political maneuvers leading to significant conflict within Judea and beyond. These verses encapsulate themes of betrayal, ambition for power through manipulation rather than honor or valor in battle.

Verse Commentary on Daniel 11:26-30 (KJV)

Daniel 11:26

“And yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.”

This verse highlights a betrayal within the ranks of the king’s own supporters. The phrase “they that feed of the portion of his meat” suggests those who were once loyal and trusted allies will turn against him. This can be interpreted as a reference to Antiochus Epiphanes, whose reign was marked by treachery and deceit. The destruction of his army indicates a significant military defeat, which aligns with historical accounts where Antiochus faced considerable losses due to internal strife and betrayal.

Daniel 11:27

“And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.”

Here, the focus shifts to two kings—likely referring to Antiochus IV and Ptolemy VI. Their intentions are described as malicious (“to do mischief”), indicating a backdrop of political intrigue. The phrase

“speak lies at one table” implies negotiations or alliances based on deceit. Despite their schemes, the verse assures that their plans will ultimately fail (“it shall not prosper”). The mention of “the time appointed” suggests divine sovereignty over historical events, emphasizing that God’s timeline will prevail regardless of human machinations.

Daniel 11:28

“Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.”

Antiochus is depicted as returning from Egypt with wealth gained through conquest. However, this wealth comes at a cost—his animosity towards “the holy covenant,” which refers to the Jewish people and their faith. His actions (“he shall do exploits”) indicate further aggression against Jerusalem and its inhabitants. This reflects Antiochus’s historical campaigns aimed at Hellenizing the Jews and suppressing their religious practices.

Daniel 11:29

“At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.”

This verse suggests another military campaign by Antiochus against Egypt (“come toward the south”). However, it indicates that this attempt will differ from previous ones in terms of outcome or strategy. Historical records show that Antiochus faced setbacks during this campaign due to various factors including internal dissent within his own ranks.

Daniel 11:30

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.”

The “ships of Chittim” are often interpreted as representing Roman forces or naval power from Cyprus (Chittim). Their arrival signifies an external threat to Antiochus’s ambitions in Egypt. His resulting grief leads him to redirect his anger towards “the holy covenant,” intensifying his persecution of the Jews. The phrase “have intelligence with them that forsake the holy covenant” indicates a collaboration with apostate Jews who abandon their faith in exchange for favor under Hellenistic rule.

In summary, these verses collectively portray a narrative filled with betrayal, conflict between kingdoms, divine sovereignty over history, and intense persecution faced by God’s people during Antiochus Epiphanes’ reign.

Verse Commentary on Daniel 11:31-35 (KJV)

Introduction to the Passage

Daniel 11:31-35 is a critical section of the prophetic narrative in the Book of Daniel, focusing on the actions and impact of a significant antagonist, often identified as Antiochus IV Epiphanes. This passage highlights the conflict between this ruler and the Jewish people, emphasizing themes of persecution, resistance, and divine sovereignty.

Verse 31: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”

This verse describes a military force (“arms”) that supports Antiochus IV. The term “pollute” indicates a severe desecration of the Temple in Jerusalem, which was considered the “sanctuary of strength.” The reference to taking away “the daily sacrifice” signifies an interruption in worship practices central to Jewish religious life. This act was historically fulfilled when Antiochus abolished regular sacrifices and set up an altar to Zeus within the Temple precincts. The phrase “abomination that maketh desolate” refers to this sacrilegious act, which rendered the Temple unclean and is often interpreted as a foreshadowing of future desecrations.

Verse 32: “And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”

In this verse, Antiochus IV is portrayed as using deceitful tactics (“flatteries”) to lead astray those who are unfaithful to God’s covenant. This reflects his strategy to undermine Jewish loyalty through manipulation and coercion. Conversely, those who are faithful (“the people that do know their God”) are promised strength and empowerment (“shall be strong”) to resist oppression. The term “do exploits” suggests that these faithful individuals will engage in courageous acts or resistance against tyranny.

Verse 33: “And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.”

This verse highlights a group within Israel characterized by wisdom and understanding (“they that understand”). These individuals will play a crucial role in teaching others about faithfulness amidst persecution. However, it also acknowledges a grim reality: despite their efforts to instruct others in righteousness, many will suffer martyrdom (“fall by the sword”) or endure other forms of suffering such as imprisonment or plundering (“by flame,” “by captivity,” “by spoil”). The phrase “many days” indicates an extended period of hardship for these faithful believers.

Verse 34: “Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.”

Here we see a nuanced view of support during persecution. While some faithful may receive assistance (“holpen with a little help”), it is not enough to prevent suffering entirely. Additionally, there will be those who align themselves with these persecuted believers not out of genuine faith but rather through deceitful means (“with flatteries”). This reflects a complex social dynamic where true loyalty is tested under duress.

Verse 35: “And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.”

The final verse emphasizes that trials faced by those with understanding serve multiple purposes: testing their faithfulness (“to try them”), purifying them from sin (“to purge”), and ultimately refining their character (“to make them white”). This process is framed within eschatological terms—indicating that these events are part of God’s larger plan leading up to “the time of the end.” The phrase “because

it is yet for a time appointed” suggests divine sovereignty over history; God has predetermined this period for purification before ultimate deliverance.

Conclusion

Daniel 11:31-35 provides profound insights into historical events surrounding Antiochus IV Epiphanes while also offering timeless lessons about faithfulness amidst adversity. It underscores themes such as divine sovereignty over human affairs, resilience in faith during persecution, and hope for eventual vindication.

Verse Commentary on Daniel 11:36-40 (KJV)

Introduction to the Passage Daniel 11:36-40 presents a complex and debated section of prophecy that describes a powerful king characterized by his defiance against God and his pursuit of personal ambition. This passage is pivotal in understanding the broader themes of divine sovereignty, human pride, and the eschatological implications of prophetic literature.

Verse 36: “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that is determined shall be done.” This verse introduces a king whose actions are driven by self-interest and ambition. The phrase “shall do according to his will” indicates a ruler who operates without restraint or regard for divine authority. His self-exaltation suggests an attitude of hubris, positioning himself above all deities, including “the God of gods,” which refers to Yahweh. The term “marvellous things” implies blasphemous statements or acts that challenge God’s supremacy.

The latter part of the verse notes that this king will “prosper till the indignation be accomplished,” indicating that his reign is permitted by God for a specific period until divine judgment is executed. This reflects a common biblical theme where God allows evil rulers to exist temporarily as part of His sovereign plan.

Verse 37: “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” Here, we see further characterization of this king’s rejection of traditional religious values. He disregards “the God of his fathers,” suggesting a complete break from ancestral faiths. The phrase “nor the desire of women” has been interpreted in various ways; some scholars suggest it refers to a lack of interest in familial or marital relationships, while others view it as an indication that he does not honor any deity typically revered by women (possibly fertility gods).

The emphasis on self-magnification continues, reinforcing the idea that this ruler prioritizes his own power over any form of worship or reverence due to deities.

Verse 38: “But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things.” In contrast to previous verses where he rejects traditional gods, this king honors “the God of forces,” often interpreted as a deity representing military power or strength. This shift indicates an alignment with

might rather than morality or tradition. The mention of honoring an unfamiliar god with wealth signifies a pragmatic approach to religion—one that serves political ends rather than spiritual truth.

This behavior can be seen as emblematic of leaders who prioritize power over principle, using religion as a tool for manipulation rather than genuine faith.

Verse 39: “Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and divide the land for gain.” This verse elaborates on how this king utilizes alliances with foreign powers (“a strange god”) to consolidate control. By acknowledging this new deity—likely associated with military strength—he gains favor among those who worship such forces. The phrase “divide the land for gain” suggests exploitation; this ruler uses conquest not only for territorial expansion but also for personal enrichment.

The reference to “most strong holds” indicates strategic military maneuvers aimed at securing power through both force and diplomacy.

Verse 40: “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” This verse marks a significant transition in prophetic narrative—“at the time of the end.” It introduces conflict between two geopolitical entities referred to as “the king of the south” and “the king of the north.” This imagery evokes intense military confrontation characterized by overwhelming force (“like a whirlwind”) involving various forms of warfare (chariots, horsemen).

The language used here suggests not just physical battles but also ideological clashes between different worldviews represented by these kings. The outcome appears inevitable; this powerful ruler will invade other nations (“enter into countries”) demonstrating both aggression and ambition.

Conclusion Daniel 11:36-40 encapsulates themes central to biblical prophecy—human pride versus divine sovereignty—and sets up an eschatological framework where ultimate accountability before God is emphasized. The portrayal of this enigmatic king serves as both historical reflection (possibly Antiochus IV) and future anticipation (often associated with eschatological figures like Antichrist), illustrating how scriptural texts can operate on multiple levels simultaneously.

Verse Commentary on Daniel 11:41-45 (KJV)

Introduction to the Passage

Daniel 11 is a prophetic chapter that outlines the conflicts between various kingdoms, particularly focusing on the struggles of the kings of the North and South. Verses 41-45 provide a climactic conclusion to these conflicts, detailing the actions of a powerful figure often interpreted as an antichrist-like ruler or a significant antagonist in eschatological contexts.

Verse 41: “He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.”

In this verse, “He” refers to a king or ruler who invades “the glorious land,” which is commonly understood to represent Israel or Judea. The term “glorious land” signifies not only its geographical importance but also its spiritual significance as the land chosen by God for His people. The invasion results in widespread devastation across many nations; however, certain regions—specifically Edom, Moab, and Ammon—are noted as escaping his control. These nations historically had complex relationships with Israel; they were often adversaries yet sometimes allies. Their survival could symbolize divine protection or a strategic withdrawal from conflict.

Verse 42: “He shall stretch forth his hand upon the countries: and the land of Egypt shall not escape.”

This verse indicates that this ruler will extend his power over various nations beyond Israel, with Egypt being specifically mentioned as unable to evade conquest. Egypt has historically been a significant player in Middle Eastern politics and conflicts. The inability of Egypt to escape suggests a complete domination by this ruler, emphasizing his strength and reach across the region.

Verse 43: “But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.”

Here we see that this ruler will gain control over Egypt’s wealth—its gold, silver, and other treasures—which highlights not only military might but also economic dominance. The mention of Libya and Ethiopia indicates that neighboring regions will either fall under his influence or align themselves with him. This consolidation of power reflects a broader theme in biblical prophecy where economic resources are tied closely to political authority.

Verse 44: “But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.”

In this verse, external threats arise from both eastern and northern territories. These tidings cause distress for this ruler, prompting him to respond with aggression (“great fury”). The phrase “to destroy” suggests an intent not just for conquest but for annihilation against those perceived as threats. This reaction may indicate an impending conflict involving multiple powers vying for supremacy in a turbulent geopolitical landscape.

Verse 45: “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

The final verse presents a vivid image where this ruler establishes himself (“planting tabernacles”) in a location described as between two seas—often interpreted as Jerusalem due to its geographical positioning between the Mediterranean Sea and the Dead Sea—and specifically mentions “the glorious holy mountain,” which is typically associated with Mount Zion or Jerusalem itself. This act symbolizes an ultimate claim over what is considered sacred ground. However, despite his apparent success in

establishing power there, it concludes with a stark prophecy that he will meet his demise without assistance (“none shall help him”). This foreshadows divine judgment against tyranny.

Conclusion

Daniel 11:41-45 serves as both a historical reflection on past empires’ rise and fall while simultaneously offering prophetic insight into future events concerning Israel’s fate amid global turmoil. The passage emphasizes themes such as divine sovereignty over human affairs, judgment against oppressors, and ultimately points toward hope amidst tribulation through God’s ultimate plan for His people.

CHAPTER 12:

Verse Commentary on Daniel 12:1-7 (KJV)

Introduction to the Passage

Daniel 12 marks the conclusion of the prophetic visions given to Daniel throughout the book. This chapter focuses on eschatological themes, including a time of unprecedented trouble for Israel, promises of deliverance, and the resurrection of the dead. The verses encapsulate both judgment and hope, emphasizing God’s sovereignty over history and His ultimate plan for His people.

Verse 1: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

This verse introduces Michael, identified as “the great prince,” who serves as a protector for Israel. The phrase “at that time” connects this event with preceding prophecies concerning tribulation and conflict. Michael’s standing up signifies divine intervention during a period characterized by intense persecution—referred to as “a time of trouble.” This is often interpreted as relating to the Great Tribulation, a future period of suffering described in various biblical texts (e.g., Matthew 24:21).

The promise of deliverance is crucial; it reassures that despite overwhelming adversity, those whose names are “written in the book” will be saved. This “book” is commonly understood to refer to God’s record of those who belong to Him, echoing themes found in other scriptural references (e.g., Exodus 32:32-33; Philippians 4:3).

Verse 2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

This verse addresses resurrection—a central theme in biblical eschatology. The phrase “sleep in the dust” metaphorically describes death. The awakening signifies a future resurrection where individuals will face judgment. The distinction between those who rise “to everlasting life” versus those who experience “shame and everlasting contempt” underscores two outcomes based on one’s relationship with God.

The concept here aligns with New Testament teachings about resurrection (John 5:28-29) and emphasizes moral accountability before God.

Verse 3: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

In this verse, wisdom is associated with righteousness and evangelism. Those deemed wise are those who understand God’s ways and live accordingly; they will receive honor akin to celestial bodies shining brightly. This imagery suggests eternal reward for those who lead others toward righteousness—a theme echoed throughout Scripture regarding spiritual leadership (James 5:20).

Verse 4: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Here God instructs Daniel to seal his prophecies until “the time of the end.” This indicates that while these revelations are significant now, their full understanding may not occur until later periods in history. The mention of increased knowledge reflects both literal advancements in understanding but also suggests an increase in spiritual awareness or revelation leading up to eschatological events.

Verse 5-6: “Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen which was upon the waters of the river, How long shall it be to the end of these wonders?”

These verses depict a scene where Daniel observes two figures beside a riverbank asking about timing related to prophetic events. The presence of these figures emphasizes divine communication regarding future events. Their inquiry about “how long” reflects human concern about suffering duration—a common theme throughout Scripture where believers seek understanding amidst trials.

Verse 7: “And I heard the man clothed in linen which was upon the waters of the river when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished.”

The figure clothed in linen represents Christ or an angelic messenger affirming God’s sovereignty over history through an oath. The phrase “time, times, and an half” is often interpreted as three-and-a-half years—symbolic language frequently associated with periods of tribulation (Revelation 12:14). The scattering mentioned refers likely to persecution against God’s people before ultimate restoration occurs.

The concluding statement emphasizes completion—God’s plans will come into fruition despite present struggles.

Conclusion

Daniel 12:1-7 encapsulates profound truths regarding tribulation faced by Israel but also assures believers about divine protection and eventual resurrection. It highlights key eschatological themes relevant not only during Daniel’s time but also applicable today as believers anticipate fulfillment within God’s redemptive plan.

Verse Commentary on Daniel 12:8-13 (KJV)

Introduction to the Passage

Daniel 12 concludes the book of Daniel with a focus on the end times, resurrection, and the ultimate fate of God's people. Verses 8-13 specifically address Daniel's inquiries about the vision he has received, emphasizing both the mystery surrounding these prophecies and the assurance of God's promises.

Verse 8: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?"

In this verse, Daniel expresses his confusion regarding the revelations he has received. Despite hearing the words of the angelic messenger, he admits that he does not fully comprehend their meaning. This highlights a common theme in prophetic literature where even faithful servants of God struggle to grasp divine mysteries. Daniel's plea for understanding reflects a humble heart seeking clarity about future events and their implications for Israel.

Verse 9: "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

The response from the angel indicates that some revelations are intentionally concealed until a designated time—referred to as "the time of the end." This sealing suggests that certain prophecies will only be understood in their proper context when they come to fruition. The phrase "closed up and sealed" implies that while God's plans are certain, their full revelation is reserved for those who will witness their fulfillment. This serves as a reminder that believers must trust in God's timing and sovereignty over history.

Verse 10: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

This verse contrasts two groups during this period—the righteous and the wicked. The righteous will undergo purification and trials, which can be interpreted as a process of sanctification through suffering. The imagery of being "made white" signifies holiness and righteousness achieved through faithfulness amidst adversity. In contrast, those who are wicked will continue in their ways without understanding divine truths. The distinction between "the wise" who comprehend God's purposes versus "the wicked" emphasizes moral discernment granted by God to those who seek Him earnestly.

Verse 11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

This verse introduces specific prophetic timelines associated with significant events affecting Israel. The reference to "the daily sacrifice" being taken away likely points to an event related to desecration in worship practices—often linked with Antiochus Epiphanes' actions or future antichrist figures. The mention of "a thousand two hundred and ninety days" (1,290 days) suggests a period during which these events unfold; however, interpretations vary regarding its exact significance. It may indicate a time frame leading up to restoration or judgment.

Verse 12: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

Here we see an additional timeline mentioned—“thousand three hundred and five and thirty days” (1,335 days). This blessing pronounced upon those who endure until this later date suggests an extended period beyond previous trials before ultimate deliverance or reward is realized. It encourages perseverance among believers facing tribulation; they are assured that patience will lead to blessings from God.

Verse 13: “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of days.”

The concluding verse offers comfort directly to Daniel himself. He is instructed to continue his life (“go thy way”) until his appointed time comes (“till the end be”). The promise of rest indicates peace after death—a common biblical theme suggesting eternal security for God’s people. Furthermore, “stand in thy lot at the end of days” implies resurrection or reward at a future date when all things will be made right according to God’s plan.

Conclusion

Daniel 12:8-13 encapsulates themes of mystery in prophecy, encouragement amid trials for believers, contrasting destinies based on righteousness versus wickedness, specific prophetic timelines leading toward fulfillment, patience rewarded with blessings from God, and assurance of resurrection for faithful servants like Daniel.

A Comprehensive Conclusion to the Book of Daniel

The Book of Daniel concludes with a fusion of historical narrative, prophetic visions, and apocalyptic hope. This sacred text offers a dual focus: the personal journey of Daniel, a devout servant of God in a foreign land, and the grand cosmic plan of divine sovereignty over history and eternity. Its conclusion provides both closure to Daniel’s life and inspiration for its audience across time.

Key Elements in the Conclusion

1. The Historical and Personal Journey of Daniel

The book frames Daniel as an exemplary figure of faith, wisdom, and perseverance. His life spans the Babylonian and Persian empires, illustrating the endurance of God’s faithful amid shifting political landscapes.

- **Faithfulness in Exile:** Daniel consistently demonstrates integrity and devotion to God in the face of challenges, from interpreting dreams for kings to surviving the lion’s den. His personal journey underscores the possibility of living righteously even when separated from one’s homeland and religious institutions.

- **Trust in God's Sovereignty:** Whether interpreting Nebuchadnezzar's dream or witnessing divine deliverance, Daniel embodies trust in God's control over nations and rulers, regardless of their apparent power.

2. Prophetic Visions and Their Fulfillment

The latter half of Daniel transitions from historical narrative to prophetic visions, revealing God's plan for the future. These visions include:

- **The Four Kingdoms:** The succession of empires (Babylon, Medo-Persia, Greece, and Rome) serves as a backdrop for the ultimate establishment of God's eternal kingdom.
- **The "Son of Man" Vision:** A messianic figure, described as "one like a son of man," is given dominion and glory. This vision foreshadows the coming of a divine ruler who will establish an everlasting kingdom.
- **Conflict and Deliverance:** The apocalyptic sections depict cosmic battles between good and evil, emphasizing that despite periods of tribulation, God will prevail, and His people will be vindicated.

3. The Eschatological Hope

The book culminates in the promise of resurrection and eternal life. Chapter 12 explicitly describes a future where the faithful will rise to everlasting life, while others face judgment. This theme represents one of the earliest clear articulations of resurrection in the Hebrew Scriptures, offering a powerful assurance of hope and justice.

Themes in the Conclusion

1. **Divine Sovereignty:** The overarching message of Daniel is that God is in control of history, even when human rulers appear dominant. Empires rise and fall according to His will, and His eternal kingdom will ultimately triumph.
 2. **Endurance in Faith:** Daniel's life demonstrates the rewards of unwavering faith and commitment to God's principles, even in the face of adversity.
 3. **Judgment and Reward:** The final vision underscores the reality of divine judgment and the promise of reward for those who remain faithful to God's covenant.
 4. **The Mystery of God's Plan:** The sealed prophecies signify that human understanding is limited, but God's purposes will unfold in His perfect timing.
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Personal and Universal Closure

The book closes with a personal message to Daniel:

"As for you, go your way till the end. You will rest, and then at the end of the days, you will rise to receive your allotted inheritance" (Daniel 12:13).

This final verse encapsulates the dual message of the book:

- **Personal Reassurance:** Daniel, who has been faithful throughout his life, is assured of his place in God's eternal plan. His journey ends with rest and reward, reflecting the destiny of all who remain steadfast in faith.
 - **Universal Hope:** The reference to resurrection and inheritance speaks to the broader audience, reminding them that their faithfulness will not go unnoticed. God's justice will prevail, bringing vindication and eternal life to His people.
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Impact and Legacy

The Book of Daniel's conclusion resonates with both its ancient audience and modern readers. Its themes of divine sovereignty, faithfulness under persecution, and ultimate hope in God's plan have inspired countless individuals. The blending of historical narrative and apocalyptic vision ensures its relevance across different contexts, making it a timeless source of encouragement and hope.

In its final moments, Daniel's personal assurance becomes a universal promise: those who remain faithful, trusting in God's sovereign plan, will find eternal rest and glory in His presence. The book thus stands as a testament to the enduring power of faith and the certainty of God's ultimate triumph.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

