

Daniel 2 – The Statue of the “End of the Days”

Hebrew & Aramaic¹ – Modified Translation of NAS95

Dan. 2:1 In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams, and his spirit was troubled while his sleep left him.

Nebuchadnezzar²

605-560 B.C.

Dan. 2:2 Then, the king gave orders to call in the magicians, the conjurers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came in and stood before the king.

Dan. 2:3 The king said to them, “I had a dream, and my spirit is anxious to understand the dream.”

Dan. 2:4 Then the Chaldeans spoke to the king in Aramaic: “O king, live forever! Tell the dream to your servants, and we will declare the interpretation.”

Dan. 2:5 The king replied to the Chaldeans, “The command from me is firm—if you do not make known to me the dream and its interpretation, you will be torn limb from limb and your houses will be made a rubbish heap.

Dan. 2:6 “But if you declare the dream and its interpretation, you will receive from me gifts, a reward, and great honor. Therefore, declare to me the dream and its interpretation.”

Dan. 2:7 They answered a second time and said, “Let the king tell the dream to his servants, and we will declare the interpretation.”

Dan. 2:8 The king replied, “I know for certain that you are bargaining for time, inasmuch as you have seen that the command from me is firm,

Dan. 2:9 that if you do not make the dream known to me, there is only one decree for you. You have agreed together to speak lying and corrupt words before me until the situation is changed. Therefore, tell me the dream, that I may know that you can declare to me its interpretation.”

Dan. 2:10 The Chaldeans answered the king and said, “There is not a man on earth who could declare the matter for the king, inasmuch as no great king or ruler has ever asked anything like this of any magician, conjurer, or Chaldean.

Dan. 2:11 “Moreover, the thing which the king demands is difficult, and there is no one else who could declare it to the king except the gods, whose dwelling place is not with mortal flesh.”

Dan. 2:12 Because of this, the king became indignant and very furious, and he gave orders to destroy all the wise men of Babylon.

Dan. 2:13 As a result, the decree went forth that the wise men should be slain, and they looked for Daniel and his friends to kill them.

Dan. 2:14 Then, Daniel replied with discretion and discernment to Arioch, the captain of the king’s bodyguard, who had gone forth to slay the wise men of Babylon.

Dan. 2:15 He said to Arioch, the king’s commander, “Why is the decree from the king so urgent?” So Arioch informed Daniel about the matter.

Dan. 2:16 Afterwards, Daniel went in and requested of the king that he would give him

¹ Daniel 1:1-2:4 is written in Hebrew, along with 8:1-12:13. The rest of Daniel, 2:5-7:28, is written in Aramaic.

² Babylonian Persian (Mede) Greek Syrian Greek Egyptian Greek Roman Middle East Messianic

time, so that he could declare the interpretation to the king.³

Dan. 2:17 Then, Daniel went to his house and informed his friends, Hananiah, Mishael, and Azariah about the matter,⁴

Dan. 2:18 so that they could request compassion from the God of heaven concerning this mystery, in order that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.⁵

Dan. 2:19 Afterwards, the mystery was revealed to Daniel in a night vision, and Daniel blessed the God of heaven.

Dan. 2:20 Daniel said,

“Let the name of God be blessed forever and ever,
For wisdom and power belong to Him.

Dan. 2:21 “It is He who changes the times and the epochs.
He removes kings and establishes kings.
He gives wisdom to wise men
And knowledge to men of understanding.

Dan. 2:22 “It is He who reveals the profound and hidden things.
He knows what is in the darkness,
And the light dwells with Him.

Dan. 2:23 “To You, O God of my fathers, I give thanks and praise,
For You have given me wisdom and strength.
Even now You have made known to me what we requested of You,
For You have made known to us the king’s matter.”

Dan. 2:24 Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and spoke to him as follows, “Do not destroy the wise men of Babylon! Take me into the king’s presence, and I will declare the interpretation to the king.”⁶

Dan. 2:25 So Arioch hurriedly brought Daniel into the king’s presence and spoke to him as follows, “I have found a man among the exiles from Judah, who can make the interpretation known to the king!”

Dan. 2:26 The king said to Daniel, whose name was Belteshazzar, “Are you able to make known to me the dream which I have seen and its interpretation?”⁷

Dan. 2:27 Daniel answered before the king and said, “As for the mystery about which the king has inquired, neither wise men, conjurers, magicians, nor diviners are able to declare it to the king.

Dan. 2:28 “However, there is a God in heaven, who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place at the end of the days. This was

³ And apparently Nebuchadnezzar did exactly this. He gave Daniel time to learn and interpret the dream.

⁴ Daniel (𐤠𐤏𐤁𐤁𐤏) = God is My Judge, Hananiah (𐤁𐤏𐤏𐤏𐤏) = Yahweh is Gracious, Mishael (𐤏𐤏𐤏𐤏𐤏) = Who is Like God?, Azariah (𐤏𐤏𐤏𐤏𐤏) = Yahweh Has Helped

⁵ The word “mystery” (𐤏𐤏𐤏) (τοῦ μυστηρίου) refers not to something that is impossible or even difficult to understand. It refers to what which has not yet been explicitly explained. Thus, after Daniel informs Nebuchadnezzar about both the dream and its interpretation, it is no longer a mystery.

⁶ Probably the pressure on Arioch was mounting as Nebuchadnezzar became more impatient since even Daniel had not yet shown up to relate and interpret the dream to him.

⁷ Belteshazzar (𐤁𐤏𐤏𐤏𐤏𐤏) = Protect the Life of the King

your dream and the visions in your mind while on your bed.⁸

Dan. 2:29 “As for you, O king, while on your bed, your thoughts turned to what would take place after this. And He who reveals mysteries has made known to you what will take place.

Dan. 2:30 “However, as for me, this mystery has not been revealed to me on the basis of any wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.⁹

Dan. 2:31 “You, O king, were looking and behold, there was a single great statue. That statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.

Dan. 2:32 “The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

Dan. 2:33 its legs of iron, and its feet partly of iron and partly of clay.

Dan. 2:34 “You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.¹⁰

Dan. 2:35 “Then the iron, the clay, the bronze, the silver, and the gold were crushed all at the same time and became like chaff from the summer threshing floors. Then, the wind carried them away, so that not a trace of them was found. Nevertheless, the stone that struck the statue became a great mountain and filled the whole earth.

Dan. 2:36 “This was the dream. Now we will tell its interpretation before the king.¹¹

Dan. 2:37 “You, O king, are the king of kings, to whom the God of heaven has given the kingdom, power, strength, and glory.¹²

⁸ The Aramaic prepositional phrase is אֲנִי מֵיְמֵיךָ, which the Septuagint translates with ἐπ’ ἐσχάτων τῶν ἡμερῶν.

The Hebrew אֲנִי מֵיְמֵיךָ and the same Greek phrase are first used in [Genesis 49:1](#) Then Jacob summoned his sons and said, “Assemble yourselves that I may tell you what will befall you ^ain the days to come [in the last of the days].”

⁹ In other words, God could have just as easily communicated the details of the dream and its interpretation to any other human being besides Daniel, even to Nebuchadnezzar, and it has nothing to do with Daniel’s own inherent capabilities.

¹⁰ We notice that v. 34 speaks of the stone crushing (קָרַקַּר) (καταλέω) first the “feet of iron and clay” and then the other parts of the statue “all at the same time” (כְּאֶחָד = like one) (ἅμα = at the same time). The primary target is the feet.

In addition, v. 45 indicates that this stone was cut “out of a mountain,” not out of the statue, which mountain is not specified.

Also, the Aramaic phrase “without hands” (בְּיָדַיִךְ אֵינִי מֵעֲשֵׂה) (ἀνευ χειρῶν) is probably synonymous with the Hebrew אֵינִי מֵעֲשֵׂה בְּיָדָא (συναγωγὴν χειρῶν) in Daniel 8:25, meaning “without human, earthly intervention” (cf. Complete Jewish Bible).

¹¹ Daniel includes his friends in the relating of the dream and its interpretation to Nebuchadnezzar.

¹² The first title, king of kings, is used in conjunction with “Lord of lords” to refer to God in the first NT verse below and to Jesus in the next two—

[1 Timothy 6:15](#) which He will bring about at the proper time — He who is the blessed and only Sovereign, the **King of**

Dan. 2:38 Wherever the sons of men, the beasts of the field, or the birds of the sky dwell, He has given them into your hand and has caused you to rule over them all. You are the head of gold.¹³

Nebuchadnezzar	605-560 B.C.
Evil-Merodach (Man of Marduk), Neb.'s son	563-561 B.C.
General Neriglissar (E-M's brother-in-law)	561-556 B.C.
Labashi-Marduk, Neriglissar's son	556 B.C.
Nabonidus, leader of revolt against L-M	556-539 B.C.
Belshazzar, Son of Nabonidus	549-539 B.C. ¹⁴

Dan. 2:39 “After you, there will arise another kingdom inferior to you, and then another third kingdom of bronze, which will rule over all the earth.”¹⁵

kings and Lord of lords.

Revelation 17:14 “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and **King of kings**, and those who are with Him are the called and chosen and faithful.”

Revelation 19:16 And on His robe and on His thigh He has a name written, “**KING OF KINGS, AND LORD OF LORDS.**”

Thus, God through Daniel is declaring Nebuchadnezzar to be the greatest king at the time in this area of the Ancient Near East and Middle East. And this is all God’s doing for His plans and purposes, which include at the time the destruction of the southern Kingdom of Judah and taking the Jews into captivity to Babylon.

¹³ The first kingdom is easy to interpret. It is Babylon, specifically the Babylonian Empire of Nebuchadnezzar that existed from 605-560 B.C.

From a 21st century perspective, Daniel’s statement about the extent of Nebuchadnezzar’s rule sounds like the entire earth as we now know it. However, for Daniel and Nebuchadnezzar, their “earth” so to speak comprised only the Middle East as far west as modern-day Turkey. Thus, the “wherever” (עַל־כָּל־אֶרֶץ) (ἐν πάσῃ τῇ οἰκουμένῃ) and these expressions by Daniel are intended to define the boundaries of Nebuchadnezzar’s kingdom only to the extent that they actually existed, despite the universal sounding language to our ears.

The terminology used by Daniel also sounds like that of the Davidic Covenant and even Psalm 8, where the King of Israel is described as ruling over God’s creation as His proxy, indeed, as God. While, in Isaiah 45:1, God labels Cyrus of Persia as His “Anointed,” i.e., His Messiah (מָשִׁיחַ) (χριστός) and Christ, Cyrus was not God’s proxy on earth as only the Davidic king could be. Similarly, Daniel is not saying that Nebuchadnezzar is God’s proxy. Instead, the transcendent Creator at that time has given the largest geographical area of the Middle East to Nebuchadnezzar as his kingdom. Therefore, he is the “king of kings” (מֶלֶךְ מְלָכִים) (βασιλεὺς βασιλέων) in the sense that he is the greatest king at that time in the Middle East, and he is God’s Anointed, Messiah, and Christ by virtue of his playing the current most important and significant role in the history of God’s eternal plans and purposes that center on the Jews and the land of Israel.

As I said above, the title, “king of kings” (מֶלֶךְ מְלָכִים) (βασιλεὺς βασιλέων), is used by the apostle Paul in 1 Timothy 6:15 to refer to God as the supreme ruler within the creation. Revelation 17:14 and 19:16 refer to Jesus with this title. Therefore, within the specific context, this title means the greatest king. Nebuchadnezzar was the greatest ruler at that time in the Middle East, and Jesus will be the greatest ruler of the same area, the whole earth, and the whole creation when he appears at his second coming, destroys his (the Jews’) enemies on the land of Israel and the surrounding lands, and restores the Kingdom of Israel on the land of Israel with hegemony over all the Gentile nations on the earth.

¹⁴ I include the remaining kings of the Babylonian Empire after Nebuchadnezzar to show that his kingdom will last for only another sixty-five years. Therefore, Nebuchadnezzar obviously never reaches the “king of kings” status as Jesus whose kingdom will last for the entire millennial kingdom on this earth and then for all of eternity on the next, eternal earth (cf. Revelation 20,21).

¹⁵ It is noteworthy that Daniel is not explicit in his explanation of the dream as to how each subsequent kingdom replaces the previous one. Do the previous kingdoms simply fade away, or are they militarily and violently brought to an end by the next kingdom, this latter being the case with respect to Persia’s conquering Babylon, and Greece’s conquering Persia? In addition, do these subsequent kingdoms encompass the same land as the Babylonian Empire, or are they located in different parts of the world so that it is conceivable that they can all exist at the same time? The point of the dream up to v. 40 and the fourth kingdom simply is to show that there are two kingdoms that follow Babylon, regardless of how they do this. However, the fact that the third (at least, but maybe the second also) “will rule

Cyrus the Great ¹⁶	559-529 B.C.
Conquered Babylon in 539 B.C.	
Darius the Mede ¹⁷	539-530 B.C.
Cambyses, Cyrus' elder son, who conquered Egypt	529-523 B.C.
Guamata, Pseudo Smerdis, Cyrus' younger son	523-522 B.C.
Darius Hystaspis	522-485 B.C.
Lost the Battle of Marathon (490 B.C.)	
Xerxes, who invaded Greece	485-464 B.C.
Lost the Battles of Salamis and Thermopylae (480 B.C.)	
Artaxerxes	464-424 B.C.
Darius II	423-404 B.C.
Artaxerxes II	404-359 B.C.
Artaxerxes III	359-338 B.C.
Arses	338-336 B.C.

over the whole earth," i.e., the entire Middle East, indicates that it (and the second kingdom?) comprise the same land as the first, the Babylonian Empire. Therefore, it seems better to see these kingdoms as succeeding one another and probably destroying the one previous before it.

Then, with the fourth kingdom in v. 40, there is the explicit statement that this kingdom and empire crushes the previous three. However, does it do so at a time when the 1st, 2nd, and 3rd kingdoms actually exist in the ANE, or do they exist in a sense metaphorically, or anachronistically, i.e., the fourth kingdom would crush them if it actually existed at the same time as they did and does so in an important way whenever it exists in the future? Probably, something like the latter is the case, that the fourth kingdom, the Islamic Caliphate (or whatever is the last empire-like government that immediately precedes Jesus' return and establishing his kingdom if the Islamic Caliphate is not actually this fourth kingdom), crushes as much as possible any influence that the previous three kingdoms, the Babylonian, the Persian, and the Greek had in the same Middle Eastern area, i.e., their cultures, religions, languages, and ideologies.

Several options for what it means for the second kingdom to be "inferior" (ܐܝܢܐ ܢܗܝܢܐ – literally "beneath you," from the Aramaic word for earth, ܒܗܝܢܐ) (ἐλάττων σου) – 1) less powerful militarily, 2) smaller in size geographically, 3) south of Babylon, 4) less prosperous economically, 5) less important biblically, 6) less lasting in its cultural and its religious influence.

In addition, does the term "inferior" refer to only the second kingdom or also to the third?

If the second kingdom is Persia, then #1, less powerful militarily, is not correct, because Persia conquers Babylon in 539 B.C. Same with #2, smaller in size geographically, since Persia swallows up the Babylonian Empire. What would be important about #3, south of Babylon? So probably not this either. #4, less prosperous economically, has the same difficulty as #1 and #2. Therefore, either #5, less important biblically, or #6, less lasting in its cultural and religious influence, makes the most sense as we can see by the use of the label Babylon in 1 Peter 5:13 and even the book of Revelation. And this is in spite of Persia's conquering the Babylonian Empire in 539 B.C. I am inclined think that #5 and #6 are about one and same and fit well also with 2:37,38 and the description of Nebuchadnezzar and his kingdom. Probably implied is the same kind of inferiority of the third, fourth, and even fifth kingdoms, especially if the correct interpretation of Babylon in the book of Revelation is unbelieving Judaism that God considers as corrupt as ancient Babylon in the midst of all the influence it has had on the rest of the world (cf. [Revelation 18:2](#) And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. [18:3](#) For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.").

I also think that the third, fourth, and fifth kingdoms of this statue are "inferior" to the Babylonian Empire like the second in that they do not ever receive the same notoriety, infamy, and frequent mention in the Bible—in spite of the fact that the fourth and fifth will be more oppressive and totalitarian. The name Babylon becomes the most famous for evil and rebellion against God.

¹⁶ **Babylonian** **Persian (Mede)** **Greek** **Syrian Greek** **Egyptian Greek** **Roman** M.E. Messianic

¹⁷ This is not the same as Darius the Great, i.e., Darius Hystaspis, who ruled Persia from 522-485 B.C. Apparently, there is no explicit evidence outside the Bible for this man, but he is most likely a "king" of Median descent, who was appointed ruler of the Babylonian region by Cyrus the Great, much like Herod the Great and his sons who were appointed by the Roman Senate and Emperors as rulers of the area of Israel and granted the title "king." The word *dara* means king in Avestan Persian, allowing us to conclude that Darius was an honorific title much like even the Hebrew Messiah.

Darius III	336-331 B.C.
Alexander the Great, died in Babylon Conquered Persia in 331 B.C.	335-323 B.C.
Successors to Alexander the Great	323-27 B.C.

Dan. 2:40 “Afterwards, there will be a fourth kingdom as strong as iron. Inasmuch as iron crushes and shatters all things, so, like iron that breaks things in pieces, it will crush and break all these in pieces.”¹⁸

¹⁸ [EBC – Verse 40 describes this fourth empire, symbolized by the legs of iron. From a despotic standpoint, the Roman Republic was of far less value than gold, silver, or bronze; yet iron was most suited to crush opposing powers. Iron connotes toughness and ruthlessness and describes the Roman Empire that reached its widest extent under the reign of Trajan (98-117 A.D.), who occupied Romania and much of Assyria for at least a few brief years.]

While most commentators interpret this fourth kingdom as Rome, for a couple of reasons it makes more sense to see it as a Middle Eastern centric kingdom that ends up occupying the same area as the Babylonian, Persian, and Greek empires, while being intolerant of disparate worldviews, cultures, religions, and even languages. Joel Richardson’s book Mideast Beast: The Scriptural Case for an Islamic Antichrist (WND Books, 2012) is an excellent source of the comparison between the Roman Empire and the Islamic Caliphate as this fourth kingdom and provides many more explanations for why the latter is the correct interpretation.

The first reason I think that the Islamic Caliphate makes more sense as the interpretation of this fourth kingdom is that it is important to keep in mind Daniel’s actual location and purview, which would have been Israel, Iraq, and Persia for the most part. Therefore, all the kingdoms that are represented by different parts of the statue are centered in the Middle East, not in the west as, for example, the Roman Empire would be with its capital in Rome, Italy. In spite of the fact that Greece is quite a bit west of the Middle East, Alexander the Great himself traveled east to conquer the Middle East and never left it. Therefore, even the Greek Empire of Alexander the Great can be considered to be Middle Eastern centric, because he always ruled it from the Middle East (and India to a degree). Indeed, he even died in the Middle East, in Babylon in 323 B.C.

Parenthetically, the Septuagint translators interpreted Daniel as speaking of “the whole earth” (πασα ἡ γῆ) when he referred to the previous three kingdoms of Babylon, Persia, and Greece. It is hard to know for sure just how broad Daniel’s knowledge of the world would have been in the 7th and 6th century B.C., even though he lived in the strongest empire of the ANE at the time, Babylon. Nevertheless, even for the Septuagint translators, the words πασα ἡ γῆ = “the whole earth” would have been used to refer to only the Middle East. This was “the whole earth” as far as Daniel and Nebuchadnezzar were concerned.

The second reason why the fourth kingdom is not Rome is that Daniel explicitly interprets this kingdom as one that breaks the previous three (“all these” (כָּל־אֵלֶּסֶם) (πασα ἡ γῆ)) into pieces and destroys them. Because even the Roman Empire did not technically break the Babylonian Empire into pieces, because the latter was long gone by the time the Roman Empire arose, this fourth kingdom must destroy something else about all three previous kingdoms.

Therefore, the dream most likely refers not only to the occupation of the geographical areas of the Babylonian, Persian, and Greek empires, but also to a complete intolerance of worldviews that would be different from that of the leadership of this fourth empire, particularly disparate religious worldviews. However, the Romans were remarkably tolerant of different worldviews and religions and simply incorporated them into their empire, as long as their subjects did not advocate submission to a different human Caesar or Lord (which is why Christianity was not tolerated eventually, because Christians claimed that there was another Caesar, another Lord, Jesus of Nazareth; on the other hand, the Jews were monotheistic and simply believed in another God, all of which somewhat fascinated the Romans so that they permitted them to pursue their different religion).

The “kingdom” that took over the geographical areas of the Babylonian, Persian, and Grecian empires and that did not tolerate disparate worldviews was the Islamic Caliphate (Caliph = successor to Mohammed; Caliphate = government ruled by a Caliph over the Islamic world and under sharia law) that began in A.D. 622 with the rise and initial spread of Islam by Mohammed and ended in A.D. 1923 when the president of Turkey, Ataturk, constitutionally abolished the Caliphate after the allies of World War I divided up the Ottoman Empire, whose capital had been in Istanbul and Turkey.

This keeps the first four kingdoms of the statue of Daniel 2 in the direct vicinity of Daniel himself and the Babylonian, Persian, and Greek empires, all ruled by leaders in the Middle East and extending only as far west as the ancient Hittites mentioned in the Bible (e.g. Genesis 15:20), i.e., modern Turkey. It is also clear that this fourth empire does not exist contemporaneously with the Babylonian, Persian, and Greek Empires, but that it crushes and takes over the areas of these empires many years later, even squashing any dissenting understandings of reality by eliminating the people who hold to these views. It should be noted that there was a slight interruption in the Islamic Caliphate’s rule over the

Dan. 2:41 “In that you saw the feet and toes, partly of potter’s clay and partly of iron, there will be a divided kingdom. However, it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.¹⁹

Dan. 2:42 “As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong, and part of it will be brittle.²⁰

land of Israel during the Christian Crusades (A.D. 1099-1291), although Jerusalem was recaptured by the Muslims under the leadership of Saladin in A.D. 1187 and held by them from that time on—until the formation of the modern state of Israel by Resolution 181 of the United Nations in November, 1947, that went into effect on May 14, 1948.

I admit that this fourth kingdom does not necessarily have to be the Islamic Caliphate, if this fourth kingdom/government exists much farther in the future, when and if, perhaps, Islam and its influences are eliminated in the Middle East by some other ideology. However, the description of this kingdom does fit well the history of Islam since its inception in the 7th century A.D., and it does fit well with circumstances in the Middle East since the Zionist Movement that began in the late 19th century and that resulted in the modern State of Israel.

¹⁹ The NAS95 translates מְלֻכָּוֹת מְרֻבָּבוֹת as “it will be a divided kingdom,” implying that this refers to the fourth kingdom as either “a later phase or outgrowth” of it (cf. Expositor’s Bible Commentary). However, the Septuagint translates it βασιλεία ἄλλη διμερῆς ἔσται ἐν αὐτῇ (=another kingdom will be divided in it). The obvious question is what these translators meant by ἐν αὐτῇ? Did they think that 1) Daniel was referring to the fourth kingdom previously mentioned, or 2) that Daniel was referring to this as a fifth kingdom, or 3) that Daniel was referring to the statue (εἰκὼν μία) all the way back in v. 31?

Looking at both the Aramaic and Greek texts, it seems too great a stretch to think that Daniel is referring to the whole statue in v. 31. Instead, if Daniel is referring to a fifth kingdom, while his introducing it in his description of the statue is different from that of the previous four kingdoms (“Afterwards, there will be a fourth kingdom...” vs. “In that you saw the feet and the toes...”), the fact that this kingdom constitutes another section of the body, i.e. the feet and toes, does lend itself well to referring to a fifth kingdom. Also, the fact that this fifth kingdom is similar to the fourth because it comprises partially the same metal, iron, lends itself well to referring to a fifth kingdom that has elements of the fourth, mainly its intolerance towards disparate views and its activity of crushing these dissenting views. This fifth kingdom is also different, or at least described differently, by virtue of the ten toes, i.e., ten “divisions” of the kingdom in some way, either geographically or chronologically. Thus, this fifth kingdom also is Middle Eastern centric and will exist some time after the fourth, which is not conquered *per se* by this fifth kingdom, but nevertheless the fifth exists after it until the appearance of the Messianic Kingdom of the stone which crushes it.

It could also make sense that Daniel and the Septuagint translators see this fifth kingdom’s arising *out of* the fourth kingdom, either immediately after it, or later, even after the fourth kingdom has experienced its own demise. Thus, the Greek text is saying that “another kingdom will be divided by means of (or, as a result of) it (βασιλεία ἄλλη διμερῆς ἔσται ἐν αὐτῇ). This is to say that the fourth kingdom influences the fifth kingdom in some way that it ends up being divided, which in turn corresponds to its being comprised of a soft substance, clay, that renders parts of it brittle, weak, and conquerable by those inside and outside the kingdom. In other words, while the fourth kingdom, that of iron, is said to destroy all other kingdoms, there is no mention of its actually being destroyed by the fifth kingdom. Thus, the fourth kingdom experiences a different kind of demise (see above – Ataturk’s constitutionally abolishing it in 1924), and the fifth kingdom ends with the inception of the Messianic Kingdom of Jesus of Nazareth. Thus, the term “kingdom” in the dream means national entity which comprises a specific portion of the world, the Middle East, the basic geographical areas of the ancient Babylonian, Persian, and Greek Empires, with some kind of government that dominates the Middle East.

²⁰ Here, Daniel provides the interpretation of the iron and the clay. The iron is tough, while the clay is weak. Therefore, this fifth and last kingdom before the Messianic government will have elements of strength along with elements of weakness. As suggested in the previous note, the strength pertains to incalcitrant intolerance of dissenting worldviews, especially religious views, while the weakness pertains to an inability to unite and dominate the Middle East completely. See also Daniel 11:36ff. which describes other Middle Eastern governments who rise up against the Man of Lawlessness (the Beast of Revelation for the sea) to oppose him. In other words, he obtains neither world domination nor Middle Eastern domination. However, he does impose his will on the Jews for a time, while claiming to be greater than the God of the Jews (perhaps someone pretending to be the twelfth imam so that his claim is that the God of the Muslims is greater than the God of the Jews, making him as the Muslim’s God’s representative the greatest Caliph, so that his God is supposedly greater than the God of the Jews).

The ten toes could very easily represent the ten (or symbolically many) Islamic, or at least Islamic leaning, governments in the Middle East today—Lebanon, Syria, Saudi Arabia, Oman, Kuwait, Bahrain, United Arab Emirates,

Dan. 2:43 “In that you saw the iron mixed with common clay, they will combine with one another in the seed of men, but they will not adhere to one another, even as iron does not combine with pottery.”²¹

Islamic Caliphate – a Middle East Kingdom

in the future

This kingdom is marked by disunity and culminates in the rule of the “Man of Lawlessness”

Dan. 2:44 “In the days of those kings, the God of heaven will set up a kingdom, which will never be destroyed, and that kingdom will not be left for another people. It will crush and put an end to all these kingdoms, but it will itself endure into perpetuity,”²²

Yemen, and Qatar. Jordan might not count because of its relative neutrality, but it has been hostile towards Israel in the past and could easily do so again, thus, being the tenth existing Islamic leaning government. Or we could include Iran, which is Shiite and not Sunni like the others and even more oppressive than some of the others.

²¹ The Aramaic אֲשֶׁר נִשְׁמַר עִירָא וְיִשְׁמַר עִירָא and the Greek συμμειγείς ἔσονται εἰς γένεσιν ἀνθρώπων point to a large mixture of human beings in this divided last “kingdom,” a mixture which perhaps should result in unity (because of their common Islamic ideology) but, instead, does not permit any substantial cohesiveness. While in the ANE, it was assumed that blood relatives would constitute a unified ethnic group whereby people would stand together against common enemies, in the case of this fifth kingdom, such blood relationships will not provide such cohesion. The combination of incaltrant intolerance and some kind of weakness (of moral character?) will make unity impossible for these people. Thus, there will be alliances between the parts of this kingdom, a renewed Islamic Caliphate of sorts, but not enduring alliances. In addition, the Greek Septuagint possibly refers to these alliances existing εἰς γένεσιν ἀνθρώπων, literally “towards the lineage of men,” which may mean that these separate and co-mingling smaller kingdoms try to exist in order to preserve mankind—the way they understand mankind should be under Sharia Law (?). However, the dream of the statue indicates that even, and probably especially, this last “kingdom” (group of smaller kingdoms) will not be able to remain united because of its own internal weaknesses. The dream also indicates that the Messianic Kingdom will crush and destroy it (v. 44).

We should also probably notice that three times in this verse the Aramaic word עָרַב = mix or combine is used. We happen to get our word Arab from this word.

Then, the Septuagint translation of this word in this verse uses—

ἀναμειγμένον (ἀναμείγνυμι Verb perfect passive participle masculine singular accusative) = **to mix together** (also in Daniel 2:41), and

συμμειγείς (συμμιγής (σύν, μίγνυμι) Adjective masculine plural nominative no Degree) = **mixed, commingled; promiscuous, and**

συγκραθῆναι (συγκράννυμι) = **to bring about a blend by mixing various items.**

The first use in the Old Testament of עָרַב with this meaning is—

Exodus 12:38 A mixed multitude also (עַרְבֵי-רַבִּים) (καὶ ἐπίμικτος πολὺς) went up with them, along with flocks and herds, a very large number of livestock.

The above “mixed multitude” were people other than the Israelites who left Egypt with them under the leadership of Moses.

In regard to Ishmael, cf. **Genesis 16:12** He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.” Here the Bible is indicating that Ishmael’s descendants, who include the Arabs (= mixture of Middle Eastern peoples, but basically Semitic like the Jews), will never get along completely with one another.

There are also these two verses that indicate that armies of those who attack Israel just before Jesus’ return will fight against each other. This will be part of how the stone crushes them. God turns them against themselves—

Ezekiel 38:21 “I will call for a sword against [Gog] on all My mountains,” declares the Lord GOD. “Every man’s sword will be against his brother.”

Zechariah 14:12 Now this will be the plague with which Yahweh will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. **14:13** It will come about in that day that a great panic from Yahweh will fall on them; and they will seize one another’s hand, and the hand of one will be lifted against the hand of another.”

²² “In the days of those kings” indicates that the fifth kingdom will be a plurality or mixture of separate governments. Nevertheless, we learn from Daniel 7 & 11 that this fifth kingdom culminates in the rise of the Man of Lawlessness (the

Dan. 2:45 “just as you saw that a stone was cut out of a mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold.”²³

The great God has made known to the king what will take place in the future. So the dream is true, and its interpretation is trustworthy.”

The Messianic Kingdom of Jesus of Nazareth

in the future

Dan. 2:46 Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense.

Dan. 2:47 The king answered Daniel and said, “Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery.”²⁴

Dan. 2:48 Then the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

Dan. 2:49 And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel was at the king’s court.²⁵

Beast of Revelation), who wreaks havoc on the Middle East and especially Israel (cf. 2 Thessalonians 2). Daniel says that the last and final kingdom will come about “in the days of those kings” (וּבְיָמֵי מְלָכֵי אֲשֶׁר־יָבִינָה) (καὶ ἐν τοῖς χρόνοις τῶν βασιλείων τούτων), meaning that when God has decided that the conglomeration of governing entities in the Middle East that constitutes the fifth kingdom (and still future to us) has run its course, then He will cause the sixth and final kingdom of the Middle East, one that will basically last as long as the present realm exists, i.e., literally “into perpetuity (לְעֹלָם וָעֶד) and “into the age” (εἰς τὸν αἰῶνα), to arise and destroy any hint of any other ruler’s or group of people’s dominating the Middle East. In addition, this sixth kingdom “will not be left for another people,” indicating that another group of people will never conquer and take over this kingdom. It will be the last kingdom that arises in the Middle East, because it will be the kingdom of the Messiah, ruling from Jerusalem over the Middle East and also the whole rest of the earth.

²³ Even though the Messianic Kingdom of Jesus of Nazareth will not exist at the same time as the Babylonian, Persian, Greek, and Islamic Middle Eastern kingdoms, the dream shows it as destroying them, because it will be that much greater in strength, power, and goodness. In other words, no empire, kingdom, nation, or people will be able to oppose Jesus and his kingdom. They will all be crushed by him if they choose to resist his rule and authority. Plus, their desire to oppose Jesus will not succeed so that they will have to abide by his moral regulations for how they conduct themselves and render judicial decisions.

Cf. **Revelation 19:15** From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a **rod of iron**; and He treads the wine press of the fierce wrath of God, the Almighty.

Cf. 2 Thessalonians 2:6-9 – **6** ...because it is indeed justifiable for God to pay back with affliction those who afflict you, **7** and to pay back with relief you, who are being afflicted, along with us at the revealing of the Lord Jesus from heaven with his powerful *angeloi* **8** in the midst of flaming fire, as he metes out justice towards those who do not know God and who do not obey the good news regarding our Lord Jesus. **9** They will experience justice—eternal destruction away from the presence of the Lord and from the glory of his power...

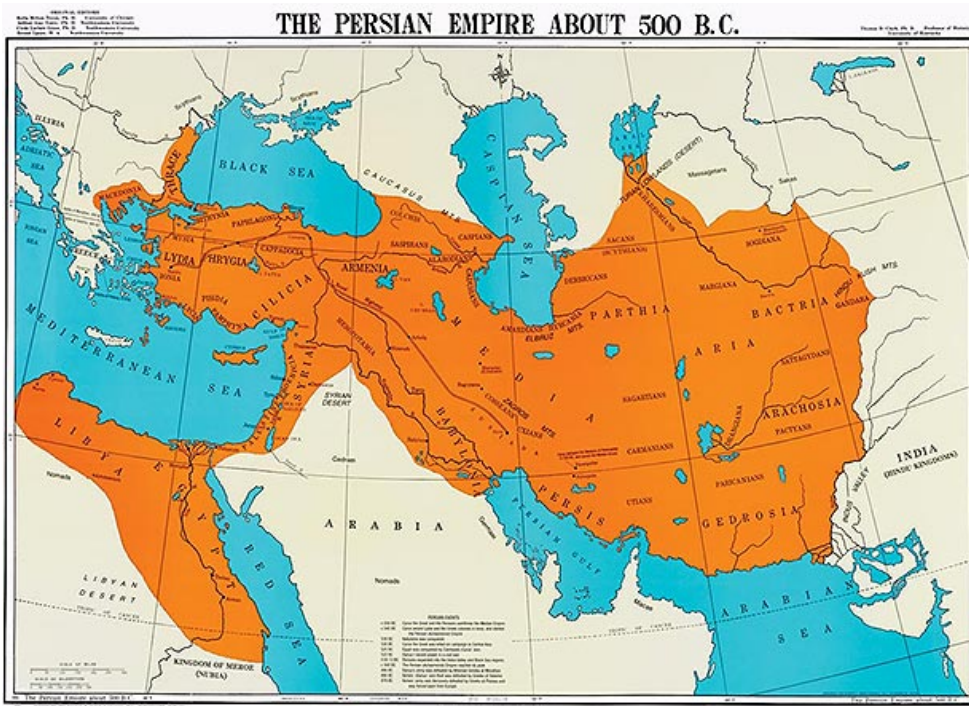
²⁴ Is this a profession of authentic faith by Nebuchadnezzar? Hard to say. My guess is, no, because in chapter 3 the king will seemed to have forgotten that the god of these men is so great. But he is demonstrating some rational ability by acknowledging these elements of Yahweh to be true. It could be no different from the people who call for the mountains to fall on them because of the wrath of God, and yet they will not authentically repent (cf. Revelation 6:15-17).

²⁵ Without realizing it, Daniel is setting up his three friends to be accused of disobeying Nebuchadnezzar and thrown into the fiery furnace in the next chapter.

Babylonian Empire



Persian Empire



Greek Empire



Islamic Kingdom

