

Lesson – The Beasts of Daniel 7 are symbolic of kingdoms that would arise.

**This image's head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay.** - Daniel 2:32-33

This Lesson Outline was prepared by John M. Wharton

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Sources -

All bible text, unless otherwise indicated, is the Darby Translation. ASV indicates the American Standard Version, with KJV indicating the King James Version. Quotations are often included from various classic christian commentaries such as John Gill's Expositor, Jamieson, Fausset and Brown, Robertson's New Testament Word Pictures, and others. Greek and Hebrew word definitions are often included from the Strong's Concordance, unless otherwise indicated. All of these sources, both the bible text's, commentaries, and Strong's definition's are taken from THE WORD from Online Bible 1.00, or The Power Bible also from Online Bible, unless otherwise indicated.

Introduction

**In chapter 2 Nebuchadnezzar, King of the Babylonian Empire, has a dream in which he sees four great beasts that arise out of a troubled sea, each successive beast more powerful and terrifying than the previous ones. The vision troubles him so greatly that he calls together his wisemen seeking an interpretation.**

**The Lesson text is Daniel 2:**

**1 ¶ And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled, and his sleep went from him.**

2 And the king commanded to call the scribes, and the magicians, and the sorcerers, and the Chaldeans, to shew the king his dreams; and they came and stood before the king.

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

Comments -

**and my spirit is troubled to know the dream-** Verse 3 doesn't mention the meaning of the dream but rather that King Nebuchadnezzar wanted to know what the dream itself had been, indicating that he apparently couldn't remember what it was that he had dreamed.

Jamieson, Fausset and Brown Commentary from the Word from The Online Bible

**3. troubled to know the dream**—He awoke in alarm, **remembering that something solemn had been presented to him in a dream, without being able to recall the form in which it had clothed itself.** His thoughts on the unprecedented greatness to which his power had attained (**#Da 2:29**) made him anxious to know what the issue of all this should be. God meets this wish in the way most calculated to impress him.

**4 And the Chaldeans spoke to the king in Aramaic,** O king, live for ever! tell thy servants the dream, and we will shew the interpretation.

**Aramaic -** 0762. tymra ÆAramiyth *ar-aw-meeth*; feminine of 0761; (only adverbial) in Aramean:—in the Syrian language (tongue), in Syriac.

Comments -

The commentaries tell us that the book of Daniel from this verse 4 on through to the end of chapter 7 is written in the Aramaic language which is related to Hebrew and was the vernacular spoken in the court of the King. But all the other portions of the Daniel are in Hebrew.

5 The king answered and said to the Chaldeans, The command is gone forth from me: If ye do

not make known unto me the dream, and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill.

a dunghill - 05122. wln n@valuw (Aramaic) *nev-aw-loo*; or yln n@valiy (Aramaic) *nev-aw-lee*; from an unused root probably meaning to be foul; a sink:—dunghill.

#### Comments -

There are a few other portions of the Old Testament text that are also in the Aramaic language, these being Ezra 4:8-16; 7:12-26 and Jeremiah 10:11. Some sources say that various other words in older portions of the Old Testament are also in Aramaic while others think it more likely that these words are simply older Caananite, it being an ancestor language of both Hebrew and Greek. It is observed by commentators that Daniel may have viewed Aramaic as the appropriate language for these portions of his prophecies since they concerned the Gentile Nations and God's control over them, and Aramaic was at that time the Lingua Franca or international language of the day as is Latin still today in some matters.

**6 But if ye shew the dream and its interpretation**, ye shall receive of me gifts and rewards and great honour; therefore shew me the dream and its interpretation.

the dream (same word both times) - 02493. Mlx chelem (Aramaic) *khay'-lem*; from a root corresponding to 02492; a dream:—dream.

and its interpretation (same word both times) - 06591. rvp p@shar (Aramaic) *pesh-ar*; from 06590; an interpretation:—interpretation.

#### Comments -

But if ye shew the dream and its interpretation - This further strengthens the understanding that the King really couldn't remember the dream itself and wanted to know both what the content of the dream had been and what its interpretation was.

7 They answered the second time and said, Let the king tell his servants the dream, and we will shew the interpretation.

8 The king answered and said, I know of a certainty that ye would gain time, because ye see the word is gone forth from me;

9 but if ye do 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 shew me its interpretation.

lying - 03538. bdk k@dab (Aramaic) *ked-ab*; from a root corresponding to 03576; false:—lying.

corrupt - 07844. txv sh@chath (Aramaic) *shekh-ath*; corresponding to 07843:—corrupt, fault.

07843. txv shachath *shaw-khath*; a primitive root; **to decay**, i.e. (causatively) **ruin** (literally or figuratively):—batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste(-r).

#### Comments -

The King could see that the seers were not able to determine what his dream had been and were stalling for time to prepare something false, and probably pleasant sounding, to tell him which would make it seem as if they knew what they talked about by leaving enough generalities in what they said so that they could claim accuracy regardless of what happened.

*till the time be changed* - Either until the King's mood or attention had changed to something else or perhaps until a change of rule had occurred in the Kingdom.

Jamieson, Fausset and Brown Commentary from The Online Bible

**till the time be changed**—till a new state of things arrive, either by my ceasing to trouble myself about the dream, or by a change of government (which perhaps the agitation caused by the dream made Nebuchadnezzar to forebode, and so to suspect the Chaldeans of plotting).

John Gill's expositor from the Word from The Online Bible

**till the time be changed**; either that he could remember his dream, and tell them it himself; or all the images and impressions of it were wore off his mind, so that they could tell him anything, and he not be able to disprove them; or he would grow indifferent to it, and his passionate desire after it cool, and he be careless whether he knew it or not; or he or they

**should die; or he might be engaged in other affairs, and be called abroad to war, as he had been; or some thing or other turn up, whereby they might escape the ruin threatened. Saadiah fixes the time to noon, when the conversation of kings ceased, and they were otherwise engaged:**

10 The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, however great and powerful, that hath asked such a thing of any scribe, or magician, or Chaldean.

11 For the thing that the king demandeth is extraordinary, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

**Comments -**

**the thing that the king demandeth is extraordinary-** Gesenius Lexicon uses words like 'heavy' or 'difficult' to explain the meaning of extraordinary here. They thought that there was not a man on the earth who could do this.

12 For this cause the king was irritated and very wroth, and commanded to destroy all the wise men of Babylon.

13 **And the decree went forth that the wise men were to be slain;** and they sought Daniel and his companions to slay them.

14 ¶ **Then Daniel answered with counsel and prudence to Arioch** the chief of the king's bodyguard, who had gone forth to slay the wise men of Babylon:

**counsel** - 05843. aje æetaÆ (Aramaic) *ay-taw*; from 03272; **prudence**:—counsel.

**prudence** - 02942. Mej t@æem (Aramaic) *teh-ame*; from 02939, and equivalent to 02941; **properly, flavor**; figuratively, **judgment** (both subjective and objective); hence, account (bothsubj. and obj.):— + chancellor, + command, commandment, decree, + regard, taste, wisdom.

**Comments -**

**He spoke properly, with good taste and judgement considering the situation.**

15 he answered and said to Arioch the king's captain, **Why is the decree so rigorous from the king?** Then Arioch made the thing known to Daniel.

**so rigorous** - 02685. Pux chatsaph (Aramaic) *khats-af*; a primitive root; properly, **to shear or cut close**; figuratively, **to be severe**:—hasty, be urgent.

**Why is the decree so rigorous** Why is this order so extreme against all of the wise men?

16 And Daniel went in, and requested of the king that he would give him time, that he might shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

**Comments -**

**Probably Daniel's house, and thoss of his three friends, were near to the King's Palace since the sense seems to be that it didn't take very long to go and tell his friends.**

18 that they would desire mercies of the God of the heavens concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.

**mercies** - 07359. Mxr r@chem (Aramaic) *rekh-ame*; corresponding to 07356; (plural) **pity**:—mercy.

19 **Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the heavens.**

**was the secret** - 07328. zr raz (Aramaic) *rawz*; from an unused root probably meaning **to attenuate**, i.e. (figuratively) **hide**; a mystery:—secret.

**Note - to attenuate- which means to rarefy something or make it slender...in other words the thought of making it hard to see and in this case to understand.**

**vision** - 02376. wzx chezev (Aramaic) *khay'-zev*; from 02370; **a sight**:—look, vision.

Note - Gesenius gives the meaning of the word as something seen or even the aspect or appearance of something. This word occurs only in Daniel's prophecies in the Old Testament and there it is used twelve times in Daniel 2:19, 28; 4:5 ,9, 10, 13; 7:1, 2, 7, 13, 15 & 20.

#### Comments -

**Then was the secret revealed unto Daniel in a night vision— Daniel's vision's of the four great beastly kingdoms of the Gentile world related in chapter 7 were also nightly visions.**

*Daniel 7: 1 ¶ In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head upon his bed: then he wrote the dream; he told the sum of the matters.*

20 Daniel answered and said, Blessed be the name of God for ever and ever; For wisdom and might are his.

**21 And it is he that changeth times and seasons; He deposeth kings, and setteth up kings; He giveth wisdom to the wise, And knowledge to them that know understanding.**

that changeth - 08133. anv sh@naÆ (Aramaic) *shen-aw*ˀ; corresponding to 08132:—alter, change, (be) diverse. anvshenaÆ. See 08142.

times - 05732. Nde æiddan (Aramaic) *id-dawn*ˀ; from a root corresponding to that of 05708; a set time; technically, a year:—time.

and seasons - 02166. Nmz z@man (Aramaic) *zem-awn*ˀ; from 02165; the same as 02165:—season, time.

#### Comments -

**And it is he that changeth times and seasons- times - 05732. Nde æiddan -** This word occurs only in the Book of Daniel and there it is used thirteen times and according to scholars in several different ways. TWOT (The Theological Word Book of the Old Testament) says that Daniel's thought here in 2"21 is not of a short period of time but rather the broad stroke movement of history and of God's control over it. A thought perfectly in line with the revelation later in this chapter and in chapter 7 that these symbols seen in the dreams and visions are kingdoms that will arise.

22 It is he that revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and I praise thee, O God of my fathers, Who hast given me wisdom and might, And hast made known unto me already what we desired of thee; For thou hast made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had appointed 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.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the sons of the captivity of Judah that will make known unto the king the interpretation.

26 The king answered and said unto Daniel, whose name was Belshazzar, Art thou able to make known unto me the dream that I have seen, and its interpretation?

27 Daniel answered in the presence of the king and said, The secret that the king hath demanded cannot the wise men, the magicians, the scribes, the astrologers, shew unto the king;

**28 but there is a God in the heavens, who revealeth secrets, and maketh known to king Nebuchadnezzar what shall be at the end of days. Thy dream, and the visions of thy head upon thy bed are these:**

John Gill's expositor from the Word from The Onbline Bible

**and maketh known to the king Nebuchadnezzar what shall be in the latterdays:** in the latter days of his monarchy, which should be subverted, and succeeded by another; and in ages after that, during the Persian, Grecian, and Roman monarchies; and in the days of the Messiah, even in the latter of his days:

29 —as for thee, O king, thy thoughts arose upon thy bed, **what should come to pass hereafter;** and he that revealeth secrets hath made known to thee what shall come to pass.

30 And as for me, this secret is revealed to me, not by *any* wisdom that I have more than any living, but to the intent that the interpretation should be made known to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ **Thou, O king, sawest, and behold, a great image.** This image was mighty and its brightness excellent; it stood before thee, and its appearance was terrible.

32 **This image's head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,**

33 **its legs of iron, its feet part of iron and part of clay.**

34 **Thou sawest till a stone was cut out without hands; and it smote the image upon its feet of iron and clay, and broke them to pieces.**

35 **Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and they became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth.**

36 This is the dream; and **we will tell the interpretation of it before the king.**

37 **Thou, O king, art a king of kings,** unto whom the God of the heavens hath given the kingdom, the power, and the strength, and the glory;

38 and wheresoever the children of men, the beasts of the field, and the fowl of the heavens dwell, **he hath given them into thy hand, and hath made thee ruler over them all: thou art this head of gold.**

#### Comments -

The Babylonian Empire was the first of these four great empires that are represented by the image King Nebuchadnezzar saw in the vision.

39 **And after thee shall arise another kingdom inferior to thee; then another third kingdom of brass, which shall bear rule over all the earth.**

40 **And the fourth kingdom shall be strong as iron:** forasmuch as iron breaketh in pieces and subdueth everything, and as iron that breaketh all these, so shall it break in pieces and bruise.

41 **And whereas thou sawest the feet and toes, part of potter's 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.

42 **And as the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly fragile.**

#### Comments-

These are the same as the ten horns seen by daniel in chapter 7. Those ten horns arise at some point in time after the the fourth great kingdom has ceased to exist. This point should be remembered when reading the next few verses below.

43 **And whereas thou sawest the 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 doth not mingle with clay.**

44 And in the days of these kings shall the God of the heavens set up a kingdom which shall never be destroyed; and the sovereignty thereof shall not be left to another people: it shall break in pieces and consume all these kingdoms, but itself shall stand for ever.

45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it

broke 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 of it sure.

#### Comments –

From this we can get some idea of how this last portion of the prophecy fits in with other parts of the Bible. But you must be careful to read all of these two verses. In this time God will set up an eternal Kingdom that will not be conquered by any others. Clearly a reference to the final Kingdom of Israel to be established by God on this earth after the time of the Great Tribulation described in the Book of Revelations. But that is in the last days and all of the time of these four kingdoms talked about here cannot be in those last days because of other things that are predicted for them in this and other chapters in Daniel. It's clear that these four kingdoms are the same ones referred to in Daniel 7 which says in vs. 24 *And as to the ten horns, out of this kingdom shall arise ten kings; and another shall arise after them; and he shall be different from the former, and he shall subdue three kings.* These ten toes of mixed iron and clay and the ten horns are the same ten kingdoms and they will arise from out of some portion of the area within the fourth great beast of chapter 7 (the legs of this chapter 2) that Daniel saw at some time after the fourth kingdom has passed. We may not be able to determine exactly how much later from this, but we do know that they will arise some time after the fourth kingdom has ceased to exist. From what vs 44 says *And in the days of these kings shall the God of the heavens set up a kingdom which shall never be destroyed* we can see that they must extend in power in the last days until the time of their destruction by God as described in vs.'s 44 and 45. There is then a Gap between an earlier stage of the four great kingdoms seen by Daniel and a later stage when 10 kingdoms shall arise from out of some portion of the area that was in the fourth kingdom earlier.

46 ¶ Then king Nebuchadnezzar fell on his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered Daniel and said, Of a truth it is that your God is the God of gods, and the Lord of kings, and a revealer of secrets, because thou wast able to reveal this secret.

48 Then the king made Daniel great, 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.

49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego over the administration of the province of Babylon. And Daniel was in the gate of the king.

#### Conclusion

**The great beasts of chapter 2 which are powerful kingdoms which were to arise have parallels in the visions seen by Daniel in later chapters.**