

[1-3]* in year of three to kingdom of Jehoiakim, 1000
 [4] King of Judah

[1-2]* (there) came Nebuchadnezzar, King of Babylon, to Jerusalem, and besieged upon it

[1] and (there) gave, my Lord, into his hand:

[3-4] Jehoiakim, King of Judah

[5]* and from end [some] of vessels of house of the God

[1] and he brought them into land of Shinar, to house of his gods

[2] and the vessels he brought to house of treasury of his gods

[3] and (there) spoke, the king:

[1-2] to Ashpenaz, chief of officials

[3] to bring:

[5-7] from sons of Israel and from the seed of the kingdom and from the nobility, youths

[8] who, (there was) not in them, any defect

[9-10] and pleasant of appearance and skillful in all wisdom

[1-2] and knowing knowledge and understanding knowledge

[3-4] and which, strength (was) in them, to stand in palace of the king

[5-6] to learn books and language of the Chaldeans

[4-] and (there) numbered to them, the king:

[7] a word-of-day [portion] in its day –

[-5] from a portion of spoil of the king and from wine (that) he drank –

[8-10] and to grow up, years, three

[1] and from end of them, (to) stand before the king

[2-5] and (there) were among them, from sons of Judah: Daniel, Hananiah, Mishael, and Azariah

[4] and (there) set to them, chief of the officials, names

[5]* and he set:

[6] to Daniel, Belteshazzar

[7] and to Hananiah, Shadrach

[8] and to Mishael, Meshach

[9] and to Azariah, Abed Nego

[10] and (there) set, Daniel, upon his heart: (Dan. 1:7) 45
 (Dan. 1:8) 1000

[1-2] that he not defile himself with portion of the king and with wine of his feast

[3] and he sought from chief of the officials

[4] that he not defile himself

This is a translation and a study of the Book of Daniel. This work presents the possible presence of a literary numbering system in Daniel. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the original languages of Daniel: Ancient Hebrew and Aramaic. This numbering system appears to be consistently used throughout Daniel, as it is in other books of Scripture. © Steve, 2024-2025. Update: Oct. 19, 2025.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

"in year of three to kingdom of Jehoiakim, King of Judah" | Some of the major sections of Daniel are introduced with "in year of ____" formulations. These may function as a literary device, cumulatively, for a literary stature for Daniel's faith journey. See comments at end of this study (pages 60-61).

"(there) came Nebuchadnezzar, King of Babylon" | Nebuchadnezzar's name and position are presented in tan font for ease of visualization.

"and from end [some] of vessels" | The key word "end" forms a literary boundary that is cross-referenced in Belshazzar's calling for these same "vessels" (the gold and silver vessels) at the beginning of chapter 5. By the alignment of subject columns in chapter 5, Daniel is one of these "vessels." The intervening total literary count, not including the sixtyfold stature for Nebuchadnezzar's idolatrous image, is 1000 elements from 1:1 to 5:1. See the table, end of chapter 4, and comments, beginning of chapter 5. The stature of the idol, by implication, may be a topic in Belshazzar's judgment in chapter 5. In fact, a theme of judgment accompanies each of the forward-counted thousandfold intervals of Daniel, beginning here at 1:1: "(there) gave, my Lord, into his hand..." These thousandfolds are paired with the thousandfolds counted in the inverse direction, with a 45-element offset. The value 45-fold will feature as the measure of good faith in Daniel (see chapters 10-12). Notice the parallelism across the 45-fold measure here: "year of three" and "end" paired with "years, three" and "end." If literary counts are accurate, the cyan dashed line represents the third thousandfold in total literary elements of the Book of Daniel – counting backward from the end of the book. Literary mirroring is evident about this thousandfold point. The inverted direction of literary counting follows the precedent of the "evening-morning" unit of measure reaching from the end of the book back to Dan. 8:14 and to 4:36. See comments at these locations. See illustration, last page of this study.

[2] and (there) **gave**, the Lord, (to) Daniel:

[5-6] **favor** and **compassion** before chief of the officials

[6] and (there) **said**, chief of the officials, to Daniel

[7] I **fear** my lord, the **king**

[6-7] who **appointed** your **food** and your **drink**,

[8] that to what, he **see** your faces:

[7-8] **looking-poorly** from the youths who (**are**) as your age

[9] you would **make guilty** my head to the **king**?!

[10] and (there) **said**, Daniel, to the steward –

[8] whom (there) **assigned**, the chief of the officials –

[1-4] over **Daniel**, **Hananiah**, **Mishael**, and **Azariah**

[1]* **test**, please, your servants, **days**, **ten**: 10

[2] **give** to us from **vegetables**

[5] and we **will eat**

[3] and **water**

[6] and we **will drink**

[7] and **let** (there) **be seen** to your face, our **appearance**

[8] and **appearance** of the youths

[9] the, **eating** (the) portion of the **king**

[4] and as which appearance, **deal** with your servants

[5-6] and he **listened** to them, to **word**, the **this**

[7] and he **tested** them **days**, **ten** 10

[10] and from **end of days**, **ten**, (there) **was seen**,
their appearance: 10

[1-2] **good**, and **fatter** of flesh than all the youths,

[3] the **eaters** (of) portion of the **king**

[8-9] and **it was**, the steward **carried away** their
portion and **wine** of their feast

[10] and he **gave** to them vegetables

[4-9] and the **youths**, the **these**, **four** –

[3] (there) **gave** to them, God:

[10] **knowledge**

[1-2] and **to be skilled** in all **books** and **wisdom**

[3-4] and Daniel **understood** in all **visions** and **dreams**

[9] and to, from **end of the days** which (there) **spoke**, the **king**:

[9]* **to bring** them

[10] and (there) **presented** them, chief of the officials, before
Nebuchadnezzar

30 days = 30 elements
10 hands = 50 elements

At the end of this study, the literary elements from the entire Book of Daniel will be presented and totaled in a table. Literary elements will be grouped into one of three master columns:

420	1290	1335
Heaven	Adver.	Blessed

These three colors are used in the individual subject columns for each page of Daniel. The color of each subject indicates the master column to which it belongs: Heaven, Adversity, or Blessed. For Nebuchadnezzar and for Darius, elements transition between master columns “Adversity” and “Blessed.”

“test, please, your servants, **days**, **ten**” | Although the literal time period was *ten days*, the value is presented three times in (unit | quantity) format as a literary device: 30 literary days = 30 literary elements. These 30 literary days are measured as the total literary count, from “test, please, your servants” to the boundary: “and to, from **end of the days** which (there) spoke, the king” (not including the instances of “ten”). These 30 literary elements are indicated with the vertical dashed line.

“and every matter of **wisdom**, of **understanding**” | This turn of phrase is counted as two literary elements.

“and to, from **end of the days**” | Daniel may employ a literary equivalence for the general plural noun, “**days**” = 3 elements, to model a reflection of the same time period, “**years**, **three**” (also 3 elements), as shown to the left.

“to bring them” | Notice the parallel with “to bring from sons of Israel” in Nebuchadnezzar’s first literary set.

Nebuchadnezzar counted
to the "Blessed"

[10] and (there) spoke with them, the king
 [1] and (there) was not found from all them:
 [5-8] as Daniel, Hananiah, Mishael, and Azariah
 [9] and they stood before the king
 [2-3]* and every matter of wisdom, of understanding, which there) sought
 from them, the king
 [4]* and he found them ten of hands over all the magicians,
 [5] the enchanters who (were) in all his kingdom
 [10]* and was, Daniel, until year of one to Cyrus the king

10

10 hands = 50

--- major paragraph break¹ ---

"and he found them ten of hands" | The use of "hand" (or *handbreadth*) as a unit of measure (e.g., Ex. 25:25) may also carry a hidden meaning: the thumb may have been hidden from the measurement. Regardless, the presence of the thumb in a "hand" indicates a fivefold value to this unit. The four companions were valued at "ten" of a fivefold unit. YHWH's presence, and particularly that of His Son, will be reflected alongside Daniel and his three companions. The measure "ten of hands" appears to be reflected in the fifty literary elements leading up to this line (see the dashed line, not including the instances of "ten"). The outcome for Daniel was quite opposite the concerns raised earlier by the Chief of Officials.

"until year of one to Cyrus" | This is another measure tallied to Daniel's faith journey. See comments, pages 60-61.

This section has a major paragraph break at the end. Paragraph breaks will be counted using superscript as a running tally from chapter to chapter.

The only Hebrew word used exactly ten times¹ in this opening section of Daniel, which happens to be chapter 1, is the word *Daniel*.

Literary count for this section

- (3x) Heaven
- (25x) Nebuchadnezzar, King of Babylon
- (15x) Ashpenaz, Chief of Officials
- (10x) Noble youth of Israel
- (50x) Daniel and three companions
- (10x) Steward
- (113x) subtotal of literary elements (from above)
- (30x) three instances of "days ten"
- (10x) one instance of "ten of hands"
- (153x) Total

¹All tenfold word counts presented in this study of Daniel are based upon the word counting capabilities of Accordance Bible Software, version 14, presented with the permission of OakTree Software, Inc.

--- major paragraph break¹ ---

[1-2] and in year of two to kingdom of Nebuchadnezzar, (there) dreamed,
Nebuchadnezzar, dreams

[3] and troubled (was) his spirit

[4]* and his sleep happened over him

[5] and (there) said, the king,

[6-9] to call to magicians and to enchanters and to sorcerers and to Chaldeans:

[1] to declare to king his dream

[2-3] and they came and stood before the king

[10] and (there) said to them, the king

[1] a dream I have dreamed

[2] and troubled (is) my spirit

[3] to know the dream

[4] and (there) spoke, the Chaldeans, to king, Aramaic*:

[4] O King, to forever, live

[5] tell the dream to your servants

[5]* and the interpretation, we will show

[6-7] answering, the king, and he said to the Chaldeans

[6] the word from me (is) firm:

[7-8] if you do not make known to me the dream and the interpretation:

[9-10]* your limbs will be served and your houses, a dunghill, will be made

[1-2] and if the dream and its interpretation you show:

[3-6] gifts and rewards and honor, great, you shall receive from before me

[7-8] therefore the dream and its interpretation show

[9-10] they answered once more, saying

[8] O King, the dream, tell to your servants

[1] and the interpretation, we will show

[9-10] answering, the king, and he said

[1] from certainty, know I –

[2]* that the time, you gain!

[3] as to because that you see

[4] that firm from me (is) the word:

[5] that if the dream, you do not make known to me –

[1-2] one it (is), your law!

[3-5] and words, lying and corrupt, you have conspired, to speak before me

[6] until that, the time changes

“the time” = 10 elements

“the time, you gain”
= 10 more elements

“his sleep happened over him” | This means his sleep departed from him.

“and (there) spoke, the Chaldeans, to king, Aramaic” | The written language shifts from Hebrew to Aramaic, a similar language that shares the same alphabet and variations of many common words.

“and the interpretation, we will show” | The verb “to show” is the only Aramaic (or Hebrew) word used exactly ten times in this chapter. This word is significant in the back-and-forth narrative.

“your limbs will be served” | This refers to dismemberment.

“that the time you gain” | Words pertaining to time and to mystery are presented in purple font in Daniel. The word *time* carries a literary equivalence: “a time” = 10 literary elements. Here, “the time” corresponds with Nebuchadnezzar’s original mandate (ten elements). Now, the wisdom hordes have wasted another tenfold elements: “the time, you gain!” Then Nebuchadnezzar points back to the original mandate, which remains firm, and which these Chaldean counselors are trying to escape: “until that, the time changes.”

[7] therefore the dream, **tell** to me
 [2] and I **will know**
 [8] that its interpretation you **can show** to me!
 [9-10] and (there) **answered**, the Chaldeans, before the **king** and **said**
 [1] there **is not** a man upon the earth
 [2-3] who, word of the **king**, is **able**, **to show**
 [3-5] as because that every **king**, **great**, and **ruler** – a word such as this –
has not asked to all magician,
 [6-7] **enchanter**, and **Chaldean**
 [8-9] and the word that the **king is asking**, (is) difficult!
 [10] and other, **not** there **is** –
 [1] that **can show** before the **king**
 [4] except gods (**can**)
 [5] whose dwelling-place with the flesh, **there is not**
 [2-4] as because of this, the **king** (**became**) **angry** and **furious**, **very**, and **said** –
 [5] **to destroy**, to all wise men of Babylon!
 [4] and the decree **went out**
 [5] and the wise-men were **being slain**
 [6-7] and they **sought Daniel** and his **companions**, **to slay**

--- major paragraph break² ---

[6-7] then Daniel **replied**, **prudence** and **discretion**, to Arioch,
 [8] **chief** of the guard
 [1] who (**was**) the **king's**
 [2-3] who had **gone out**, **to slay**, to wise men of Babylon
 [9-10] **answering** and **saying** to **Arioch**, the **ruler**
 [4] who (**was**) the **king's**
 [1] upon what (**is**) the decree urgent from before the **king**?
 [5] then the word, (there) **made known**, Arioch, to Daniel
 [2-3] and Daniel **went in** and **requested** from the **king**
 [4] an **appointed time** (**be**) **given** to him
 [5] and the interpretation, **to show** to the **king**

--- major paragraph break³ ---

Daniel counted to the "Blessed"



[1-4] then Daniel, to his house, **went**, and to **Hananiah, Mishael**, and **Azariah**, his **companions**, the word, **made known**

[5-6] and compassion **to seek** from before God of the heavens upon the **mystery, this**

[7-8] that (there) **not be destroyed**, **Daniel** and his **companions**, with rest of the wise men of Babylon

[9] then to Daniel, in a vision which (**was**) of the night

[10] the **mystery was revealed**

[1] then Daniel **blessed** to God of the heavens

[2-3] **answering**, Daniel, and he **said**

[1-2] **let be**, the name that (**is**) the God's, **being blessed** from the forever unto the forever

[3-5] who – the **wisdom** and the **power** – that to Him, **it (is)**

[6-7] and He **changes** the **times** and the **appointed times**

[8-9] He **removes** kings and **raises up** kings

[10] He **gives** the **wisdom** to wise men

[1] and the **knowledge**

[4] to (those) **knowing** understanding

[2-3] He **reveals** the **deep** and the **hidden**

[4-5] He **knows** what the **darkness (is)**

[6] and the **light** with Him **dwells**

[5-6] to **You, God** of my fathers, **thanking** and **praising**, I (**am**)!

[7-8] who, the **wisdom** and the **power**, **has given** to me

[9] and now You **made known** to me

[7] that which we **asked** from You

[10] that word of the **king**, You **have made known** to us

[8] as because this, Daniel **went in** upon Arioch

[8] whom (there) **appointed**, the **king**

[6] **to destroy**, to wise men of Babylon

[9-10] he **went** and thus **spoke** to him

[7] to wise men of Babylon, **do not destroy**!

[1] I **will go in** before the **king**

[2] and the interpretation, to the **king**, I **will show**

--- minor paragraph break⁴ ---

[8] then Arioch in haste **brought** Daniel before the **king**

[9] and thus **said** to him

[10] that I **have found** men from sons of the exiles:

[3] who (**are**) **Jews**

[4] who, the interpretation to the **king**, **will make known**

[9-10] answering, the king said to Daniel
 [5] whose name (was) Belteshazzar
 [6-7] are you able, to make known to me the dream
 [1] which I have seen
 [8] and its interpretation?
 [9-10] answering, Daniel before the king, and said
 [2] the mystery that the king is asking –
 [1-4]* not wise-men, astrologers, magicians, enchanters are able,
 to show to the king
 [1] but there is a God in the heavens
 [2] who reveals mysteries
 [3-4] He has made known to the king, Nebuchadnezzar:
 [3-4]* what that (is) to be after this, the days
 [5-7] your dream and visions of your head upon your bed – this (is) it:
 --- major paragraph break⁵ ---
 [8-9] you, O king –
 [10] your thoughts upon your bed came up:
 [1] what that (is) to be after this
 [5-6] and (He) revealing the mysteries has made known to you
 [2] what that is to be
 [5] and I, not in wisdom that is in me more than all the alive –
 [6-7] mystery, this, was revealed to me
 [8] but (it is) upon cause:
 [9] that the interpretation to the king be made known
 [3] and thoughts of your heart, you might know
 [4-5] You, O king, seeing, saw:

[1-2]* and behold, an image, one, great!
 [3-4] the image, this, (was) mighty
 [5] and its countenance (was) exceeding
 [6] standing before you
 [7] and its appearance was frightening
 [8-9] it, the image –
 [10] its head which (was) gold,
 [1] fine
 [2-3] its chest and its arms that (were) silver
 [4-5] its belly and its thighs that (were) bronze
 [6] its legs that (were) iron
 [7-8] its feet from them that (were) iron and from them that (were) clay

“not wise men... are able, to show to the king” | This is the tenth and final instance of the Aramaic verb “to show” in this section. Its placement here, before the next element “but there is a God in the heavens,” appears deliberate. The conversation is moving past the inabilities of humanity “to show” a dream/interpretation. Now, God will make it known.

“what that (is) to be after this, the days” | A similar use of “the days” occurs in the vision of chapter 10-12.

“your thoughts upon your bed came up” | Nebuchadnezzar’s thoughts “came up.” This is perhaps an allusion to the cows “coming up” from the Nile in Pharaoh’s dream.

“and behold, an image, one great” | That these four kingdoms are “an image, one great” suggests significant continuity that runs deeper than nationality, time in history, etc. There is underlying spiritual fabric here.

[9] seeing

[10] you looked until that

[1-2]* (there) cut itself in two – a Stone – that (was) not by hands (two)

[3-4] and it struck to the image upon its feet that (were) the iron and the clay

[5] and it broke them

[1-5] then (there) were crushed together – the iron, the clay, the bronze, the silver, and the gold – and were like chaff from threshing of summer

[6-7] and (there) carried them, the wind, and all place was not found to them

[8-9] and the Stone which struck to the image became to a mountain, great

[10] and filled all the earth

[10] this (was) the dream

[1] and its interpretation, we will tell before the king

[1-2] You, O king, (are) the king of kings

[7-10] that God of the heavens – the kingdom, the power, and the strength, and the honor – has given to you

[3-5] and among all that dwell, of the sons of men, beasts of the field, and birds of the heavens –

[1] He has given into your hand

[1] and you rule over them all

[2-3] you are it: the head of the gold

[4-5] and after shall arise a kingdom, other, inferior from you

[6] and a kingdom, third, other, of bronze, that shall rule in all the earth

[7] and a kingdom, fourth, will be strong as the iron

[8-9] because that iron crushes and shatters all

[10] and as the iron that harms –

[1-2] all these it will crush and harm

[3-4] and as you saw the feet and the toes –

[5-7] from them (is) clay that (is) potter's and from them (is) iron –

[8-9]* a kingdom, divided, it will be

[10] and from the hardness of the iron will be in it

[1-2] just as that you saw the iron mixed with clay, the soft

[3] and toes of the feet –

[4-5] from them (is) iron and from them (is) clay –

[6-7] from end of the kingdom will be strong, and from it will be brittle

[8-9] as you saw the iron mixed with clay, the soft

[10] they will mix together with seed of men

“cut itself in two, a Stone, that not with hands” | The Aramaic verb “cut itself in two” shares a root that is used in Hebrew for the halves of the covenant sacrifice (Gen. 15:17, “between these pieces”).

The elements highlighted with purple are counted to the master column “Heaven” rather than “Adversity,” because they pertain to the Kingdom of God and His Son (typical).

“a kingdom, divided, it will be.” The Aramaic verb “divided” shares a root that is used in Hebrew for the diversification of languages (Gen. 10:25, Peleg/palag).

[1] and **not** together **adhere**, this with this
 [2] even as iron **does not mix** with clay
 [2-3] and in those **days of kings**, **those**, (there) **shall raise up**, God of the heavens:
 [3] a kingdom that to forever **will not be destroyed**
 [4] and the kingdom to people, other, **will not be left**
 [5-6] it **shall crush** and **demolish** all these kingdoms
 [7] and it **shall stand** to the forever
 [8] as that you **saw** that
 [9-10] from the mountain **was cut in two** a Stone that (**was**) **not** with hands (**two**)
 [1-5] and **crushed** the **iron**, the **bronze**, the **clay**, the **silver**, and the **gold**

[4-5] **God, great, has made known** to the **king**

[1] what that (**is**) **to be** after this
 [2] and certain (**is**) the dream
 [3] and sure (**is**) the interpretation

--- major paragraph break⁶ ---

[4-5] then the **king, Nebuchadnezzar**, **fell** upon his face
 [6] and, to Daniel, **worshiped**
 [7-8] and **offering** and **incense**, he **commanded, to pour out** to him
 [9-10] **answering**, the king to Daniel, and **saying**

[1] (it **is**) from truth –
 [6-7] that your **God – He (is)** God of gods
 [8] and **Lord** of kings
 [9] and **revealer** of **mysteries**
 [10] who **enabled** you

[2-3] **to reveal** the **mystery, this!**

[2] then the **king**, to Daniel, **made great**
 [3-5] and **gifts, great, many, gave** to him
 [6] and he **made** him **rule** over all province of Babylon
 [7] and **chief-of-prefects** over all wise men of Babylon

[4] and Daniel **requested** from the **king**
 [8-10] and he **appointed** over the work of the province of Babylon – **Shadrach, Meshach, and Abed Nego**
 [5] and Daniel (**was**) in door of the **king**

--- major paragraph break⁷ ---

Nebuchadnezzar counted to the “Blessed”

The only word used exactly ten times in Aramaic is the verb “to show.” The tenfold words from the first and second sections may form a fitting literary title for these two: *Daniel shows*.

Literary count

- (42x) Heaven
- (160x) Nebuchadnezzar (and dream/interpretation)
- (95x) The Wise
- (10x) Arioch, chief of the guard
- (307x) Total

--- major paragraph break? ---

[1-2]* Nebuchadnezzar the king served an image which (was) gold:

[3-4]* its height (was) cubits, sixes [sixty]

[5-10] its breadth (was) cubits, six

[1-2] it stood in the valley Dura, in province of Babylon

[3] and Nebuchadnezzar the king sent:

[1-8] to gather – to the ¹satraps, the ²prefects, and the ³governors, the ⁴counselors, the ⁵treasurers, the ⁶justices, the ⁷magistrates, and all ⁸officials from the provinces – to come to the dedication of the image

[4]* which raised up, Nebuchadnezzar the king

[9-10] then gathered the ¹satraps, the ²prefects –

[1-6] and the ³governors, the ⁴counselors, the ⁵treasurers, the ⁶justices, the ⁷magistrates, and all ⁸officials from the provinces – to the dedication of the image

[5] which raised up, Nebuchadnezzar the king

[7]* and they stood before the image

[6] which raised up, Nebuchadnezzar

[7-8] and the herald called in strength to them, saying

[8-10] O ¹peoples, ²nations, and ³languages –

[1-7] in the time that you hear sound of the ¹horn, the ²pipe, the ³lyre, the ⁴trigon, the ⁵harp, the ⁶bagpipe, and every ⁷kind of music

[8-9] fall down and worship¹ to the image, gold

[9] which raised up, Nebuchadnezzar the king

[10]* and whoever that (does) not fall down and worship² it –

[1-2] immediately he will be cast¹ into a furnace, the fiery, the burning

[3]* therefore, at the appointed time that you hear –

[4-9] all people – the sound of the ¹horn, the ²pipe, the ³lyre, the ⁴trigon, the ⁵harp, and every ⁶kind of music

[10] fall down – all ¹peoples,

[1-2] ²nations, and ¹languages – (and) worship³ to the image,

[3] gold

[10] which raised up, Nebuchadnezzar the king

[1-2] because of this, at the appointed time, (there) came near, men, Chaldeans

[3] and they ate [accused] charges against the Jews

[4-5] answering and saying to Nebuchadnezzar the king

60

Stature for
Worship

1) Worshippers
Gathered

2) Worshippers
Gathered

3) Worshippers
Commanded

4) Worshippers
Commanded

5) Worshippers
Commanded

Nebuchadnezzar has taken the dream/interpretation from chapter 2, has blitzed past the reverence due to the God of the heavens, and has made an idolatrous image *entirely* of gold, perhaps resembling himself, and with dimensions that accord with the stature of his kingdom. On the significance of special number 60, see comments about thousandfold intervals, Dan. 1:2.

“Nebuchadnezzar the king” | Previously, the formulation “the king, Nebuchadnezzar” has been counted as two literary elements due to apposition. Here with the inverted phrase “Nebuchadnezzar the king,” the name and title flow together as one – much like “King Nebuchadnezzar” would in the English language. Literary count = 1 element.

“cubits, sixes [sixty]... cubits, six” | It appears the unit of measure *cubit* may be regarded as a fivefold unit of measure, corresponding with the five fingers that feature in the length of this measure. Here, (60+6) x (5-fold) = 330, which is the length in total literary count of this section, chapter 3:1-30.

The Aramaic word “dedication,” like the Hebrew form, is *hannukah*.

“which raised up, Nebuchadnezzar the king” | Who raised up whom? It might be argued that the idolatrous image, and especially the demonic powers behind it, inflated Nebuchadnezzar’s heart.

“and whoever that (does) not fall down and worship it” | This repetition/negation of the same phrase from the previous line is counted as a single literary element rather than as two new literary elements.

The only word used exactly ten times in Daniel 3 (In Aramaic, 3:1-30) is the Aramaic word *furnace*.

In ensemble #1, the Aramaic word for “lyre” is spelled with an extra vowel letter, and the Aramaic word for “trigon” is spelled with a different opening consonant. Perhaps individual misspelling indicates individual disharmony? (The use of a spelling variation will also be significant in chapter five.)

In ensemble #2, the harp is spelled with a different consonant in the middle. Also, from ensemble #1, the “bagpipes” (?) are the Aramaic word “*symponiy*” (as in, *symphony*, borrowed from Ancient Greek). This instrument is omitted in ensemble #2. This instrument is also the word that can be approximated as “*sympotiy*,” which is the word *symponiy* with a deliberate spelling variation/error, by combining each of the spelling variation letters noted for ensembles #1-#3. Perhaps the hidden nature of the word “symphony” indicates broader disharmony among all the instruments in ensemble #2.

[1]* O King, to forever, live

[2-3] You, O King, set a decree:

[4-10] that every man who hears sound of the ¹horn, the ²pipe, the ³lyre, the ⁴trigon, the ⁵harp, the ⁶bagpipe, and every ⁷kind of music

[1-2] must fall down and worship⁴ to the image, gold

[3]* and whoever that (does) not fall down and worship⁵

[4-5] will be cast² into a furnace, the fiery, the burning

[1-2] there are men, Jews

[4] whom you appointed over service of province of Babylon:

[3-5] Shadrach, Meshach, and Abed Nego

[6-7] the men, these, have not set over you –

[8] O King – attention

[9] to your gods, they are not serving

[5-6] and to the image, gold, that you raised up

[10] they are not worshipping

--- minor paragraph break⁸ ---

[7-8] then Nebuchadnezzar, in rage and fury, said

[1-3] to bring – to Shadrach, Meshach, and Abed Nego

[4-5] then the men, these, were brought before the king

[9-10] answering, Nebuchadnezzar, and saying to them

[6-8] (is it) true, Shadrach, Meshach, and Abed Nego –

[9] to my gods, you are not serving

[1-2] and to the image, gold, which I have raised up

[10] you are not worshipping?

[1] now if you are ready –

[2-8] that in the time that you hear sound of the ¹horn, the ²pipe, the ³lyre, the ⁴trigon, the ⁵harp, the ⁶bagpipe, and every ⁷kind of music

[9-10] fall down and worship⁶

[3] to the image that I served

[1] if you will not worship in it

[2-3] immediately you will be cast³ into the midst of a furnace, the fiery, the burning

[1-2] and who (is) He – the God – who will deliver you from my hand?

[4-6] (there) answered – Shadrach, Meshach, and

Abed Nego – and said to the king,

[7] Nebuchadnezzar

[8-9] not need, we, upon this matter, to answer you



These three are counted to the "Blessed"



"O King, to forever, live" | Although this statement might appear to be meritorious, the context identifies it as being flattery. Here, the Chaldeans wisdom hordes have been presented via fivefold literary set (page above), cueing their ulterior motive.

In ensemble #3, the pipe substitutes a vowel mark for a vowel letter, the harp substitutes a soft letter for a hard letter, the bagpipe substitutes one vowel letter for another, and the bagpipe is also missing a prominent consonant letter.

"and whoever that (does) not fall down and worship it" | As before, this repetition/ negation of the same phrase is counted as a single element.

The global worshippers have been assessed with five tenfold literary sets. These are indicated by blue dashed lines on the right side, above. These sets are followed by a fivefold literary half-set that may indicate, not only the demise of those who resist, but also the general futility of this idolatrous worship. As with the disharmony of the musical instruments, the five literary sets appear to be deliberately choppy. In contrast, the direction of worship comes into clearer focus with the introduction of Shadrach, Meshach, and Abed Nego. As the focus for worship narrows to these three specific men, all instruments in Ensemble #4 now have the correct spelling, and the sixth tenfold literary set ("Worshippers Commanded") crystalizes in its form.

This sixth and final assessment of worshippers completes the sixtyfold stature of worship in Babylon. This sixtyfold expectation of worship arises from Nebuchadnezzar and is ultimately in view of his own stature. The global leaders join in the idolatry, and the three Jewish leaders refuse it. Also, in conjunction with the stature of worship, we see the six-fold mandate for worship completed here: the combination "fall down... worship" occurs exactly six times (underlined). Taken together, the sixtyfold expectation of worship and the sixfold mandate for worship correspond with the height and breadth of the golden image.

This full degree of self-seeking, defiant Nebuchadnezzar is expressed most poignantly in his remark, "and who is He, the God who will deliver you from my hand?" Though irreverent in the moment, Nebuchadnezzar already knew about the Most High God. See the initial, fragmentary praise elements at the end of chapter 2, in association with Daniel. See Nebuchadnezzar's acknowledgment, below: "servants who (are) of God Most High." But this full stature of idolatrous Nebuchadnezzar will be turned on its head in the remainder of chapter 3. Follow the corresponding assessment of six literary sets with purple dashed lines, below.

[3] if this is:

[4-] our God –

[10] whom we serve –

[-5] is able, to deliver us from a furnace, the fiery,

[1] the burning

[6] and from your hand, O King, He will deliver us!

[7] and if (it is) not:

[2-3] be it, known to you, O King –

[4] that to your gods, we will not be serving

[4-5] and to the image, gold, that you have raised up

[5] we will not worship

--- minor paragraph break⁹ ---

[1] then Nebuchadnezzar was filled with fury

[2-4] and the image of his face changed upon Shadrach, Meshach, and

Abed Nego, answering

[5] and saying

[1-7] to heat to the furnace one seven above that seen, to be heated

--- major paragraph break¹⁰ ---

[8-10] and to men, men of strength, who (were) soldiers

[6] he said,

[1-3] to bind – to Shadrach, Meshach, and Abed Nego

[4-5] to cast⁴ to a furnace, the fiery, the burning

[6-7] then the men, these, were bound in their ¹cloaks,

[8-10] their ²tunics, and their ³hats, and their ⁴clothing

[1-2] and they were cast⁵ into a furnace, the fiery, the burning

[3] because of this – from that the order of the king was urgent

[4-5] and the furnace was overheated, exceedingly –

[6-7] the men, those, who brought up –

[8-10] to Shadrach, Meshach, and Abed Nego –

[1-2] (there) killed them, the flame, the fiery!

[3-4] and the men, these,

[5-7]* three of them –

[8-10] Shadrach, Meshach, and Abed Nego – fell into a furnace,

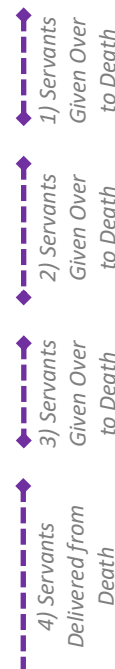
[1-2] the fiery, the burning, bound!

--- major paragraph break¹¹ ---

“be it known to you, O King” | Such powerful yet respectful confidence here! The tables are turned by a wise reply: “If not, ...” (the same as Nebuchadnezzar’s turn of phrase in verse 15).

“one seven above that” | In this phrase, the “one” is the quantity, and the “seven” is the unit of measure. The phrase can be translated “seven times” or, more literally, “one sevenfold.” The literary count is: 1 x 7 = 7. For Nebuchadnezzar, the intensity of the moment was measured by one sevenfold of fire, measured above that “seen.” For the servants Shadrach, Meshach, and Abed Nego, the intensity of the moment will be measured by a different one: the difference between “men, three” and “men, four” (see the passage, below), which is measured by Nebuchadnezzar as he is “seeing.”

“fell into a furnace, the fiery” | These three men “fell,” not in worship of Nebuchadnezzar, but into the fiery furnace. This is the seventh and final instance of the Aramaic verb “fall” in this section.



Nebuchadnezzar counted to the "Blessed"

[7] then Nebuchadnezzar the king **was astonished**
 [8] and he **arose** in haste
 [9-10] **declaring** and **saying** to his counselors
 [1-3] did not, **men, three**, we **cast**⁶ into the fire,
 [3] **bound**?
 [4-5] **answering**, and they **said** to the king
 [1] (it **is**) true, O king!
 [2-3] **answering** and **saying**
 [4-7] behold, I **am seeing men, four**,
 [4] **loosened**
 [5] **walking** in the midst of the fire
 [6] and harm, not **there is** upon them
 [8] and His appearance, who (**is**) the fourth
 [9] **is like** to Son of God!

--- minor paragraph break¹² ---

[8-] then **came near**, Nebuchadnezzar, to the door of the **furnace**, the **fiery** –
 [7] the **burning** –
 [-9] **answering**
 [10] and **saying**
 [8-10] **Shadrach, Meshach, and Abed Nego** –
 [1-2] servants who (**are**) of the **God, Most-High** – **come out**
 [3] and **come here**!
 [4-6] then (there) **came out, Shadrach, Meshach, and Abed Nego**,
 from the midst of the fire
 [7-10] and **gathered**, the ¹**satraps**, the ²**prefects**, and the ³**governors**
 and the ⁴**counselors** of the king, **seeing** to the men,
 [1] **these**:
 [2] that (there) **had not ruled**, the fire, over their bodies
 [3] and the hair of their heads **had not been singed**
 [4] and their cloaks **had not been harmed**
 [5] and the smell of fire **had not passed** over with them

4) Servants
Delivered
from Death

5) Servants
Delivered
from Death

"and saying to his counselors" | "Counselors" were grouped among the eight varieties of global leaders in the opening literary sets. "Counselors" are also grouped among those leaders inspecting Shadrach, Meshach, and Abed Nego after they emerge from the fiery furnace (below). Here, however, the counselors who are mentioned are more closely associated with the king. The king uses the first-person plural "we" in association with these counselors. For this literary set, the counselors counted within the king's subject column.

[1-2] answering, Nebuchadnezzar, and saying
 [10] blessed is God of them
 [1-3] who (are) Shadrach, Meshach, and Abed Nego
 [1] who sent His angel
 [2] and delivered to his servants
 [4] who had trusted upon Him
 [5] and word of the king, changed
 [6] and gave up their bodies
 [7-8] who did not serve and did not worship to any god –
 [9] except (it be) to their God!
 [10] and from me, (there) is set, a decree:
 [1-3] that any ¹people, ²nation, and ³language that speaks
 negligence against God of them
 [4-6] who (are) Shadrach, Meshach, and Abed Nego –
 [7-8] limbs, he will be made
 [9-10] and his house, a dunghill, will be made like
 [3-4] as because that there (is) not a god, other, who is able
 [5] to rescue, as this
 [3-5]* then the king made to succeed – to Shadrach, Meshach, and
 Abed Nego – in province of Babylon

--- major paragraph break¹³ ---

The only word used exactly ten times in Aramaic is the noun “furnace.” This noun may provide an apt literary title for this section.

Literary count

- (15x) Heaven
- (65x) Nebuchadnezzar
- (185x) Global Worshippers (Including Shadrach, Meshach, and Abed Nego)
- (5x) Chaldean Opponents
- (270x) subtotal
- (60x) image height, “cubits sixes”
- (330x) Total

6) Servants Commended for
their Worship

“then the king made to succeed, to Shadrach, Meshach, and Abed Nego” | These three men had already been appointed to the oversight of Babylon (end of chapter 2, and as noted by the Chaldeans in this chapter). Shadrach, Meshach, and Abed Nego have proven themselves among the King’s satraps, prefects, governors, and counselors, where they rightly belong.

The six tenfold literary sets, indicated with purple dashed lines, form sixty. Between the fifth and sixth is a literary half-set, similar to the first grouping of six literary sets in this subject column (see above), but here confirming an escape from death. Also, within this chapter there are exactly six instances of the verb “cast” (into the fiery furnace) which form an antithesis to the sixfold mandate “fall down... worship.” Shadrach, Meshach, and Abed Nego take the “cast” path and endure the fiery furnace by God’s gracious presence. Thus, the image of idolatrous Nebuchadnezzar is turned on its head: a sixtyfold progression toward redeemed worship and a sixfold alternative to idolatrous “fall down... worship” result in a height and breadth, respectively, of Nebuchadnezzar’s original image. Through the Godward obedience of God’s three servants, the full stature of Nebuchadnezzar is redirected from worshipping himself to worshipping the Most High God and His Son. This change is reflected in the final decree for the “global” subject column: to the same “people, nation, and language,” a tenfold set commanding reverence for God.

--- major paragraph break¹³ ---

[1] **Nebuchadnezzar** the king:

[1-3] to all the peoples, the nations, and the languages who dwell in all the earth:

[4] your peace grow great!

[2-] the signs and the wonders –

[1-2] which (there) has done for me, God, the Most-High –

[-3] (it) has been good before me, to show

[3-4] His signs (are), as what [how], great!

[5-6] and His wonders (are), as what [how], mighty!

[7-8] His kingdom (is) a kingdom, everlasting

[9-10] and His dominion (is) from generation and generation

[4-5] I, **Nebuchadnezzar** – at-ease, was, in my house

[6] and flourishing, in my palace

[7] a dream I saw

[8] and it made me fear

[9-10] and thoughts upon my bed and visions of my head alarmed me

[1] and from me was made a decree:

[1] to bring in before me, to all wise-men of Babylon

[2] that interpretation of the dream they might make known to me

[3-6] then coming in, the magicians, the enchanters, the Chaldeans, and the astrologers –

[2] and the dream, told I, before them

[7] and its interpretation they could not make known to me

[8] and until at last, (there) came in before me Daniel

[9] who, his name (is) Belteshazzar

[3] as (is) name of my god

[10] and who, spirit of the gods,

[1] holy, (is) in him

[4] and the dream, before him, I told:

[5-6] O **Belteshazzar**, chief of the magicians, whom I know –

[2-3] that spirit of the gods, holy, (is) in you

[4] and all mystery (is) not troubling to you –

[5] visions of my dream

[7] that I saw,

[6] and its interpretation, tell

[8] and visions of my head upon my bed, seeing, I was:

[9] and behold, a tree (was) in midst of the earth

[10] and its height (was) great!

12 “months” = 120 literary elements, attributable to Nebuchadnezzar

“all mystery is not troubling to you” | Nebuchadnezzar may have already perceived that this dream would not have a pleasant outcome for him. For Daniel, the interpretation of the dream would only be part of the trouble. The real trouble was how Daniel would convey the message to Nebuchadnezzar without imperiling his (Daniel’s) own life. Quite the opposite outcome, in fact, is forthcoming. In God’s providence, Daniel was a man well worth trusting for Nebuchadnezzar.

[1] and (there) **became great**, the tree
 [2] and **grew** strong
 [3]* and its height **reached** to the heavens
 [4] and visible, it (**was**), to end of all the earth
 [5] its leaves (**were**) beautiful
 [6] and its fruit (**was**) much
 [7] and food for everyone (**was**) in it
 [8] under it **were covered** beasts of the field
 [9] and in its branches **lived** birds of the heavens
 [10] and from it **was fed** all the flesh

[1] **seeing**, I **was** in visions of my head upon my bed

[1-2] and behold, a **watcher**, a **holy**, from the heavens **descending**
 [3] **proclaiming** in strength
 [4] and thus he **said**:

[2] (you all) **cut down** the tree
 [3] **cut off** its branches
 [4] **strip** off its leaves
 [5] **scatter** its fruit!

[1] **let** (there) **flee**, the **beast**, from under it
 [2] and the **birds**, from its branches
 [3] but stump of its roots in the earth, (you all) **leave**
 [4-5] and in a band which (**is**) **iron** and **bronze**
 [6] in the new grass which (**is**) the field
 [7] and in dew of the heavens **let** him **be drenched**
 [8] and with the beast, his portion (**be**), in grass of the earth
 [9] his mind from the man **be changed**
 [10] and mind of a beast **be given** to him

[1-7]* and **seven times** **pass** over him
 [8] in decree of watchers (**is**) the answer
 [9] and word of holies (**is**) the decision
 [10] until cause, that (there) **may know**, the alive:

[5] that Ruler (**is**) the Most-High over the kingdom of man
 [6] and to whom that He **wishes**
 [7] He **gives** it
 [8]* and the lowliest of men, He **raises up** over it

[1-3] this the dream, **saw I**, the **king**, **Nebuchadnezzar**

"its height reached to the heavens" | Nebuchadnezzar is the human personification of the Tower of Babel from Genesis 11:1-9. Appropriately, Nebuchadnezzar was the King of *Babylon* (Aramaic *Babel* / *Bavel*). From Nebuchadnezzar's final, prideful remarks at the moment before his humiliation, his focus moves from his accomplishments (Babylon, royal house) to his glory (strength of my power, honor of my majesty). It might be fair to say that Nebuchadnezzar's identity could be summarized in one concise statement: "I am Babylon."

"and **seven times** shall pass over him" | There are four instances of this (quantity → unit) measure in this section. These four of "**seven times**" may have various levels of meaning in Daniel. (1) On the literal level, these "seven times" are, indeed, seven periods of time totaling to the duration of Nebuchadnezzar's humiliation. The unit of measure for "time" is not stated in this passage. (2) On the level of history and prophetic genre, the four instances of "seven times" may recall the dream/interpretation narrative of Genesis 41. There, Joseph interpreted a dream that involved a fourfold presentation of sevens: seven each of good and bad cows and good and bad stalks. There, the seven represented years. So also in Daniel 4, the seven times could be seven years. (3) On the literary level, "seven times" = (seven) x (10 elements) = 70 literary elements. The four instances of "**seven times**" appear to be paired at 70-element offsets in total literary count, as shown by the green dashed lines. In each pair, one end of the 70-fold measure intersects the middle of the seven at the other end. The first measure reaches forward from the present line to the "until," as shown. The second measure reaches backward (see below).

"the lowliest of men, He raises up" | This in contrast to the Most High who is exalted "over the kingdom of man." Jesus, the Son of Man, fulfills this beautifully. He lived the lowliest life, and He has been exalted over all.

Daniel 4 (Aramaic: Daniel 3:31 – 4:34)

17

[7-8] and you, Belteshazzar, its interpretation, tell
 [9] because that all wise-men of my kingdom are not being able
 [10] the interpretation, to make known
 [1] but you are being able
 [2-3] who, spirit of gods, holy, (is) in you
 [4-5]* then Daniel, whose name (was) Belteshazzar, was appalled,
 as a while, one
 [6] and his thoughts alarmed him

[4] answering, the king
 [5] and saying

[7-8] Belteshazzar, the dream and the interpretation, let not alarm you
 [9-10] answering, Belteshazzar, and saying
 [1-2] my lord, the dream (be) to those hating you,
 [3] and its interpretation (be) to your enemies!

[1]* the tree that you saw
 [2] that became great
 [3] and grew strong
 [4] and its height reached to the heavens
 [5] and it (was) visible to all the earth
 [6] and its foliage (was) beautiful
 [7] and its fruit (was) much
 [8] and food to all (was) in it
 [9] under it dwelled beasts of the field
 [10] and in its branches abided birds of the heavens:
 [1-2] you it (is), O king!
 [3] who have become great
 [4] and you have grown strong
 [5-6] and your greatness has become great and has reached to the heavens
 [7] and your dominion (is) to end of the earth
 [8-9] and that you have seen, O king, a watcher,
 [10] a holy (one) –

[9-10] descending from the heavens and saying:

[1-2] (you all) cut down the tree and destroy it!
 [3] but stump of its roots in the earth, leave
 [4-5] and in a band that (is) iron and bronze
 [1] in the new grass that (is) the field
 [2] and in dew of the heavens let him be drenched
 [3] and with beast of the field (be) his share
 [4-10]* until that seven times pass over it

Seven "Times" = 70 Elements

"until that seven times pass over it" | The measure intersects the center element of the sevenfold count on this line.

[4] this (is) the interpretation, O king
 [5] and a decree of the Most High, it (is)
 [6-7] that has reached upon my lord, the king

[1] and to you, being driven from the man
 [2] and with beast of the field shall be your dwelling
 [3-4] and the grass – as a bull (is) – to you (they) shall feed
 [5] and from dew of the heavens, to you, drenching

[1-7]* and seven times shall pass over you, until that you know

[1] that Ruler (is) the Most-High over the kingdom of man
 [2] and to whom that He wishes
 [3] He gives it

[8] and as (they) said
 [9-10] to leave stump of its roots, which (is) (of) the tree –
 [1-2] your kingdom, to you, (will be) confirmed, from that you know
 [4] that Rulers (are) the Heavens

[3] therefore, O king, let my counsel be good upon you:
 [4] and your sins, in righteousness, tear off
 [5] and your iniquities, in, to show favor (to the) poor
 [6] if (there) may be an extension to your prosperity
 [7-8] all this reached upon Nebuchadnezzar, the king

--- major paragraph break¹⁴ ---

[9-10] [1-10]* to end of months, two of ten [twelve] –

[1-2] upon palace of the kingdom that (was) Babylon – walking, he was
 [3-4] answering, the king, and he said:
 [5-6] (is) not this Babylon, the Great
 [7-9]* which I have built as house of kingdom, in strength of my power,
 and to honor of my majesty?
 [10] still the word (was) in mouth of the king

[5] a voice from the heavens fell

[1] to you (they) are saying –
 [2-3] Nebuchadnezzar, O king! –
 [4] the kingdom has passed away from you

[5] and from the man, to you, (they) are driving away

“and seven times shall pass over you, until that you know” | In this instance, the measure reaches backward from the moment in the narrative when Nebuchadnezzar, indeed, knows. Follow the green dashed line from the “end of the days.” Having experienced a change of heart, the king is prepared to worship the Most High God. As above, the measure intersects the center element of the sevenfold count on this line.

“months, two of ten [twelve]” | For the literary count, the “two” is counted as completing one literary set, and the “ten” stands on its own as another complete literary set. This set of twelve months, on the literary level, may correspond with 120 elements leading up to this line, in Nebuchadnezzar’s subject column, where the key word “end” forms a boundary condition. Follow the purple dashed line. The measure reaches back to Nebuchadnezzar’s decree for an interpretation of his dream. Now, the heavenly voice will answer Nebuchadnezzar directly.

“which I have built as house of kingdom, in strength of my power, and to honor of my majesty?” | Prepositional phrases do not in themselves increase the literary count. Many such phrases can be appended while maintaining a single element literary count. Here, however, the presence of “and” creates a series among the three prepositional phrases. Each phrase modifies the same verb, “have built.” Because of this series, the three prepositional phrases each contribute to the literary count.

If literary counts are accurate, the red dashed line indicates the completion of the first thousandfold elements, counting forward. Notice the mirroring of the verbs “passing away” and “driving away.” Here, as with 1:1-2, the context is one of judgment. This reflection point is paralleled by the thousandfold on the next page (cyan dashed line), counting backward, with the mirroring of the verbs “return.” With a 45-fold measure corresponding with the turn of faith, Nebuchadnezzar is restored to his kingdom.

12 “months” = 120 literary elements, attributable to Nebuchadnezzar

Seven “Times” = 70 Elements

(Dan. 4:31-32)

1000
1000

[1] and with beast of the field (shall be) your dwelling
[2-3] the grass – as a bull (is) – to you, (they) shall feed
[4-10]* and seven times shall pass over you, until that you know –

[6] that Ruler (is) the Most-High over the kingdom of man
[7-8] and to whom that He wishes, He gives it

[1-2] in it, the moment, the word was fulfilled against Nebuchadnezzar
[3] and from the man he was driven away
[4-5] and the grass, as a bull, he ate
[6] and from dew of the heavens, his body was drenched
[7-10] until that his hair, as an eagle, became great, and his nails, as a bird

[1-2]* and to end of the days, I, Nebuchadnezzar, my eye to the
heavens, lifted, and my knowledge upon me returned:

[9] and to the Most High,
[3] I blessed
[10] and to the, Alive of forever,
[4-5] I praised and honored:

[1] that His dominion (is) a dominion of forever
[2-3] and His kingdom (is) from generation and generation
[5-6] and all (those) dwelling in the earth – as nothing,
are accounted
[4-5] and as He, to wish, (He) is doing among host of the heavens
[7] and (those) dwelling in the earth
[8-9] and none there (are), who can strike at His hand
[10] and say to Him

[6] what have You done?
[1-2]* in it, the appointed time, my knowledge returned upon me
[3-4] and to honor of my kingdom, my majesty and my splendor
returned upon me
[8-9]* and to me, my counselors and my lords sought
[10] and over my kingdom, it was ordered
[5-6] and greatness, more, was added to me
[7-9] now I, Nebuchadnezzar, am praising and exalting and honoring
to King of the heavens:
[7-8] who, all His works (are) truth, and His ways (are) judgment
[10] and whoever (is) walking in pride
[9-10] He is being able, to humble

--- major paragraph break¹⁵ ---

Seven "Times" = 70 Elements

"and seven times shall pass over you, until that you know" | In this fourth and final instance, the measure reaches backward from the key words, "and to end of the days," just below.

"and over my kingdom, it was ordered" | Daniel, perhaps more than any other "counselor" or "lord," remained loyal to Nebuchadnezzar during the "seven times" of humiliation, preserving the kingdom for the king, and looking forward to welcoming the king back to his throne.

If literary counts are accurate, the cyan dashed line represents the second thousandfold in total literary elements of the Book of Daniel – counting backward from the end of the book. Literary mirroring is evident about this point. Notice also the significant placement at "the appointed time," and the mirroring of the verb "return" here. The inverted direction of literary counting follows the precedent of the "evening-morning" unit of measure reaching from the end of the book to Dan. 8:14 (see comments).

There are no words used exactly ten times in Aramaic in this section. The absence of a literary title based upon tenfold word counts (as with all other major sections of Daniel) may be due to the presence of a letter-like greeting by Nebuchadnezzar at the opening. The king provides his own heading for the section: in a phrase, "Your peace grow great!"

Literary count

- (40x) Heaven
- (180x) Nebuchadnezzar
- (40x) Wise Men (including Daniel)
- (10x) Earth-dwellers
- (270x) Total

--- major paragraph break¹⁵ ---

[1-2] Belshazzar the king made a feast, great, to his lords, a thousand

1000

[3]* and before the thousand, the wine, (he) was drinking

1000

[4]* Belshazzar said, in taste of the wine

[1-2] to bring, to the vessels of gold and silver –

[5] which (there) had taken out, Nebuchadnezzar his father, from the temple

[3] that (was) in Jerusalem –

[6-9] and (there) might drink in them – the king and his nobles, his wives and his concubines

[10]* then they brought the vessels of gold –

[4] that had been taken out from the temple

[5] that (was) the house of God

[6]* that (was) in Jerusalem

[1-4] and (there) drank in them, the king and his nobles, his wives and his concubines

[5-10] they drank the wine and praised to the gods of gold and silver, bronze, iron, wood, and stone

[1-2]* in it, the moment, (there) went out fingers

[3] that (were) hand of a man

[4] and they were writing to before the candlestick, upon the plaster

[1] that (was) wall of the palace

[2] that (was) the king's

[3] and the king was seeing palm of the hand

[5] that was writing

[4-5] then the king, his countenances, changed, and his thoughts alarmed him

[6-7]* joints of his hip were loosening, and his knees, this to this, were knocking

[8] (there) called, the king, in strength

[1-3] to bring in, to the enchanters, the Chaldeans, and the astrologers

[9] answering, the king

[10] and saying to wise-men of Babylon

[4-5] that all man who reads-aloud the writing, this, and its interpretation declares –

[6] (with) the purple, he will be clothed

[7-8] and the chain that (is) the gold (will be) upon his neck

[9] and third in the kingdom, he will rule

--- minor paragraph break¹⁶ ---

[10] then (there) were going in, all the wise men of the king

“a thousand... the thousand” | The dual instance of “thousand” may have a literary parallel with the dual instance of *mystery* word *Mene*, “numbered” (see below). This is Babylon’s final moment, and the literal number of guests corresponds with the moment’s literary significance. See discussion at the end of this section for the development of 1,000 as a literary composite of Babylon’s final stature. Corresponding to this “thousand” – if literary counts are accurate, and if counting forward from the beginning – paragraph break #15 would be the completion of the first thousandfold in total literary count for the Book of Daniel. However, this marker exceeds the measure *thousand* by the sixtyfold stature of Nebuchadnezzar’s idolatrous image: 1060 total elements. What instead occurred at the first thousandfold (counting forward) was judgment, intercepted by a turn of faith and a restoration.

“to bring, to the vessels of gold and silver... then they brought the vessels of gold” | The details that follow resemble the early lines of Daniel 1, where God gave the golden vessels over to Nebuchadnezzar, and they were placed in a treasury. God’s sovereignty over the Babylonian captivity, as prophesied in 2 Kings 20 and Isaiah 39 and elsewhere, is reflected here in Babylon’s final moment. Belshazzar, on his royal authority, calls for the vessels of gold and silver. The gold vessels are brought, but the silver vessels are not mentioned here as having been brought. In what is perhaps a deliberate play on words, the “silver” vessel is brought to the king later that night: the arrival of the army of the Medes and Persians, the superseding kingdom that had been portrayed as the “silver” chest and arms in Nebuchadnezzar’s first dream (Daniel 2). Belshazzar received what he asked for.

“that (was) in Jerusalem” | If literary counts are accurate, the beginning of this section is a thousand literary elements (not including the sixtyfold image stature) from the sourcing of these same golden drinking vessels, Dan. 1:1-2. See remarks there. God had given these vessels into the hand of Nebuchadnezzar: “and from *end [some]* of utensils of house of the God.”

“praised to the gods of gold and silver, bronze, iron, wood, and stone” | The inclusion of wood, which was not material to Nebuchadnezzar’s image dream, and stone, which represented the divine kingdom, may be prophetically significant here.

“joints of his hip were loosening” | Belshazzar, having drunk wine, may have lost his continence here. The same phrase is later used of Daniel who can “loosen joints” (solve difficult problems).

[1] and they **were not being able**,
 [2] the writing, **to read aloud**
 [3] and the interpretation, **to make known** to the **king**

[1-2] then the **king, Belshazzar**, greatly **was being alarmed** and his
 countenances **being changed** over him
 [3] and his lords **were being perplexed**
 [4-5]* and the **queen** (mother), to because of words of the **king** and his **lords**, to
 house of the banquet, **went in**
 [6-7] (there) **answered**, the **queen** (mother), and **said**
 [8]* O **king**, to forever, **live!**
 [9] **do not let alarm** you, your thought
 [10] and your countenances, **let not change**

[7-8]* there **(is)** a man in your kingdom who, **spirit** of
 gods, **holy**, **(is)** in him
 [9-10] and in days of your **father**, **illumination** and **insight** –
 [1] and **wisdom**, as wisdom of gods, **were found** in him

[1] and the **king**,
 [2-5] **Nebuchadnezzar** your **father** – chief of **magicians**, **enchanters**,
Chaldeans, **astrologers** – **raised him up** –
 [6] your **father** the **king**

[2-3] because that a **spirit**, **exceeding**
 [4-5] and **knowledge** and **insight**
 [6-7] **interpreting** dreams, and **to declare** riddles
 [8-9] and **loosening** joints [*problems*], **were found** in him,
 in **Daniel** –

[7-8] whom the **king** **made**, his **name**, **Belteshazzar**
 [10] now Daniel, **let be called**
 [1] and the interpretation he **will declare**

--- major paragraph break¹⁷ ---

[2] then Daniel **went in** before the **king**
 [9] **answering**, the **king**
 [10] and **saying** to Daniel
 [3-4] you **are he**, **Daniel**, who **(is)** from sons of the exiles
 [5] who **(are)** of Judah
 [1-2] whom (there) **brought**, the **king**, my **father**, from Judah
 [3] and I **have heard** upon you
 [6] that spirit of gods **(is)** in you
 [7-10] and **illumination** and **insight** and **wisdom**, **exceeding**,
are found in you

Daniel – (2x) tenfold identity

“O king, to forever, live” | These are poignant words over Belshazzar, who wouldn’t survive the night. It appears Daniel crafted this statement, by literary device, as the culmination of a fivefold literary half-set – thereby indicating Belshazzar’s forthcoming destruction.

“there (is) a man in your kingdom” | Judging by the completeness and flow of literary sets, it appears Daniel is modeled in the same subject column with the vessels of gold and silver (5:1, above). This arrangement resembles chapter 1, where Daniel’s element count followed with that of the kingdom of Jehoiakim of Judah. Daniel is one of the “vessels” of Kingdom Judah.

“Belteshazzar” | This name may stand as a play on words with Belshazzar. Belteshazzar has one more letter – the consonant “t” (*teth*) in Ancient Hebrew/Aramaic – along with vowel points which were not written. See comments, Dan. 3, for the use of this “t” consonant (Hebrew/Aramaic *teth*) featuring as a deliberate spelling error – a disharmony, as it were – in composing the word *symphony* in a context of idolatrous worship. Perhaps King Belshazzar was a leader among the instrumentalists for the kingdom’s raucous idol worship at that earlier time. Now, Belteshazzar – having the same “t” consonant *teth* as the distinguishing mark of his name – will be the point of disharmony in a similar context of idolatrous worship.

[4-5] and now (there) **were brought in** before me the **wise-men**,
the **enchanters**
[6-7] that the **writing, this**, they **might read aloud**
[8] and its interpretation, **to make known** to me
[9-10] and they **are not being able**, interpretation of the word, **to declare**

[4] and I **have heard** upon you
[1-2] that you **are able** – interpretations, **to interpret**
[3] and joints (problems), **to loosen**
[4-5] now if you **are able**, the writing, **to read aloud**
[6] and its interpretation, **to make known** to me
[7] (with) the purple you, **will be clothed**
[8-9] and the chain that **(is)** the gold **(will be)** upon your neck
[10] and third in the kingdom, you **will rule**

--- major paragraph break¹⁸ ---

[1-2] then **answering**, Daniel, and **saying** before the **king**
[3] your gifts, to you, **be**
[5] and your rewards, to another, **give**
[4] but the writing, I **will read aloud** to the **king**
[5] and the interpretation, I **will make known** to him
[6-7] **you, O king:**

[1] the God,
[2-5] the Most-High – the **kingdom** and the **greatness** and the **honor** and
the **majesty** – **gave** to **Nebuchadnezzar** your **father**
[6] and from the greatness which He **gave** to him –
[8-10]* all the **peoples**, the **nations**, and the **languages were trembling** and
fearing from before him

[1-2] whom **was being wished**, **was being killed**
[3-4] and whom **was being wished**, **was being kept alive**
[5-6] and whom **was being wished**, **was being exalted**
[7-8] and whom **was being wished**, **was being humbled**
[9] and as that (there) **was exalted**, his heart
[10] and his spirit **grew strong** –

[1] to **act proudly** –
[2] he **was brought down** from throne of his kingdom
[3] and the honor **was taken away** from him
[4] and from the sons of man he **was driven away**
[5] and his mind with the beast **became like**
[6] and with the wild donkeys **(was)** his dwelling

Nebuchadnezzar's Identity - 1
Nebuchadnezzar's Identity - 2

“were trembling” | These are two verbs in Aramaic: being verb *were* and participle *trembling*. They function as one here and are counted within the same literary element. Similar verb combinations follow in the next set.

[7-8] the grass – as (is) a bull – they fed him
 [9] and from dew of the heavens, his body was drenched
 [10] until that he knew:

[7-8] that the Ruler (is) God, the Most-High, in the kingdom of man
 [9] and to whom that He wishes
 [10] He raises up over it

[1-3] and you, his son, Belshazzar, have not humbled your heart
 [4] as because that all this you knew
 [5] and against the Lord of heavens you have exalted yourself
 [6] and to the vessels that (are) His house
 [7] have been brought before you

[1-4] and you and your lords, your wives and your concubines, the wine,
 are drinking in them
 [5-10] and to the gods of silver and gold, bronze, iron, wood, and stone –
 that are not seeing and are not hearing and are not knowing – you
 have praised

[1] and to the God who – your breath (is) in His hand
 [1] and all your ways (are) to Him –
 [2] you have not honored!

[2-3] then from before Him, (there) was sent, the palm, which (is) the hand
 [3-4] and the writing, this, was inscribed
 [5] and this (is) the writing
 [6] that was inscribed:

[7-10] Mene, Mene, Tekel, and Parsin

[1] and this (is) interpretation of word
 [2]* Mene:

[4-5] (there) has numbered, God, your kingdom, and has brought it to an end

[3]* Tekel:
 [4-5] you have been weighed in the balances and have been found wanting
 [6]* Peres:
 [7] (there) has been divided, your kingdom
 [8-9] and it has been given to Medes and Persians

[10] then commanded, Belshazzar –

[1] and they clothed, to Daniel, the purple
 [8]* and the chain which (was) the gold
 [9] (was) upon his neck

[2] and they proclaimed over him
 [10]* that he was ruler, third, in the kingdom

Nebuchadnezzar's
Identity - 2

Belshazzar – (2x) tenfold identity

“Mene” | This mystery word ends in the Aramaic / Hebrew letter *alef* rather than the normal ending letter for the verb *to number / count / reckon* and for the noun *mina* (a unit of weight, derived from the verb *to number*). The duplication of this mystery word here, along with its spelling alteration *alef*, appears to correspond with the duplication of the number “thousand” (Aramaic *alaf*, Hebrew *elef*) at the beginning of this chapter. The final, counted value of Babylon, from a literary standpoint, was 1,000.

“Tekel” | This mystery word contains the core letters of the conjugated Aramaic verb “you have been weighed.”

“Peres” | Daniel switches from the plural *Parsin* to the singular *Peres*. *Peres* contains the core letters found in both the Aramaic verb *divided* and noun *Persians*, which form an inclusio around this interpretive sentence.

“the chain which (was) the gold (was) upon his neck” | The legacy of Kingdom Gold (Babylon) is left to Daniel in this final literary moment of Babylon. Daniel is found wearing Babylon, as it were, around his neck – the place where head (Babylon) meets chest/arms (Medes/Persians). Daniel will survive the night and will be the person of continuity for kingdom transition.

“that he was ruler, third, in the kingdom” | There may be historical corroboration of Daniel’s position as “third” in Babylonian authority at this fleeting moment (following Nabonidus and Belteshazzar). Considering Daniel’s proximity to Nebuchadnezzar and his likely role in stabilizing the kingdom during Nebuchadnezzar’s sevenfold period of humiliation, the position of “third” under Belteshazzar was hardly a promotion. The dissonance of the moment may be reflected in Belteshazzar’s pejorative treatment of Daniel’s identity and in Daniel’s use of strong, direct language of rebuke toward Belteshazzar. However, the “third” may also have literary significance: Daniel’s identity joins Nebuchadnezzar’s and Belshazzar’s in the set of three prominent rulers of Babylon presented in the Book of Daniel. And in a literary twist, Daniel’s identity sets are presented first, followed by Nebuchadnezzar’s and finally Belshazzar’s, in this chapter. (See below.)

[3-4] in it – in the night! – (there) was killed, Belshazzar the king,
[5] the Chaldean

--- major paragraph break¹⁹ ---

The two instances of “thousand” refer to the same group of people: “a thousand... the thousand.” This number describes the actual number of “lords” gathered for the festive event. The value “thousand” for Babylon’s stature may have literary significance. It may be a composite number composed as three tens multiplied together: $10 \times 10 \times 10 = 1,000$. (This literary device will be seen in later chapters of Daniel.) The significance of three tens multiplied together is that it may reflect the cumulative force of three persons, three tenfold literary identities, working in alignment. In the present chapter, this alignment may be Nebuchadnezzar x Belshazzar x Daniel as the literary legacy (not the comprehensive, historical, royal succession) of Kingdom Babylon. This design is reflected in the three pairs of tenfold identities in this chapter: two for Daniel, two for Nebuchadnezzar, and two for Belshazzar. (See dashed lines to the right of the passage.) These tenfold identities stand out rather conspicuously compared with the narrative sets and the overlapping conversation sets. Belshazzar’s identity lacks the literary tightness of Daniel’s and Nebuchadnezzar’s, and it ends with his judgment. Thus, in doubled literary significance, the final stature and legacy of Babylon is: Babylon = Daniel x Nebuchadnezzar x Belshazzar

There are two words used exactly ten times in Aramaic in this section: “God” / “gods” and the preposition “over / above / upon.” These words may provide a literary title for the section: *God above gods*. The contest of worship between the Most High God and the “gods” of various materials is a clear centerpiece in this chapter.

Literary count

- (20x) Heaven
- (120x) Babylon
- (20x) Chaldeans
- (50x) Daniel
- (210x) total of literary sets

--- major paragraph break¹⁹ ---

- [1] and Darius,
 [2-3] the Mede, received the kingdom as son of years, sixes [sixty]
 [4-5] and two
- [1-2] it was good before Darius, and he raised up over the kingdom:
 [1]* to the satraps, hundred
 [2-3]* and tens [twenty], who were in all the kingdom
 [4-6] and over from them, chief-officials, three
 [1] who, Daniel (was) one from them
 [7-8]* who were, the satraps, these, giving to them the account
 [3]* and the king would not be, being damaged
 [2] then Daniel,
 [3-4] this, was being distinguished over the chief-officials and the satraps
 [5-6] because that a spirit, exceeding, (was) in him
 [4-5] and the king planned, to raise him up over all the kingdom
- [9-10]* then the chief-officials and the satraps were seeking, a charge, to find, to Daniel, from, concerning the kingdom
- [1-] and every charge –
 [7] and being corrupt –
 [-2] they were not being able, to find
 [8] because that, was being faithful, he
 [9-10] and all negligence and being corrupt, was not found over him
- [3-4] then the men, these, were saying that
 [5-6] we will not find – to Daniel, this – all charge, except we find over him in law of his God

--- minor paragraph break²⁰ ---

- [7-9]* then the chief-officials and the satraps, these, thronged upon the king
 [10] and thus they said to him:
- [1-2] Darius, O King, to forever, live!
 [1-5]* (there) have taken counsel, all ¹chief-officials of the kingdom, the ²prefects and the ³satraps, the ⁴counselors and the ⁵governors, to raise up a statute of the king
 [6] and to make strong an injunction:
- [1] that anyone who requests a petition from any god
 [2-4] and man, until days, threes [thirty] – except from you,
 [5] O king – will be cast to the den of lions!

60

100

20

The green dashed line indicates the end of Daniel chapter 5 in modern English translations. The fivefold half-set above this green line is included with the beginning of chapter 6 in Aramaic as well as in this translation and study. As shown in the table at the end of this chapter, the literary elements that follow the green dashed line – the remainder of chapter 6 – total to 430 elements. This is the chapter of Daniel's adversity. In it, Daniel prefigures death and resurrection. This chapter is the centerpiece, numerically, in the book. (The exact center of the first 3000 elements is the beginning of "days, threes [thirty], below.) The 430-fold measure may be a literary device that reflects 430 as a number for adversity, similar to its use in Genesis. Like Genesis, the number 430 may also be a macrostructural number in Daniel. See the discussion of the number 1290 = 430 x 3 at the end of this study.

Literary mirroring may be present about the green dashed line. Darius' stature number sixty, which is associated with receiving "the kingdom," may be reflected in the 120 satraps being "raised up over the kingdom." Darius' stature two may be reflected in the two literary identities described with the word "one" in this chapter. See the discussion at the end of the chapter.

Darius' opening five elements serve as an introduction for chapter 6. Like chapter 3, the test of his worship and loyalty begins immediately. His 62-fold literary stature may be indicated by the blue dashed line on the left: from "raising up over the kingdom" and planning "to raise [Daniel] up over all the kingdom," to commanding "to bring up" Daniel from the lions' den.

"were... giving" and "would not be, being damaged" | These combinations of *being verb + participle* are counted as single literary elements.

"then the chief officials" | The chief officials are mentioned first here, followed by their underlings, the satraps. The plural noun "chief officials" is used in the Aramaic. We know that there were exactly three of them, and Daniel was one of them. Thus, the other two chief officials were instrumental in the plot, along with an unspecified number of satraps. It appears reasonable to conclude that these two chief officials may meet the lions at chapter's end. The earlier statement "Daniel (was) one from them" may be a play on words: Daniel may become the *only* one of them.

"have taken counsel, all chief officials..." | It appears unlikely that Daniel was asked to participate, since he was the singular object of their plotting. It appears unlikely Daniel would have consented to such an injunction. In either case, the statement made here ("all") appears to have been a lie.

"days threes" | The measure "threes" (thirty) may parallel Daniel's practice of praying three times, daily – a practice known to his opponents.

Darius' 62-fold Literary Stature

[3] now, O king, raise up the injunction
 [4] and inscribe the writing
 [5-6] that (is) not, to be changed, as law of Medes and Persians, which cannot pass away
 [7] as because of this, the king,
 [8-9] Darius, inscribed the writing and the injunction
 [1] and Daniel, as that he knew
 [10] that (there) had been inscribed, the writing
 [2] went in to his house
 [3] and a window was being opened by him in his chamber, toward Jerusalem
 [4-6] and appointed times, three in the day, he was kneeling upon his knees and praying
 [7] and giving thanks before his God
 [8] as because, that he was doing, from before this

--- minor paragraph break²¹ ---

[7-8] then the men, these, thronged and found:
 [9-10] to Daniel, requesting and obtaining favor before his God
 [9] at, then, they approached
 [10] and they were saying before the king, upon the injunction:

[1-2] O king, did not, an injunction, you inscribe:
 [1] that every man who requests from any god
 [2-4] and man, until days, threes [thirty] – except from you,
 [5] O king – will be cast to the den of lions?

[3-4] answering, the king, and saying
 [5-6] certain (is) the word, as law of Medes and Persians, which cannot pass away

[1] at, then, they answered
 [2] and were saying before the king
 [1] (he) who (is) Daniel
 [2] who (is) from sons of the exiles
 [3] who (are) from Judah
 [4-5] he does not set upon you, O king, attention
 [6] and upon the injunction –

[7] which you inscribed
 [7-9] and appointed times, three in the day, is requesting in his petition!

"days, threes [thirty]"

"he was kneeling upon his knees" | Unlike Belshazzar, whose knees were knocking "this to this" on his doomsday evening, Daniel's doomsday finds him on his knees, composed, and faithfully praying.

"until days, threes [thirty]" | This instance of "days, threes" is thirty literary elements from the previous instance, by total count, for example, when counted from element #4 (page above) to element #4 (here), inclusively. This counting also lands "appointed times, three in the day" centrally, at positions 14-16 of this count.

"days, threes [thirty]"

"and appointed times, three in the day" | This instance is thirty literary elements from the previous instance, by total count, when counted from element #6 (above) to element #7 (here), inclusively.

[8] then the king, as that the word, he heard,

[9] was much distressed over it

[10] and upon Daniel he set his mind –

[1] to deliver him

[2-3]* and until set of the sun, he was exerting himself, to rescue him

[3-4] at, then, the men, these, thronged upon the king

[5] and saying to the king

[4-5] know, O king, that (it is) a law to Medes and Persians

[6-7] that all injunction and statute which the king raises up, (can) not, to be changed

[8] at, then, the king commanded

[1] and they brought, to Daniel

[2] and they cast to the den –

[3] that (was) the lions

[9-10] answering, the king, and saying to Daniel

[1] your God –

[10] whom you are serving to Him for the duration –

[2] (may) He deliver you!

[4-5]* and (there) was brought, a stone, one, and (it) was set upon mouth of the den

[1-2] and (there) sealed it, the king, with his signet-ring and with signet-rings of his nobles, that (there would not be changed, (the) matter with Daniel

[3] then went, the king, to his palace

[4-5]* and passed the night, fasting

[6] and diversions (were) not brought before him

[7] and his sleep fled upon him

[8] at, then, the king, at the dawn, arose in the daylight

[9-10] and in haste, to the den which (was) the lions, he went

[1-2] and as his, to approach to the den, to Daniel

[3-4] with a voice, troubled, he called out

[5] answering, the king

[6] and saying to Daniel:

[1] Daniel,

[2-3] servant of the God, the alive:

[3] your God –

[4] whom you are serving to him for the duration –

[4-5] has He been able, to deliver you from the lions?

“and until set of the sun” | The word *set* is an Aramaic noun. This phrase could alternately be translated *until sunset of the sun* to convey the same grammatical effect. This phrase does not increase the literary count.

“a stone, one” | “Stone” has been featured in chapter 2: “cut itself in two – a Stone – that (was) not by hands (two).” There, the “Stone” represented the divine, eternal kingdom. Here in chapter 6, the instance of “stone, one” may have symbolic value in connection with the Person of the divine kingdom, whose presence with Daniel is evident in this chapter as elsewhere. The stone is placed immediately after Darius prays for Daniel’s deliverance. Thus, the stone symbolizes salvation for Daniel even as it seals him in his tomb. The sealing of a stone over a cave may also foreshadow Christ’s own burial in a tomb.

“fasting” | This word may be an adverb in Aramaic (e.g., “foodlessly”), not a verb.

[5] then Daniel, with the king, spoke

[7]* O king, to forever, live!

[1-2] my God sent His angel and shut mouth of the lions

[1] and they have not destroyed me, because that –

[3] before Him, innocence has been found to me

[8-9] and also before you, O king –

[1] a crime, I have not done

[10] at, then, the king, much was good over him

[1] and to Daniel, he commanded –

[2] to bring up from the den

[2] and (there) was brought up, Daniel, from the den

[3-4] and all harm was not found in him who trusted in his God

[3] and (there) commanded, the king

[4-5] and they brought the men, these –

[2] who had eaten [accused] his charges –

[5] which (were) Daniel's –

[6-8] and to the den of lions, they cast them, their sons and their wives

[3] and they had not reached to bottom of the den

[4] until that, (there) ruled over them, the lions

[5] and all their bones, they crushed

[9] at, then, Darius the king wrote:

[1-3] to all the peoples, the nations, and the
languages who dwell in all the earth – your
peace grow great!

[10] from before me is set a decree:

[4-5] that in all dominion of my kingdom, (there) be
trembling and fearing from before God of him –

[6] who (is) Daniel –

[4-5] which – He (is) the God, the alive

[6] and endurance to forever

[7] and His kingdom, which will not be destroyed

[8] and His dominion (is) until the end

[9-10] delivering and rescuing

[1-2] and working signs and wonders

[3-4] in the heavens and in the earth

[5] who delivered, to Daniel, from hand of the lions

[7-8] and Daniel, this, prospered in kingdom of Darius

[9-10] and in kingdom of Cyrus, the Persian

--- major paragraph break²² ---

“O king, to forever, live” | This statement must have meant ever so much more to Darius, coming from Daniel in this moment, than the identical statement made earlier in this chapter by Daniel's thronging opponents. For all the urgency of the moment (hungry lions, Daniel still in the cave, the king wanting to rescue Daniel), Daniel has a composed conversation and speaks with the king.

“them, their sons, and their wives” | The men who had “eaten” Daniel (i.e., accused him falsely) are now eaten by the lions.

There are three words used exactly ten times in Aramaic in this passage: the noun “den,” the noun “kingdom,” and the preposition “before.” As with “furnace” in Daniel 3, here “den” is a focal point and a test of Daniel’s relationship with his God. A literary title for this passage may reflect Daniel’s testing as a qualification for continuing rule: *Den before kingdom*.

Literary count

- (20x) Heaven
- (75x) Darius
- (40x) Enemies
- (15x) Anyone
- (45x) Daniel
- (195) subtotal of literary sets
- (60x) special number “sixes” (sixty)
- (100x) special number “hundred”
- (20x) special number “tens” (twenty)
- (30x) special number “threes” (thirty)
- (30x) second instance of “threes”
- (435x) Total literary count

Hundred and tens. God’s presence was with Daniel. Daniel’s first literary set serves as an identity set. God’s identity is also presented in a tenfold set. Taken together, these identities have $10 \times 10 = 100$ literary force in this chapter. Daniel was competent at the hundredfold level in his oversight of the satraps because God was with him. Perhaps the other two high officials’ competencies paralleled the two tenfold quantities reflected in the “tens” (the last twenty) of satraps. This math would correspond with the remark in chapter one that Daniel and his companions were “ten of hands” (ten times) better than their peers. It appears that Daniel’s “prospering” during the reign of Darius meant that Daniel was indeed placed over all the remaining satraps, as per Darius’s plan from earlier in this chapter.

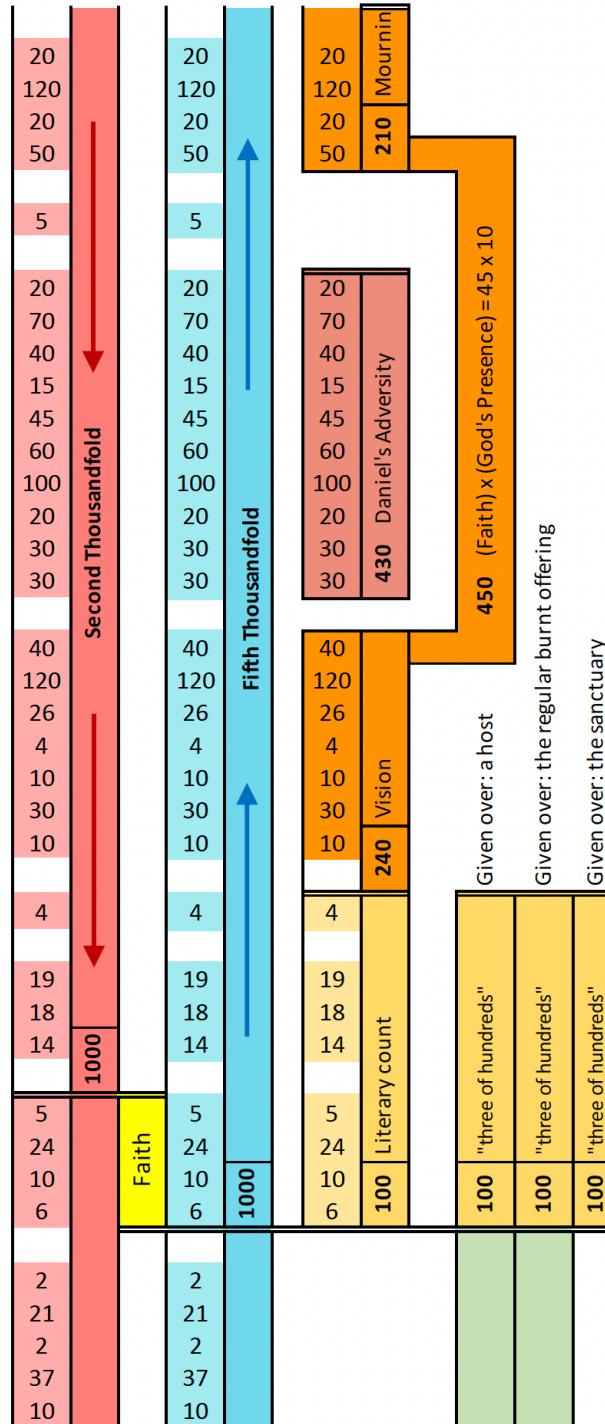
Darius was “sixes (sixty) and two” years old. Within this chapter, there are significant literary parallels for these numbers, as was the case for the similar dimensions of Nebuchadnezzar’s golden image in chapter three.

From chapter three, the image’s “height was cubits sixes (sixty)” and its “breadth was cubits six.” The image reflected Nebuchadnezzar (the head of gold) and represented his full stature. The literary parallel of idolatrous, self-worshipping Nebuchadnezzar involved six tenfold literary sets and the sixfold mandate “fall down... worship.” The literary parallel of redeemed, God-worshipping Nebuchadnezzar involved six subsequent tenfold literary sets. This inversion resulted from God’s three servants accepting the sixfold alternate mandate: being “cast” into the fiery furnace. Through the Godward obedience of God’s three servants, the full stature of Nebuchadnezzar was redirected from worshipping himself to worshipping the Most High God and His Son.

In this chapter, Darius’s stature was his age: “years sixes (sixty) and two.” Darius’s stature may be reflected twice in this chapter, similar to the doubling of sixty in the total count of satraps:

- One reflection may be as shown by the blue dashed line. This reflection encompasses Darius’s sixty-two literary elements that include the introductory half-set. See remarks, above. Here, Darius subscribes to a proposal for idolatrous self-worship, like Nebuchadnezzar’s fall, only to repent at Daniel’s indictment. Darius’s faith grows considerably through the experience of seeing Daniel delivered from the lions.
- A second reflection may consist in Daniel’s five tenfold sets coupled with the two half-sets: “every man who requests... will be cast....” For literary purposes, Daniel *became* that “every man.” With threefold daily significance, Daniel subscribed to Godward worship... and to the lions’ den. Here, $50 + 5 + 5 = 60$ -fold. What about the value *two*? Two entities are described as “one” in Aramaic, which total *two*. These may serve as a literary parallel to the “two” in this reflection of Darius’s stature. First is Daniel’s identity as “one of them” – of the high officials. Second is the stone’s (Stone’s) identity as “one.” See remarks, above. God’s presence with Daniel was the ultimate target of the opposition. It was also the means of Darius’s redeemed worship.

Chapter 5				
Heaven	20			20
Babylon		120		120
Chaldeans		20		20
Daniel			50	50
Chapter 6				
Darius			5	5
<i>"and Darius, the Mede, received the kingdom" (Dan. 5:31)</i>				
Heaven	20			20
Darius		20	50	70
Enemies		40		40
Anyone (Daniel)			15	15
Daniel			45	45
Darius's Age: "years sixes" (sixty)			60	60
"satraps, hundred and tens" (twenty)		100		100
"satraps, hundred and tens" (twenty)		20		20
Prayer Stature: "days, threes" (thirty)			30	30
Prayer Stature: "days, threes" (thirty)			30	30
Chapter 7				
Ancient of Days + Son (vision & inter.)	40			40
Vision and Interpretation		120		120
Daniel			26	26
Heavenly Interpreter	4			4
Saints			10	10
"horns, ten"		30		30
"ten kings"		10		10
<i>"until here, the end that (is) the word" (Dan. 7:28)</i>				
Daniel			4	4
Chapter 8				
Daniel			19	19
Ram		18		18
Goat		14		14
<i>"male goat... became great / (there) was broken, the horn" (Dan. 8:8)</i>				
Daniel			5	5
Goat		24		24
"One Holy"	10			10
The other "One Holy"	6			6
<i>"and will be made right, the sanctuary" (Dan. 8:14-15)</i>				
Heavenly "Man"	2			2
Daniel			21	21
Ram		2		2
Goat		37		37
Gabriel	10			10



--- major paragraph break²² ---

- [1-2] in year of one to Belshazzar, king of Babylon
- [3-4] Daniel, a dream, saw, and visions of his head upon his bed
- [5] at, then, the dream, he wrote
- [6] head of the word, he declared
- [7-8] answering, Daniel, and saying
- [9]* seeing, I was, in my vision with the night:

- [1-4]* and behold, four winds of the heavens stirring up to the sea,
- [5] the great
- [6-10]* and four beasts, great, coming up from the sea, changing, this from this

- [1] the first (was) as a lion
- [2-3]* and wings that (were) an eagle's (were) to it

[10] seeing, I was

- [4-5]* until that (there) were plucked, its wings
- [6] and it was lifted from the earth
- [7-8]* and upon feet (two), as a man, it was raised up
- [9] and mind of a man was given to it
- [10]* and behold, a beast, another, second –

- [1] being like to a bear
- [2] and to a side, one, it was raised up
- [3-6] and three ribs (were) in its mouth, between its teeth
- [7] and thus was being said to it:
- [8] arise!
- [9-10] eat flesh, much!

[1] after this, seeing, I was

- [1] and behold, another, as a leopard
- [2-5] and to it (were) wings, four, that (were) a bird's, upon its backs
- [6-9] and four heads (were) to the beast
- [10] and dominion was given to it

[2] after this, seeing, I was, in visions of the night

- [1] and behold, a beast, fourth, terrifying,
- [2-4] and terrible and strong, exceedingly
- [5-6]* and teeth (two) which (were) iron (were) to it –
- [7] great –
- [8-10] devouring and crushing, and the remnant, with its feet, trampling

- [1-2] and it was changing from all the beasts that (were) before it
- [3-4] and horns (two),
- [5] ten, (were) to it

“seeing, I was” | The person shifts from third to first here. The combination of a being verb with a participle is counted as a single literary element.

“four winds... four beasts” | The overlay of heavenly quadrants (winds) upon the earthly quadrants (raging beasts of the sea) may reflect God's sovereignty over the full range of world empires. The four beasts appear to correspond with Nebuchadnezzar's image dream, chapter 2.

“wings that (were) an eagle's... were plucked, its wings” | Although the Aramaic plural “wings” (and not the dual “wings (two)”) is used, the wings are defined as those of an eagle. Two wings are in view here.

“and upon feet (two)” | This is the Aramaic dual noun “feet,” meaning exactly two feet, perhaps in contrast to the four feet that would be expected for the lion envisioned in element 1 of this literary set.

“another, second” | These adjectives are both exceptions to the general rule of increasing the literary count. The count remains one for this phrase.

“three ribs” | This description may refer to the kingdom of Media/Persia succeeding in three major military conquests. Following the observation of a threefold literary stature to Babylon in chapter 5 (Nebuchadnezzar x Belshazzar x Daniel), the three ribs may also reflect Media/Persia's forthcoming conquering of Babylon and devouring its (literary) stature. From a literary standpoint, Daniel would be that third rib, whose assimilation into Media/Persia was quite different than Belshazzar's.

“four heads (were) to the beast” | This phrase may refer to the four kingdoms of Greece that arose after Alexander's death. From a literary standpoint, considering the symmetry within this literary set (1, 4, 4, 1), the “four heads” may correspond with the “wings, four” and reflect the broad geographic distribution of these four kingdoms. In the language of Daniel 2 for Kingdom Bronze: “that shall rule in all the earth.”

“teeth (two)” | This is another instance of an Aramaic dual noun, meaning exactly two teeth. The sentence contains an implied being verb, “were,” which equates these “teeth (two)” with “iron.” The literary count is two, plus an additional element for “great.”

[3] **contemplating** I **was**, at the horns
 [1-2] and behold, a **horn**, another, **little**, **coming up** among them
 [3-5] and **three** from the horns,
 [6] the **first**, **were uprooted** from before it
 [7-8]* and behold, **eyes** as eyes of a man (**were**) in the horn,
 [9] **this**
 [10] and a mouth **speaking** great things

[4] and **seeing** I **was**
 [1] until that thrones **were cast**
 [2] and Ancient of Days **sat**
 [3-4] His clothing (**was**) as **snow**, **white**
 [5-6] and hair of His head (**was**) as **wool**, **pure**
 [7-8] His throne (**was**) **flames** that (**were**) **fire**
 [9-10] its wheels (**were**) **fire**, **burning**

[1-3] a river that (**was**) **fire was flowing** and **going out** from before Him
 [4]* a **thousand** of **thousands** **ministered** to Him
 [5]* and a **myriad** of **myriads**, before Him, **stood**
 [6] the judgment **sat**
 [7] and books **were opened**

[5] **seeing**, I **was**
 [1-2] at, then, from voice of the **words**, the **great**, that the horn
was speaking

[6] **seeing**, I **was**
 [3] until that (there) **was slain**, the beast
 [4] and (there) **was destroyed**, its body
 [5] and it **was given** to incineration of fire

[1] and the rest of the beasts – (there) **passed away**, their dominion
 [2-3] and length in their lives **was given** to them until
 an **appointed time** and a **time**

[7] **seeing**, I **was**, in visions of the night
 [8]* and behold, with clouds of the heavens, as Son of Man, **coming**, He **was**
 [9] and until the Ancient of Days, He **reached**
 [10] and before Him, He **was presented**

[1-3] and to Him **were given** **dominion** and **honor** and a **kingdom**
 [4-6] and all the **peoples**, the **nations**, and the **languages**, to Him, **will serve**
 [7-8] His dominion (**is**) dominion of forever, that **will not pass away**
 [9-10] and His kingdom (**is**) [*a kingdom*], that **will not be destroyed**

--- major paragraph break²³ ---

"A Time"

"eyes as eyes of a man" | Although the Aramaic plural "eyes" (and not the dual "eyes (two)") is used, the eyes are defined as those of a man: two eyes.

"thousand of thousands" | This is a heavenly scene, and the values of "thousand" are not added into the literary count for Daniel. This number stands in contrast to the final literary stature of Babylon, the head of gold of all kingdoms of men, as being merely a "thousand" of lords (Belshazzar's feast, see notes on chapter 5). Here, if taken as six tenfold identities (i.e., types of heavenly creatures) who "minister" to the Ancient of Days, this value could also be a literary parallel to the six types of musicians identified in chapter 3 for idolatrous worship. Where those instrumentalists may have been inharmonious (evidenced by the play on misspellings), the heavenly ministers serve in full harmony and with $10^6 = 1000 \times 1000$ literary stature.

"myriad of myriads" | "Myriad" is an indefinite number, and the multiplication of "myriad" with "myriads" is similarly an indefinitely large, heavenly number. These numbers can be taken as a more definite number, "ten thousand times ten thousand," within the semantic range of meaning for the word. If so, the cumulative value would be $10^8 = 10,000 \times 10,000$, or eight tenfold identities standing in harmony before the Ancient of Days. This could be a literary parallel to the eight types of ministers who stood in the presence of Nebuchadnezzar for idolatrous worship in chapter 3.

"until an appointed time and a time" | This combination looks to the designated end of a period ("until an appointed time") with a period of time beyond that ("and a time"). Taken together, these may represent the conclusion of an age in which the beasts will remain active, though without dominion in the world. The conclusion of this period will involve destruction and incineration (fourth beast) and end of life (first three beasts).

"Son of Man, coming, He was" | The combination of participle with being verb is counted as a single literary element. Judging by the completeness of literary sets, this individual is counted in the divine/heavenly subject column. The capitalization reflects the theological groundwork that has already been laid in the Psalms and elsewhere for God's own Son, David's descendant, to receive the kingdom and possess the nations. The interaction between divine beings is evident in this literary set.

"Half of a Time"

"until an appointed time and a time"

[8-9] distressed was my spirit – I, Daniel – in midst of a sheath *[in midst of me]*

[10] and visions of my head alarmed me

[1] I approached upon one

[1]* from (those) standing

[2] and truth, I requested from him upon all this

[2] and he spoke to me

[3] and interpretation of the words, he made known to me

[4-6] these, the beasts, the great,

[7-10] that they (are) four:

[1-4] four kings will arise from the earth

[1] and (there) will receive the kingdom, holies *[saints]*
of Most-High

[2] and they will possess the kingdom unto the forever

[3] and unto the forever-of-forevers

[3-4] then I wished, to ascertain:

[5-6] upon the beast, the fourth, that was changing from all of them

[7-8] terrifying, exceedingly

[9-10]* its teeth that (were) iron, and its nails that (were) bronze

[1-3] eating, crushing, and the remnant, with its feet, trampling

[4] and upon the horns, ten, that (were) with its head 10

[5] and another that came up

[6-8] and (there) fell from before it three

[9-10] and the horn, this –

[1-2] and eyes (were given) to it, and a mouth speaking great things

[3]* and its vision (was) greater than (that of) its company

[5] seeing, I was

[4-5] and the horn, this, was making war with the holies *[saints]* and
was prevailing against them

[1]* until that (there) came, the Ancient of Days

[2] and the judgment was given to the holies *[saints]* of the Most High

[3] and the appointed time was reached

[4] and the kingdom, (there) possessed, the holies *[saints]*

[4] thus he said

[1-2]* the beast, the fourth – a kingdom, the fourth, will be in the earth,
that will be changing from all the kingdoms

[3-5] and it will eat all the earth and trample it and crush it

“from (those) standing” | This heavenly interpreter appears to be the second “one holy” featured in the next chapter. The four elements in this chapter dovetail into the six elements for that holy being in chapter 8.

“its teeth that (were) iron” | Here, the Aramaic plural noun “teeth” is used, rather than the more specific dual noun “teeth (two),” used previously. A single literary element is counted for the plural noun.

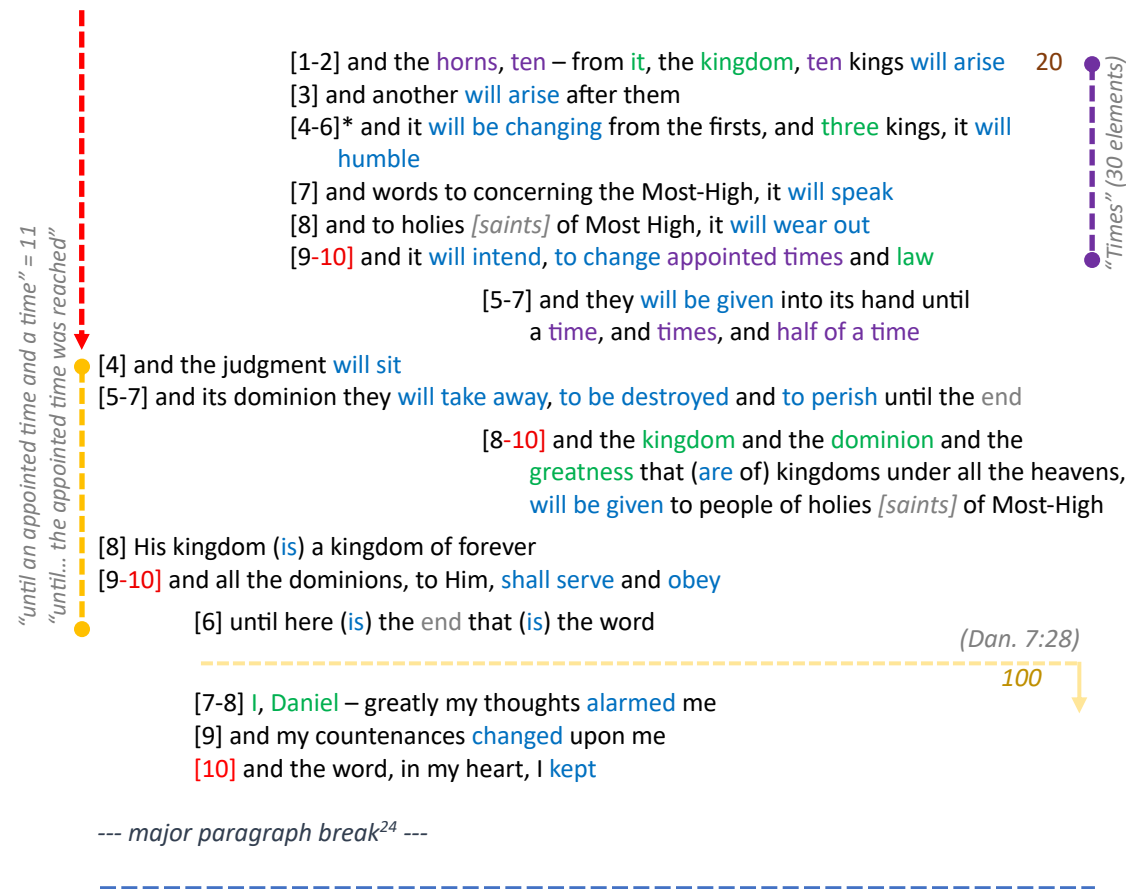
“and upon the horns, ten, that (were) with its head” | Here, the general plural noun “horns” is used rather than the dual noun “horns” (previous instance).

“and eyes (were given) to it” | The general plural noun “eyes” is used here, for a single literary element.

“and its vision” | This phrase refers to Daniel’s vision of this little horn, not the little horn’s eyesight.

“until that (there) came, the Ancient of Days, and the judgment was given” | For a comparable measure of waiting for judgment to be given, see Rev. 6:10-11, 20:3. See also the realization of this measure, page below: “and the judgment will sit...”

“the beast, the fourth – a kingdom, the fourth, will be” | This is an equative statement. The parallel modifier “fourth” is counted only once for its modifying value in this construction.



“three kings, it will humble” | What was previously described as simply “three” and “three from the horns” is now presented as “three kings.” These may have a literary parallel with the “three ribs” described earlier in the chapter. As noted previously, the “three ribs” may reflect the literary stature of Kingdom Babylon, the head of gold, first among kingdoms. Perhaps the three humbled kings will be preeminent in the alignment of their interests and powers in their day?

“until a time and times and half a time” | This threefold time reference may be quantitative, as a literary device for the little horn’s final window of time; or qualitative, as multiple descriptions of the same window of time:

- Quantitative: The vision + interpretive sections for this little horn are (45x) in literary elements: four and a half literary sets. These are indicated in purple to the right of the passage. The half set for the little horn ends with the horn’s complete destruction. These literary sets may correspond with “time” (10 elements), “half a time” (5 elements), and “times” (30 elements).
- Qualitative: From a literary standpoint, each word “a time,” “times,” and “half of a time” may also derive meaning from the broader context.
 - The nearest instance of “a time,” from earlier in the chapter (“until an appointed time and a time”), may refer to a final period of time during the operation of the little horn: the final period of existence of the beasts at the conclusion of the age.
 - The only instance of “times” (Aramaic) in the Bible is in chapter four, in the fourfold use of “seven times” (see notes there). Following the example of Nebuchadnezzar, such “times” are a sevenfold period in which we know our own beastliness, are humbled before God, and are restored to greater glory in Him.
 - In the phrase “half of a time,” the Aramaic word “half” (*pelag*) is the noun form of the verb “divided” used in Daniel 2:41-43 of the ten toes of Nebuchadnezzar’s image dream: the final phase of sinful, earthly kingdoms. The toes represent a tenfold kingdom that will be divided between firmness and softness, strength and brittleness, in an unsuccessful attempt to mix together “by the seed of men.” Here, the use of “half” may be a literary device for this last period of time: two things placed into the literary denominator, being given into the hand of the little horn to be changed. From the immediate context, these may be “appointed times” and “law.” (continued...)

The dashed yellow line represents a hundredfold offset from the thousandfold interval at Dan. 8:14. See comments there and at the end of chapter 8.

Three Aramaic words are each used ten times in this passage: *to see*, *beasts*, and *horns*. With conjugation of the verb, these may compose a literary title for the chapter: *I see beasts, horns*.

Literary count

- (40x) Ancient of Days + His Son (vision & interpretation)
- (30x) Daniel
- (120x) Vision
- (4x) Heavenly Interpreter
- (10x) Saints
- (204) subtotal of literary sets
- (10x) "horns (two), ten"
- (20x) "horns, ten"
- (10x) "ten kings"
- (244x) Total literary count

(continued...) Taken together, these broader literary parallels may be a threefold qualitative description of a single period of time: (1) the final time period for beastly activity, particularly by the fourth beast + little horn; (2) a period of greatest humbling and repentance before restoration for God's people; and (3) a fractionalized period in which God's opponent will change the appointed times and laws while working within a helplessly divided alliance.

--- major paragraph break²⁴ ---

[1-3]* in year of three to kingdom of Belshazzar the king, a vision appeared to me –

[4-5]* I, Daniel –

[6] after what appeared to me at the beginning

[7] and I saw in a vision

[8-9] and it was, in my to see

[10]* and I (was) in Susa the capital

[1]* which (was) in Elam the province

[2] and I saw in a vision:

[3] and I was above canal of Ulai

[4-5] and I raised my eyes (two) and saw

[1-2] and behold, a ram, one, standing before the canal, and to him (were) horns (two)

[3-4] and the horns (two) (were) high

[5] and the one (was) higher than the second

[6] and the higher was going up in last

[1] I saw the ram

[7-9] pushing westward [seaward] and northward and southward

[10] and all beasts did not stand before it

[1] and there was not rescuing from its hand

[2-3] and it did according to its pleasure and became great

[2] and I was contemplating

[1] and behold, a male goat of the she-goat, coming from the west over face of all the earth

[2] and it was not touching in earth

[3-4] and the male goat (had) a horn of prominence between its eyes (two) and came as far as the ram,

[4-] master of the horns (two)

[3] which I had seen,

[-5] standing before the canal

[5-6] and it ran toward it in wrath, strong

[4] and I saw it:

[7] encountering beside the ram

[8] and it was embittered toward it

[9-10] and it struck the ram and broke two of its horns (two)

[6-7] and there was no strength in the ram, to stand before it

[1-2] and it cast it down to earth, and it trampled it

[8] and none was rescuing to ram, from its hand

“in year of three” | This chapter forms a Hebrew-language sequel to chapter 7. The remainder of the Book of Daniel is in Hebrew language.

“I, Daniel” | This doubled identity occurs six times from here through the end of the book. This is very personal language with twelvefold import: Daniel identifies himself as being the author of these chapters.

“and I (was) in Susa the capital, which (was) in Elam the province” | The phrases “Susa the capital” and “Elam the province” are each counted as titles, like “Cyrus the King.” Therefore, the literary counts do not increase by apposition (e.g., Susa, the capital).

From top of the page below, the red dashed line is the completion of the second thousandfold in total literary count, measuring forward.

- A thousand elements prior, Nebuchadnezzar of Babylon was driven away from humanity as by a hand (fivefold literary half-set), to dwell as a beast. He was restored 45 elements later, at the backwards-measured thousandfold mirroring point.
- Now, Alexander the Great, portrayed as the great horn of a male goat, is broken, and his Kingdom Greece is divided.
- Looking ahead 45 elements, the cyan dashed line indicates the completion of the first thousandfold in total literary count, measuring backward. The context at the cyan line is the response to an angelic question, “when,” pertaining to the reach of Greece’s control over God’s people. The cyan line is the inflection point, when devastations will be reversed, “and (there) will be made right, the sanctuary.”

Greece 1: Alexander
Greece 2

[3-4] and male goat of the she-goat became great,
unto exceedingly 1000
[5-6] and as, to be mighty, it – (there) was broken, the horn, 1000
the great
[7-10] and (there) went up a prominent four instead of it
[1-4] to four winds of the heavens
[5] and from the one from them, (there) went out a horn,
one, from a little-one
[6-7] and it became great, excess, toward the south
[8-9] and toward the east and toward the beauty
[10] and it became great unto host of the heavens
[1-2] and it cast down to the earth, (some) from the host
and from the stars, and trampled them
[3] and unto Prince of the host, it became great
[4]* and – from Him – it exalted away the continually
[5] and it caused to be overthrown, the place of His sanctuary
[5]* and a host will be given over upon the continually, in rebellion
[6] and it will cast truth to the ground
[7-8] and it will act and prosper
[1] and I heard
[1] one holy speaking
[5]* and said, one holy
[2] to that certain one, the, speaking
[6-7] until when (is) the vision –
the continually [daily burnt
offerings]
[8] and the rebellion, desolating
[9-10]* to give the sanctuary and
the host underfoot?
[3] and he said to me
[4-6]* until evening-morning
thousands (two) 2000
[7-9]* and three of hundreds 300
[10] and (there) will be made right,
the sanctuary
[2-4] and it was, in my, to see – I, Daniel – the vision – 1000
[5] and I sought understanding (Dan. 8:14) 1000

Greece 2:
Post-Alexander
Greece 3:
Little Horn
Greece 4:
Little Horn

Thousandfold mirroring point (red dashed line): see comments, page above.

“a horn, one, from a little” | This “horn, one, from a little” (near fulfillment: Antiochus IV Epiphanes) arises from the kingdom of Greece, the third beastly kingdom. It is to be distinguished from the “horn, another, little” of chapter 7, which arose from the fourth beastly kingdom.

“and toward the beauty” | The “beauty” refers to the land of Israel.

“it exalted (away) the continually” | The “continually” refers to the regular, morning-and-evening burnt offerings prescribed in Ex. 29:38-44 and Num. 28:1-8. In this passage the order is inverted: “evening-morning” (see below) rather than morning and evening. Perhaps this is because the little horn is turning sacred worship on its head. In recent chapters of Daniel, the evening-morning doomsday pattern is evident. Belshazzar is confronted in the evening and is killed that night, while Daniel lives in the morning and serves Darius the Mede. Daniel is confronted in the day and is thrown to the lions that evening, yet he lives to continue serving his God (and Darius) in the morning. The pattern may point toward death and resurrection.

“in rebellion” | This massive phrase distinguishes the nature of what is being done in the prior element: an utter corruption of a sacred ordinance.

“and said, one holy” | This other holy one appears to be the same heavenly person, the interpreter, as the “one from those standing” from whom Daniel asked for clarification in chapter 7. Picking up from chapter 7, the counting resumes as elements 5-10 of that holy one’s literary set.

“to give the sanctuary and the host underfoot” | These two things are “given” to be trampled “underfoot.” This description is similar to the discussion of the little horn of the fourth beast (see final notes, chapter 7). There, the final time period may be literarily divided by the two things “given” into the hand of the little horn to be changed: “appointed times” and “law.” Things being change or destroyed may be placed into the literary denominator, or in the language here, are to be trampled “underfoot.” Rather than merely two things being “given over,” three are contemplated in this chapter as a whole (see below).

“until evening-morning thousands (two)” | For the literary set, this number would be counted as two elements due to “thousands (two)” if it had a single unit of measure. Here, the count is increased by one due to the presence of a double unit of measure (“evening-morning”). This large-format number may be a composite number. In addition to its literal time value, it may derive literary meaning from the tenfold identities and their primary actions within this chapter. See discussion, below.

[1] and behold, (one) **standing** in front of me,
as appearance of a man

[1]* and I **heard** voice of a Man between Ulai

[1-2] and He **called** and **said**

[2]* Gabriel, **make understand**, to this [Daniel], the vision

[3] and he **came** beside my station

[4] and in his **to come**

[2-3] I **was terrified**, and I **fell** upon my face

[5] and he **said** to me

[4]* **understand**, son of man

[5] that to **time** of the **end** (is) the vision

[6] and in his **to speak** with me

[6-7] I **slept-soundly** upon my face, **earthward**

[7] and he **touched** at me

[8] and he **made me stand** upon my station

[9] and he **said**

[10] behold, (I **am**) **making known** to you:

[8] that which **will be** in the **final period** of the indignation

[9] because (it **is**) to an **appointed time** of end

[10] the ram that you **saw** –

[9-10] the master of horns (**two**) (is) kings of **Media** and **Persia**

[9-10] and the male **goat**, the **hairy**, (is) king of Greece

[1-2] and the **horn**, the **great** –

[3-4] which (is) between its eyes (**two**) –

[5-6] it (is) the **king**, the **first**

[7-10]* and the **being broken** and (there) **will stand four**
instead of it:

[1-4] **four** kingdoms from a nation **will stand**

[5] and not in his power

[1-2] and in the **final period** of their kingdom,
as **to be completed**, the **rebelling**,

[3-4] (there) **will stand**, a king of strong faces, who
understands riddles

[5-6] and **will be mighty**, his **strength**, and not in his **strength**

[7-8] and **being wonderful**, he **will destroy**

[9-10] and he **will succeed**, and he **will act**

70 years = 70 elements

"to time of the end" + "to an appointed time of end"

Greece 4

Greece 5: Alexander & Following

half

Greece 6: Little Horn

"a Man between Ulai" | The identity of this Person is not developed in chapter 8. Only two literary elements are attributed to Him here. The listener awaits fuller development about his Person.

"Gabriel" | His name means "man of God." Gabriel is described as having the "appearance of a man." In chapter nine he is called "the man, Gabriel."

"understand, son of man, that to time of the end (is) the vision" | It appears that Daniel designed this line as a boundary condition for the measure 70 years, which reaches forward to the parallel context at Dan. 9:2. Follow the blue dashed line.

"(is) kings of Media and Persia" | The fivefold interpretive half-set reflects the ram's demise and destruction before the male goat.

[1] and he will destroy mighty-ones
 [2] and the people of the holies [saints]
 [3] and upon his understanding,
 [4] and he will cause to prosper, deceit, in his hand
 [5] and in his heart, he will be great
 [6] and in tranquility he will destroy many
 [7] and against Prince of princes he will stand
 [8] and in the very-end, hand will be broken
 [9-10] and appearance of the evening and the morning,
 which was told: truth it (is)

[1] and you –
 [2-3] (you) conceal the vision, because (it is) to days, many
 [4-6] and I, Daniel – I was overcome and became sick (for) days
 [7-8] and I arose and did the work of the king
 [9] and I was desolate over the appearance
 [10] and there was not understanding

--- major paragraph break²⁵ ---

The only word used ten times in this section is the verb, “to stand.” See discussion of tenfold word counts for the following two sections (chapter 9, chapters 10-12) for the possible grouping of the tenfold words in a single literary title.

Literary count

- (2x) Heavenly “Man”
- (45x) Daniel
- (25x) Ram
- (75x) Goat
- (10x) Gabriel
- (10x) “One Holy”
- (6x) The other “One Holy”
- (173x) Total

Greece 7: Little Horn

70 years = 70 elements

“until evening-morning thousands (two) and three of hundreds”:

- “thousands (two)” | This is the base number of the “until when?” time period: the period of most appalling activities by God’s opponent. This base number is therefore attributed to God’s opponent and his work. As seen previously, a “thousand” can be three tenfold literary identities working in alignment. In this chapter, the three tenfold identities are (Alexander’s Greece) x (Greece to Post-Alexander) x (Little Horn of Greece) = 10 x 10 x 10 = 1,000. They are aligned by heritage of the Greek Empire. These three identities are presented twice in groups: in four tenfold literary sets in the vision, then in three and a half tenfold sets in the interpretation. This sixfold+ presentation allows for dual instances of a literary 10³ = 1,000. These may be literary “thousands (two),” similar to the twofold literary instance of “thousand” (lords) for Babylon in chapter five. This twofold literary nature in the vision may be supported by Daniel’s opening description of the vision, “I raised my eyes (two) and saw...”; by his repeated double identification, “I, Daniel” as the person seeing the vision; and by the twofold unit of measure, “evening-morning,” for the thousands (two).
- The three hundreds reflect two tenfold literary identities, 10 x 10 = 100, multiplied by three actions that they do together. As “3” is the final non-zero digit in this composite number, in keeping with patterns seen elsewhere in Daniel and in Revelation, a key word for identifying these actions may be the verb “to give.” The three things given over by God into the hand of the little horn of Greece are these:
 - From the vision description, “a host will be given over upon the continually [the regular burnt offering]”
 - From the holy one’s interpretive question, “until when... to give the sanctuary and the host underfoot.”
 - As a reflection of these, the little horn touches the personal belongings of the Prince of the Host: “from Him, it exalted (away) the continually [the regular burnt offering] and it caused to be overthrown, the place of His sanctuary.”
 - The three things given, each stated twice, are (1) a host, (2) the regular burnt offering, and (3) the sanctuary
 - What two identities are instrumental in giving these things over to the little horn of Greece? From this chapter, two unspecified heavenly beings, “one holy” and another “one holy,” are instrumental in asking and answering the topic. They reflect authority and responsibility. Each of these beings has a tenfold literary set (in one case originating in the previous chapter, see note above). Thus, 10 x 10 x 3 = 300.
- The composite number is (2,000) + (300) = 2,300 evening-mornings

- “that to **time** of the **end** (**is**) the vision”
- “that which **will be** in the **final period** of the indignation”
- “because (it **is**) to an **appointed time** of **end**”

- and you: // go to end // and you will rest // and you will stand to your allotment // to end of the days

element

[3] and he said to me
[4-6]* until evening-morning
 thousands (two) 2000
[7-9]* and three of hundreds 300
[10] and (there) will be made right, the sanctuary

[2-4] and it was, in my, to see – I, Daniel – the vision –

1000th [5] and I sought understanding

1 "evening + morning" = 1 literary day = 1 literary element
2000 "evening + morning" = 1000 elements x (2-fold significance)

70 years = 70 elements

element

[7] until here, the end that (is) the word

1,100th

[8-9] I, Daniel – greatly my thoughts alarmed me
and my countenances changed upon me
[10] and the word, in my heart, I kept

Here, at the 1,100th literary element counting backward, is Daniel's immediate response to "until here, the end that (is) the word." As with the emphasis on "end" in Daniel 8, this literary cross-reference may make another point of connection with "end" in Daniel 7.

--- major paragraph break²⁵ ---

[1-2]* in year of one to Darius, son of Ahasuerus
 [3] (who was) from seed of Medes
 [4] who (was) the king over kingdom of the Chaldeans
 [5] in year of one to his, to reign –

[1-2] I, Daniel, understood in books the number of years –
 [3-4] which was word of YHWH to Jeremiah, the prophet, to fill,
 to desolations of Jerusalem:

[5-6]* sevens [seventy] years
 [7-8] and I gave my face to my Lord, the God:
 [9-10] to seek prayer and supplications in fast

[1-2] and sackcloth and ash
 [3-4] and I prayed to YHWH, my God, and confessed
 [5] and I said

[3-4]* please! – my Lord, the God
 [5-6] the great and the being awesome
 [7-8] keeping the covenant and the lovingkindness
 [9-10] to those loving Him and to those keeping his commandments –

[1]* we have sinned!
 [2] we have committed iniquity
 [3-4] and we have done wickedly, and we have rebelled
 [5-6] and we have turned aside from your commandments and from your
 judgments
 [7-8] and we have not listened to your servants, the prophets
 [9-10] who spoke in Your name to our kings, our princes

[1-2] our fathers, and to all people of the earth
 [1-2] to You, my Lord, (is) the righteousness
 [3-4] and to us (is) the shame of faces, as (is) day, this, to man of Judah
 [5] and to (those) dwelling in Jerusalem
 [6-8] and to all Israel, the near and the far, in all the lands –
 [3] which, You have driven them there in their treachery –
 [9-10] which they acted treacherously against You, YHWH

70 years = 70 elements

70

70 years = 70 elements | Seventy-fold Prayer (Daniel's subject column)

“in year of one to Darius” | From Dan. 5:31 (beginning of chapter 6), we know that Darius’s age stature at this time was sixty-two. The number sixty-two will also be featured (twice!) in the vision sequence here in chapter 9.

“to fill, to desolations of Jerusalem” | The measure *seventy years* is being fulfilled here. The literary measure *70 years = 70 elements* may be modeled from above, reaching down to this line, as being fulfilled at this point in the narrative. Follow the dashed blue line upward for the possible literary reference, which reaches back into the vision of chapter 8. The point of this reference may be that the desolations of Jerusalem will not ultimately be fulfilled until “time of the end” (Dan. 8:17), not merely 70 years.

“sevens [seventy] years” | The fulfillment of this number is the beginning point for Daniel’s prayer. This is also the point at which: “in beginning of your supplications, (there) went out, a word” (Dan. 9:23). This is also the point from which there was “going out, a word – to restore and to build Jerusalem” (Dan. 9:25). This “word” is the divine decree of Dan. 9:24: “weeks, sevens [seventy] are decreed upon your people and upon your holy city.” By literary design, the measure of 70 weeks (70 x 7 = 490 elements) appears to begin here, as shown in purple. It reaches to the parallel context at Dan. 10:12: “Because from the day, the first, which, you gave your heart to understand and to humble yourself before your God – (there) have been heard, your words.” Similarly, the measure of 62 weeks (62 x 7 = 434 elements) appears to begin here, as shown in green, and reach “until an Anointed Ruler” (per 9:25) to the appearing of the divine Man, Dan. 10:4-5.

“to seek prayer and supplications in fast” | Daniel’s praying began here. His prayer ended as “and still I was speaking in my prayer” (follow the blue dashed line). Including these beginning and ending points, Daniel’s prayer consists of seventy literary elements. These are a literary reflection of the seventy years of desolations mentioned just above.

“please! – my Lord, the God” | The literary count resumes here from the two divine elements from chapter 8, the “Man between [banks of the] Ulai” who directed Gabriel.

“weeks, sixes [sixty] and two” = 434 elements

“weeks, sevens” = 490 elements

Daniel 9

43

“weeks, sixes [sixty] and two” = 434 elements
 “weeks, sevens” = 490 elements

[1-3] to us (is) the shame of faces – to our kings, to our princes, and to our fathers –

[4] which, we have sinned to You

[4-5] to my Lord, our God, (are) the compassions

[6] and the forgivenesses

[5] because we have rebelled against Him

[6-7] and we have not listened to voice of YHWH our God, to walk in His laws

[7-8] which He gave to our faces in hand of His servants, the prophets

[8] and all Israel has transgressed Your law

[9] and to turn aside

[10] to, except, to listen at Your voice

[1-2] and (there) is poured out upon us, the curse and the oath – which are written in law of Moses,

[3] the servant of God – because we have sinned against Him

[9-10] and He caused to stand, His words, which He spoke upon us

[4] and upon those judging us –

[5-6] who judged us, to bring upon us evil, great

[7] which has not been done under all the heavens

[8] like as it has been done against Jerusalem

[9-10] like as written in law of Moses, all the evil, this, has come upon us

[1-2] and we have not entreated the face of YHWH, our God, to turn from our iniquities

[3] and to understand in Your truth

[1] and (there) watched, YHWH, over the evil

[2] and He brought it upon us

[3-4] because righteous (is) YHWH our God over all His works

[5] which He has done

[4] and we have not listened to His voice

[6-7] and now, my Lord, our God, who brought out Your people from land of Egypt with a hand,

[8] strong

[9-10] and made to You a name, as (is) day, this –

[5-6] we have sinned; we have done wickedly

[1-2] my Lord, according to all Your righteousnesses, turn away, please, Your anger and Your wrath from Your city,

[3-4] Jerusalem, Your holy hill

[7-8] because in our sins and in iniquities of our fathers,

[9-10] Jerusalem and Your people (are) to a reproach to all around us

“sevens years” = 70 elements | Seventy-fold Prayer (Daniel’s subject column)

$$\text{times}'' = 30$$

60

“a”

$= 7$ elements

ittle Horn Or

--- major paragraph break²⁶ ---

“half of the week he will cause to cease sacrifice and offering” | Here is another instance of the number ½ corresponding with two things being placed into the literary denominator (i.e. destroyed underfoot, “caused to cease”): sacrifice and offering. This word “half” is from a different Hebrew/Aramaic root than the “half” in Daniel 7:25, but the meanings are similar.

Daniel 9

One Hebrew word is used ten times in this passage: *Lord*. This is not “LORD” (rendered YHWH), but *Lord* (*adon / adoni* “my Lord”), which is a reverent, plural title for the God who is Master.

Literary count

- (48x) Heaven
- (85x) Daniel
- (10x) Gabriel
- (5x) Darius
- (35x) Vision: Lady Jerusalem
- (10x) Little Horn of Greece
- (193x) subtotal of literary sets
- (70x) from “sevens [*seventy*] years”
- (70x) from “weeks sevens [*seventy*]”
- (60x) from “weeks sixes [*sixty*]”
- (393x) Total literary count

This chapter concludes a cohesive visionary sequence that spans chapters 7-9. Lady Jerusalem, the holy city, has been utterly desecrated (though having given birth?), and her vision/interpretation sequence ends with a half-set to reflect the desolation. All other subjects in this chapter (God, Daniel, Gabriel, and the little horn of Greece) are teed up to complete tenfold literary sets to reflect the completion of the three-chapter sequence. The slate is cleared for a new start with the final vision sequence of chapters 10-12.

“Weeks seven and weeks sixes [*sixty*] and two” | In the numbering of literary sets, above, the “Anointed Ruler” (as Subject) is counted in the divine subject. If the numbering is accurate, then the numbers *seven* and *sixty-and-two* reflect the entire period from the “going out (of) a word” until the arrival of “an Anointed Ruler.” These numbers, if measured out in weeks of years, may have significant historical corroboration. The following remarks focus on their literary significance within the context of Daniel:

- “seven.” | The literary distinction between this number and the numbers that follow (the “sixes and two”) may be in the introductory infinitive “to restore.” The infinitive “to restore” (Hebrew *hashiv*) sounds like “seven” (Hebrew *shivah*), with the syllables backward. If this is a relationship, the primary focus of the first seven “weeks,” from a literary standpoint, was restoring Jerusalem to being a habitable and functional city.
- “sixes [*sixty*] and two” | The introductory infinitive “to build” may have implications for city construction, as reflected in its use in the immediate context: “she shall be built.” The verb may also be used figuratively for childbirth and establishing family (e.g. Gen. 30:3). The infinitive “to build” (Hebrew *benoth*) sounds like “sons/daughters” (Hebrew *banim/banoth*). If so, the primary focus of weeks sixty-and-two, from a literary standpoint, was preparing Lady Jerusalem for the birth of the Anointed Ruler:

“weeks sevens [*seventy*]” | A divine word established the time periods in the vision. From a literary standpoint, the overall “seventy” weeks of this divine word may be a reframing of the “seventy” years of desolation. The amplification from “years” to “weeks” (or perhaps “weeks [of years]”) may involve God’s sevenfold, intervening ways: “God¹, the great² and the being awesome³, keeping the covenant⁴ and the lovingkindness⁵ to those loving⁶ Him and to those keeping⁷ His commandments.” Alternately, whereas the seventy years were singularly “to fill” the desolations of Jerusalem, the seventy weeks [of years] are reflected in seven infinitive statements: from “to finish” through “to anoint” (considering the dual objects for “to seal”). These seven infinitive statements are the divine answer to the seven aspects of sin that Daniel initially confessed. God’s literary identity is beautifully presented in tenfold sets in this chapter. The “weeks sevens [*seventy*]” may be composed from factors (God) x (God’s character) x (God’s intervention) as: (week) x (10) x (7) -or- (7) x (10) x (week) = 70 weeks.

The word “weeks” is the Hebrew word “sevens” – a word having the same original consonants as the number “sevens” (seventy) in this sentence. The phrase fits its literary set if translated “weeks sevens [*seventy*]” or “sevens [*seventy*] weeks” (by revocalization of vowel points). This is a providentially unique linguistic phenomenon: the phrase can derive its meaning both ways, either as (unit → quantity) or (quantity → unit), depending upon vowel points, which were not originally present in the written form. On the other hand, if the phrase were understood as being “seventy sevens” or “sevens, seventy,” the phrase would have two additional literary elements, would not fit in this literary set, and might disrupt the literary integrity of the chapter.

Daniel 9

- “sixes [sixty]” | The “sixty” may be composed as Lady Jerusalem’s visionary tenfold identity (the first 10x set of the vision) multiplied by six things that happen with her in context of the “sixty”: return¹, be built², have a wide place³, have a trench⁴, have constraining times⁵, and ? Perhaps the sixth thing is unstated but is evident from context (see notes above): birth of a divine, Anointed Ruler. Literary total: (10) x (6) = (60x).
- “and two” | In Daniel 6, Darius’s age upon receiving the kingdom was “sixes [sixty] and two,” identical to the number here. In that chapter, two entities were described with Aramaic “one,” totaling *two* and possibly serving as a literary parallel to the “two” in Darius’s stature. They were: (1) Daniel’s identity as “one of them,” of the high officials; and (2) the stone’s (Stone’s) identity as “one,” being placed over the opening of the cave. Thus, the royal stature was peculiarly marked by Daniel’s high position and by the eventful stone (Stone) over the mouth of Daniel’s cave, indicating God’s presence and protection over Daniel. A literary parallel may exist here. In Daniel 9, the vision is set in “year one” of Darius’s reign – stated twice – the same year, apparently, as Daniel 6. These dual references to “one” may recall the same peculiar instances of “one” from Daniel 6. These realities may also be echoed in the dual *Uai* references in chapter 8 (see notes above). These realities are: (1) Daniel was given a high position and a clear vantage of what would happen, and (2) God’s word went out for the birth of His Anointed Ruler, as it were, from the midst of a canal named “my belly” and, as it were, from the mouth of a sealed cave.

--- major paragraph break²⁶ ---

[1-3] in year of three to Cyrus,
 [4] king of Persia, a word was revealed to Daniel
 [5-6] who – (there) was called, his name, Belteshazzar
 [7] and truth (was) the word
 [8-9] and (it was) a war, great
 [10] and he understood the word
 [1] and understanding (was) to him in the vision
 [2-3] in days, those, I,
 [4-7] Daniel, was mourning, three weeks, days
 [8] food of delicacy I did not eat
 [9-10] and meat and wine did not come to my mouth
 [1-4] and to anoint, I did not anoint until, to fill, three weeks, days

--- major paragraph break²⁷ ---

[5-6] and (it was) in day of tens [twenty]
 [7-10] and four to month,
 [1] the first –
 [2-3] and I was over hand of the river, the great –
 [4] it (is) the Tigris –
 [5-6] and I lifted my eyes (two) and looked

[1] and behold, a Man, one, being clothed in linen
 [2-3] and His loins (two) being girded in gold of Uphaz
 [4] and His body (was) like beryl
 [5] and His face (was) like appearance of lightning
 [6-7] and His eyes (two) (were) like flames of fire
 [8-9]* and His arms and His legs (were) like eye of bronze, burnished
 [10] and voice of His words (was) like voice of a multitude

[7-9] and (there) saw, I, Daniel, alone, the vision
 [10] and the men who were with me –
 [1] they did not see the vision
 [2-3] but anxiety, great, fell upon them
 [4-5] and they fled, in, to hide
 [1-2] and I remained, alone
 [3-5] and I saw the vision, the great, the this
 [6] and there was not left in me, strength

Daniel 10-12

20

“three weeks, days” | This phrase is counted as four literary elements: three for “three weeks” and one for the second unit of measure, “days.” Daniel places this measure twice in the near context. In this chapter of Daniel’s life, the twofold literary instance of “three weeks” of mourning (three *sevens*) reflects the qualities of personal and corporate repentance necessary to Jerusalem’s restoration. It is a sixfold literary emphasis. Daniel may employ a literary reflection here: the “seven weeks” of chapter 9 corresponding with seven literary “weeks” in this book. In chapter 9, the period of seven weeks was considered to have a primary focus of restoring Jerusalem to being a habitable and functional city. The literary difference of $7 - 6 = 1$ week may be reflected in the singular instance of “one seven” (one *week*) from the fiery furnace of chapter 3. There, the deadly refining intensity of the flame served to distinguish the quality of faith for Daniel’s three companions. This quality of flame is mentioned below, in connection with the “wise” among God’s people. Taken together, the literary reflection may depict refinement-by-testing and repentance-by-prayer as the means of Jerusalem’s sevenfold restoration. For a similar literary reflection of Daniel’s three “appointed times” of prayer in a day (chapter 6, stated twice), see notes below.

“to month, the first” | Here, a divine Man appears to Daniel. Similar to the measure of 490-fold to “day, the first” (page below), this 434-fold measure to “month, the first” arises from the literary benchmark at Dan. 9:2. See comments there and at 9:25 for the measure “weeks, sixes [sixty] and two.” The literary measure demonstrates that the divine Man presented here is the “Anointed Ruler” of the divine decree at 9:24-27.

“His arms and His legs” | Although context could determine two literary elements for each of these, the plural (and not the dual) Hebrew nouns are used. In keeping with the normal practice of counting non-numeric plural nouns as single literary elements, and for best fit of the literary set, the phrase is counted as two literary elements in total. These two literary elements (arms and legs) are paralleled by the twofold predicate: bronze, burnished. Because this is an equivalence/similitude sentence having a being verb (“were”), the literary count is not increased by the twofold “bronze, burnished.”

“weeks, sevens” = 490 elements

[7-8] and my **splendor was turned** upon me, to **destruction**

[9] and I **did not retain** strength

[10] and I **heard** voice of His words

[1] and as I, **to hear** voice of His words

[2] and I **was sleeping** upon my face

[3] and my face (**was**) earthward

[1-4] and behold, a hand **touched** upon me and **tossed** me upon my knees (**two**) and palms of my hands (**two**)

[5] and He **said** to me

[4-6] **Daniel – man, esteemed – understand** the words

[6] that I **am speaking** to you

[7] and **stand** upon your station

[7] because now I **have been sent** to you

[8-9] and in His, **to speak** with me the **word**, the **this**

[8-9] I **stood, trembling**

[10] and He **said** to me

[10] **do not fear**, Daniel!

----- [1-2]* because from the **day**, the **first**, which, you **gave** your heart **to understand**

[3] and **to humble yourself** before your God –

[4] (there) **have been heard**, your words

[1] and I **have come**, at your words

[1-2] and prince of kingdom of Persia **was standing**
in front of Me **tens** [twenty]

[3] and **one day**

[1-2] and behold, Michael – (who **is**) one of
the **princes**, the **first – came**

[3] **to help** Me

20

[2] and I **was left** there with kings of Persia

[3-4] and I **came, to make you understand**

[5] what **will happen** to your people in the **final days**

[5] because still vision (**is**) to **days**

“my knees (two) and palms of my hands (two)” | Hebrew dual nouns are used here, and the literary count reflects this doubling. Similar instances follow.

“because from the day, the first...” | In this context, the divine Man honors Daniel for giving his heart to understand and to humble himself before his God, “from the day, the first.” Specifically, the divine Man acknowledged Daniel’s “words” as having been “heard”: “and I have come, at your words.” Where were these words spoken? In the present section, Daniel was mourning for three weeks, but no words or speech is attributed to Daniel in context. Daniel’s words of supplication were presented in the beginning of chapter 9, in year one of Darius, in the context of “sevens [seventy] years.” See comments, Dan. 9:2, 24. Measuring from that boundary point, 70 x “week” = 70 x 7-fold = 490 elements, we arrive by purple dashed line to intersect the present context: “because from the day | the first.”

Daniel 10-12

50

[1-2] and in His, **to speak** with me as **words**, the **these**
 [6] I **put** my face earthward
 [7] and I **was mute**
 [3-4] and behold, as likeness of sons of man, **touching** upon my lips (**two**)
 [8] and I **opened** my mouth
 [9] and I **spoke**
 [10] and I **said**
 [5] to the, **standing** in front of me
 [1] my Lord! in vision, (there) **are turned**, my pains, upon me
 [2] and I **have not retained** strength
 [3-4] and how **will** (there) **be able**, **servant** of my Lord, **this**, **to speak** with my Lord here?
 [5] and I –
 [6] from now, there **does not stand** in me, strength
 [7] and breath **has not remained** in me
 [6-7] and He **did again** and **touched** upon me –
 [8] (who **was**) as appearance of Man –
 [9] and He **strengthened** me
 [10] and He **said**
 [8] **do not fear**
 [9] man (who **is**) esteemed
 [10] peace (**be**) to you!
 [1-2] **be strong** and **be strong**!
 [1] and in His **to speak** with me
 [3] I **was strengthened**
 [4] and I **said**
 [2] **speak**, my Lord
 [3] because You **have strengthened** me
 [4] and He **said**
 [5] **do you know**
 [5] to what, I **have come** to you?
 [6] and now I **will return**
 [7] **to fight** with prince of Persia
 [8] and I **am going out**
 [1]* and behold, **prince of Greece has come**
 [9] but I **will tell** to you
 [10] what **is being inscribed** in book of truth
 [1] and not **one is being strong** with me upon these
 [4-5] except if **Michael**, your **prince**, (**is**)

--- major paragraph break²⁸ ---

↑
Greece: Alexander

“prince of Greece” | The literary counting for this spiritual entity is aligned with the Greek Empire that follows. This subject column is positioned between “North” and “South” due to the initial unity within Kingdom Greece.

[2-] and I –

[4] in year of one (that was) to Darius the Mede –

[-4] I stood, to strengthen and to (be) a stronghold to him

[5] and now truth, I declare to you

[5-7] behold, still three kings are standing to Persia

[8] and the fourth will be wealthy:

[9] wealth (that is) greater from all

[10] and as his strength (will be) in his wealth

[2]* (there) will be stirred up, all the kingdom of Greece

[3-4] and (there) will stand, a king, mighty

[5-6] and he will rule a dominion, great, and act according to his will

[7-10] and as his, to stand, (there) will be broken, his kingdom, and be divided to four of winds of the heavens –

[1] and not (be) to his posterity

[2-3] and not (be) as his rule which he ruled –

[4] because (there) will be uprooted, his kingdom

[5] and (be) to others beside these

[6] and (there) will be strong, king of the south

[7-8] and from his princes (one) will be strong over him and will rule

[9-10] a dominion, great, (will be) his dominion

[1] and to end of years they will join:

[2-3]* and daughter of king of the south will come to king of the north, to make equities

[4] and she will not retain strength of the arm

[5-6] and he will not stand, and (there will not stand), his arm

[7] and (there) will be given over, she

[8-9] and (they) bringing her, and (he) fathering her

[10] and (he) strengthening her in times

[1-2] and (one) will stand, (being) from a sprout of her roots, (in) his place

[3] and he will come to the army

[4] and he will come into fortress of king of the north

[5] and he will deal with them

[6] and he will prevail

[7-10] and also, their gods with their images with vessels of desire of silver and of gold, into captivity, he will bring to Egypt

Greece: Alexander

"times" | 30 elements (Kingdom Greece)

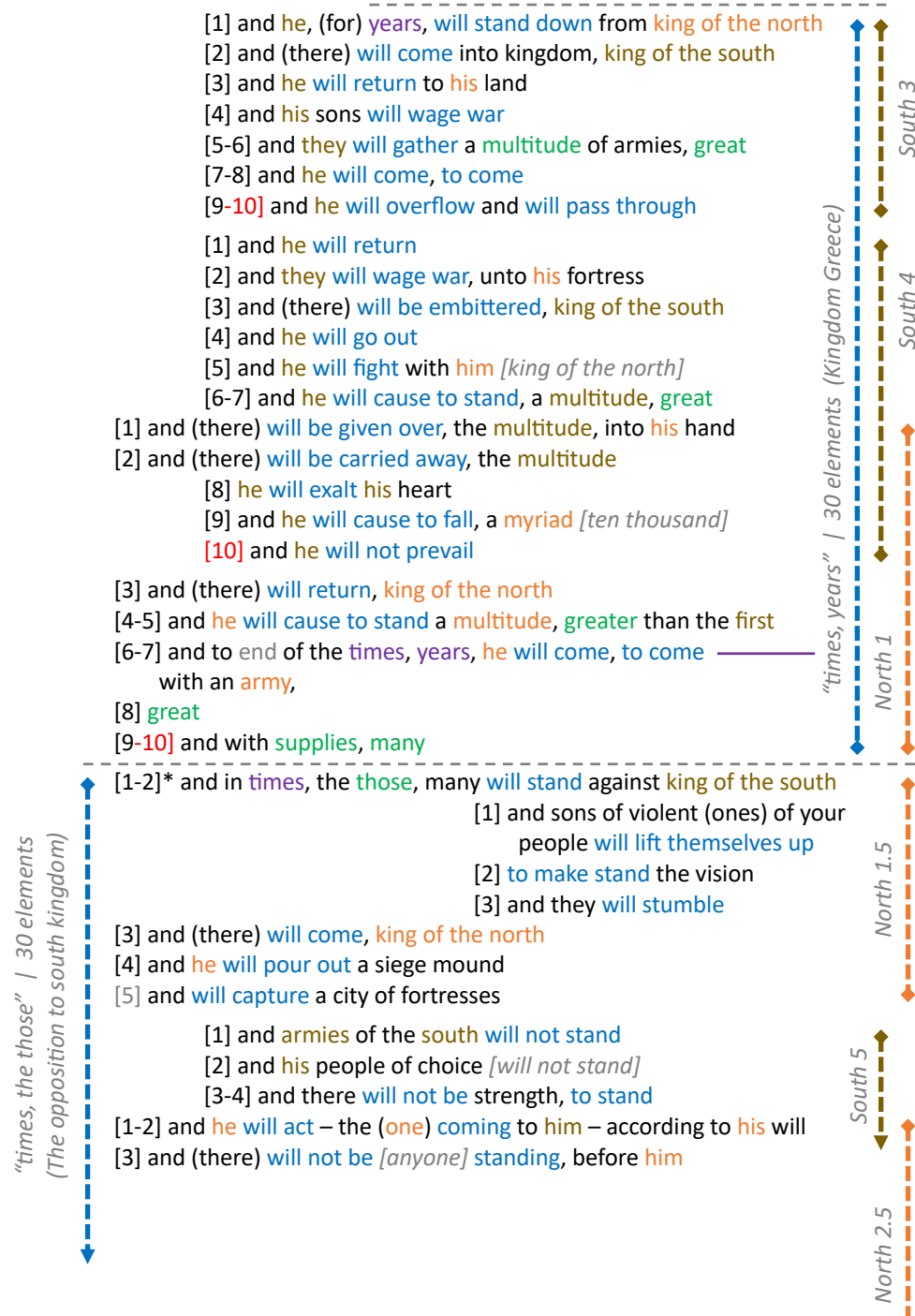
South 1

North + South 1

South 2

"(there) will be stirred up, all the kingdom of Greece" | This literary set flows from the spiritual entity "prince of Greece" (above). This set is similarly presented in an offset column, between the forthcoming subkingdoms south and north, for visual reference.

"and daughter... will come" | In a nuance between the southern and northern kingdoms of Greece, a royal daughter is instrumental in an attempt at unification.



"sons of violent (ones) of your people" | If Daniel's own lifestyle is any reference point, the uprising of violent, anti-governmental forces is hardly commended. See the completion of this literary set and further notes, below. These violent people are modeled in a separate subject column, developing toward wickedness.

Daniel 10-12

53

“times, the those” / 30 elements
 (The opposition to south kingdom)

[4-5] and he will stand in land, the beauty
 [6] and destruction (will be) in his hand
 [7] and he will set his face
 [8] to come in strength of all his kingdom
 [9] and rights (being) with him
 [10] and he will act

[1]* and daughter of the women, he will give to him
 [2] to destroy her
 [3] and she will not stand
 [4] and not, to him, she will be
 [5] and he will turn his faces to coastlands
 [6] and he will capture many
 [7] and (there) will make cease, a commander, his reproach to him
 [8] except his reproach, he will return to him
 [9] and he will turn his faces to fortresses of his land
 [10] and he will stumble

[1] and he will fall
 [2] and he will not be found
 [3] and (there) will stand upon his place
 [4] (one) making cross over
 [5] (a person) exacting majesty of kingdom

[1-2]* and in days, ones [a few], he will be broken
 [3-4] and not in nostrils (two) [anger]
 [5] and not in war

[1]* and (there) will stand upon his place
 [2] (a person) being despised
 [3] and they will not give upon him splendor of kingdom
 [4] and he will come in tranquility
 [5] and he will seize kingdom with flatteries

[1] and armies of the flood will be swept away from before him
 [2] and they will be broken
 [3] and also ruler of covenant
 [4] and from (those) to join to him
 [5] he will do deceit

[1] and he will go up
 [2] and he will be mighty with a little nation
 [3-4] in tranquility and in rich parts of the province he will come
 [5] and he will act
 [6-7] what (there) have not done, his fathers, and fathers of his fathers:
 [8-10] plunder and spoil and property, to them, scattering

North 2.5

North + South 2

North 3

North 3.5

Despicable 0.5

Despicable 1

Despicable 1

Despicable 1

Despicable 1

Despicable 2

Despicable 2

Despicable 2

“and daughter of the women” | Here is another instance of a woman being involved between kingdoms north and south. The literary set is similarly offset between these kingdoms. This literary set also involves an unidentified commander who brings about the opposite outcome of what was intended: the stumbling of this period’s king of the north.

“and in days, ones [a few]” | The plural “ones,” though meaning an indefinite “few,” is counted as two elements in keeping with the literary convention observed elsewhere for plural numbers.

“in nostrils (two) [anger]” | The dual noun “nostrils” is used. Although the singular idea of “anger” is in mind, the literary value is two elements.

“and (there) will stand... (a person) being despised” | Here begins the count for the “despicable” person who will oppose God’s people to the very end. In association with the “abomination, desolating” (see below), it appears this person remained a future, end-time ruler in the perspectives of Jesus (Mt. 24:15, Mk. 13:14, perhaps Lk. 21:20) and Paul (2 Thess. 2:1-12). His 90-fold literary count will become significant at chapter’s end.

Daniel 10-12

54

[1] and above fortresses he will devise his plots
 [2] and until a time
 [3-5] and he will stir up his strength and his heart against king of the south with an army, great

[5-7] and king of the south will wage war with an army, great and mighty, unto abundance

[8] and he will not stand

[9] because they will devise against him plots

[10] and (those) eating portion of his spoil –

[1] they will break him

[2] and his army, they will sweep away

[3-4] and they will fall slain, many

[1-2]* and two of them,

[3] the kings –

[4] their heart (was) to evil

[5] and upon table, one – falsehood they will speak

[1] and she will not prosper

[2] because still end (will be) to an appointed time

[3-4] and he will return to his land with wealth, great

[5-6] and his heart (will be) against covenant, holy

[7] and he will act

[8] and he will return to his land

[9] at an appointed time he will return

[10] and he will come into south

[1-2] and it will not be, as first, and as last

[3] and there will come to him, ships of Kittim

[4] and he will be disheartened

[5] and he will return

[6-7] and he will be indignant against covenant, holy

[8] and he will act

[9] and he will return

[10] and he will understand

[4-5]* upon (those) forsaking covenant, holy

[1] and armies from him will stand

[2] and will profane the sanctuary of the stronghold

[3] and they will turn aside the continually [daily burnt offering]

[4-5] and they will set up the abomination, desolating



“two of them, the kings” | These fifteen elements are a third attempt at unification, albeit doomed by deceitfulness. The literary set is offset to the median position between north and south for visualization.

“(those) forsaking covenant, holy... (those) acting wickedly” | These individuals appear to be in the same literary count as the “violent” from among Daniel’s people.

Daniel 10-12

55

[1] and (those) acting wickedly
(toward) the covenant –

[1] he will pollute with flatteries

[1] and people knowing its God:

[2-3] they will be strong and act

[4-5] and (those) being wise of the people will make understand, to many

[6-10] and they will be caused to stumble with sword and with flame with
captivity and with plunder, days

[1-2] and in their being caused to stumble, they will be helped (with) help, a little

[2] and (there) will join upon them,
many, with flatteries

[3] and from those being wise:

[4-6] they will stumble, to refine in them and to purify

[7] and to make white until time of end

[8] because still (it is) to appointed time

[2]* and (there) will do as his will, the king

[3] and he will exalt himself

[4] and he will make himself great, above every god

[5-6] and against God of gods, he will speak (things) being wonderful

[7] and (his) prospering

[8] until (there) is completed, indignation

[9-10] because (her) being decided [cut] (shall be) (her) being done

[1] and upon gods of his fathers he will not heed

[2-3] and upon desire of women and upon every god, he will not heed

[4] because over all he will make himself great

[5] and to a god of strongholds over his place, he will honor

[6-10] and to a god which (there) did not know, his fathers – he will
honor with gold and with silver and with stone, precious, and with
valuable-things

[1] and he will deal with fortresses of strongholds with god of a foreigner

[2-3] (those) who acknowledge (him), he will make great (with) honor

[4] and he will make them rule over many

[5] and land he will divide for a price

Despicable 5

“will do as his will, the king” | The despicable person carries forward the identity of “king” of the north.

Despicable 6

Despicable 6.5

Daniel 10-12

56

[5] in time of end, (there) will engage with him, king of the south
 [1-4] and (there) will whirl away upon him, king of the north, with chariots
 and with horsemen and with ships, many
 [5] and he will come into lands
 [6-7] and he will overflow and will pass through
 [8] and he will come into land of the beauty
 [3]* and many will stumble
 [4] and these will escape from his hand:
 [5-7] Edom and Moab and the beginning of
 sons of Ammon
 [9] and he will send his hand into lands
 [10] and land of Egypt will not be to an escape
 [1-2] and he will rule over hidden-treasures of the gold and the silver
 [3-5] and with all the valuable-things of Egypt and of Libya and Cush (being) in his train
 [6-7] and reports will terrify him from the east and from the north
 [8-10] and he will go out in wrath, great, to destroy and to annihilate many
 [1-2]* and he will pitch tents of his palace between the seas,
 [3] toward mountain of beauty of holy
 [4]* and he shall come unto his end
 [5] and none will be helping to him
 [1-2] and at time, the that, (there) will stand, Michael
 [3-5] the prince, the great, the, standing over sons
 of your people
 [6] and there will be a time of distress
 [7-8] which (there) has not been, from, (there) to be a
 nation, until the time, the it
 [9-10] and at time, the it, (there) will be delivered, your people –
 [9-10] all the, being found, being written in a book
 [1] and many, from sleeps of ground of dust, will be awakened:
 [2] these to life of eternal
 [8-9] and these to reproaches, to abhorrence of
 everlasting

--- minor paragraph break²⁹ ---

[3-4] and the (those) being wise, will shine as brightness of the expanse
 [5-6] and (those) being just, the many, (will shine) as stars to forever and ever

--- major paragraph break³⁰ ---

South 5.5
 Despicable 7.5
 Despicable 8.5
 Despicable 9

“many will stumble” | These are apparently people living in the “beauty,” which is the land of Israel. They are counted to the subject column of the wicked, who have already been stumbling without remedy. The literary contrast could not be starker here: “many” of the people of Israel stumbling while some of their most hated enemies (Edom, Moab, sons of Ammon) escape the moment. Essentially, God communicates that the violent, covenant-violating uprisers among His people are in the same category of wickedness as were Edom, Moab, and sons of Ammon. These enemy nations are counted to this same literary set.

“and he will pitch tents of his palace between the seas” | Two seas are in view here: the Mediterranean and the Dead Sea. Thus, two elements are counted on this line. Because the location is redundant with that of the next line (“toward mountain of beauty of holy”), the next line is counted as an additional element of apposition.

“and he shall come unto his end, and none will be helping to him” | At last, the demise of the enemy of God’s people! Long have we been awaiting this literary half-set.

[7-8] and you, Daniel, close up the words

[9] and seal up the book until time of the end

[10] (there) will go to and fro, many

[10] and (there) will be great, the knowledge

[1-2] and (there) looked, I, Daniel

[1-2]* and behold, two others standing, one here, to bank of the Nile [river], and one here, to bank of the Nile

[3] and he said to Man

[4] (whose) clothing (was) the linen

[5] who (was) from above to waters of the Nile

[1] until when (will be) end of the wonders?

[3] and I heard the Man

[2] (whose) clothing (was) the linen

[3] who (was) from above to waters of the Nile

[4-5] and He raised His right hand and His left hand to the heavens and swore by the life of everlasting:

[6-7]* that (they would be) to an appointed time, appointed times,

[8] and a half

[4-5] and as to be complete, shattering (the) hand of people of holy

[9] (there) will be complete, all these

[1] and I heard

[2] and I did not understand

[3] and I said

[4] my Lord, what (will be) final-outcome (of) these?

--- major paragraph break³¹ ---

[10] and He said

[5] go, Daniel

[6] because (it) is being closed up

[7] and (there) are being sealed up, the words, until time of end

[8] (there) shall purify themselves

[9] and (there) shall make themselves white

[10] and (there) shall be refined, many

[1-2] but (there) shall act wickedly, the wicked, and (there) will not understand, all the wicked

[1-2] and the (those) being wise, will understand

“and behold, two others standing... one here... one here...” | These beings are heavenly beings, perhaps the same beings as the two “holies” in chapter 8. They are featured as being on either side of the “Nile” (river), a deliberate play on words relative to the use of “Tigris” at the beginning of this chapter. (The Hebrew word *Nile* can also have the more general meaning *river* and is typically translated that way.) In Genesis 41, Pharaoh’s dream involved Pharaoh standing by the Nile and observing two sets of cows coming up and standing beside one another on the bank of the Nile. In Daniel 10-12, Daniel sees the heavenly Man at the Tigris River, and he later sees two heavenly beings standing on the bank of the (“Nile”) river. This allusion to the Nile provides a clear connection with the dream/interpretation background in Genesis, which forms a solid basis for Daniel’s literary design.

“to an appointed time, appointed times, and a half” | An “appointed time” is the endpoint of a time period. As such, these threefold descriptions may not be additive, as if adding time periods together for a cumulative period. Rather, this threefold statement answers the question “until when (will be) end of the wonders?” It corresponds with “and as to be complete, shattering the hand of people of holy.”

Two heavenly persons ask the question with a singular voice. Together, they receive the answer. The setting is reminiscent of chapter 8. The “appointed time,” “appointed times,” and “half” each correspond with the singular, final time: the “end of the wonders.”

The heavenly Man has earlier identified Himself as a warrior: “I will return to fight with prince of Persia... going out... prince of Greece has come.” The warrior motif may be reflected in the posture of His oath: both hands raised to the heavens, perhaps like Moses atop the hill, Ex. 17. This is a divine commitment to fight! See below for further evaluation of this threefold statement.

If literary counts are accurate, the red dashed line represents the completion of the third thousandfold in total literary elements, counting forward.

[3] and from **time**, (there) **is turned aside**, the
continually *[daily burnt offering]*
[4-5] and **to set up** (the) abomination, **desolating**:
[6]* **days, thousand** 1,000
[7-8] **hundreds (two)** 200
[9-10] and **nines** *[ninety]* 90

[3] blessed (**is**) the (one) **waiting**
[4] and (who) **reaches** to **days, thousand** 1,000
[5-7] **three** of hundreds 300
[8-10] **threes** *[thirty]* 30
[1-5] and **five**
[6] and **you**:
[7] **go** to end
[8] and you **will rest**
[9] and you **will stand** to your **allotment**,
[10] to end of the **days**

--- major paragraph break³² ---

The competing numbers “days, thousand hundreds (two) and nines [ninety]” and “days, thousand three-hundred threes (thirty) and five” appear to be composite numbers. These reflect quantities already present in the text. As such, they are not added again into the literary counts. Their numerical difference, 45 “days” of extra endurance, may be reflected literarily as the sum of two qualities, mourning and vision, from the beginning of this section: “three weeks days” and “day of tens [twenty] and four” = 45 days. Perhaps the 45 days of waiting are a crucial prelude, not postlude, to reach the “end of the days” by God’s help.

“days, thousand hundreds (two) and nines [ninety]” | Judging from the completeness of literary sets, this number is not in the “blessed” category and instead appears to be aligned with the “wicked” among Daniel’s people. As such, its derivation corresponds with the negative characters in this passage. The number may be composed as follows:

- Thousand. This number may reflect three tenfold literary identities working in alignment. In this passage, the three tenfold identities are aligned by spiritual heritage (“Prince of Greece”) of Kingdom Greece. They are: (1) Alexander the Great, (2) “King of the North,” and (3) the despicable person. The despicable person assumes the title and identity “king” (of the north) as reflected at the end of his fifth literary set (see “Despicable – 5”). Thus: (10) x (10) x (10) = 1,000.

“days, thousand three-hundred threes [thirty] and five” | This number appears to be another composite number. It reflects the “blessed” nature of God’s people, who are finally reflected in Daniel himself via resolution of literary sets. Daniel is the wise person who submits honorably to the authority of occupying governmental forces, as unto God’s sovereign hand, while living faithfully to God. Daniel is the blessed person who “waits” and “reaches” the “end,” through “rest” (i.e., death) and through “standing” (i.e., resurrection). The number may be composed as:

- Thousand. Three tenfold literary identities are aligned in this chapter: (1) the heavenly Man; (2) the archangel Michael, the prince over Daniel’s people; and (3) the dual heavenly beings standing on banks of the river, who with singular voice ask for and receive the measure of the age. Thus, (10) x (10) x (10) = 1,000.
- Three hundred. This number may reflect the alignment of two tenfold identities performing three things together. The alignment of the heavenly Man with His servant Daniel is prominent in the opening literary sets, where He strengthens Daniel for what follows. At the end, where the blessed number is given, three actions are in view:
 - “blessed (is)” (Daniel, “go to end”)
 - “the (one) waiting” (Daniel: “you will rest”)
 - “and (who) reaches” (Daniel: “you will stand”)Because Daniel is carefully representing the people of Israel, these three actions apply for all “the wise” who “know their God.” Taken together: (10) x (10) x (3) = 300.
- Threes [thirty]. In parallel with the nines [ninety] of the contrasting number, here the threes [thirty] may reflect the three tenfold narrative/identity sets for the wise among Daniel’s people. These literary sets reflect a thirtyfold significance among these people.
- Five. This number is not multiplied by any of the literary identities within the domain of the overall number. Rather, it appears this number reflects the giving over of a literary identity into the hand of an external identity. In this case, the fivefold significance appears to correlate with the five ways God’s wise people are given over into the hand of their opponents: sword, flame, captivity, plunder, and “days” (time).
- Taken together: 1,000 + 300 + 30 + 5 = 1,335 = “days, thousand three-hundred threes and five”

- Hundreds (two). This number may reflect two tenfold identities working in alignment to perform two things: $(10) \times (10) \times (2)$. Alternately, it may reflect two sets of $(10) \times (10)$ identities working against one another. In this passage, the conflict between King of South and King of North is a major feature. The wicked among Daniel's people succumb to this conflict both geographically and spiritually. Each kingdom, south and north, has a $(10) \times (10)$ identity due to heritage from Alexander. Thus: (Alexander) \times (King of South) + (Alexander) \times (King of North) = $(10) \times (10) + (10) \times (10) = 200$.
- Nines [ninety]. This number may reflect one tenfold literary identity having ninefold effect. In this passage, the despicable person, the final "King of the North," has (9x) tenfold narrative/identity sets. They are indicated to the right of the text as "Despicable – 1" through "Despicable – 9." They are followed by a half-set of his demise, like other half-sets in Daniel. The nine full literary sets reflect the ninety-fold impact of this evil person: 90.
- Taken together, $1,000 + 200 + 90 = 1,290 =$ "days, thousand hundreds and nines"

Five Hebrew words are used ten times¹ in this passage, Daniel 10-12: the verb *to be*; the nouns *land/earth* and *south* (Hebrew *Negeb*); the adjective *all*; and the preposition *until/as far as*. Taken together with "to stand" and "Lord" from the previous two chapters, the title for this extended passage (chapters 8-12) may be this: *Stand, Lord, until all land is "south."* This could refer to a dominion for a forthcoming King of South, the ultimate opponent of the King of North. The divine Man, who opposed the Prince of Greece (ultimately aligned with King of North) and who is "Lord," is this King.

Literary count

- (65x) Heaven
- (15x) Michael
- (155x) Daniel
- (25x) The Wicked
- (10x) Persia
- (45x) Greece: Alexander and North + South
- (55x) Greece: Southern Kingdom
- (35x) Greece: Northern Kingdom
- (90x) Northern Kingdom's "Despicable" person
- (495x) subtotal of literary sets
- (20x) from "tens [twenty]"
- (20x) from "tens [twenty]"
- (535x) Total literary count

¹Tenfold word counts are based upon the word counting capabilities of Accordance Bible Software, version 14, presented with the permission of OakTree Software, Inc.

"to an appointed time, appointed times, and a half" | As discussed above, these three descriptions each refer to the same time: the final end.

- Appointed time. This singular Hebrew noun appears to be none other than the end of the age, the time of the end. From Daniel 8:27, this appointed time of the end occurs at the final period, the extreme end, of the indignation. From Daniel 11:29 (see "Despicable – 4"), an appointed time will set in motion the despicable person's final uprising against the covenant people and his desecration of the sanctuary: the abomination desolating. In this sense, "appointed time" may carry the meaning of a final *season*, such as a harvest or festival, which is within the semantic range of meaning for the Hebrew noun. The noun occurs two other times in Daniel 11 in connection with the end. Thus, "appointed time" refers to the very end of the age and may allow for a limited window of time to occur then.
- Appointed times. Daniel uses the plural form "appointed times" in 2:21 to praise God's sovereignty, in general, in moving history forward: "He changes the times and the appointed times." The more measurable, sevenfold instances of "appointed times" pertain to prayer:
 - Daniel requested an "appointed time" to make the vision and its interpretation known to Nebuchadnezzar, 2:16. Daniel immediately went to his house and enlisted his three friends to join him in fervent prayer.
 - Daniel, upon hearing that Darius's decree had been signed, immediately went to his house and proceeded with his customary "appointed times, three in a day" of prayer (6:10). The phrase is stated again in the same way in 6:13.
 - From a literary standpoint, these sevenfold "appointed times," in connection with Daniel praying faithfully at his home, reflect a significant call to prayer for God's people enduring the end of time.
- Half. Here, the reality of "appointed time" being a point in time, an endpoint of the age, is most evident. The heavenly Man does not say "half of a point in time," perhaps, because a point in time is not divisible chronologically. From a qualitative and literary standpoint, the "half" may reflect the "shattering the hand" (not "hands") of God's people, in contrast with the wholeness of the heavenly Man's right hand *and* left hand being raised to the heavens. This statement may indicate that God will only allow the forces of evil to annihilate God's people with half-fold effect, in particular, due to their faithful praying. As a reflection of this literary meaning, the despicable person is decisively ended with a fivefold half-set.

(3x) factor: 430 445

Literary Counts: Daniel	420	1290	1335	3045
	Heaven	Adver.	Blessed	Total
Chapter 1				
		(Dan. 12:11-12)		
Heaven	1			1
Nebuchadnezzar, King of Babylon		10		10
Ashpenaz, Chief of Officials			5	5
Daniel			29	29
<i>"set to them... names... / and (there) set, Daniel, upon his heart" (Dan. 1:7-8)</i>				
Heaven	2			2
Nebuchadnezzar, King of Babylon		5	5	10
Ashpenaz, Chief of Officials			5	5
Daniel and three companions			41	41
Steward			10	10
Period of testing: "days ten" (3x)			30	30
Stature: "ten of hands"			10	10
Chapter 2				
Heaven	42			42
Nebuchadnezzar (dream/interpretation)	10	120	30	160
The Wise (including Daniel)		40	55	95
Arioch, chief of the guard			10	10
Chapter 3				
Heaven	15			15
Nebuchadnezzar		40	25	65
Global Worshippers		90	95	185
Chaldean Opponents		5		5
Idolatrous image, "cubits sixes" (sixty)		60		60
Chapter 4				
Heaven	25			25
Nebuchadnezzar		19	125	144
Wise Men (including Daniel)		5	32	37
Earth-dwellers		4		4
<i>"kingdom has passed away... / you, (they) are driving away" (Dan. 4:31-32)</i>				
Heaven	11			11
Nebuchadnezzar		21	7	28
Earth-dwellers		6		6
<i>"in it, the appointed time, my knowledge returned... it was ordered" (Dan. 4:36)</i>				
Heaven	4			4
Nebuchadnezzar			8	8
Wise Men (including Daniel)			3	3

1	First Thousandfold	1	Sixth Thousandfold	1
10		10		10
5		5		5
29		29		29
2		2		2
10	First Thousandfold	10	Sixth Thousandfold	10
5		5		5
41		41		41
10		10		10
30		30		30
10	First Thousandfold	10	Sixth Thousandfold	10
42		42		42
160		160		160
95		95		95
10		10		10
15	First Thousandfold	15	Sixth Thousandfold	15
65		65		65
185		185		185
5		5		5
60		60		60
25	First Thousandfold	25	Sixth Thousandfold	25
144		144		144
37		37		37
4		4		4
11		11		11
28	First Thousandfold	28	Sixth Thousandfold	28
6		6		6
4		4		4
8		8		8
3		3		3

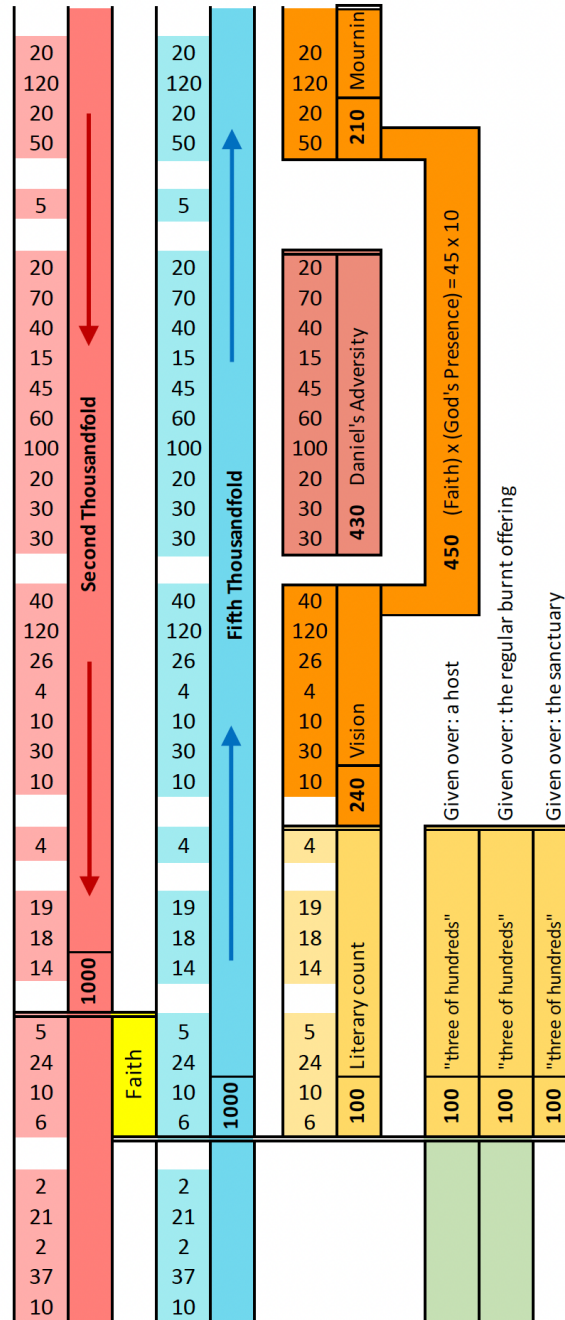
If chapter counts are accurate, the total literary count for the Book of Daniel is 3045. The 24 major and 8 minor = 32 total paragraph breaks are not included in this total.

This table presents an overview of literary elements from the whole book of Daniel. The elements are divided into three subject columns: Heaven, Adversity, and the Blessed. Overall, it appears the counts may align with a general literary design. The "days thousand three-hundred threes [thirty] and five" of "the blessed" may not only reflect the local literary device within chapters 10-12 (see above) but also an overarching relationship with specific literary elements of the entire book. These may be 1,335 literary elements that correspond with the positive characters in the book, Daniel himself being a primary example. So also, "days thousand hundreds [two] and nines [ninety]" of Adversity (in some cases, "the wicked") may not only reflect the local literary device of chapters 10-12 but also 1,290 literary elements arising from the negative characters of the entire book. Nebuchadnezzar and Darius are two subjects whose literary elements are uniquely split between positive and negative counts. The literary elements relating to the Divine Subject, His angels, and His heavenly holy ones are reserved in the third category: 420 literary elements. Taken together, 420 + 1290 + 1335 = 3,045 elements.

This relationship appears to confirm a correlation between literary "days" and literary *elements*, similar to the instance of "evening-morning thousands (two) and three hundreds" in Daniel 8:14.

The difference between "Adversity" and "Blessed" subject columns has been discussed as forty-five, a number presented literarily as mourning and vision in chapters 10-12. In Genesis, the same number was contemplated as being the sum of three fifteenfolds: names of God, prominent adversaries, and heroes of faith. Are there three fifteenfold categories in Daniel that compose the "45" in the total literary count? There may be a...

Chapter 5				
Heaven	20			20
Babylon		120		120
Chaldeans		20		20
Daniel			50	50
Chapter 6				
Darius			5	5
<i>"and Darius, the Mede, received the kingdom" (Dan. 5:31)</i>				
Heaven	20			20
Darius		20	50	70
Enemies		40		40
Anyone (Daniel)			15	15
Daniel			45	45
Darius's Age: "years sixes" (sixty)			60	60
"satraps, hundred and tens" (twenty)		100		100
"satraps, hundred and tens" (twenty)		20		20
Prayer Stature: "days, threes" (thirty)			30	30
Prayer Stature: "days, threes" (thirty)			30	30
Chapter 7				
Ancient of Days + Son (vision & inter.)	40			40
Vision and Interpretation		120		120
Daniel			26	26
Heavenly Interpreter	4			4
Saints			10	10
"horns, ten"		30		30
"ten kings"		10		10
<i>"until here, the end that (is) the word" (Dan. 7:28)</i>				
Daniel			4	4
Chapter 8				
Daniel			19	19
Ram		18		18
Goat		14		14
<i>"male goat... became great / (there) was broken, the horn" (Dan. 8:8)</i>				
Daniel			5	5
Goat		24		24
"One Holy"	10			10
The other "One Holy"	6			6
<i>"and will be made right, the sanctuary" (Dan. 8:14-15)</i>				
Heavenly "Man"	2			2
Daniel			21	21
Ram		2		2
Goat		37		37
Gabriel	10			10



...correlation between 15 and the total literary value of year references for the kings of Babylonian captivity. This table does not count Darius's age stature ("son of sixes [sixty] and two") nor the repeat of "year of one" for Darius in Dan. 9. Rather than indicating fifteen heroes of faith, the Book of Daniel may provide a fifteenfold in literary milestones for Daniel and his friends. These literary milestones highlight the progress of their faith journey through an extended period of adversity:

Chapter	Year	of King
Daniel 1	3	Jehoiakim
Daniel 1	1	Cyrus
Daniel 2	2	Nebuchadnezzar
Daniel 7	1	Belshazzar
Daniel 8	3	Belshazzar
Daniel 9	1	Darius
Daniel 10-12	3	Darius
Daniel 10-12	1	Darius
Total:	15	

Fifteen names of God in Daniel
my Lord (<i>Adoni</i>)
God
God of/in the heavens
God of my fathers
a Stone
God of gods
Lord of kings
Revealer of mysteries
God, the Most-High (<i>El-Elyon</i>)
Ruler over kingdom of man (Anointed Ruler)
the Alive of forever
Ancient of Days
Son of Man (elsewhere, a Man)
Prince of princes
YHWH

Fifteen Prominent Adversaries
Nebuchadnezzar (ch. 3)
Belshazzar
chief officials (ch. 6)
satraps (ch. 6)
Darius (ch. 6)
kingdom 1 / beast 1 (Babylon)
kingdom 2 / beast 2 / ram (Media-Persia)
kingdom 3 / beast 3 / goat (Greece)
Greek King of South
Greek King of North
Greek little horn
kingdom 4 / beast 4 (Rome)
Roman little horn
Prince of Kingdom of Persia
Prince of Greece

Chapter 9				
Heaven	48			48
Darius			5	5
Daniel			85	85
Gabriel	10			10
Vision: Lady Jerusalem			35	35
Little Horn of Greece		10		10
"sevens [seventy] years"			70	70
"weeks sevens [seventy]"			70	70
"Anointed Ruler: ...weeks sixes [sixty]"	60			60
Chapters 10-12				
Heaven	62			62
Michael	15			15
Daniel			123	123
The wicked		15		15
Persia		10		10
Greece: Alexander, North + South		45		45
Greece: Southern Kingdom		55		55
Greece: Northern Kingdom		35		35
Greece: "Despicable" person		90		90
Vision: "day of tens [twenty] and four"			20	20
Persia: "tens [twenty] and one day"		20		20
<i>"to an appointed time, appointed times / and a half" (Dan. 12:7)</i>				
Heaven	3			3
Daniel			32	32
The wicked		10		10

48	48
5	5
85	85
10	10
35	35
10	10
70	70
70	70
60	60
62	62
15	15
123	123
15	15
10	10
45	45
55	55
35	35
90	90
20	20
20	20
1000	
3	3
32	32
10	10
45	1000
Faith	

"until evening-morning thousands (two)..." (Dan. 8:14)	"until evening-morning thousands (two)..." (Dan. 8:14)
1000	1000

The table on the following page shows the total literary value of time measures in the book, using the same literary conversions seen in this and other books:

- "year" | singlefold
- "years" without quantity | threefold
- "years" with quantity | quantity
- "month" | tenfold
- "months" with quantity | quantity x 10
- "day" | singlefold
- Components "evening," "morning," and related words "dawn," daylight," and "sunset" | 0.5-fold
- "days" without quantity | threefold
- "days" with quantity | quantity
- "appointed time" | singlefold
- "appointed times" without quantity | threefold
- "appointed times" with quantity | quantity
- "time" | tenfold
- "times" without quantity | thirtyfold
- "times" with quantity | quantity x 10

...These three fifteenfolds may form a literary 45-fold in Daniel, corresponding with the "45" in the book's total literary count.

(continued from left) The unit "week/weeks," which is the word "seven/sevens," does not appear to be included among time measures here. This distinction may be evidenced in Dan. 10: "three weeks, days," where "three weeks" is a numerical value, and "days" is the time value.

The sum of time-related values may convert to 6132-fold. This device may be a measure of the age – 6000-fold – augmented by two literary identities working in harmony. Those two literary identities may be God in union with His blessed people: (God) x (the Blessed) = 10x10 = 100. (This count resembles the total literary count of the Book of Matthew, 6010, which may indicate an identical measure of the age augmented by a single literary identity – that of the Messiah. See discussion there.)

The 6000-fold measure of the age may be reflected in Daniel's use of sixfold instances of the word "thousand." If sequencing backward (see discussion for Dan. 8:14): four instances of "thousand" occur prior to the central feature – the preview of death/resurrection in Daniel 6. The remaining two instances occur after that central feature: the drinking of wine in honor of a king and in memory of the stature of his kingdom (Dan. 5).

In addition to the 6000-fold measure of the age and the dual literary identities working in harmony, the final value 32 may reflect the stature of something being given over. Here in Daniel, the number corresponds with the total number of major and minor paragraph breaks: 32-fold. These paragraph breaks serve as literary rests. If the total stature of rest corresponds with something being given over, a divine Person may be in view (so Psalm 119). This literary device may prophesy the literary stature of the Son of Man, whose age stature was approximately 32 upon His death. See remarks at the end of the Revelation study, where the same 6132-fold time value – as measured in Revelation – is discussed.

Time-Related Reference	Conversion	Time-Related Reference	Conversion	Time-Related Reference	Conversion
a word-of-day	1			that in the time that you hear	10
in its day	1	to end of months two of ten	120	and seven times pass over him	70
days, ten	10	to month, the first	10	until that seven times pass over it	70
days, ten	10	in year of three to kingdom of Jehoiakim	3	and seven times shall pass over you	70
days, ten	10	and to grow up, years, three	3	and seven times shall pass over you	70
from end of the days which spoke, the king	3	Daniel, until year of one to Cyrus	1	in it, the appointed time	1
what that (is) to be after this, the days	3	in year of two to kingdom of Nebuchadnezzar	2	and appointed times...	3
in those days of kings, those	3	son of years, sixes and two	62	and appointed times...	3
and to end of the days, I, Nebuchadnezzar	3	in year of one to Belshazzar, king of Babylon	1	an appointed time and a time	11
in days of your father	3	year of three to kingdom of Belshazzar	3	and the appointed time was reached	1
until days, threes	30	in year of one to Darius	1	to change appointed times	3
three in the day	3	in year of one to his, to reign	1	into its hand until a time, and times, and half...	45
until days, threes	30	in books the number of years	3	to time of the end (is) the vision	10
three in the day	3	sevens years	70	to an appointed time of end	1
Ancient of Days sat	3	in year of three to Cyrus	3	reaching to me as time of offering	10
until the Ancient of Days, He reached	3	in year of one (that was) to Darius the Mede	1	and in constraint of the times	30
until that came, the Ancient of Days	3	and to end of years they will join	3	strengthening her in times	30
because (it is) to days, many	3	and he, (for) years, will stand	3	to end of the times, years, he will come	30
and became sick (for) days	3	and to end of the times, years, he will come	3	and in times, the those	30
shame of faces, as (is) day, this	1			and until a time	10
made to You a name, as (is) day, this	1	evening-morning thousands (two) and three of...	2300	end (will be) to an appointed time	1
in days, those	3	appearance of the evening and the morning	1	at an appointed time he will return	1
was mourning three weeks, days	21	reaching to me as time of offering of evening	0.5	until time of end	10
until, to fill, three weeks, days	21	and until set of the sun, he was exerting himself	0.5	still (it is) to appointed time	1
and in day of tens [twenty] and four	24	at the dawn,	0.5	in time of end (there) will engage with him	10
because from the day, the first	1	arose in the daylight	0.5	at time, the that, will stand Michael	10
was standing in front of Me tens and one day	21	that the time you gain	10	will be a time of distress	10
to your people in the final days	3	until that the time changes	10	until the time, the it	10
because still vision (is) to days	3	an appointed time (be) given to him	1	and at time, the it, will be delivered	10
and in days, ones	2	He changes the times	30	seal up the book until time of the end	10
with captivity and with plunder, days	3	and the appointed times	3	appointed time, appointed times	4.0
days, thousand, hundreds (two), and nines	1290	in the time that you hear	10	and a half	5
days, thousand, three of hundreds, threes and five	1335	at the appointed time that you hear	1	until time of end	10
to end of the days	3	at the appointed time, came near, men	1	and from time, is turned aside	10
Subtotal:	2860.0	Subtotal:	2662.0	Subtotal:	610.0
Total:				6132.0	

The macrostructure of the book of Daniel includes forward and backward-reaching thousandfold intervals of the total literary count, as presented in the table of literary elements, above. Here is the same design presented in concept sketch:

