1000

[1-3]* in year of three to (the) kingdom of Jehoiakim,
[4-5] King of Judah, (there) came Nebuchadnezzar, King of Babylon, to Jerusalem,
[6] and he besieged upon her
[1] and (there) gave, my Lord, into his hand:
[7-8] Jehoiakim, King of Judah
[9]* and from (the) end *[some]* of (the) vessels of the house of God
[10] and he brought them to (the) land of Shinar,

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

30 elements | (3x) "days, ten"

Nebuchadnezzar counted to the "Blessed," remainder of this section

[3] and (there) spoke, the king –
[1-2] to Ashpenaz, chief of (the) officials, to bring from (the) sons of Israel
[3-4] and from the seed of the kingdom and from the nobility –
[1] youths
[2] which, there was not in them, any defect
[3-4] and (being) pleasant of appearance and skillful in all wisdom
[5-6] and knowing knowledge and understanding knowledge
[7-8] and which, strength (was) in them, to stand in (the) palace of the king
[9-10] and their, to learn book and language of (the) Chaldeans

[4-5] and (there) numbered to them, the king, a word-of-day *[portion]* in its day, from a portion of (the) spoil of the king and from (the) wine of his feast –

[1-3] and their, to grow up, years, three, and from their end of them, they would stand before the king
[4-7] and (there) were among them, from (the) sons of Judah, Daniel, Hananiah, Mishael, and Azariah
[5] and (there) set to them, (the) chief of the officials, names
[6]* and he set to Daniel, Belteshazzar
[7] and to Hananiah, Shadrach
[8] and to Mishael, Meshach
[9] and to Azariah, Abed Nego
[8] and (there) set, Daniel, upon his heart, that
[9-10] he not defile himself with (the) portion of the king 45

[1] and with (the) wine of his feast (Dan. 1:8) 1000
[2] and he sought from chief of the officials
[3-4] that he not defile himself *[reflexive]*
[2] and (there) gave, God, (to) Daniel:
[5-6] to favor and to compassions before (the) chief of the officials
[10] and (there) said, (the) chief of the officials, to Daniel

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, 2024-2026. Update: Sept. 4, 2026. *This update corrects errors in the 2024 translation. It incorporates ongoing learning for identifying the arrangement of primary subjects and their literary sets. Some subject columns have been combined, compared with earlier versions of this work. Macrostructural measure remain intact.*

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, the "Intro to PebbleCounting" PDFs are 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 1:2 to 5:3. 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).

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.

[1-2] afraid (am) I, (of) my lord, the king
[1-2] which, he assigned your food and your drink,
[3] that for what, should he see your faces –
[7] looking-poorly from the youths
[8] who (are) as your age
[9] you would make guilty my head to (the) king?!
[10] and (there) said, Daniel, to the steward –

[3-6] whom (there) assigned, the chief of the officials, over Daniel, Hananiah, Mishael, and Azariah
[7]* test, please, your servants, days, ten: 10

[8] and let them give to us from the vegetables
[1] and let us eat
[9] and water
[2] and let us drink
[3] and let (there) be seen to your face, our appearances
[4] and (the) appearance of the youths,
[5] the, (those) eating (the) portion of the king

[10] and as which you see –

[1] deal with your servants
[2] and he listened to them, to (the) word,

10 elements | days, ten

[3] the this
[4] and he tested them, days, ten 10

[6] and from (the) end of days, ten, (there) was seen, 10
their appearances:
[7-8] good, and fatter of flesh than all the youths,
[9] the, (those) eating (the) portion of the king
[5] and it happened –
[6-7] the steward (was) carrying away their portion and (the) wine of their feasts
[8] and he (was) giving to them vegetables
[10] and the youths –

[1-4] the, these four of them –
[3] (there) gave to them, God:
[5] knowledge
[6-7] and to be skilled in every book and wisdom
[8-9] and Daniel understood in all visions and dreams

10 hands | 50 elements

30 elements | (3x) "days, ten"

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 column indicates the master column to which it generally belongs: Heaven, Adversity, or Blessed. Highlighting is placed alongside the running literary counts where individual elements are counted to a different master column than the default color of the subject column to which they belong. See the discussion of numbers 1290 and 1335, arising from Dan. 12, at the end of this study.

"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. The 30-fold stature of testing may be reflected in two locations in this chapter, as shown.

A 10-fold measure may also be present, in relation to the first instance of "days, ten." If modeled accurately here, this 10-fold measure reflects forward with the 50-fold stature of the four friends standing before the king. See comments, next page.

30 elements | (3x) "days, ten"

10 hands | 50 elem.

[4] and to, from (the) end of the days which (there) spoke, the king –
[9]* to bring them –
[10] and (there) presented them, (the) chief of the officials, before Nebuchadnezzar

[5] and (there) spoke with them, the king
[10] and (there) was not found from all them, as Daniel –
[1-3] Hananiah, Mishael, and Azariah
[4] and they stood before the king

[6-7] and every matter of wisdom, of understanding, which (there) sought from them, the king –

[8-9] and he found them ten of hands over all the magicians, the enchanters 10
[10] who (were) in all his kingdom
[5]* and (there) was, Daniel, until year of one to Cyrus the king

--- major paragraph break[1] ---

"to bring them" | Notice the parallel with "to bring from sons of Israel" in Ashpenaz's first literary set.

"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 friends 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 friends. The measure "ten of hands" appears to be reflected as a 50-fold literary stature building to this line, as the four men stand before the king.

"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 times[1] 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
- (30x) Ashpenaz, Chief of Officials, and his steward
- (55x) Daniel and three companions, and noble youth
- (113x) subtotal of literary elements (from above)
- (30x) three instances of "days ten"
- (10x) one instance of "ten of hands"
- (153x) Total

[1]All 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.

[1-2] and in year of two to (the) kingdom of Nebuchadnezzar, (there) dreamed,
Nebuchadnezzar, dreams
[3] and (there) was troubled, his spirit
[4]* and his sleep fled over him
[5-6] and (there) said, the king, to call:

[1-4] to (the) magicians and to (the) enchanters and to (those)
practicing sorcery and to (the) Chaldeans *[general plural noun]*,
to declare to (the) king, his dreams
[5-6] and they came; and they stood before the king
[7] and (there) said to them, the king
[8] a dream, I have dreamed
[9-10] and (there) is troubled, my spirit, to know the dream

The call and request
10 elements

[7] and (there) spoke, the Chaldeans *[plural]*, to (the) king, Aramaic*:
[1-2] O King, to forever, (you) live!
[3] tell the dream to your servants
[8]* and the interpretation, we will show
[4-5]* (there was) answering, the king, and he said to the Chaldeans (two) *[dual]*
[1] the word from me (is) firm:
[9-10] if you do not make known to me the dream and its interpretation –
[1-2]* limbs, you will be made!
[3-4] and your houses, a dunghill, will be made!
[5-6] and if the dream and its interpretation, you show:
[7-10] gifts and a reward and honor, great, you shall receive from before me

[1-2] therefore the dream and its interpretation, show me
[3-4] they answered a second-occasion, and (they were) saying
[2] O King, the dream, let (there) tell to his servants
[5] and its interpretation, we will show
[3-4] (there was) answering, the king, and he said
[5] from certainty, knowing, (am) I –
[1]* that the time, you (are) gaining!

"the time, you
(are) gaining"
10 elements

[2] as to because of which, you see
[1] that firm from me (is) the word
[3] that if the dream, you do not make known to me –
[4-5] one it (is), your decree!
[6-8] and a word, deceitful and (it) being corrupt, you have
conspired, to speak before me
[9-10] until that, the time disguises itself *[reflexive]*

"until that, the time
disguises itself"
10 elements

"and (there) spoke, the Chaldeans, to (the) 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.

"and he said to the Chaldeans (two) *[dual]*" | Here, the word choice pivots to the Aramaic dual noun form for the word *Chaldeans*. This shift may hint at the duplicity of these Chaldeans.

"limbs, you will be made" | This refers to dismemberment.

"that the time, you (are) gaining" | Words pertaining to time and to mystery are presented in purple font in Daniel. The word *time* carries a literary equivalence, as observed in Daniel and elsewhere in Scripture: "a time" = 10 literary elements. Here, the measure may arise in relation to the framing of Nebuchadnezzar's original call and request "to know the dream." Now, the wisdom hordes have wasted another tenfold elements: "the time, you (are) gaining!" Nebuchadnezzar anticipates the waste of a further tenfold elements: "until that, the time disguises itself." Taken together, these Chaldeans and their friends may form a literary 30-fold antithesis of Daniel and his friends. See comments on the (3x) "days, ten," in chapter 1.

[1] therefore the dream, tell to me
[2] and I will know
[2] that its interpretation, you can show to me!
[3-4] and (there) answered, the Chaldeans (two) *[dual]*, before the king, and saying
[5] there is not a man upon the earth
[6-7] who, (the) word of the king, is able, to show
[3-5] as to, because of which, every king, great, and ruler – a word such as this – has not asked to all magician
[6-7] and enchanter and Chaldean
[8-9] and the word that the king (is) asking, (is) difficult!
[8-9] and other, there is not, who can show before the king, except (the) gods –
[4-5] which, their dwelling-place, (being) with the flesh – there is not, it

[10] as to, because of this, the king was angry
[1-2] and he was furious, much
[3-4] and he said, to destroy, to all (the) wise men of Babylon!
[5] and the decree went out

[10] and the wise-men were being slain

[1-2] and they sought Daniel and his friends, to slay

--- major paragraph break[2] ---

[1-2] then Daniel replied, prudence and discretion, to Arioch,
[3] chief of the guard
[1] who (was) the king's
[2-3] who had gone out, to slay, to (the) wise men of Babylon
[4-5] answering and saying to Arioch, the ruler

[4] who (was) the king's
[1] upon what (is) the decree being 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] that an appointed time (be) given to him
[5] and the interpretation, to show to the king

--- major paragraph break[3] ---

Daniel counted to the "Blessed"

[6] then Daniel, to his house, went
[7-10] and to Hananiah, Mishael, and Azariah, his friends, the word, he made known

[1-2] and compassions, to seek from before (the) God of the heavens upon the mystery, this, that (there) not be destroyed, Daniel
[3] and his friends, with (the) rest of (the) wise men of Babylon
[4-5] then to Daniel, in the vision which (was) of the night, the mystery was revealed!

[1] then Daniel blessed to (the) God of the heavens
[2-3] (there was) answering, Daniel, and saying

[1-2] let (there) be, the name that (is) God's, being blessed from the forever and as far as the forever
[3-5] who – the wisdom and the power – that to Him, it (is)

[1-2] and He (is) changing the times and the appointed times
[3-4] removing kings and raising up kings
[5-6] giving the wisdom to wise men, and the knowledge –
[4] to (those) knowing understanding
[7-8] He (is) revealing the deep and the, (those) being hidden
[9-10] knowing, what (is) in the darkness

[1] and the light, with Him, (is) being set free
[5-6] to You, *[O]* God of my fathers, thanking and praising, I (am)!
[2-3] who, the wisdom and the power, has given to me
[4] and now You made known to me
[7] that which we asked from You
[5] which, (the) word of the king, You have made known to us

[8] as to, because of this, Daniel went in upon Arioch
[3] whom (there) appointed, the king
[6] to destroy, to (the) wise men of Babylon
[9-10] he went, and thus spoke to him:

[7] to (the) wise men of Babylon, let (there) not destroy!
[1] I will go in before the king
[2] and the interpretation, to the king, I will show

--- minor paragraph break[4] ---

[8] then Arioch in haste brought Daniel before the king
[9] and thus said to him
[10] that I have found a man from (the) sons of the exile –

[3] which, (it is) Judah –
[4] who, the interpretation, to the king, will make known

[4-5] (there was) answering, the king, and he said to Daniel

[5] which, his name (was) Belteshazzar
[6-7] is there, your being able, to make known to me the dream

[1] which I have seen
[8] and its interpretation?
[9-10] (there was) answering, Daniel, before the king, and he said

[2] the mystery that the king (is) asking –
[1-4]* no wise-men, enchanters, magicians, *[or]* (those) divining, are able, to show to the king

[1-2] but there is a God in the heavens, revealing mysteries
[3-4] He has made known to the king, Nebuchadnezzar:

[3]* what that, (there) will be in (the) latter-part of the days
[4-5] your dream and (the) visions of your head upon your bed –
[6] this, it (is):

--- major paragraph break[5] ---

[7-8] you, O king – your thought upon your bed came up
[9] what that, (there) will be after this

[5-6] and (He), revealing the mysteries, has made known to you

[10] what that, (there) will be

[5] and I – not (being) in wisdom
[6] that there is in me (more) than all the alive –
[7-8] the mystery, this, was revealed to me, but (it is) upon cause:

[1] that the interpretation, to the king, be made known
[2] and (the) thoughts of your heart, you might know
[3-4] You, O king –
[5] seeing, you were

[1-2]* and behold, (there was) an image, one, great!
[3-4] the image, this, (was) mighty
[5-6] and its countenance (was) exceeding, standing before you
[7] and its appearance (was) frightening
[8-9] (there was) it, the image:
[10] its head that (was) gold,

[1] fine
[2-3] its chest and its arms *[general plural noun]* that (were) silver
[4-5] its bellies and its thighs *[general plural noun]* that (were) bronze
[6] its legs *[general plural noun]* that (were) iron
[7-9] its feet *[general plural noun]* (were) from them that (were) iron and from them that (were) clay

---

"what that, (there) will be in (the) latter-part of the days" | A similar use of "the days" occurs in the vision of chapter 10-12.

"your thought 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.

[10] seeing, you were, until that

Nebuchadnezzar counted to "Heaven"

[1-2]* (there) cut itself in two, a Stone which (was) not (being) by hands (two)
[3-4] and it struck to the image upon its feet *[general plural noun]* that (were) the iron and the clay
[5] and it crushed them

[1-5] then (there) were crushed as one, the iron, the clay, the bronze, the silver, and the gold
[6] and they were like chaff from threshing-floor of summer
[7-8] and (there) carried them, the wind; and any place was not found for them
[9-10] and the Stone which struck the image, became to a mountain,
[1] great
[2] and it filled all the earth

[3] this (was) the dream
[9] and its interpretation, we will tell before the king

[4-5] You, O king, (are) the king of kings
[7-10] which, (the) God of the heavens – the kingdom, the power, and the strength, and the honor – has given to you

[6-8] and among all who (are) dwelling, of the sons of man, beast of the field, and birds of the heavens –
[1] He has given into your hand
[9] and you rule over all of them
[10] you are it –

[1] the head which (is) the gold
[2-3] and after you, (there) shall arise a kingdom, other, inferior from you
[4-5] and a kingdom, third, other, that (is) of bronze, that shall rule in all the earth
[6] and a kingdom, fourth, will be strong as the iron
[7-8] as to, because that the iron (is) crushing and (is) shattering the, all (things)
[9-10] and as the iron that (is) harming – all these, it will crush,
[1] and it will harm
[2-3] and which, you saw the feet *[general plural noun]* and the toes –
[4-6] from them (is) (the) clay that (is) (the) potter's, and from them (is) (the) iron –
[7-8]* a kingdom, (being) divided, it will be
[9-10] and from the hardness which (is) of the iron, (there) will be in it

[1-2] as to, because that you saw the iron, being mixed with the clay of softness –
[3] and (the) toes of the feet *[general plural noun]* –
[4-5] from them (is) iron and from them (is) clay –
[6-7] from (the) end of the kingdom, (there) will be strong, and from it, (there) will be, being brittle

"(there) cut itself in two, a Stone which (was) not (being) by hands (two)" | 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, (being) 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*).

[8-9] which, you saw the iron, being mixed with the clay of softness –
[10] being mixed, they will be, with the seed of man

[1-2] and they will not be, adhering, this with this
[3] even as which, the iron does not mix with clay
[4-5] and in those days which (are) (of) (the) kings, those –
[2] (there) shall raise up, (the) God of the heavens:
[6] a kingdom that to forevers will not be destroyed
[7] and the kingdom – to people, other – will not be left
[8-9] it shall crush and bring to an end, all the, these kingdoms
[10] and it shall stand to the forevers

[1] as to, because of which, you saw that
[2-3] from the mountain, (there) was cut in two, a Stone which (was) not (being) by hands (two)
[4-8] and it crushed the iron, the bronze, the clay, the silver, and the gold

---

[3-4] (the) God, great, has made known to the king
[9] what that, (there is) to be after this
[10] and certain (is) the dream

[10] and being trustworthy, (is) the interpretation

--- major paragraph break[6] ---

[1-2] then the king, Nebuchadnezzar, fell upon his faces
[3] and, to Daniel, he paid homage
[4-5] and an offering and incenses, he commanded, to pour out to him
[6-7] (there was) answering, the king to Daniel, and he said

[5] (it is) from truth, that your God –
[6] He (is) God of gods
[7] and Lord of kings
[8] and (He), revealing of mysteries

[1-2] which, you were able, to reveal the mystery, this!

[8] then the king, to Daniel, made great
[9-10] and gifts, great –
[1] many! – he gave to him
[2] and he made him rule over all (the) province of Babylon

[3] and (he was) chief-of-prefects over all (the) wise men of Babylon
[4] and Daniel requested from the king

[3-5] and he appointed over the work which (was) of the province of Babylon, to Shadrach, Meshach, and Abed Nego

[5] and Daniel (was) in (the) door of the king

--- major paragraph break[7] ---

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

- (40x) Heaven
- (165x) Nebuchadnezzar (and dream/interpretation)
- (100x) The Wise
- (10x) Arioch, chief of the guard
- (315x) Total

Daniel 3:1-30

[1-2]* Nebuchadnezzar the king made an image which (was) gold:
[3-4]* its height (was) cubits, sixes *[sixty]*
[5-10] its breadth (was) cubits, six

60

[1-2] he stood it up in the valley Dura, in province of Babylon
[3] and Nebuchadnezzar the king sent:
[1-8] to gather – to the [1]satraps, the [2]prefects, and the [3]governors, the [4]counselors, the [5]treasurers, the [6]justices, the [7]magistrates, and all [8]officials of the provinces – to come to the dedication of the image
[4]* which raised up, Nebuchadnezzar the king
[9-10] then (there were) gathering, the [1]satraps, the [2]prefects –
[1-6] and the [3]governors, the [4]counselors, the [5]treasurers, the [6]justices, the [7]magistrates, and all [8]officials of the provinces to (the) dedication of the image
[5] which raised up, Nebuchadnezzar the king
[7]* and they (were) standing before the image
[6] which raised up, Nebuchadnezzar
[7-8] and the herald (was) calling in strength to them, saying
[8-10] O [1]peoples, O [2]nations, and O [3]languages –

1) Worshippers Gathered x

[1-6] in the time that you hear a sound of the [1]horn, the [2]pipe, the [3]lyre, the [4]trigon, the [5]harp, the [6]bagpipe,
[7-8] and every [7]kind of music, you shall fall down and worship[1] to the image of gold
[9] which raised up, Nebuchadnezzar the king
[9-10] and whoever that does not fall down and worship[2] it –

#1

2) Worshippers Gathered

3) Worshippers Commanded

Three friends counted to the "blessed" (typ.)

[1-2] immediately, he will be cast[1] to (the) midst of the furnace of fire, the burning
[3-7]* as to, because of this – in his, the appointed time – as which (there were) hearing, all peoples, the sound of the [1]horn, the [2]pipe, the [3]lyre, the [4]trigon, the [5]harp,
[8-10] and every [6]kind of music, (there were) falling down, all [1]peoples, [2]nations, and [3]languages, worshiping[3] to the image of gold

#2

4) Worshippers Fall Down in Worship

[10] which raised up, Nebuchadnezzar the king
[1-2] as to, because of this – in his, the appointed time – (there) came near, men, Chaldeans
[3] and they accused *["ate"]* (with) charges against them –
[1-2] which, (they were) Jews (two) *[dual noun]*
[4-5] they answered and (were) saying to Nebuchadnezzar the king

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" | The *cubit* may have a fivefold literary significance, corresponding with the five fingers that feature in the length of this measure, as observed elsewhere in Scripture. Here, (60 + 6) x (5-fold) = 330-fold, which is the length in total literary count of this section, chapter 3:1-30, with the inclusion of the 5 elements of 4:1 (3:31 in Hebrew/Aramaic) as a literary interlock. The measure may also serve as a precise cross-reference to the stature of Nebuchadnezzar's humiliation in the next section: "but (the) stump of its roots in the earth, (you all) leave, and in a band which (is) iron and bronze." Follow the tan measurement line.

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.

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.

[1-2]* O King, to forevers, (you) live
[3-4] You, O King, set a decree:
[3-8] that every man who hears (the) sound of the [1]horn, the [2]pipe, the [3]lyre, the [4]trigon, the [5]harp, the [6]bagpipe,
[9-10] and every [7]kind of music, must fall down and worship[4] to the image of gold

#3 5) Worshippers Commanded

[1-2] and whoever that (does) not fall down and worship[5] –
[3-4] he will be cast[2] to (the) midst of the furnace of fire, the burning
[5-6] there are men, Jews *[general plural noun]*
[5] which, you appointed them over (the) service of (the) province of Babylon:
[7-9] Shadrach, Meshach, and Abed Nego
[10] the men –
[1-2] these, have not set upon you, O King, attention
[3] to your gods, they (are) not serving
[6] and to the image of gold that you raised up
[4] they are not worshiping

--- minor paragraph break[8] ---

[7-8] then Nebuchadnezzar, in rage and fury, said
[5-7] to bring – to Shadrach, Meshach, and Abed Nego
[8-9] then the men, these, were brought before the king
[9-10] (there was) answering, Nebuchadnezzar, and he said to them
[10] (is it) true –
[1-3] *[O]* Shadrach, Meshach, and Abed Nego – to my gods, there is not, your serving
[1] and to the image of gold that I raised up
[4] you (are) not worshiping?
[5] now if there is, your (being) ready –
[1-6] which, in the time that you hear (the) sound of the [1]horn, the [2]pipe, the [3]lyre, the [4]trigon, the [5]harp, the [6]bagpipe,
[7-8] and every [7]kind of music, fall down and worship[6]

#4 6) Worshippers Commanded

[2] to the image that I made
[9-10] if you will not worship at it, immediately you will be cast[3] to (the) midst of the furnace of fire –
[1] the burning!
[9-10] and who (is) He – (the) God who will deliver you from my hands *[general plural noun]*?
[2-4] (there) answered, Shadrach, Meshach, and Abed Nego, and saying to the king,
[5] Nebuchadnezzar

(60 + 6 cubits) x 5-fold = 330-fold literary measure

"O King, to forevers, 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.

The global worshippers have been assessed with five tenfold literary sets. These are indicated by blue dashed lines on the right side, above. 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, where the earlier elements in this same heavenly literary set began. 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.

[1-2] (there are) not needing, we, upon this *[matter]*,
an answer, to reply to you
[3] if this is
[1-] our God
[4] whom we (are) serving
[-2] (is) being able, to deliver us from the furnace of fire,
[5] the burning
[3] and from your hand, O King, He will deliver!
[6] and if (it is) not:
[7-8] being known, it is, to you, O King
[9] that to your gods, there is not, our serving
[3] and to the image of gold that you have raised up
[10] we (are) not worshiping

--- minor paragraph break[9] ---

[4] then Nebuchadnezzar was filled (with) fury
[5-7] and the image of his faces was changed upon Shadrach, Meshach, and Abed Nego
[8-9] answering and saying

[1-7] to heat, to the furnace, one seven above which (it was) being seen,
[8] to heat it
[9-10] and to men – men of strength who (were) in his army
[10] he said,

[1-3] to bind, to Shadrach, Meshach, and Abed Nego
[4-5] to cast[4] to the furnace of fire, the burning
[6-7] then the men, these, were bound in their [1]cloaks,
[8-10] their [2]tunics, and their [3]hats, and their [4]clothing

[1-2] and they were cast[5] to (the) midst of the furnace of fire, the burning
[1] as to, because of this, from which, (the) order of the king (was) being urgent –
[3-4] and the furnace (was) being overheated, exceedingly – the men,
[5-7] those who brought up, to Shadrach, Meshach, and Abed Nego –
[8-9] (there) killed them, the flame which (was) the fire!
[10] and the men –

[1-3] these three of them –
[4-6] Shadrach, Meshach, and Abed Nego – fell to (the) midst of the furnace of fire – the burning – being bound

--- major paragraph break[10] ---

(60 + 6 cubits) x 5-fold = 330-fold literary measure

(7-fold fire) x (literary 7-fold of men) = 49-fold measure

1) Servants Given Over to Death

2) Servants Given Over to Death

3) Servants Given Over to Death

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

"one seven above which" | 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."

The literary span between these measures may be 7-fold x 7-fold = 49-fold. See similar possibilities at Rev. 1, 8, and 15.

"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.

(7-fold fire) x (literary 7-fold of men)

Counted to the "Blessed" (typ.)

[2] then Nebuchadnezzar the king was astonished
[3] and he arose in haste
[4-5] answering and saying to his counselors

[1-3] did not, men, three, we cast[6] to (the) midst of the fire,
[7] being bound?
[4-5] (they were) answering and saying to the king
[1] (it is) true, O king!

6 el.

[2-3] (he was) answering and saying

6 el.

[4-7] behold, I (am) seeing men, four –
[8-9] being loosened, walking in the midst of the fire
[10] and harm, there is not, upon them

3) Servants Given Over to Death

(60 + 6 cubits) x 5-fold = 330-fold literary measure

[4-5] and His appearance, who (is) the fourth, (is) being like to a Son of God!

--- minor paragraph break[11] ---

[8] then (there) came near, Nebuchadnezzar, to (the) door of the furnace of fire,
[1] the burning
[9-10] answering and saying
[2-4] Shadrach, Meshach, and Abed Nego –
[5] His servants –
[6-7] which, (He is) the God, the Most-High –
[6-7] (you) come out, and (you) come here!
[8-10] then (there were) coming out, Shadrach, Meshach, and Abed Nego, from (the) midst of the fire

4) Servants Delivered from Death

[1-4] and (there were) gathering, the [1]satraps, the [2]prefects, and the [3]governors and the [4]counselors of the king,
[5-6] seeing to the men, these:
[7] that (there) had not ruled, the fire, over their body
[8] and (the) hair of their head had not been singed
[9] and their cloaks had not been harmed
[10] and the smell of fire had not passed with them

5) Servants Delivered from Death

70-fold "sign" reflection

"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] (there was) answering, Nebuchadnezzar, and saying

[8] being blessed, (is) (the) God of them

[1-3] who (are) Shadrach, Meshach, and Abed Nego

[9] who sent His angel

[10] and He delivered,

[4] to his servants who had trusted upon Him
[5] and (the) 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:

6) Servants Commended for their Worship

[1-3] that any [1]people, [2]nation, and [3]language that speaks negligence against (the) 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

[1-3] as to, because of which, there is not a god, other, who is able, to rescue, as this!

[3-5]* then the king made to succeed – to Shadrach, Meshach, and Abed Nego – in (the) province of Babylon *3:30*

--- major paragraph break[12] ---

70-fold "sign" reflection

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

<u>Literary count</u>

- (15x) Heaven
- (65x) Nebuchadnezzar
- (180x) Global Worshippers (Including Shadrach, Meshach, and Abed Nego)
- <u>(5x) Chaldean Opponents</u>
- (265x) subtotal
- <u>(60x) image height, "cubits sixes"</u>
- (325x) Total

(60 + 6 cubits) x 5-fold = 330-fold literary measure

"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. 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 "people, nation, and language," a tenfold set commanding reverence for God. These same "the peoples, the nations, and the languages" are featured in the literary interlock of the next verse, below, which calls for peace (not idolatrous worship) to "grow great" in their hearts.

70-fold reflection

[1] Nebuchadnezzar the king: *4:1 (Heb. 3:31)*

[1-3] to all the [1]peoples, the [2]nations, and the
[3]languages who (are) dwelling in all the earth:
[4] your peace, let (there) grow great!

[2-] the signs and the wonders –
[4-5] which (there) has done with me, the God, the Most-High –
[-3] (it) has been good before me, to show
[6] His signs (are) as, how great!

[7] and His wonders (are) as, how mighty!
[8] His kingdom (is) a kingdom of everlasting
[9-10] and His dominion (is) with generation and generation

[4-5] I, Nebuchadnezzar – *4:4 (Heb. 4:1)*

[1] at-ease, I was, in my house
[2] and prosperous, in my palace
[3] a dream, I saw
[4] and it made me fear
[5-6] and thoughts upon my bed and visions of my head alarmed me

[1] and from me, (there) was set, a decree:
[2] to bring in before me, to all (the) wise-men of Babylon
[3] that (the) interpretation of the dream, they might make known to me
[4-8] then coming in, the magicians, the enchanters, the Chaldeans
(two) *[dual noun]*, and the, (those) divining –
[7] and the dream, (there was) saying, I, before them
[9] and its interpretation, they (were) not making known to me
[10] and until at last, (there) came in before me Daniel –

[1-2] which, his name (is) Belteshazzar, as (is) (the) name of my god
[3-4] and which, (the) Spirit of God, holy, (is) in him
[8] and the dream, before him, I told:
[5-6] *[O]* Belteshazzar, chief of the magicians –
[9-10] which, I – I have known –

[7-8] that (the) Spirit of God, holy, (is) in you
[9] and every mystery (is) not troubling to you
[1-2] (the) visions of my dream that I saw, and its interpretation –
[10] tell!
[3] and visions of my head upon my bed, seeing, I was:

[4] and behold, a tree (was) in (the) midst of the earth
[5] and its height (was) great!

70-fold "sign" reflection

(60 + 6 cubits) x 5-fold = 330-fold literary measure

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

---

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

[1-2] and behold, a watcher, and a holy (one), from the heavens, (was) descending
[3] proclaiming in strength
[4] and thus he (was) saying:

[2] (you all) cut down the tree
[3] cut off its branches
[4] strip off its foliage
[5] scatter its fruit!
[6] let (there) flee, the beast, from under it
[7] and the birds, from its branches

[8] but (the) stump of its roots in the earth, (you all) leave
[9-10] and in a band which (is) iron and bronze

[1] in the new-grass which (is) the field
[2] and with (the) dew of the heavens, let him be drenched
[3] and with the beast, (let) his portion (be), in (the) grass of the earth
[4] his mind, from the man, (let there) be changed
[5] and (the) mind of a beast be given to him

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

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

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

70-fold "sign" reflection

(60 + 6 cubits) x 5-fold = 330-fold literary measure

12 months = 120 elements

Seven "Times" = 70 Elements

"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. The first measure reaches forward, and the second measure reaches backward.

"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.

[1-2] and you, *[O]* Belteshazzar –
[3] the interpretation, (you) tell
[4] as to, because that all wise-men of my kingdom (are) not being able
[5] the interpretation, to make known

[1] but you (are) being able
[2-3] which, (the) Spirit of God, holy, (is) in you
[4-5]* then Daniel – which, his name (was) Belteshazzar – was appalled, like, a while, one
[6] and his thoughts alarmed him

[4-5] (there was) answering, the king, and saying

[7-8] *[O]* Belteshazzar – the dream and the interpretation, let (there) not alarm you
[9-10] (there was) answering, Belteshazzar, and saying

[1-2] my lord – (let) the dream (be), for (those) hating you, and its interpretation, for your enemies!

---

[1]* the tree that you saw
[2-3] that became great and grew strong
[4] and its height reached to the heavens
[5] and it (was) visible to all the earth
[6-7] and its foliage (was) beautiful, and its fruit (was) much
[8] and food for all (was) in it
[9] under it dwelled (the) beast of the field
[10] and in its branches dwelled (the) birds of the heavens –

[1-2] you it (is), O king, who have become great
[3] and you have grown strong
[4-5] and your greatness has become great and has reached to the heavens, and your dominion, to (the) end of the earth
[6-7] and that you have seen, O king, a watcher

[9-10] and a holy (one) descending from the heavens and saying

[8-9] (you all) cut down the tree and destroy it!
[10] but (the) stump of its roots in the earth, leave

[1-2] and with a band that (is) iron and bronze
[3] in the new-grass that (is) the field
[4] and in (the) dew of the heavens let him be drenched
[5] and with (the) beast of the field, (let there be) his share

[1-7]* until that seven times pass over it

---

12 months = 120 elements

Seven "Times" = 70 Elements

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

[8] and to you, being driven away from mankind
[9] and with (the) beast of the field shall be your dwelling
[10] and the grass, as (to) bulls – to you (they) shall feed

[1] and from (the) dew of the heavens – to you, (they will be) drenching
[1-7]* and seven times shall pass over you,
[8] until that you know
[2] that (the) Ruler (is) the Most-High over the kingdom of man
[3-4] and to whom that He wishes, He gives it

[5] and as (they) said
[9-10] to leave (the) stump of its roots, which (is) (of) the tree –

[1-2] your kingdom, to you, (will be) confirmed, from which, you know
[1] that (the) rulers (are) the heavens

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

[1] the whole reached upon Nebuchadnezzar the king

--- major paragraph break[13] ---

[2-3] to (the) end of months, two of ten *[twelve]* – upon (the) palace of the kingdom that (was) Babylon – walking, he was 10

[4-5] (there was) answering, the king, and saying

[1-2] (is) not this she *[(is) not she]* Babylon, the Great, which I –
[3-4] I have built her for (the) house of (the) kingdom by (the) strength of my power and to (the) honor of my majesty?
[5] still the word (was) in (the) mouth of the king

[2] a voice from the heavens fell
[3-4] to you (they) are saying, *[O]* Nebuchadnezzar, O king:
[1] the kingdom has passed away from you
[5] and from mankind, to you, (they are) driving away
[2] and with (the) beast of the field (shall be) your dwelling-place
[3] the grass, as (to) bulls – to you, (they) shall feed
[4-10]* and seven times shall pass over you

(1) 1000
(6) 1000
(Dan. 4:32)

12 months = 120 elements

Seven "Times" = 70 Elements

"and seven times shall pass over you, until that you know" | In this instance, the measure reaches to the moment in the narrative when Nebuchadnezzar, indeed, knows. Follow the green dashed line from the "end of the days," below. Having experienced a change of heart, the king is prepared to worship the Most High God.

"months, two of ten *[twelve]*" | This set of twelve months, on the literary level, may correspond with a 12 x 10-fold = 120-element literary measure leading up to this line, as shown. The measure interlocks with the 330-fold literary measure (Nebuchadnezzar's image stature) arising from chapter three. These two measures focus upon the reduced stature of Nebuchadnezzar, as a stump.

"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.

If literary counts are accurate, the red dashed line indicates the completion of the first thousandfold elements, counting forward. More precisely, the completion point is with the first of the seven elements on this line. Here, as with 1:1-2, the context is one of judgment. This reflection point is paralleled by the thousandfold below (cyan dashed line, page below), counting backward. With a 45-fold measure corresponding with the turn of faith, Nebuchadnezzar will be restored to his kingdom.

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

[1] until that, you know –
[6] that (the) Ruler (is) the Most-High in (the) kingdom of man
[7-8] and to whom that He wishes, He gives it
[2-3] in it, the moment, the word was fulfilled against Nebuchadnezzar
[4] and from mankind, he was driven away
[5] and the grass, like bulls, he ate
[6] and from (the) dew of the heavens, his body was drenched
[7-8] until that his hair, like (the) eagles, became great, and his nails, like (the) birds

Seven "Times" = 70 Elements

[9-10]* and to (the) end of the days, I, Nebuchadnezzar –
[1] my eye, to the heavens, I lifted
[2] and my knowledge, upon me, returned
[9] and to the Most High –
[3] I blessed
[10] and to the, (Him being) alive of *[for]* forever –
[4-5] I praised and honored:
[1] which, His dominion (is) a dominion of forever
[2-3] and His kingdom (is) with generation and generation
[5] and all (those) inhabiting the earth –
[6] as nothing, (they are) being accounted
[4-5] and as He, to wish, (He is) doing among (the) host of the heavens
[7] and (those) inhabiting the earth
[8-9] and none, there are, who can strike at His hand
[10] and say to Him
[6] what have You done?

7 elem.
[1-2]* in it, the appointed-time, my knowledge returned upon me
[3-4] and to (the) 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 arranged in order

1000
1000
(Dan. 4:36)

7 elem.
[5-6] and greatness, more, was added to me
[7-9] now I, Nebuchadnezzar, (am) praising and exalting and honoring to (the) King of the heavens:
[7-8] which, all His works (are) truth, and His ways (are) judgment

3 elem.
[10] and whoever (is) walking in pride
[9-10] (He is) being able, to humble

3 elem.
--- major paragraph break[14] ---

"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.

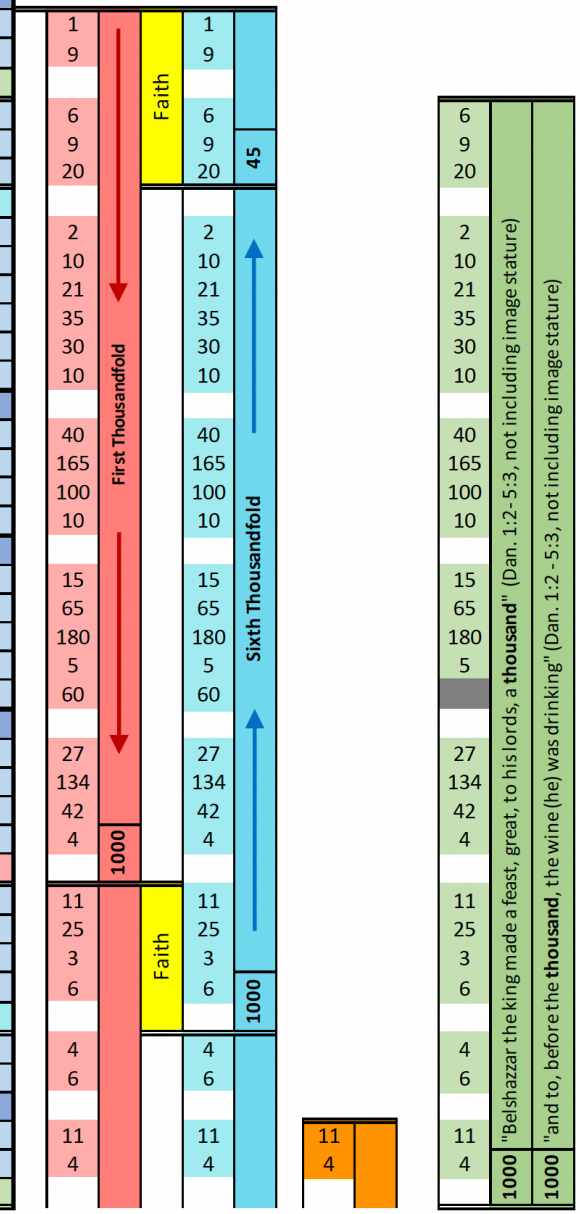
If literary counts are accurate, the cyan dashed line represents the second thousandfold in total literary elements of the Book of Daniel – counting backward from the end of the book. Literary mirroring is evident about this point. The inverted direction of literary counting follows the precedent of 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

- (42x) Heaven
- (165x) Nebuchadnezzar
- (45x) Wise Men (including Daniel)
- (10x) Earth-dwellers
- (262x) Total

(3x) factor:		*430*	*445*	
Literary Counts: Daniel	**440**	**1290**	**1335**	**3065**
	Heaven	**Adver.**	**Blessed**	**Total**
Chapter 1		*(Dan. 12:11-12)*		
Heaven	1			1
Nebuchadnezzar, King of Babylon		9		9
"and from (the) end [some] of (the) vessels of the house of God" (1:2)				
Nebuchadnezzar, King of Babylon		3	3	6
Ashpenaz, Chief of Officials			9	9
Daniel and companions			20	20
"not defile himself with (the) portion of the king // and with (the) wine of his feast" (1:8)				
Heaven	2			2
Nebuchadnezzar, King of Babylon			10	10
Ashpenaz, Chief of Officials			21	21
Daniel and companions			35	35
Period of testing: "days ten" (3x)			30	30
Stature: "ten of hands"			10	10
Chapter 2				
Heaven	40			40
Nebuchadnezzar (dream/interpretation)	21	108	36	165
The Wise (including Daniel)		45	55	100
Arioch, chief of the guard			10	10
Chapter 3				
Heaven	15			15
Nebuchadnezzar		41	24	65
Global Worshippers		73	107	180
Chaldean Opponents		5		5
Idolatrous image, "cubits sixes" (sixty)		60		60
Chapter 4				
Heaven	27			27
Nebuchadnezzar	2	23	109	134
Wise Men (including Daniel)	10	6	26	42
Earth-dwellers			4	4
"and seven times shall pass over you" (Dan. 4:32, measurement to first of the seven)				
Heaven	11			11
Nebuchadnezzar		14	11	25
Wise Men (including Daniel)			3	3
Earth-dwellers			6	6
"and over all my kingdom, it was arranged in order" (Dan. 4:36-37)				
Heaven	4			4
Nebuchadnezzar			6	6
Chapter 5				
Babylon		11		11
Wise Men			4	4
"they brought the vessels of gold... from the temple that (was) the house of God" (5:3)				



[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 (the) taste of the wine,
[1-]* to bring, to the vessels of gold and silver –
[5-6] which (there) had taken out, Nebuchadnezzar, his father, from the temple –
[-2] which (were) in Jerusalem –
[7-10] and (there) might drink in them – the king and his nobles, his wives and his concubines

[1]* then they brought the vessels of gold –
[3] that had been taken out from the temple
[4] that (was) the house of God
[5] that (was) in Jerusalem

[2-5] and (there) drank in them, the king and his nobles, his wives and his concubines

[1] they drank the wine
[2-7] and they praised to the gods of gold[1] and silver[2], bronze[3], iron[4], wood[5], and stone[6]
[1-2]* in it, the moment, (there) went out fingers
[3] that (were) (the) hand of a man
[4] and they (were) writing to, before the candlestick, upon the plaster
[8] that (was) (the) wall of the palace
[9] that (was) the king's
[10] and the king (was) seeing (the) palm of the hand

[5] that (was) writing

[1] then the king –
[2] his countenances changed (over) him,
[3] and his thoughts alarmed him
[4-5]* (the) joints *[knots]* of his hip *[loin]* (were) loosening themselves
[6-7] and his knees *[general plural noun]*, this to this, (were) knocking
[8] (there was) calling, the king, in strength
[1-4] to bring in, to the enchanters, the Chaldeans (two) *[dual noun]*, and the, (those) divining
[9-10] (there was) answering, the king, and saying to (the) wise-men of Babylon

[5-6] that any man who reads-aloud the writing, this
[7] and its interpretation, he shows –
[8] (with) the purple, he will be clothed
[9-10] and the chain that (is) the gold (will be) upon his neck

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

--- minor paragraph break[15] ---

1 mina = 100-fold day wages (literary reflection)

"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. See the 3-element reflection with the closure of chapter 4, above, for a possible literary interlock with the thousandfolds in total literary count in that context.

"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.

If literary counts are accurate, a thousand-fold literary stature (not including the sixtyfold image stature from chapter 3) exists 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 (the) house of the God" (1:2). The measure reaches to the line, "then they brought the vessels of gold… that (was) the house of God," here.

"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 *[loin]* (were) loosening themselves" | 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).

[2] then (there were) going in, all (the) wise men of the king
[3-4] and (they were) not being able, the writing, to read aloud
[5] and the interpretation, to make known to the king

[1-2] then the king, Belshazzar, greatly (was) being alarmed
[3] and his countenances (were) being changed over him
[4] and his lords (were) being perplexed
[5-6]* the queen *[mother]*, to because of (the) words of the king and his lords, to (the) house of the banquet, went in
[7-8] (there) answered, the queen *[mother]*, and she said
[9-10]* O king – to forevers, (you) live!

[1] let (there) not alarm you, your thought
[2] and your countenances, let (there) not change

[1]* there is a man in your kingdom
[2-3] which, (the) Spirit of God, holy, (is) in him
[4-6] and in (the) days of your father, illumination and insight and wisdom, as (the) wisdom of God, were found in him
[3-5] and the king, Nebuchadnezzar, your father –
[7-10] chief of (the) magicians, (the) enchanters, (the) Chaldeans *[general plural noun]*, (those) divining –

Daniel – Identity 1

[6-7] (there) raised him up, your father, the king

[1-2] as to, because that a Spirit, excellent
[3-4] and knowledge and insight
[5-6] interpreting dreams, and to show riddles
[7-8] and loosening problems *[knots]*, were found in him, in Daniel
[8] which the king made his name,
[9] Belteshazzar
[10] now let Daniel be called
[1] and the interpretation he will show

Daniel – Identity 2

--- major paragraph break[16] ---

[2] then Daniel went in before the king

[9-10] (there was) answering, the king, and saying to Daniel

[3-4] you are he, Daniel
[5-6] who (is) from sons of the exile, who (are of) Judah
[1-2] whom (there) brought, the king, my father, from Judah
[3] and I have heard upon you
[7] that (the) Spirit of God (is) in you
[8-10] and illumination and insight and wisdom –
[1] exceeding! – are found in you

1 mina = 100-fold day wages (literary reflection)

1 mina = 100-fold day wages

"O king – to forevers, (you) live" | These are poignant words spoken over Belshazzar, who wouldn't survive the night.

"there (is) a man in your kingdom" | Judging by the completeness and flow of literary sets, Daniel is modeled in the same subject column with the vessels of gold and silver (5:1, above). 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.

[2-3] and now (there) were brought in before me the wise-men, the enchanters
[4-5] that the writing, this, they might read aloud
[6] and its interpretation, to make known to me
[7-8] and they (were) not being able, (the) interpretation of the word, to show

[4-5] and I – I have heard upon you –

[9-10] that you are able – interpretations, to interpret –

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

--- major paragraph break[17] ---

[9-10] then (there was) answering, Daniel, and saying before the king

[1] your gifts, to you, let (there) be
[2] and your rewards, to another, give

[1] but the writing, I will read aloud to the king
[2] and the interpretation, I will make known to him

[3-4] you, O king –

[1-2] God, the Most-High – the kingdom
[3-5] and the greatness and the honor and the majesty – gave to Nebuchadnezzar,
[6] your father
[7] and from the greatness which He gave to him –

[5-7]* all the peoples, the nations, and the languages were, trembling
[8] and (they were) fearing from before him
[9-10] whom he was, wishing, he was, killing

[1-2] and whom he was, wishing, he was, keeping alive
[3-4] and whom he was, wishing, he was, exalting
[5-6] and whom he was, wishing, he was, humbling
[7] and as which (there) was exalted, his heart

[8-9] and his spirit grew strong, to act proudly
[10] he was brought down from (the) throne of his kingdom

[1] and the honor was taken away from him
[2] and from the sons of man he was driven away
[3] and his mind, with the beast, was like
[4] and with the wild donkeys (was) his dwelling-place

1 mina = 100-fold day wages (literary reflection)

Nebu. Identity 1

Nebu. Identity 2

[5] the grass, like bulls – they fed him
[6] and from (the) dew of the heavens, his body was drenched
[7] until that he knew:
[8-9] that the Ruler (is) God, the Most-High, in the kingdom of man
[10] and to whom that He wishes –

[1] He raises up over it
[8-10] and you, his son, Belshazzar –

[1] you have not humbled your heart
[2] as to, because that all this you knew
[3-4] and against the Lord of heavens, you have exalted yourself
[5] and to the vessels that (are) (of) His house –
[6] they have been brought before you
[7-10] and you and your lords, your wives and your concubines – the wine – (are) drinking in them

[1-6] and to the gods of silver[1] and gold[2], bronze[3], iron[4], wood[5], and stone[6] –
[7-9] which, (they are) not seeing and (are) not hearing and (are) not knowing –
[-] you have praised

[10] 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) (of) the hand
[3-4] and the writing, this, was inscribed
[5] and this (is) the writing
[6] that was inscribed:
[7-10] *Mene [like "mina"]*, *Mene*, *Tekel [shekel]*, and *Parsin [half-shekels]*

[1] this (is) (the) interpretation of the word:
[2]* *Mene*:
[4-5] (there) has counted, 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 deficient
[6]* *Peres*:
[7] (there) has been divided, your kingdom
[8-9] and it has been given to (the) Medes and Persians

[10] then (there) commanded *[spoke]*, Belshazzar

[1] and they clothed, to Daniel, (with) the purple
[3-4]* and the chain which (was) the gold, (was) upon his neck
[2] and they proclaimed over him
[5]* that he was (the) ruler, third, in the kingdom

1 mina = 100-fold day wages (literary reflection)
1 "shekel" = 4-fold day wages
"half-shekels" = (literary 3x) x (1/2) x 4-fold day wages = 6-fold
Nebu. Identity 2
Belshazzar Identities 1 + 2 = 20-fold
19-fold
5-fold
5-fold
19-fold

"*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. This association with the word "thousand" may be established in context by an exact literary measure. Using the financial valuations of *mina*, *shekel*, and *half-shekel* in day-laborer earnings, these words form a time measure based upon days. "*Mina*" was the value of one hundred days' labor, and *shekel* was the value for four days. "Halves" (judging by measurement context, this is *half-shekels*), valued at threefold due to general plural noun valuation, is equivalent to (3x) half-shekel, which is (3x) x (1/2) x (4-days' value) = 6-fold. These measure map exactly onto this chapter, from the opening instances of "thousand," to the reading of the inscribed words, as shown here.

"*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 Belshazzar was hardly a promotion. The dissonance of the moment may be reflected in Belshazzar's pejorative treatment of Daniel's identity and in Daniel's use of strong, direct language of rebuke toward Belshazzar. 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 break[18] ---

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 x 10 x 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
- (135x) Babylon
- (75x) Wise Men
- (230x) total of literary sets

19-fold

Of this literary count, the cumulative stature of "Mene, Mene, Tekel, and Parsin" is (100) + (100) + (4) + (6) = 210-fold. See the table of elements for the placement of this literary measure in the overall structuring of Daniel. This is a measure of mourning, arising from Daniel 10-12, and component to the 45-fold → 450-fold measure for faith.

A lunar calendrical device may be intended with the layout of the mystery words *Mene*, *Tekel*, and *Parsin/Peres*. The 19-fold cyan measurement lines form a reflection about the center of the interpretation. These measures encompass, on one end, Belshazzar's life and pathway returning "to Him" (i.e., through death); and on the other end, Darius as the means of that pathway. The measure reflects, from the center of the interpretation (kingdom brought to an end // divided, given to Medes and Persians), to the receiving of the kingdom by Darius the Mede (5:31 / 6:1 *Aramaic*). This 19-fold reflection forms a 38-fold total measure.

Within this measure are seven placements of mystery words, in this order:

- *Mene* → 100-fold day-labor
- *Mene* → 100-fold day-labor
- *Tekel* → 4-fold day-labor
- *Parsin* → 6-fold day-labor (plural 3x) x (1/2) x (4-fold)
- *Mene* → 100-fold day-labor
- *Tekel* → 4-fold day-labor
- *Peres* → 2-fold day-labor (singular 1x) x (1/2) x (4-fold)

When combined with the 38-fold measure of the literary reflection, these total to 354-fold. This is the stature of a lunar year. The use of a lunar year as a calendrical device may be confirmed in context (see above, this page) by Daniel's emphasis that Belshazzar was killed "in it – in the night!"

The presence of a 354-fold lunar year, in a context that moves from day-based measures (day-labor) to year-based measures (Darius's age stature), may suggest the "days to years" device observed in Psalm 90 (see also Psalm 119, Eccl. 7, Judges 13, Mark 12). Furthermore, the measured association with the thousandfolds at the beginning of chapter 5, may boost this device to the proportions of the age:

7-fold mystery words → 354 days/year → thousandfold → 7 thousandfolds

If these observations are accurate, it is noteworthy that *Parsin* ("halves") occurs at the center of these 7-fold mystery words. See the diagram for the macrostructure of Daniel, end of this translation/study, for the possible folding of the thousandfolds of this book, as a reflection of the first six thousandfolds of the age. See the similar presentation at the end of Revelation, for the folding of the full seven thousandfolds of the age.

[1] and Darius,
[2-3] the Mede (two) *[dual]* received the kingdom as a son of years, sixes *[sixty]* 60
[4-5] and two

[6-7] it was good before Darius, and he raised up over the kingdom:
[1]* to the satraps, hundred 100
[2-3]* and tens *[twenty]*, who were in all the kingdom 20
[4-6] and over from them (were) chief-officials, three
[7] which, Daniel (was) one from them
[8-9]* which, (there) were – the satraps, these – giving to them the account
[8]* and the king would not be, being damaged

[10] then Daniel –

[1-2] this, was, distinguished himself over the chief-officials
[3] and the satraps
[4-5] as to, because that a Spirit, excellent, (was) in him

[9-10] and the king (was) thinking, to raise him up over all the kingdom

Counted to master column "adversity" (typ.)

[1-2]* then the chief-officials and the satraps were, seeking a charge, to find to *[against]* Daniel, from, concerning the kingdom
[3-] and every charge –
[4] and (it) being corrupt –
[-5] they (were) not being able, to find
[6] as to, because that, being faithful, (was) he
[7-8] and all negligence and (it) being corrupt, was not found over him
[9-10] then the men, these, (were) saying that

[1-2] we will not find – to Daniel, this – any charge, except we find over him in (the) law of his God

--- minor paragraph break[19] ---

[3-5]* then the chief-officials and the satraps, these, thronged upon the king and thus (were) saying to him:

[1-2] *[O]* Darius the King, to forevers, (you) live!
[1-5]* (there) have taken counsel, all (the) [1]chief-officials of the kingdom, the [2]prefects and the [3]satraps, the [4]counselors and the [5]governors, 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, 30

[5] O king – will be cast to the den of lions!

120-fold

30-fold

The brown dashed line indicates the end of Daniel chapter 5 in modern English translations. The five elements above this green line are 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 brown 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 430-fold measure may be a literary device that reflects 430 as a number for adversity, similar to its use in Genesis and elsewhere. On the possibility of a macrostructural design, see the discussion of the number 1290 = 430 x 3 at the end of this study.

(The exact center of the first 3000 elements is at the orange dashed line, this page. If the 65-fold margin from total literary count *3065* is also included, the center context extends to the line on the next page: "as to, because that he had been, doing, from before this.")

Literary mirroring may be present about the brown dashed line. Darius' stature number *sixty*, which is associated with receiving "the kingdom," may be reflected forward, doubly, in the 120 satraps being "raised up over the kingdom." Darius' stature number *sixty* may also be reflected in the double placements of the measure "days, threes *[thirty]*" in this chapter. 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.

"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 becomes the *only* one of them.

"(there) have taken counsel, all (the) 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) parallels Daniel's practice of praying three times, daily – a practice known to his opponents. See the discussion of these literary measures, below.

[3-4] now, O king – you will raise up the injunction
[5] and you will inscribe the writing!

[7-8] which, (it is) not, to be changed, as (the) law of Medes and Persians, which cannot pass away
[1-2] as to, because of this, the king, Darius, inscribed the writing
[3] and the injunction

[9] and Daniel, as that he knew
[10] that (there) had been inscribed, the writing –

[1] he went in to his house
[2] and windows (were) being opened for him in his roof-chamber, toward Jerusalem

[3-5] and appointed times, three in the day, he (was) kneeling upon his knees *[general plural noun]*
[6] and praying
[7] and giving thanks before his God –

[8] as to, because that he had been, doing, from before this

--- minor paragraph break[20] ---

[9-10] then the men, these, thronged
[1] and they found –
[2-3] to Daniel, requesting and obtaining favor before his God
[4-5] then they approached and (were) saying before the king, upon (the) injunction:

[4-5] O king, did not, an injunction, you sign?

[1] that any man who requests from any god
[2-4] and man, until days, threes *[thirty]* – except from you, 1 2 30
[5] O king – will be cast to the den of lions?

[6-7] (there was) answering, the king, and saying

[1-2] certain (is) the word, as (the) law of Medes and Persians, which cannot pass away
[3-4] then, they answered and (were) saying before the king, that
[5] Daniel – who (is) from (the) sons of the exile
[6] who (are) (of) Judah –
[7] does not set upon you, O king, attention

[8] and upon the injunction which you inscribed

[8-10] and appointed times, three in the day, is requesting in his petition!

30-fold *30-fold* *120-fold*

"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]*" | A span of 30 elements separates these two instance of "days, threes *[thirty]*," as shown. The measurement line reaches as far as "any man who requests from any god and man," which is the first element of three on the "days, threes" line, at left.

This counting also lands Daniel's daily prayer habit ("…and appointed times, three in the day, he (was) kneeling…") centrally, in the 30-fold "days, threes" measure. More specifically, the eight elements of "he went to his house… because that he had been, doing, from before this" map to central positions 12-19 of the 30-fold measure.

"and appointed times, three in the day" | Like the spacing of "days, threes *[thirty]*," the "appointed times, three in a day" are spaced with a 30-fold measure as shown. This measure does not include cardinal number 30 from the second instance of "days, threes."

[9-10] then the king – as that the word, he heard – was much distressed over it!

[1-2] and upon Daniel he set (the) mind, to deliver him
[3-4]* and until set of the sun, he was, exerting himself, to rescue him
[1-2] then the men, these, thronged upon the king and (were) saying to the king
[5-6] (you) know, O king –
[3-4] that (it is) a law to (the) Medes and Persians
[5-] that any injunction and statute –
[7] which the king raises up –
[-6] (can) not, to be changed
[8] then the king commanded
[7] and they brought, to Daniel
[8] and they cast to the den –
[9] that (was) (of) the lions
[9-10] (there was) answering, the king, and saying to Daniel

[1] your God –
[10] which, you (are) serving to Him for the duration –

[2] (may) He deliver you!
[1]* and (there) was brought, a stone, one
[2] and (it) was set upon (the) mouth of the den
[1-2] and (there) sealed it, the king, with his signet-ring and with (the) signet-rings of his nobles –
[3] that (there) would not be changed, (the) matter with Daniel
[3] then (there) went, the king, to his palace
[4]* and he passed the night, fasting
[5] and diversions (were) not brought before him
[6] and his sleep fled upon him
[7] then, the king, at the dawn, arose in the daylight
[-] and with haste, to the den –
[4] which (was) (of) the lions –
[-8] he went
[9-10] and as his, to approach toward the den, to Daniel – with a voice, troubled, he cried out!

[1-2] (there was) answering, the king, and saying to Daniel:
[5] *[O]* Daniel,
[6-7] servant of God, the alive:

[3] your God –
[8] which, you (are) serving to Him for the duration –

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

[9] then Daniel, with the king, spoke

"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 is an adverb in Aramaic (e.g., "foodlessly"), not a verb.

[3-4]* O king, to forevers, (you) live!
[1-2] my God sent His angel and shut (the) mouth of the lions
[10] and they have not destroyed me

[3] as to, because of which, before Him, innocence has been found for me
[1] and also before you, O king – a crime, I have not done
[5] then, the king – much was good over him
[6] and to Daniel, he commanded –
[2] to bring up from the den
[3] and (there) was brought up, Daniel, from the den
[4-5] and any harm, (there) was not found in him, who trusted in his God

[7] and (there) commanded, the king
[1-2] and they brought the men, these –
[3] who had accused *["eaten"]* his charges –
[4] which (were) (of) Daniel –
[5-7] and to the den of lions, they cast them, their sons and their wives
[8] and they had not reached to (the) bottom of the den
[9] until that, (there) ruled over them, the lions
[10] and all their bones, they crushed!

[8-10] then Darius the king wrote to all the peoples, the nations, and the languages –

[1] which, they (are) dwelling in all the earth –
[2] your peace, let (there) grow great!
[3] from before me, (there) is set, a decree:
[4-5] that in all (the) dominion of my kingdom, (there) shall be, trembling and fearing from before God of him –

[1] who (is) Daniel –
[4-6] which, He (is) the God, the alive and enduring *[adjective]* to forevers
[7-8] and (it is) His kingdom, which will not be destroyed
[9] and His dominion (is) until the end
[10] (He is) delivering

[1] and (He is) rescuing
[2-3] and (He is) working signs and wonders in the heavens
[4] and in the earth
[5] who delivered, to Daniel, from (the) hand *[paw]* of the lions

[2-3] and Daniel, this, prospered in (the) kingdom of Darius
[4-5] and in (the) kingdom of Cyrus, the Persian

--- major paragraph break[21] ---

"O king, to forevers, 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, prior to being brought out of the den.

"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
- (55x) Darius
- (105x) Wise Men
- (15x) Anyone
- (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" (thirty)
- (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 x 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.

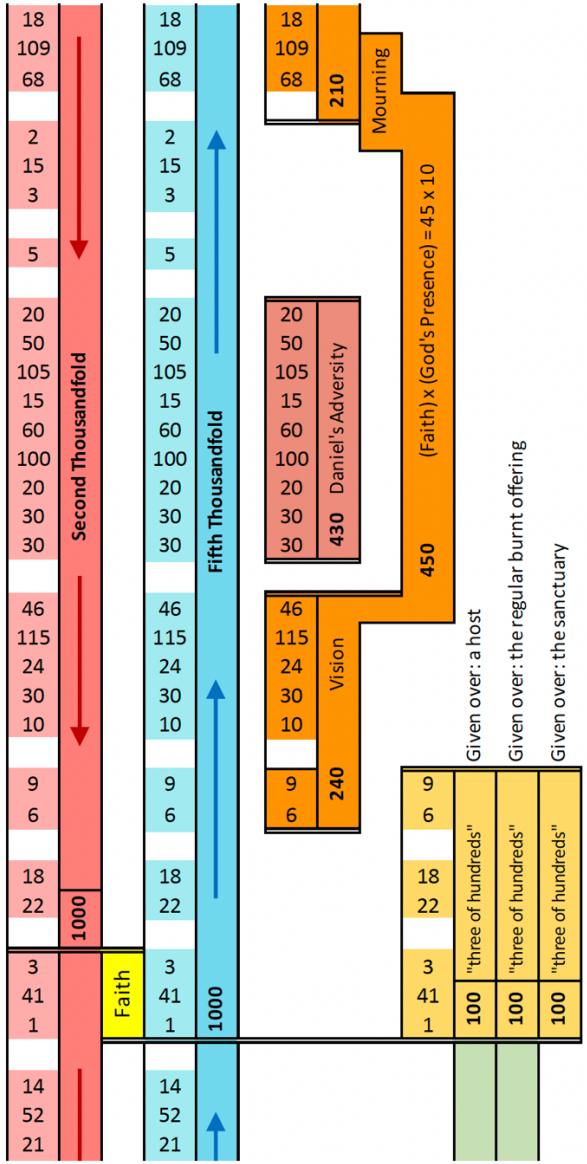
Darius was "sixes (sixty) and two" years old. Within this chapter, there are significant literary parallels for these numbers, as was the case for the similar dimensions of Nebuchadnezzar's golden image in chapter three.

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 is 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 relate to the double placements of "days, thirty." Here, with sixty-fold effect, Darius subscribes to a proposal for idolatrous self-worship, like Nebuchadnezzar's fall. The 60-fold stature may be complemented by the literary two-fold sealing of the stone covering Daniel's stay in the lion's den, "with his signet-ring and with (the) signet-rings of his nobles, that (there) would not be changed, (the) matter with Daniel." Thus, sixty and two.
- A second reflection may consist of fifty elements attributable to Daniel (as grammatical subject, "Wise Men" subject column), coupled with the two half-sets: "every man who requests… will be cast…." For literary purposes, Danial *became* that "every man." With 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. Thus, sixty and two.

Heaven	18			18
Babylon		109		109
Wise Men	5	22	41	68
"Mene, Mene, Tekel, and Parsin" (5:25, valued at cumulative 210-fold day-laboror wages)				
Heaven	2			2
Babylon		15		15
Wise Men			3	3
Chapter 6				
Darius			5	5
"and Darius, the Mede, received the kingdom" (Dan. 5:31)				
Heaven	20			20
Darius			50	50
Wise Men	2	32	71	105
Anyone (Daniel)			15	15
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				
Heaven	46			46
Vision and Interpretation		115		115
Daniel			24	24
"horns, ten" and "horns (two), ten"		30		30
"ten kings"		10		10
"time... times... half of a time, and the judgment will sit..." (Dan. 7:26)				
Heaven	9			9
Daniel			6	6
Chapter 8				
Daniel			18	18
Vision		22		22
"a male-goat... and (there) was not, rescuing to (the) ram, from its hand" (Dan. 8:5-7)				
Heaven	3			3
Vision		41		41
Daniel			1	1
"to give, also the sanctuary // also the host, underfoot" (Dan. 8:13-14)				
Heaven	14			14
Vision		52		52
Daniel			21	21



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

[1-4]* and behold, four winds of the heavens (were) stirring up the sea,
[5] the great

[1-4]* and four beasts,
[5] great, (were) coming up from the sea
[6] changing, this from this
[7] the first (was) like a lion
[8-9] and wings *[general plural]* that (were) (of) an eagle (were) to it

[9] seeing, I was

[10] until that (there) were plucked, its wings

[1] and it was lifted from the earth
[2-3]* and upon feet (two), as a man, it was raised up
[4] and (the) mind of a man was given to it
[5-6] and behold, (there was) a beast, another, second, being like a bear
[7] and to a side, one, it was raised up
[8-10]* and three ribs (were) in its mouth,
[1] between its teeth *[general plural]*
[2] and thus, (they were) saying to it:
[3] arise!
[4-5] eat flesh, much!

[10] after this, seeing, I was

[6] and behold, (there was) another like a leopard
[7-10] and to it (were) wings, four, that (were) (of) a bird, upon its back

[1-4]* and four heads (were) to the beast
[5] and dominion was given to it

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

[6-7] and behold, (there was) a beast, fourth, being dreadful
[8-10] and terrible and strong, exceedingly

[1-2]* and teeth (two) which (were) iron, (were) to it –
[3-4] great – devouring and crushing
[5] and the remnant, with its feet *[general plural]*, trampling
[6-7] and it was changing from all the beasts that (were) before it

"seeing, I was" | The person shifts from third to first here.

"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.

"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, 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)" | The Aramaic dual noun portrays upper and lower jaws.

[8] and horns (two), ten, (were) to it 10
[2] contemplating I was, at the horns *[general plural]*
[9-10] and behold, a horn, another, little, (was) coming up among them

[1-3] and three from the horns,
[4] the first, were uprooted from before it
[5-6] and behold, eyes *[general plural]*, like (the) eyes *[general plural]* of the man, (were) in the horn, this
[7] and a mouth, speaking great (things)
[3] and seeing, I was, until that –
[1] thrones were cast
[2] and (the) Ancient of Days sat
[3-4] His clothing (was) like snow, white
[5-6] and (the) hair of His head (was) like 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][1]* and a myriad of myriads, before Him, stood
[6] the judgment sat
[7] and books were opened
[4] seeing, I was
[8-9] then, from (the) voice of the words, the great, that the horn (was) speaking
[5] seeing, I was, until that

[10] (there) was slain, the beast

[1] and (there) was destroyed, its body
[2] and it was given to an incineration of fire
[3] and the rest of the beasts – (there) passed away, their dominion
[4]* and length in lives was given to them until an appointed time
[5] and a time

[1] seeing, I was, in visions of the night
[8]* and behold, with (the) clouds of the heavens, like a 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) a dominion of forever, that will not pass away
[9] and His kingdom, that will not be destroyed

--- major paragraph break[22] ---

490-fold measure to 9:21

70-fold measure to "appointed time"

"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 x 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 x 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.

Of these who "stood," dual tenfold literary identities may arise from this chapter into the next, to participate in a literary stature there. These 20-fold elements are indicated with purple superscripts at the running literary count, for tracking.

"until an appointed time and a time" | This phrase originates two literary measures. The first is a 70-fold measure reaching to 7:22 (page below), where "the appointed time was reached." This 70-fold measure mirrors the 70-fold measure in chapter 9, which is Daniel's prayer. Connecting these two contexts is the second literary measure, reaching from here to 9:21. There, Gabriel, the angel whom Daniel "had seen in the vision in the beginning" (possibly here at 7:16, top of next page, "one from… those standing"), was "flying-swiftly in weariness, reaching to me as (the) time of (the) offering of (the) evening." The literary measure from here to there is 490 elements.

"Son of Man, coming, He was" | 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.

[2-3] (there was) being distressed, my spirit – I, Daniel – in (the) midst of a sheath *[in the midst of me]*
[4] and (the) visions of my head alarmed me
[5] I approached upon –
[10][2]* one from the, (those) standing

[6] and (the) truth, I requested from him upon all this
[1][3] and he spoke to me
[2][4] and (the) interpretation of the words, he made known to me

[1-6] these beasts, the great, which, they (are) four:
[7-10] four kings will arise from the earth

[3] and (there) will receive the kingdom, (the) holies *[saints]* of (the) Most-High
[4] and they will possess the kingdom unto the forever
[5] and unto the forever of forevers
[7-8] then I wished, to ascertain upon the beast, the fourth
[1] which, it was, changing from all of them
[2-3] being dreadful, exceedingly
[4] its teeth *[general plural]* that (were) iron
[5] and its nails that (were) bronze
[6-7] eating, crushing
[8] and the remnant, with its feet *[general plural]*, trampling
[9] and upon the horns *[general plural]*, ten, that (were) on its head 10
[10] and another that came up –

[1-3] and (there) fell from before it, three
[4-5] and the horn, this – and eyes *[general plural]* (were) to it
[6] and a mouth, speaking great (things)
[7]* and its vision (was) greater than *[that of]* its company
[9] seeing, I was
[8-9] and the horn, this, (was) making war with (the) holies *[saints]*
[10] and (it was) prevailing against them

[6]* until that (there) came, the Ancient of Days
[7] and the judgment was given to (the) holies *[saints]* of (the) Most High

70-fold measure to "appointed time"

[8] and the appointed time was reached
[9] and the kingdom, (there) possessed, (the) holies *[saints]*
[10][5] thus he said:

[1-2]* the beast, the fourth – a kingdom, the fourth, will be in the earth
[3] which, it will change from all the kingdoms
[4-6] and it will eat all the earth and trample it and crush it

"from (those) standing" | This heavenly interpreter is "standing." He is one of the "myriad of myriads," who "before Him, stood" (page above). Here continues the development of dual tenfold literary identities (purple superscripts).

"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.

"until an appointed time and a time" = 10 + 1 = 11-fold

[7-8]* and the horns, ten – from it, the kingdom, ten kings will arise 10 + 10
[9] and another will arise after them
[10]* and it will change from the firsts

[1-3]* and three kings, it will humble
[4] and words to concerning the Most-High, it will speak
[5] and to (the) holies *[saints]* of (the) Most High, it will wear out
[6-7] and it will intend, to change appointed times and law
[8] and they will be given into its hand until a time,
[9] and times,
[10] and half of a time

[1] and the judgment will sit *(Dan. 7:26)*
[2-4] and its dominion, they will take away, to destroy and to make perish, until the end
[5-7] and the kingdom and the dominion and the greatness that (are) (of) (the) kingdoms under all the heavens, will be given to (the) people of (the) holies *[saints]* of (the) Most-High
[8] His kingdom (is) a kingdom of forever
[9-10] and all the dominions, to Him, shall serve and obey

[10] until here (is) the end –

100

[1] which, (it is) the word
[2-3] I, Daniel – greatly, my thoughts alarmed me
[4] and my countenances changed upon me
[5] and the word, in my heart, I kept

--- major paragraph break[23] ---

"and the horns, ten – from it, the kingdom, ten kings will arise" | The "horns, ten" in (unit | quantity) format are revealed to be "ten kings" in (quantity | unit) format.

"three kings, it will humble" | What was previously described as simply "three" and "three from the horns" is now presented as "three kings."

"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: 45x is the measure of faith (ch. 10-12). Here, the literary time conversion values for this phrase are:
  - "A time" → 10-fold
  - "Times " → 30-fold
  - "Half of a time" → 5-fold
  - *Total:* *45-fold*
- 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. (continued, next page…)

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

- (55x) Heaven
- (30x) Daniel
- (115x) Vision
- *(200) subtotal of literary sets*
- (10x) "horns (two), ten"
- (20x) "horns, ten"
- (10x) "ten kings"
- (240x) Total literary count

See comments, chapter 10-12 and end of this study, for the significance of 24-fold → 240-fold as a measure of vision.

(continued from page above…)

- 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."

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.

[1-3]* in (the) year of three to (the) kingdom of Belshazzar
the king, a vision appeared to me – I,
[4] Daniel – after what appeared to me at the beginning
[5] and I saw in a vision
[6-7] and it happened, in my, to see
[8]* and I (was) in Susa the capital,
[9]* which (was) in Elam the province
[10] and I saw in a vision:

---

[1] and I was above (the) canal of Ulai
[2-3] and I raised my eyes (two) and saw
[1] and behold, a ram, one, standing before the canal
[2-3] and to him (were) horns (two)
[4-5] and the horns (two) (were) high

[1] and the one (was) higher than the second
[2] and the higher (was) going up last
[4] I saw the ram
[3-5] pushing westward *[seaward]* and northward and southward
[6] and all beasts could not stand before it
[7] and there was not, rescuing from its hand
[8-9] and it did according to its pleasure and became great
[5-6] and I – I was, contemplating

10-fold

[10] and behold, a male-goat of the she-goats (was) coming from
the west over (the) faces of all the earth

[1] and it was not, touching (the) earth
[2-3] and the male-goat – a horn of prominence (was) between
its eyes (two)
[4] and it came as far as the ram,
[5-] (the) master of the horns (two)
[7] which I had seen
[-6] standing before the canal
[7] and it ran toward it in (the) wrath of its strength
[8] and I saw it:

1000

1000

10-fold

[8] encountering beside the ram
[9] and it was embittered toward it
[10] and it struck the ram

[1-2] and it broke (the) two of its horns (two)
[3-4] and (there) was not strength in (the) ram, to stand before it
[5-6] and it cast it down to (the) earth, and it trampled it
[7] and (there) was not, rescuing to (the) ram, from its hand

Greece Identity 1: Alexander (14 elements)

"in (the) year of three" | This chapter forms a Hebrew-language sequel to chapter 7. The remainder of the Book of Daniel is in Ancient Hebrew.

"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 name/title combinations, like "Cyrus the King." Therefore, the literary counts do not increase by apposition.

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, 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, strikes Kingdom Persia. No one will be able to deliver Persia from Alexander's hand.
- 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.

Greece 1

[8] and (the) male-goat of the she-goat became great unto abundance –
[9-10] and as its, to be mighty, (there) was broken, the horn, the great

Greece 2

[1-4] and (there) went up a prominent four instead of it,
[5-8] to (the) four winds of the heavens
[9]* and from the one from them, (there) went out a horn, one –
[10] from a little-one

Greece 3: Little Horn

[1-2] and it became great, an excess, toward the south
[3-4]* and toward the east and toward the beauty
[5] and it became great unto (the) host of the heaven

[1-2] and it cast down to (the) earth, from the host and from the stars
[3] and it trampled them
[4] and unto (the) Prince of the host, it became great
[5]* and – from Him – it exalted away the continually
[6] and it caused to be overthrown, the place of His sanctuary
[7] and a host will be given over upon the continually, in rebellion
[8] and it will cast truth to the ground
[9-10] and it will act and prosper

7-fold

[9] and I heard
[1][6]* one holy, speaking
[2][7] and (there) said, one holy
[3][8] to (the) certain-one, the, speaking
[1] until when (is) the vision (of) the continually *[daily burnt offerings]*
[2] and the rebellion, desolating
[3]* to give, also the sanctuary, *100* *1000*

7-fold

[4] also the host, underfoot? *(Dan. 8:13)* *1000*
[4][9] and he said to me
[5-6]* (it is) until evening-morning, thousands (two) *2000*
[7-9]* and three of hundreds *300*

[10] and (there) will be made right, the sanctuary

[10] and it happened –

[1-2] in my, to see – I, Daniel – the vision –
[3] and I sought understanding

"a horn, one, from a little-one" | 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 arises 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 will be inverted: "evening-morning" rather than morning and evening (see below).

"one holy, speaking" | Here continues the development of dual tenfold literary identities in the heavenly realm, "one" and "one," arising from those "myriad of myriads" standing before the throne in chapter 7. As Daniel pivots from hearing to seeing (top of next page), one of these two heavenly identities is Gabriel. The purple superscripts merely show the accumulation of 20 elements to these two identities. See comments, below, on the possibility of their participation in composite number *"thousands (two) and three of hundreds."*

"to give, also the sanctuary, also 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 changed or destroyed may be placed into the literary denominator – or in the language here, are to be trampled "underfoot." In chapter 8, three things are contemplated as being "given over."

"until evening-morning, thousands (two)" | 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, end of chapter, below.

[5][10] and behold, (there was) standing in front of me, like, (the) appearance of a man
[4]* and I heard (the) voice of a Man between (the) Ulai
[6-7] and He called and said
[8-9][11-12]* Gabriel, (you) make understand, to this *[Daniel]*, the vision
[10][13] and he came beside my station
[1][14] and in his to come –
[5-6] I was terrified, and I fell upon my face
[2][15] and he said to me

[7-8]* (you) understand, *[O]* son of man
[1] that to (the) time of the end, (is) the vision
[3][16] and in his, to speak with me
[9] I slept-soundly upon my face, to (the) earth
[4-5][17-18] and he touched at me and made me stand upon my station
[6][19] and he said
[7][20] behold, I (am) making known to you

[2] (that) which will be in (the) final period of the indignation
[3] because (it is) to an appointed time of (the) end

[4] the ram
[10] that you saw –
[5-6] the master of horns (two), (is) (the) kings of Media
[7] and Persia
[8-9] and the male-goat, the hairy, (is) (the) king of Greece
[10] and the horn,
[1-2] the great, which (is) between its eyes (two) –
[3-4] it (is) the king, the first
[5]* and the, (it) being broken –

[1-4] and (there) will stand, four, instead of it:
[5-8] four of kingdoms, from a nation, will stand, and not (being) in his power
[9-10] and in (the) final period of their kingdom, as (there), to complete, the, (those) rebelling –

[1] (there) will stand, a king of strong faces
[2] and (he is) understanding riddles
[3] and (there) will be mighty, his strength –
[4] and not (being) in his *[own]* strength –
[5-6] and (she) being wonderful, he will destroy
[7-8] and he will succeed, and he will act
[9-10] and he will destroy mighty-ones and (the) people of (the) holies *[saints]*

"to (the) time of the end" + "to an appointed time of (the) end" = 11

70 years = 70 elements

Greece Identity 1: Alexander (6 elements)

Greece 2 (10 elem.)

Greece 3 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 ("and He called and said"). The listener awaits fuller development of His literary identity in the coming chapters.

"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."

"that to (the) time of the end, (is) the vision" | It appears that Daniel designed the yellow 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.

[1] and upon his understanding – and he will cause to prosper, deceit, in his hand
[2] and in his heart, he will become great
[3] and in tranquility, he will destroy many
[4] and against Prince of princes, he will stand
[5] and without a hand, he will be broken

[1-2] and (the) appearance of the evening and the morning, which was told:
[3] truth, it (is)
[1-2] and you – (you) conceal the vision
[4-5] because (it is) to days, many

[3-4] and I, Daniel –
[5] I was overcome
[6] and I became sick (for) days
[7-8] and I arose and did the work of the king
[9] and I was appalled over the vision
[10] and there was not, understanding

--- major paragraph break[24] ---

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

- (17x) Heaven
- (115x) Vision
- (40x) Daniel
- (172x) Total

Greece 3 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. This sixfold+ presentation allows for dual instances of a literary 10^3 = 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, the two heavenly beings, "one holy" and another "one holy," are instrumental in asking and answering the topic. They reflect authority and responsibility. These beings have cumulative dual tenfold literary identities. Thus, 10-fold x 10-fold x 3 = 300-fold.
- The composite number is (2,000) + (300) = 2,300 evening-mornings

In addition to a literal time value and a composite literary meaning, the "evening-morning thousands (two)" may also reflect a broader literary device. In Daniel 8, as Gabriel begins to give Daniel understanding of the vision and its number, Gabriel provides a threefold context for understanding the number:

- "that to (the) 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 (the) end"

This focus on an endpoint appears to correspond with the final remarks of the book of Daniel, from chapter 12:

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

As discussed in the notes above, the "evening-morning" unit of measure is a curious variation on the normal sequence of morning-and-evening sacrifices, which are a topic in this chapter. The unit is, in fact, backward. It appears Daniel intended the thousandfold literary count to be measured backward from the end of the book. If literary counts are accurate, measuring backward from the reflection point at the end of the book of Daniel, the thousandth literary element occurs here (copied from above):

element

[1] until when (is) the vision (of) the continually *[daily burnt offerings]*
[2] and the rebellion, desolating
[3]* to give, also the sanctuary,
[4] also the host, underfoot?
[4][9] and he said to me
[5-6]* (it is) until evening-morning, thousands (two) *2000*
[7-9]* and three of hundreds *300*
[10] and (there) will be made right, the sanctuary

1000th

If this finding is accurate, the "evening-morning" unit of measure correlates with literary elements, similar to the finding in Genesis:

1 "evening + morning" = 1 literary day = 1 literary element

2000 "evening + morning" = 1000 elements x (2-fold significance)

The finding appears to be programmatic for the macrostructural design of Daniel. See the discussion of the thousandfolds of Daniel at the end of this study.

70 years = 70 elements

(continued from left…) Following the same approach, the factor *hundred* from "and three of hundreds" may be counted backward, beyond the thousandth literary element, by one hundred elements. This count reaches back to Daniel 7:

element

[8] and they will be given into its hand until a time,
[9] and times,
[10] and half of a time
[1] and the judgment will sit
[2-4] and its dominion, they will take away, to destroy and to make perish, until the end
[5-7] and the kingdom and the dominion and the greatness that (are) (of) (the) kingdoms under all the heavens, will be given to (the) people of (the) holies *[saints]* of (the) Most-High

100th

Here, at the 1,100th literary element counting backward, is Daniel's immediate response to "until here (is) 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.

[1-2]* in (the) year of one to Darius, son of Ahasuerus, (being) from (the) seed of (the) Medes –
[3] which, (he was) reigning over (the) kingdom of (the) Chaldeans –
[4-5] in (the) year of one to his, to reign, I, Daniel –
[6]* I understood in (the) books, the number of years

70 years = 70 elements

[7] which was (the) word of YHWH to Jeremiah the prophet
[8] to fill, to (the) desolations of Jerusalem:

[9-10]* sevens *[seventy]* years 70

[1-2] and I gave my face to my Lord, the God, to seek (by) prayer
[3] and supplications with a fast
[4-5] and sackcloth and ash
[6-7]* and I prayed to YHWH, my God:

[8-9] and I confessed, and I said
[10] please, my Lord –
[1-2]* the God, the great –
[8] and the, (He) being awesome
[9-10] (He) keeping the covenant and the lovingkindness –
[3-4] to (those) loving Him and to (those) keeping His commandments –
[5]* we have sinned!
[1-2] and we have committed iniquity, and we have done wickedness
[3-4] and we have rebelled and, to turn aside from Your commandments and from Your judgments
[5-6] and we have not listened to Your servants, the prophets –
[7-10] which, they spoke in Your name to our kings, our princes, and our fathers, and to all (the) people of the earth
[1-2] to You, my Lord, (is) the righteousness
[1-2] and to us (is) the shame of faces, as (the) day, the this – to (the) man of Judah
[3] and to (those) inhabiting Jerusalem
[4-5] and to all Israel, the near and the far, in all the lands –
[3] which, You have driven them there in their treachery –
[6] which, they acted treacherously against You

"weeks, sixes [sixty] and two" = 434 elements

"weeks, sevens" = 490 elements

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.

"Jeremiah the prophet" | This name/title combination is counted as one.

"the number of years… to fill, to (the) 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 the "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.

"and I prayed to YHWH, my God" | Daniel's praying proceeded from here. His prayer ended as, "and still, I (was) speaking in my prayer." Daniel's prayer consists of seventy literary elements. These are a literary reflection of the seventy years of desolations mentioned just above.

"weeks, sixes [sixty] and two" = 434 elements

"weeks, sevens" = 490 elements

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

[7-9] *[O]* YHWH, to us (is) the shame of faces – to our kings, to our princes, and to our fathers –
[10] which, we have sinned against You

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

[1] because we have rebelled against Him
[2-3] and we have not listened to (the) 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

[4] and all Israel has transgressed Your law
[5] and to turn aside
[6] to, except, to listen at Your voice
[7-8] and (there) are poured out upon us, the curse and the oath which (are) having been written in (the) law of Moses,
[9] the servant of God –
[10] because we have sinned against Him

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

[1] and upon (those) judging us –
[2-3] who judged us, to bring upon us (the) evil, great
[4] which, it has not been done under all the heavens
[5] like as it has been done against Jerusalem

[1-2] as which, (there) (is) having been written in (the) law of Moses, all the evil, this –
[3] it has come upon us
[4-5] and we have not entreated the faces of YHWH, our God, to turn from our iniquities
[6] and to be wise 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

[7] and we have not listened to His voice

[6-7] and now, my Lord, our God, who brought out Your people from (the) land of Egypt with a hand,
[8] strong
[9-10] and You made for Yourself a name, as (the) day, the this –

[8-9] we have sinned; we have done wickedly

[1-2] my Lord, according to all Your righteousnesses, let (there) turn back, please, Your anger and Your wrath from Your city,
[3-4] Jerusalem, (the) mountain of Your holiness

"weeks, sixes [sixty] and two" = 434 elements

"weeks, sevens" = 490 elements

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

490 elements from "until... a time" (7:12)

"weeks, seven" = 49 elements

[10] because in our sins –

[1-2] and in (the) iniquities of our fathers, Jerusalem and Your people (are) for a reproach to everyone around us

[5-6] and now (You) listen, *[O]* our God, to (the) prayer of Your servant

[7] and to his supplications

[8] and (You) make shine, Your faces, upon Your sanctuary –

[9] the desolate, for the sake of my Lord

[10] (You) stretch out –

[1] *[O]* my God, Your ear, and hear

[2-3] (You) open Your eyes (two) and see –

[3] our being desolate

[4] and the city which – (there) is called, Your name, upon her

[5-6] because not upon our righteousnesses (are) we presenting our supplications to Your faces, (but) because, upon Your compassions, the many

[4-5] *[O]* my Lord, (You) listen

[6-7] my Lord, (You) forgive

[8-9] my Lord, (You) attend and act

[10] let (there) not delay, for Your sake, *[O]* my God –

[7-8] because Your name is called over Your city and over Your people

[9-10] and still I (was) speaking and praying

[1-2] and confessing my sin and (the) sin of my people,

[3] Israel

[4-5] and presenting my supplication before YHWH, my God, concerning (the) hill,

[6] holy, of my God

[7] and still, I (was) speaking in my prayer –

[1-] and the man, Gabriel

[8] whom I had seen in the vision in the beginning

[-2] (was) flying-swiftly in weariness, reaching to me as (the) time of (the) offering of (the) evening

[3] and he made me understand

[4-5] and spoke with me and said

[1-2] Daniel, now I have come out, to make you perceive understanding

[3] at (the) beginning of your supplications, (there) went out, a word

[4-5] and I – I have come, to declare (it)

[9] because esteemed (are) you!

[10] and understand (the) word –

"weeks, sevens" = 490 elements

[1] and understand (the) vision:
[2-3]* weeks, sevens *[seventy]*, are decreed upon your people, 70
[4] and upon your city of holiness:
[5] to finish the transgression
[6] and to seal (the) sin
[7] and to atone (for) (the) iniquity
[8] and to bring (the) righteousness of everlastings
[9-10] and to seal (the) vision and (the) prophet

[1] and to anoint (the) holy of holies
[2-3] and you shall know, and let (you) understand:
[1-2] from (the) utterance of a word, to turn back *[restore]* and to build Jerusalem,
[3] as far as (there) (to be), an Anointed Ruler:
[4-10] weeks, seven

"weeks, sixes [sixty] and two" = 434 elements

[1-2]* and weeks, sixes *[sixty]* 60
[3-4] and two
[5] she *[Jerusalem]* shall return
[6-7] and she shall be built (as) a wide-place and a trench
[8] and (being) in (the) constraint of the times
[9-10]* and after the weeks, sixes *[sixty]* and two:

[4] (there) shall be cut off, an Anointed *["Messiah"]*
[5]* and there shall be *[anything]*, to Him

[1-2] and the city and the sanctuary, (there) will destroy, (the) people of (the) ruler,
[3] the coming
[4] and his end (will be) in a flood
[5] and until the end, (there will be) war:

[1]* (her) being cut
[2]* (her) being desolated
[3] and he will force a covenant to many (for) a week, one
[4-5]* and half of the week he will cause to cease, sacrifice and offering

[1] and upon (the) wing *[edge]* of abominations, (he will be) desolating
[2] and until a complete-destruction
[3-4] and (it) being decided *["cut"]*, will be poured out
[5] upon (him) desolating

7 elements "week, one"

--- major paragraph break[25] ---

"weeks, sevens *[seventy]*" | This measure is modeled with a precise beginning point in the sequence of prophetic visions. Follow the purple dashed line to comments at Dan. 9:2 and 10:12.

"weeks, seven" | The component measure begins locally at the place where the word goes out, which is the arrival of the messenger at Dan. 9:21, above. It appears Daniel structures this measure in literary reflection about the end of the 62-week measure, with the "week, one" measure as a further 7-fold reflection on each side.

"weeks, sixes *[sixty]* and two" | Like "weeks, seven," this measure is a "from… as far as" measure. See comments at Dan. 9:2 and 10:4 (green line).

"a wide (gathering) place and a trench and in constraint of the times" | Although this language may have obvious references to city construction, it may also offer a euphemistic expression for a woman giving birth: womb, birth canal, and the agonies of childbirth. Such a meaning may be reflected from chapter 8 as well. "*Ulai*" is the Hebrew word "belly" (by extension, *body*) with a first person singular possessive ending: "my belly." (See, for example, Ps. 73:4, "fat (is) *ulam* [their belly/body].") The two instances of *Ulai* in Daniel 8 are these: Daniel watching from "above canal of *Ulai*" and the voice of a Man speaking "between [the banks of] the *Ulai*." The twofold literary count for this Man, in chapter 8, is completed in the divine subject in chapter 9. In essence, God will cause His divine, Anointed One to be born. If so, the euphemistic meaning may be echoed and stated plainly in Rev. 12.

"and after the weeks sixes *[sixty]* and two" | As this is a definite, resumptive reference to the same time period given in the same literary set ("after *the* weeks…"), it is not counted again in full value. It is given a count of two literary elements due to the presence of parallel nouns separated by "and."

"being cut" | The Hebrew feminine verb form literally means "cut" and is the root verb for the noun *trench*, above. It can also mean "being decided."

"being desolated" | The feminine verb form can mean the desolation of a woman who has been violated, as in the case of Tamar (2 Sam. 13:20).

"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.

One Hebrew word is used ten times in this passsage: *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

- (58x) Heaven
- (135x) Daniel
- (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?). All subject columns are teed up to complete literary set 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:
  - "sixes *[sixty]*" | The "sixty" may be composed as Lady Jerusalem's tenfold identity multiplied by six things that happen with her in context of the "sixty": return[1], be built[2], have a wide place[3], have a trench[4], have constraining times[5], 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).

"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: *"God[1], the great[2] and the being awesome[3], keeping the covenant[4] and the lovingkindness[5] to those loving[6] Him and to those keeping[7] 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.

"weeks, sevens" = 490 elements

"weeks, sixes [sixty] and two" = 434 elements

- "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 *Ulai* 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.

"weeks, sixes [sixty] and two" = 434 elements

"weeks, sevens" = 490 elements

"weeks, sixes [sixty] and two" = 434 elements

"weeks, sevens" = 490 elements

24 elements | day of 24

[1-3] in (the) year of three to Cyrus,
[4] king of Persia, a word was revealed to Daniel
[5-6] which – (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] in (the) days,
[3-4] the those, I, Daniel –
[5-7] I 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

[1-3] and to anoint, I did not anoint until (there), to fill, three of weeks, days

--- major paragraph break[26] ---

1 [4-5] and in (the) day of tens *[twenty]* 20
1 [6-9] and four to (the) month,

"weeks, seven" | 49-element reflection

[10] the first –

[1-2] and I – I was over (the) hand of the river,

[3] the great –
[4] it (is) the Tigris –
[5-6] and I lifted my eyes (two) and looked

430-fold to 12:6

430-fold to 12:7

[1][1] and behold, a Man, one, (being) clothed in linens
[2-3][2-3] and His loins (two) being girded in gold of Uphaz
[4][4] and His body (was) like beryl
[5][5] and His faces (were) like (the) appearance of lightning

[1-2][6-7] and His eyes (two) (were) like torches of fire
[3-4]*[8-9] and His arms *[general plural]* and His legs *[general plural]*
(were) like (the) eye of bronze, burnished
[5][10] and (the) voice of His words (was) like (the) voice of a multitude

[7-10] and I saw – I, Daniel, alone – the vision

[1-2] and the men who were with me did not see the vision
[3-4] but anxiety, great, fell upon them
[5-6] and they fled, in, to hide
[7] and I remained alone
[8-10] and I saw the vision, the great, the this

"weeks, seven" | 49-element reflection

"three weeks, days" | 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. He is presented here with tenfold elements (cyan superscripts), allowing His tenfold literary identity to rise into the composite stature of the "blessed" at the end of chapter 12.

"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 an implied being verb ("were"), the literary count is not increased by the twofold "bronze, burnished."

"weeks, sevens" = 490 elements

[1] and there was not left in me, strength
[2-3] and my splendor was turned upon me, to destruction
[4] and I did not retain strength
[5] and I heard (the) voice of His words

[1-2] and as my, to hear (the) voice of His words, and I – I was, sleeping upon my faces
[3] and my faces (were) to the earth
[1-2][1-2]* and behold, a hand touched me and tossed me upon my knees (two)
[3-4][3-4] and (the) palms of my hands (two)
[5][5] and he said to me

"weeks, seven" | 49-element reflection

[4-6] Daniel, man of esteem – (you) understand (the) words
[1][6] which I (am) speaking to you
[7] and stand upon your station

[2][7] because now I have been sent to you!
[3-4][8-9] and in his, to speak with me the word, the this
[8-9] I stood, trembling
[5][10] and he said to me

7 elements | "week, one"

[10] let (there) not fear, Daniel!

21-fold | 21 days

[1-2]* because from the day, the first, which you gave your heart, to understand
[3] and to humble yourself before your God –
[1] (there) have been heard, your words
[2-3] and I – I have come, at your words
[1-2] and (the) prince of (the) kingdom of Persia (was) standing in front of Me tens *[twenty]*
[3] and one day

20

[4][1] and behold, Michael –
[5-6][2-3] one of the princes, the firsts – came, to help me
[7-8] and I – I was left there with (the) kings of Persia
[9-10] and I came, to make you understand

[4] what will happen to your people in the end of the days
[5] because still, (the) vision (is) to days

"and behold, a hand touched me" | In contrast to the divine "Man, one," whom Daniel saw in the vision above, here begins a communication arising from a heavenly being "as (the) likeness of (the) sons of man." Daniel hears him from a posture of sleep and trembling (this page), then sees his appearance (next page).

"because from the day, the first…" | In this context, the heavenly being honors Daniel for giving his heart to understand and to humble himself before his God, "from the day, the first." Specifically, the heavenly being acknowledges Daniel's "words" as having been "heard": "and I – 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 are 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.

In chapter 9, Daniel prayed fervently to God. In response, Gabriel came to speak to Daniel. So also here, by the 490-fold cross-reference, Gabriel may be the heavenly being who strengthens and speaks to Daniel. If this observation is accurate, a tenfold literary identity arises to Gabriel here (red superscripts), allowing him to participate in the composite stature of the "blessed," end of chapter 12.

"and behold, Michael…" | Here, a tenfold literary identity begins for Michael. Follow the purple superscripts adjacent to the running literary count. Michael's literary identity may feature in the composite stature of the blessed, at the end of chapter 12.

Together, Gabriel and Michael may be the two "other" heavenly beings featured in chapter 12. They complement the identity of the "Man, one," for an alignment of threefold heavenly identities: a component stature of 10 x 10 x 10 = 1000-fold.

[1-2] and in his, to speak with me according to (the) words, the these
[6] I put my faces to the earth
[7] and I was mute
[3-4] and behold, as (the) likeness of (the) sons of man, (was) touching upon my lips (two)
[8] and I opened my mouth
[9] and I spoke
[10] and I said

[5] to the, (those) standing in front of me
[1] my lord, in (the) vision, (there) are turned, my pains, upon me
[2] and I have not retained strength
[3-4] and how will (there) be able, (the) servant of my lord, this, to speak with my lord,
[5] this?

[1] and I – from now, there does not stand in me, strength
[2] and breath has not remained in me
[6-7] and (there) did again and touched me, like, (the) appearance of a man
[8] and he strengthened me
[9] and he said
[3] let (there) do not fear, man of esteem
[4] peace (be) to you!
[5-6] be strong, and be strong!
[10] and in his, to speak with me
[7] I was strengthened
[8] and I said
[1] let (there) speak, my lord
[2] because You have strengthened me
[3] and he said
[9] do you know
[4] to what, I have come to you?
[5-6] and now I will return, to fight with (the) prince of Persia
[7] and I (am) going out
[1]* and behold, (the) prince of Greece has come
[8] but I will tell to you
[9] what (is) being inscribed in (the) book of truth
[10][4] and there is not one, being strong with me against these, except Michael –

[1][5] your prince

--- major paragraph break[27] ---

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.

[2-3] and I – in (the) year of one to Darius the Mede – (there was) My, to stand, to (be) strengthening
[4] and to (be) a stronghold to him
[5] and now, (the) truth, I declare to you:

[4-6] behold, still three kings (are) standing to Persia
[7-8] and the fourth will gain wealth, greater than all
[9] and as his strength (will be) in his wealth,
[10] he will stir up all (against) (the) kingdom of Greece

[2]* and (there) will stand, a king of valor
[3-4] and he will rule a dominion, great
[5] and he will act according to his will
[6] and as his, to stand –
[7-10] (there) will be broken, his kingdom, and be divided to (the) four of winds of the heavens

Greece: Alexander

[1] and (it will) not (be) to his posterity
[2-3] and (it will) not (be) as his rule which he ruled
[4] because (there) will be uprooted, his kingdom
[5] and (it will be) to others beside these
[6] and (there) will be strong, (the) king of the south
[7-8] and from his princes – and (one) will be strong over him and will rule
[9-10] a dominion, great, (will be) his dominion

South 1

[1] and to (the) end of years they will join:
[2-3]* and (the) daughter of (the) king of the south will come to (the) king of the north, to make equities
[4] and she will not retain (the) strength of the arm
[5-6] and he will not stand, and *[neither will]* his arm
[7] and (there) will be given over, she
[8-9] and (they) bringing her, and the, (he) fathering her
[10] and (he) strengthening her in times

North + South 1

[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 (the) fortress of (the) 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 their vessels of desire of silver and of gold, into captivity, he will bring to Egypt

South 2

"times" | 30 elements (Greece)

"and (there) will stand, a king of valor" | 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 (the) daughter… will come" | In a nuance between the southern and northern kingdoms of Greece, a royal daughter is instrumental in an attempt at unification.

[1] and he, (for) years, will stand down from (the) king of the north
[2] and (there) will come into (the) kingdom, (the) king of the south
[3] and he will return to his land
[4] and his sons will wage war
[5-6] and they will gather a multitude of armies, great
[7-8] and he will come, to come
[9-10] and he will overflow and will pass through

South 3

[1] and he will return
[2] and they will wage war, unto his fortress
[3] and (there) will be embittered, (the) king of the south
[4] and he will go out
[5-6] and he will fight with him, with (the) king of the north
[7-8] and he will cause to stand, a multitude, great
[9] and (there) will be given over, the multitude, into his hand
[10] and (there) will be carried away, the multitude

South 4

[1] he will exalt his heart
[2] and he will cause to fall, a myriad *[ten thousand]*
[3] and he will not prevail

South 4.5

North 1

[1] and (there) will return, (the) king of the north
[2-3] and he will cause to stand, a multitude, greater than the first
[4-5] and to (the) end of the times, years, he will come, to come with an army, great,
[6-7] and with a supply, great

"times, years" 30 elements (Greece)

[4-5] and in (the) times, the those, many will stand against (the) king of the south

South 4.5

[1-2] and (the) sons of (the) violent (ones) of your people will lift themselves up, to make stand (the) vision
[3] and they will stumble

"times, the those" 30 elements (Greece)

[8] and (there) will come, (the) king of the north
[9] and he will pour out a siege mound
[10] and will capture a city of fortresses

[1] and (the) arms *[armies]* of the south will not stand
[2] and *[nor will]* his people of choice
[3-4] and there will not be strength, to stand

South 5.5

"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.

"times, the those" 30 elements (Greece)

North 2

[1-2] and he will act – the (one) coming to him – according to his will
[3] and (there) will not be *[anyone]* standing, before him
[4-5] and he will stand in (the) land, the beauty
[6] and destruction (will be) in his hand
[7] and he will set his face
[8] to come in (the) strength of all his kingdom
[9] and rights (being) with him
[10] and he will act

North + South 2

[1]* and (the) 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 (the) 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 (the) fortresses of his land
[10] and he will stumble

North 2.5

[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 (the) majesty of (the) kingdom

North 3.0

[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

Despicable 0.5

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

Despicable 1.0

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

Despicable 2.0

[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

"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 stature will become significant at chapter's end.

Despicable 2.0

[5] and he will do,
[6-7] what (there) have not done, his fathers, and (the) fathers of his fathers:
[8-10] plunder and spoil and property, to them, he will scatter

Despicable 2.5

[1] and against fortresses he will devise his plots
[2] and (it will be) until a time
[3-4] and he will stir up his strength and his heart against king of the south with an army,
[5] great

"until a time" 10 elements (Greece)

[5-7] and (the) king of the south will provoke to 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 a portion of his spoil –

South 5.5

[1] they will break him
[2] and his army will sweep away
[3-4] and (there) will fall, (the) slain, many

South 6.0

[1-2]* and (the) two of them,
[3] the kings – their heart (will be) to evil
[4] and upon a table, one – falsehood they will speak
[5] and she will not prosper
[6] because still, (the) end (will be) to an appointed time
[7-8] and he will return to his land with wealth, great
[9] and his heart (will be) against (the) covenant of holiness
[10] and he will act

North + South 3.0

[1] and he will return to his land
[2] to an appointed time, he will return
[3] and he will come into (the) south
[4-5] and it will not be, as (the) first, and as (the) last

North + South 3.5

Despicable 3.0

[1] and there will come to him, ships of Kittim
[2] and he will be disheartened
[3] and he will return
[4] and he will be indignant against (the) covenant of holiness
[5] and he will act

Despicable 4.0

[1] and he will return
[2] and he will give attention –
[4]* to (those) forsaking (the) covenant of holiness

"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 of holiness… (those) acting wickedly" | Judging by the completeness and flow of the literary sets, these individuals appear to be in the same subject column as the "violent" from among Daniel's people.

Despicable 4.0

[3] and arms *[armies]* from him will stand
[4-5] and they will profane the sanctuary, the stronghold
[6] and they will turn aside the continually *[daily burnt offering]*
[7-8] and they will set up the abomination, desolating
[5] and (those) acting wickedly (toward)
(the) covenant –
[9] he will pollute with flatteries

[10] and (the) people knowing its God –

The Wise 2.0

[1-2] they will be strong, and they will act
[3-4] and (those) being wise of (the) people, will make understand, to many
[5-8] and they will be caused to stumble with sword and with flame, with
captivity and with plunder, days
[9-10] and in their, to be caused to stumble, they will be helped (with) help, a little
[1] and (there) will join upon them, many,
with flatteries

The Wise 2.0

[1][12] and from the, (those) being wise:
[2-4][13-15] they will stumble, to refine in them and to purify
[5][16] and to make white until (the) time of (the) end –
[6] because still, (it is) to appointed time

Despicable 4.0

[10]* and (there) will do according to his will, the king

Despicable 5.0

[1-2] and he will exalt himself *[reflexive]*
[3-4] and he will make himself great, above every god *[reflexive]*
[5-6] and against (the) God of gods, he will speak, (things) being extraordinary
[7] and he will prosper
[8] until (there) is completed, (the) indignation
[9-10] because (her) being decided *[cut]*, shall be done

Despicable 5.5

[1] and upon (the) gods of his fathers, he will not heed
[2-3] and upon (the) desire of women and upon every god, he will not heed
[4-5] because over all, he will make himself great

Despicable 6.5

[1] and to a god of strongholds, upon his place, he will honor
[2-6] and to a god – which, (there) did not know it, his fathers – he will
honor with gold and with silver and with stone, precious, and with
valuable-things
[7] and he will deal with fortresses of strongholds with a god of a foreigner
[2] he who acknowledges *[him]* –
[8] he will make great (with) honor
[9] and he will make them rule over many
[10] and (the) land, he will divide for a price

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

South 6.0

[5] in (the) time of end, (there) will engage with him,
(the) king of the south

Despicable 7.5

[1-4] and (there) will whirl away upon him, (the) king of the north,
with chariot 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 (the) 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 (the) sons of Ammon
[9] and he will send his hand into lands
[10] and (the) land of Egypt will not be for an escape

Despicable 8.5

[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 in
his steps
[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

Despicable 9.0

[1-2]* and he will pitch (the) tents of his palace between (the) seas,
[3] toward (the) mountain of beauty of (the) holy
[4]* and he shall come as far as his end
[5] and there will not be, (one) helping him 11:45

[1-2][6-7] and at (the) time, the that, (there) will stand, Michael –
[3-5][8-10] the prince, the great, the, (he) standing over sons of your people

The Wise 2.0

[7] and there will be a time of distress
[8-9] which (there) has not been, from (there) to be a nation, as far as the time,
[10] the that

The Wise 2.5

[1-2] and at (the) time, the that, (there) will be delivered, your people – every the,
(he) being found,
[3] having been written in (the) book
[4] and many, from sleeps of (the) ground of dust, will awaken:
[5] these, to lives of everlasting –
[8-9] and these, to reproaches, to an
abhorrence of everlasting

--- minor paragraph break[28] ---

The Wise 3.0

[1-2] and the, (those) being wise, will shine as (the) brightness of the expanse
[3-4] and (those) being just, the many, as stars to forever
[5] and ever

--- major paragraph break[29] ---

"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 subject column.

"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 (the) mountain of (the) beauty of (the) holy"), the next line is counted as an additional element of apposition.

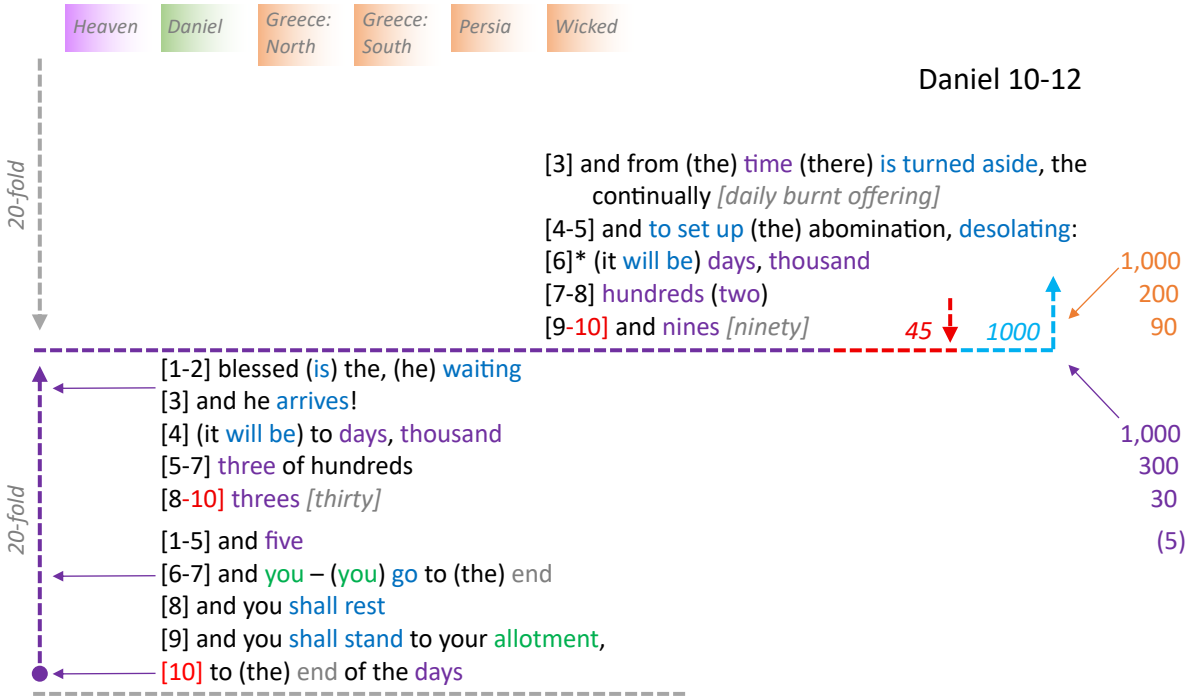
"and he shall come unto his end, and none will be helping to him" | At last, the demise of the enemy of God's people! Long have we been awaiting this literary half-set.

[1-2] and you, Daniel –
[3-4] (you) close up the words, and seal up the book until (the) time of (the) end
[10] (there) will go to and fro, many
[5] and (there) will be great, the knowledge
1000
45
[1-2] and I saw – I,
[3] Daniel
[1-2]* and behold, two, other, standing – one here, to (the) lip *[bank]* of the river *["Nile"]*, and one here, to (the) lip *[bank]* of the river *["Nile"]*
[3] and he said to (the) Man,
[4] (being) clothed (with) the linens
430-fold to 10:4
[5] which, (He was) from above, to (the) waters of the river *["Nile"]*
[4] until when (will be) (the) end of the wonders?
[5] and I heard the Man,
[6] (being) clothed (with) the linens
430-fold to 10:5
[7] which, (He was) from above, to (the) waters of the river *["Nile"]*
[8-9] and He raised His right-hand and His left-hand to the heavens and swore by the life of everlasting
[6]* that (it would be) to an appointed time,
[7] appointed times,
[8] and a half
[9-10] and as (there), to be completed, to shatter (the) hand of (the) people of holiness –
[1] (there) will be complete, all these
[2-3] and I – I heard
[4] and I did not understand
[5] and I said
[1] my Lord, what (will be) (the) latter-end (of) these?
--- major paragraph break[30] ---
[10] and He said
[2-3] (you) go, Daniel
[4] because (it) is being closed up
[5] and (there are) being sealed up, the words, until (the) time of (the) end
[6] (there) shall purify themselves
[7] and (there) shall make themselves white
[8] and (there) shall be refined, many
[1] but (there) shall act wickedly, (the) wicked
[2] and (there) will not understand, all (the) wicked
[9-10] and *[but]* the, (those) being wise, will understand
20-fold

"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. A doubled 430-fold cross-reference measure (purple and cyan measurement lines, back to 10:4-5) may also root this context in the measure for adversity, arising from the bondage in Egypt. As noted in chapter 10, these two heavenly beings may be Gabriel and Michael.

"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." See below for further evaluation of this threefold statement.



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.
- Hundreds (two). This number may reflect two tenfold identities working in alignment to perform two things: (10) x (10) x (2). Alternately, it may reflect two sets of (10) x (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

"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 heavenly tenfold literary identities are aligned in this chapter: (1) the heavenly "Man, one" (the Messiah); (2) the angel Gabriel, who arrives to communicate with Daniel; and (3) the archangel Michael, the prince over Daniel's people. Thus, (10) x (10) x (10) = 1,000-fold.
- 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 from the vision of the opening literary sets. At the end, where the number of the blessed is given, threefold actions are in view for Daniel:
  1. "blessed (is)" (Daniel, "go to end")
  2. "the (one) waiting" (Daniel: "you will rest")
  3. "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:

  (God) x (Daniel) x (3-fold actions) =(10) x (10) x (3) = 300-fold
- Threes *[thirty]*. In parallel with the nines *[ninety]* of the contrasting number, here the threes *[thirty]* may reflect 30-fold elements for the wise among Daniel's people. See the three literary sets indicated with blue measures on the left, for 30-fold elements attributable to the saints who know their God.
- 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 *[thirty]* and five"

succumb to this conflict both geographically and spiritually. Each kingdom, south and north, has a (10) x (10) identity due to heritage from Alexander. The kingdoms return again and again to this heritage, depicted among the sets counted centrally between the north and south subject columns. Thus: (Alexander) x (King of South) + (Alexander) x (King of North) = (10) x (10) + (10) x (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 90-fold elements in the running literary count, reflecting the 90-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 times[1] 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 literary title for this extended passage (chapters 8-12) may be this: *Stand, Lord, until all land is "south."*

Literary count

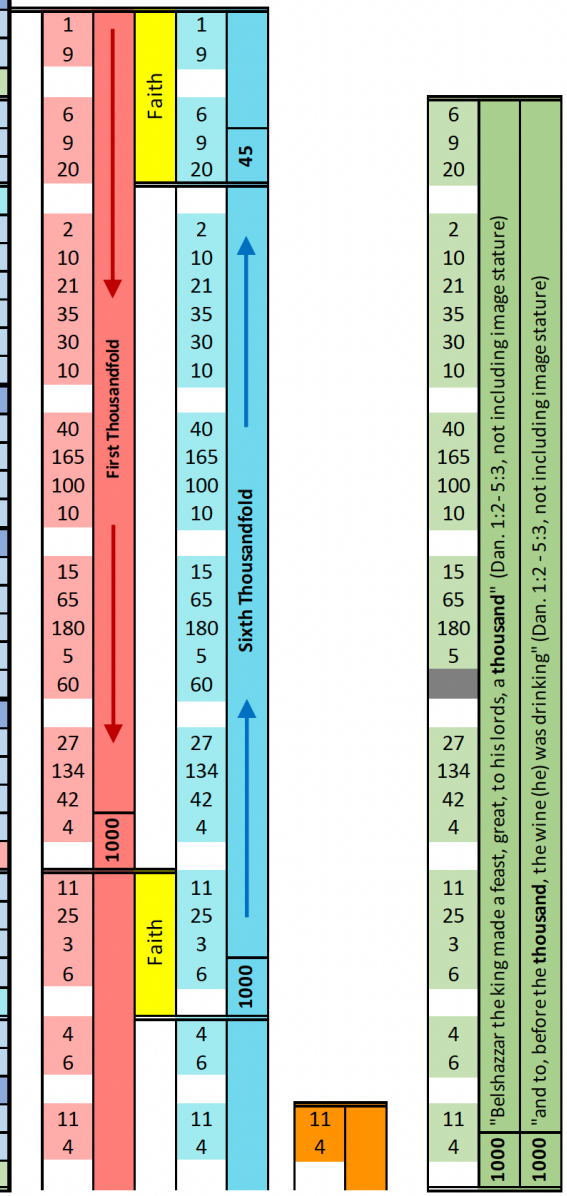
- (65x) Heaven
- (15x) Michael
- (155x) Daniel
- (25x) The Wicked
- (10x) Persia
- (45x) Greece: Alexander and North + South
- (55x) Greece: Southern Kingdom
- (35x) Greece: Northern Kingdom
- (90x) Northern Kingdom's "Despicable" person
- (495x) subtotal of literary sets
- (20x) from "tens [twenty]"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

[1]*Tenfold 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 4.0"), 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	**440**	**1290**	**1335**	**3065**
	Heaven	**Adver.**	**Blessed**	**Total**
Chapter 1		*(Dan. 12:11-12)*		
Heaven	1			1
Nebuchadnezzar, King of Babylon		9		9
"and from (the) end [some] of (the) vessels of the house of God" (1:2)				
Nebuchadnezzar, King of Babylon		3	3	6
Ashpenaz, Chief of Officials			9	9
Daniel and companions			20	20
"not defile himself with (the) portion of the king // and with (the) wine of his feast" (1:8)				
Heaven	2			2
Nebuchadnezzar, King of Babylon			10	10
Ashpenaz, Chief of Officials			21	21
Daniel and companions			35	35
Period of testing: "days ten" (3x)			30	30
Stature: "ten of hands"			10	10
Chapter 2				
Heaven	40			40
Nebuchadnezzar (dream/interpretation)	21	108	36	165
The Wise (including Daniel)		45	55	100
Arioch, chief of the guard			10	10
Chapter 3				
Heaven	15			15
Nebuchadnezzar		41	24	65
Global Worshippers		73	107	180
Chaldean Opponents		5		5
Idolatrous image, "cubits sixes" (sixty)		60		60
Chapter 4				
Heaven	27			27
Nebuchadnezzar	2	23	109	134
Wise Men (including Daniel)	10	6	26	42
Earth-dwellers			4	4
"and seven times shall pass over you" (Dan. 4:32, measurement to first of the seven)				
Heaven	11			11
Nebuchadnezzar		14	11	25
Wise Men (including Daniel)			3	3
Earth-dwellers			6	6
"and over all my kingdom, it was arranged in order" (Dan. 4:36-37)				
Heaven	4			4
Nebuchadnezzar			6	6
Chapter 5				
Babylon		11		11
Wise Men			4	4
"they brought the vessels of gold... from the temple that (was) the house of God" (5:3)				



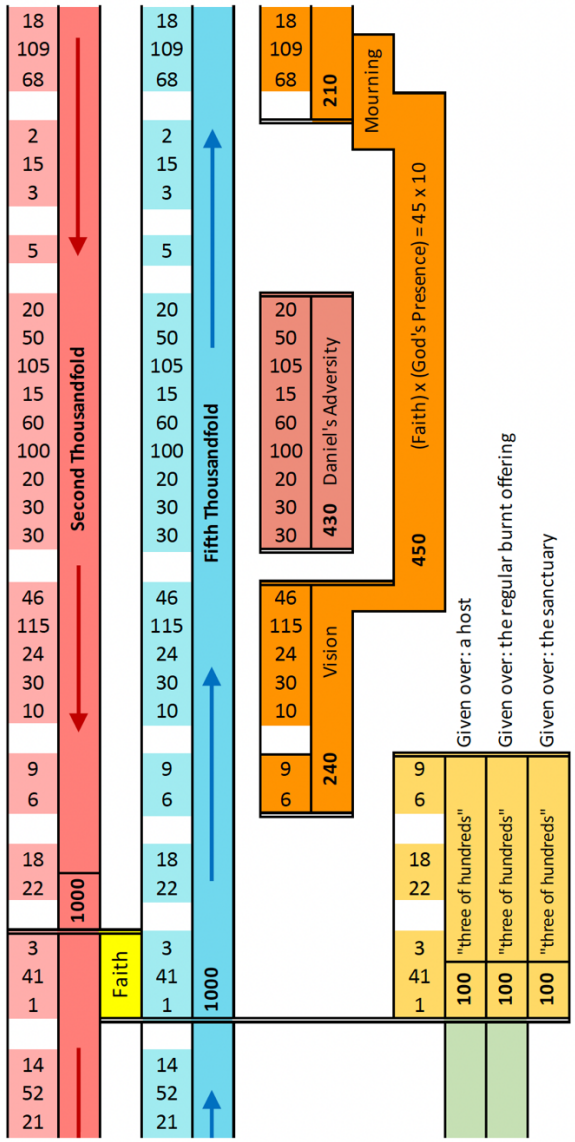
If chapter counts are accurate, the total literary count for the Book of Daniel is 3065.

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: 440 literary elements. Taken together, 440 + 1290 + 1335 = 3,065 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?

Heaven	18			18
Babylon		109		109
Wise Men	5	22	41	68
"Mene, Mene, Tekel, and Parsin" (5:25, valued at cumulative 210-fold day-laboror wages)				
Heaven	2			2
Babylon		15		15
Wise Men			3	3
Chapter 6				
Darius			5	5
"and Darius, the Mede, received the kingdom" (Dan. 5:31)				
Heaven	20			20
Darius			50	50
Wise Men	2	32	71	105
Anyone (Daniel)			15	15
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				
Heaven	46			46
Vision and Interpretation		115		115
Daniel			24	24
"horns, ten" and "horns (two), ten"		30		30
"ten kings"		10		10
"time... times... half of a time, and the judgment will sit..." (Dan. 7:26)				
Heaven	9			9
Daniel			6	6
Chapter 8				
Daniel			18	18
Vision		22		22
"a male-goat... and (there) was not, rescuing to (the) ram, from its hand" (Dan. 8:5-7)				
Heaven	3			3
Vision		41		41
Daniel			1	1
"to give, also the sanctuary // also the host, underfoot" (Dan. 8:13-14)				
Heaven	14			14
Vision		52		52
Daniel			21	21



There may be a 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 (*Adoni*)
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 (*El-Elyon*)
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

Chapter 9											
Heaven	58			58	58	Third Thousandfold		58	Fourth Thousadnfold	"until evening-morning thousands (two)..." (Dan. 8:14)	"until evening-morning thousands (two)..." (Dan. 8:14)
Israel		44	91	135	135			135			
"sevens [seventy] years"			70	70	70			70			
"weeks sevens [seventy]"			70	70	70			70			
"Anointed Ruler: ...weeks sixes [sixty]"	60			60	60			60			
Chapters 10-12											
Heaven	60			60	60			60			
Daniel			125	125	125			125			
The wicked		15		15	15			15			
Persia		10		10	10			10			
Greece: Alexander, North + South		45		45	45			45			
Greece: Southern Kingdom		60		60	60			60			
Greece: Northern Kingdom		30		30	30			30			
Greece: "Despicable" person		90		90	90			90			
Vision: "day of tens [twenty] and four"			20	20	20			20			
Persia: "tens [twenty] and one day"		20		20	20	1000		20			
"and I saw - I, Daniel... until when (will be) (the) end of the wonders?" (Dan. 12:5-6)											
Heaven	10			10	10			10			
Daniel			25	25	25	45	Faith	25	1000	1000	1000
The wicked		10		10	10			10			
"blessed (is) the, (he) waiting... and you - (you) go to (the) end" (Dan. 12:12-13)											
Daniel			20	20							

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, 6030, which may indicate an identical measure of the age augmented by three literary identities. See discussion there.)

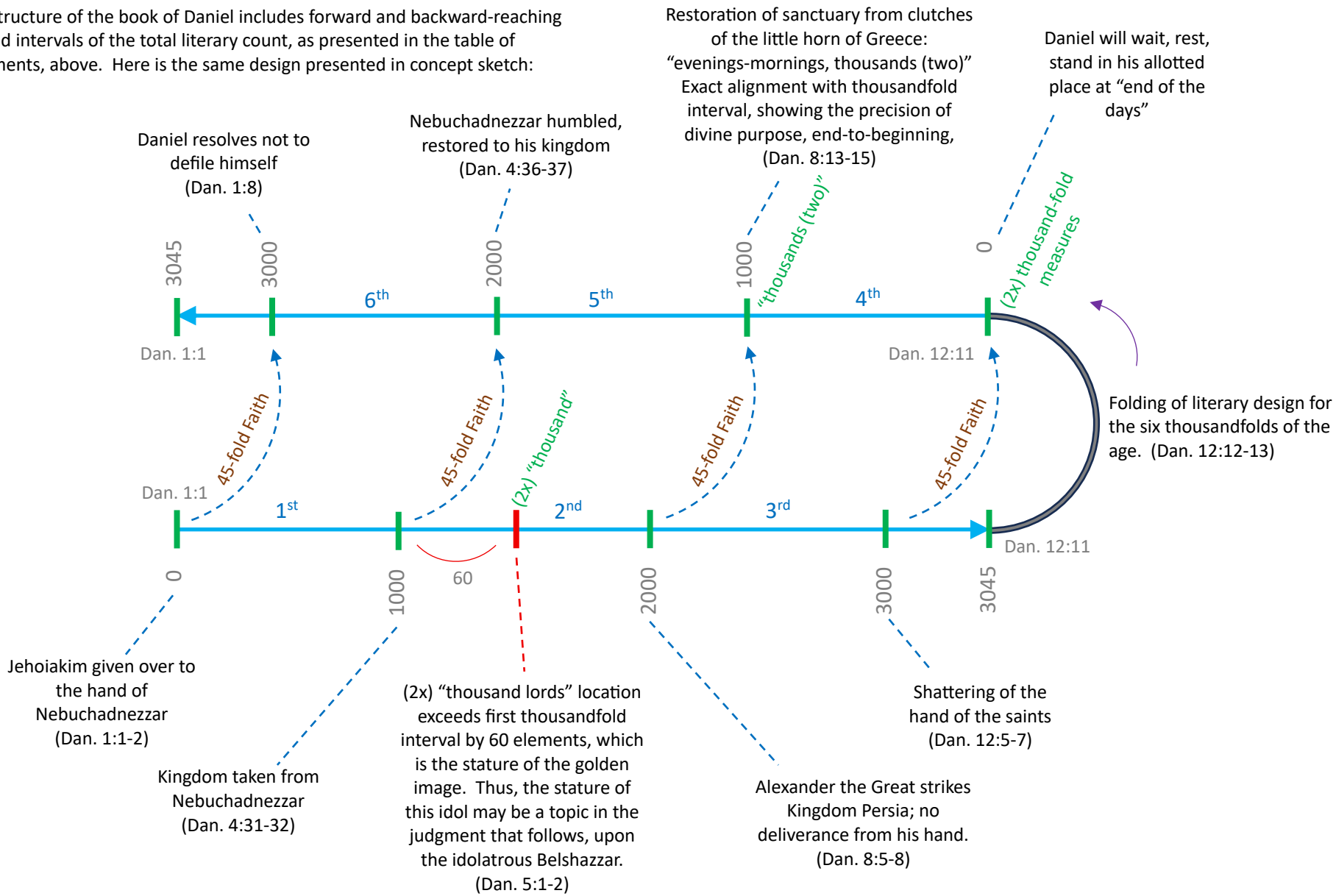
The 6000-fold measure of the age may be reflected in Daniel's use of sixfold instances of the word "thousand." If sequencing backward (see discussion for Dan. 8:14): four instances of "thousand" occur prior to the central feature – the preview of death/resurrection in Daniel 6. The remaining two instances 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. 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
a word-of-day	1
in its day	1
days, ten	10
days, ten	10
days, ten	10
from end of the days which spoke, the king	3
what that (is) to be after this, the days	3
in those days of kings, those	3
and to end of the days, I, Nebuchadnezzar	3
in days of your father	3
until days, threes	30
three in the day	3
until days, threes	30
three in the day	3
Ancient of Days sat	3
until the Ancient of Days, He reached	3
until that came, the Ancient of Days	3
because (it is) to days, many	3
and became sick (for) days	3
shame of faces, as (is) day, this	1
made to You a name, as (is) day, this	1
in days, those	3
was mourning three weeks, days	21
until, to fill, three weeks, days	21
and in day of tens [twenty] and four	24
because from the day, the first	1
was standing in front of Me tens and one day	21
to your people in the final days	3
because still vision (is) to days	3
and in days, ones	2
with captivity and with plunder, days	3
days, thousand, hundreds (two), and nines	1290
days, thousand, three of hundreds, threes and five	1335
to end of the days	3
Subtotal:	**2860.0**

Time-Related Reference	Conversion
to end of months two of ten	120
to month, the first	10
in year of three to kingdom of Jehoiakim	3
and to grow up, years, three	3
Daniel, until year of one to Cyrus	1
in year of two to kingdom of Nebuchadnezzar	2
son of years, sixes and two	62
in year of one to Belshazzar, king of Babylon	1
year of three to kingdom of Belshazzar	3
in year of one to Darius	1
in year of one to his, to reign	1
in books the number of years	3
sevens years	70
in year of three to Cyrus	3
in year of one (that was) to Darius the Mede	1
and to end of years they will join	3
and he, (for) years, will stand	3
and to end of the times, years, he will come	3
evening-morning thousands (two) and three of...	2300
appearance of the evening and the morning	1
reaching to me as time of offering of evening	0.5
and until set of the sun, he was exerting himself	0.5
at the dawn,	0.5
arose in the daylight	0.5
that the time you gain	10
until that the time changes	10
an appointed time (be) given to him	1
He changes the times	30
and the appointed times	3
in the time that you hear	10
at the appointed time that you hear	1
at the appointed time, came near, men	1
Subtotal:	**2662.0**

Time-Related Reference	Conversion
that in the time that you hear	10
and seven times pass over him	70
until that seven times pass over it	70
and seven times shall pass over you	70
and seven times shall pass over you	70
in it, the appointed time	1
and appointed times...	3
and appointed times...	3
an appointed time and a time	11
and the appointed time was reached	1
to change appointed times	3
into its hand until a time, and times, and half...	45
to time of the end (is) the vision	10
to an appointed time of end	1
reaching to me as time of offering	10
and in constraint of the times	30
strengthening her in times	30
to end of the times, years, he will come	30
and in times, the those	30
and until a time	10
end (will be) to an appointed time	1
at an appointed time he will return	1
until time of end	10
still (it is) to appointed time	1
in time of end (there) will engage with him	10
at time, the that, will stand Michael	10
will be a time of distress	10
until the time, the it	10
and at time, the it, will be delivered	10
seal up the book until time of the end	10
appointed time, appointed times	4.0
and a half	5
until time of end	10
and from time, is turned aside	10
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: