

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

Hebrew & Aramaic¹

Dan. 2:1 In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams (תִּלְמִם נִבְכַּדְנֶצְצָר מִלְּנֻזָּה) (συνέβη εἰς ὀράματα καὶ ἐνύπνια ἐμπεσεῖν τὸν βασιλέα), and his spirit was troubled while his sleep left him.

Nebuchadnezzar²

605-560 B.C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

² Babylonian Persian (Mede) Greek Syrian Greek Egyptian Greek Roman M.E. Messianic

Dan. 2:16 Afterwards, Daniel went in and requested of the king that he would give him time, so that he could declare the interpretation to the king.

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

Dan. 2:18 so that they could request compassion from the God of heaven concerning this mystery (וְרַחֲמִין לְמַבְעֵא מִן־קַדְרָם אֱלֹהֵי שָׁמַיָא עַל־רְזַח דְּנִינָה) (ζητήσαι παρὰ τοῦ κυρίου τοῦ ὑψίστου περὶ τοῦ μυστηρίου τούτου), in order that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.³

Dan. 2:19 Afterwards, the mystery was revealed to Daniel in a night vision (בְּחֻזָּא דְּיַלְלֵיָא) (ἐν ὁράματι ἐν αὐτῇ τῇ νυκτὶ), and Daniel blessed the God of heaven.

Dan. 2:20 Daniel said,

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

Dan. 2:21 “It is He who changes the times and the epochs.

He removes kings and establishes kings.

He gives wisdom to wise men

And knowledge to men of understanding.

Dan. 2:22 “It is He who reveals the profound and hidden things.

He knows what is in the darkness,

And the light dwells with Him.

Dan. 2:23 “To You, O God of my fathers, I give thanks and praise,

For You have given me wisdom and strength.

Even now You have made known to me what we requested of You,

For You have made known to us the king’s matter.”

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

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

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

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

Dan. 2:28 “However, there is a God in heaven (אֱלֹהֵי בְּשָׁמַיָא) (θεὸς ἐν οὐρανῷ), who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days (בְּאַחֲרֵי יוֹמֵיָא) (ἐπ’ ἐσχάτων τῶν ἡμερῶν). This was your dream and the visions in your mind while on your bed.

Dan. 2:29 “As for you, O king, while on your bed, your thoughts turned to what would

³ The word “mystery” (רִזְחָה) (τοῦ μυστηρίου) refers not to something that is impossible or even difficult to understand. It refers to what which has not yet been explicitly explained. Thus, after Daniel informs Nebuchadnezzar about both the dream and its interpretation, it is no longer a mystery.

take place after this (אֲתֵּי־יָמָיו הַהֵן) (ἐπ' ἐσχάτων τῶν ἡμερῶν). And He who reveals mysteries has made known to you what will take place.

Dan. 2:30 “However, as for me, this mystery has not been revealed to me on the basis of any wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.⁴

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

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

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

Dan. 2:34 “You continued looking until a stone was cut out without hands (דִּי־לֵא בְיָדֵי־וְיָ) (ἀνευ χειρῶν), and it struck the statue on its feet of iron and clay and crushed them.⁵

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

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

Dan. 2:37 “You, O king, are the king of kings (מֶלֶךְ־מְלָכִים) (βασιλεὺς βασιλέων), to whom the God of heaven (אֱלֹהֵי־שָׁמַיִם) (ὁ κύριος τοῦ οὐρανοῦ) has given the kingdom, power, strength, and glory.

Dan. 2:38 Wherever the sons of men, the beasts of the field, or the birds of the sky dwell, He has given them into your hand and has caused you to rule over them all. You are the head of gold.⁶

⁴ In other words, God could have just as easily communicated the details of the dream and its interpretation to any other human being besides Daniel, and it has nothing to do with Daniel’s own inherent capabilities.

⁵ V. 45 indicates that this stone was cut “out of a mountain,” not out of the statue.

Also, is the Aramaic phrase “without hands” (דִּי־לֵא בְיָדֵי־וְיָ) (ἀνευ χειρῶν) synonymous with the Hebrew דִּי־לֵא בְיָדֵי־וְיָ (συναγωγὴν χειρῶς) in Daniel 8:25, meaning “without human, earthly intervention” (cf. Complete Jewish Bible)?

⁶ The first kingdom is easy to interpret. It is Babylon, specifically the Babylonian Empire of Nebuchadnezzar that existed from 605-560 B.C.

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

The terminology used by Daniel also sounds like that of the Davidic Covenant and even Psalm 8, where the King of Israel is described as ruling over God’s creation as His proxy, indeed, as the God. While, in Isaiah 45:1, God labels

Nebuchadnezzar

605-560 B.C.

Dan. 2:39 “After you, there will arise (אַחֲרָיְכֶם) (ἀναστήσεται) another kingdom inferior to you, and then another third kingdom of bronze, which will rule over all the earth (אַחֲרָיְכֶם-לְכָל-אֲרָץ) (πάσης τῆς γῆς).⁷

Cyrus the Great ⁸	559-529 B.C.
Conquered Babylon in 539 B.C.	
Darius the Mede ⁹	539-530 B.C.
Cambyses, Cyrus' elder son, who conquered Egypt	529-523 B.C.
Guamata, Pseudo Smerdis, Cyrus' younger son	523-522 B.C.
Darius Hystaspis	522-485 B.C.
Lost the Battle of Marathon (490 B.C.)	
Xerxes, who invaded Greece	485-464 B.C.
Lost the Battles of Salamis and Thermopylae (480 B.C.)	
Artaxerxes	464-424 B.C.
Darius II	423-404 B.C.
Artaxerxes II	404-359 B.C.
Artaxerxes III	359-338 B.C.
Arses	338-336 B.C.
Darius III	336-331 B.C.

Alexander the Great, died in Babylon

335-323 B.C.

Cyrus of Persia as His “Anointed,” i.e., His Messiah (מָשִׁיחַ) (χριστός) and Christ, Cyrus was not God’s proxy on earth as only the Davidic king could be. Similarly, Daniel is not saying that Nebuchadnezzar is God’s proxy. Instead, the transcendent Creator has given the largest geographical area of the Middle East to Nebuchadnezzar as his kingdom. Therefore, he is the “king of kings” (מֶלֶךְ מְלָכִים) (βασιλεὺς βασιλέων) in the sense that he is the greatest king at that time in the Middle East, and he is God’s Anointed, Messiah, and Christ by virtue of his playing an important and significant role in the history of God’s eternal plans and purposes that center on the Jews and the land of Israel. This title, “king of kings” (מֶלֶךְ מְלָכִים) (βασιλεὺς βασιλέων), is used by the apostle Paul in 1 Timothy 6:15 to refer to Jesus as the Davidic king and God’s proxy within the creation. Revelation 17:14 and 19:16 also refer to Jesus with this title. Therefore, within the specific context, this title means the greatest king. Nebuchadnezzar was the greatest ruler at that time in the Middle East, and Jesus will be the greatest ruler of the creation when he appears at his second coming and destroys his enemies on earth.

⁷ It is noteworthy that Daniel is not explicit in his explanation of the dream as to how each subsequent kingdom replaces the previous one. Do the previous kingdoms simply fade away, or are they militarily and violently brought to an end by the next kingdom, this latter being the case with respect to Persia’s conquering Babylon, and Greece’s conquering Persia? The point of the dream up to v. 40 and the fourth kingdom simply is to show that there are two kingdoms that follow Babylon, regardless of how they do this. Then, with the fourth kingdom in v. 40, there is the explicit statement that this kingdom and empire crushes the previous three. However, does it do so at a time when the 1st, 2nd, and 3rd kingdoms actually exist in the ANE, or do they do so in a sense metaphorically, or anachronistically, i.e., it would crush them if it actually existed at the same time as they did and does so in an important way whenever it exists in the future? The latter is the case, that the fourth kingdom, the Islamic Caliphate, crushes as much as possible any influence that the previous three kingdoms, the Babylonian, the Persian, and the Greek had in the same Middle Eastern area.

⁸ **Babylonian Persian (Mede) Greek Syrian Greek Egyptian Greek Roman M.E. Messianic**

⁹ This is not the same as Darius the Great, i.e., Darius Hystaspis, who ruled Persia from 522-485 B.C. Apparently, there is no explicit evidence outside the Bible for this man, but he is most likely a “king” of Median descent, who was appointed ruler of the Babylonian region by Cyrus the Great, much like Herod the Great and his sons who were appointed by the Roman Senate and Emperors as rulers of the area of Israel and granted the title “king.” The word *dara* means king in Avestan Persian, allowing us to conclude that Darius was an honorific title much like even the Hebrew Messiah.

Conquered Persia in 331 B.C.
Successors to Alexander the Great

323-27 B.C.

Dan. 2:40 “Afterwards, there will be a fourth kingdom as strong as iron. Inasmuch as iron crushes and shatters all things, so, like iron that breaks things in pieces, it will crush and break all these (יְרֻסֵם לְכָל) (παῦσα ἢ γῆ) in pieces.¹⁰

Islamic Caliphate – a M.E. Kingdom

A.D. 622-1924

Dan. 2:41 “In that you saw the feet and toes, partly of potter’s clay and partly of iron,

¹⁰ [EBC – Verse 40 describes this fourth empire, symbolized by the legs of iron. From a despotic standpoint, the Roman Republic was of far less value than gold, silver, or bronze; yet iron was most suited to crush opposing powers. Iron connotes toughness and ruthlessness and describes the Roman Empire that reached its widest extent under the reign of Trajan (98-117 A.D.), who occupied Romania and much of Assyria for at least a few brief years.] While it seems that most commentators interpret this fourth kingdom as Rome, for a couple of reasons, it makes more sense to see it as a Middle Eastern centric kingdom that ends up occupying the same area as the Babylonian, Persian, and Greek empires, while being intolerant of disparate worldviews, particularly religious worldviews. The first reason is that it is important to keep in mind Daniel’s actual location and purview, which would have been Israel, Iraq, and Persia for the most part. Therefore, all the kingdoms that are represented by different parts of the statue are centered in the Middle East, not in the west as, for example, the Roman Empire would be. In spite of the fact that Greece is much farther west than the Middle East, Alexander the Great himself traveled east to conquer the Middle East and never left it. Therefore, even the Greek Empire of Alexander the Great can be considered to be Middle Eastern centric, because he always ruled it from the Middle East (and India to a degree). Indeed, he even died in the Middle East, in Babylon in 323 B.C.

Parenthetically, the LXX translators interpreted Daniel as speaking of “the whole earth” (παῦσα ἢ γῆ) when he referred to the previous three kingdoms of Babylon, Persia, and Greece, it is hard to know for sure just how broad a 6th century B.C. Jew’s knowledge of the world would have been, even though he lived in the strongest empire of the ANE at the time, Babylon. Nevertheless, even for the LXX translators, the words παῦσα ἢ γῆ = “the whole earth” would have been used to refer to only the Middle East. This was “the whole earth” as far as Daniel and Nebuchadnezzar were concerned. The second reason why the fourth kingdom is not Rome is that Daniel explicitly interprets this kingdom as one that breaks the previous three (“all these” (יְרֻסֵם לְכָל) (παῦσα ἢ γῆ)) into pieces and destroys them. This most likely refers not only to the occupation of the geographical areas of the Babylonian, Persian, and Greek empires, but also to a complete intolerance of worldviews that would be different from that of the leadership of this fourth empire, particularly disparate religious worldviews. The Romans were very tolerant of different worldviews and simply incorporated them into their empire, as long as they did not advocate submission to a different human Caesar or Lord (which is why Christianity was not tolerated eventually, because Christians claimed that there was another Caesar, another Lord, Jesus of Nazareth). The “kingdom” that took over the geographical areas of the Babylonian, Persian, and Grecian empires and that did not tolerate disparate worldviews was the Islamic Caliphate (Caliph = successor to Mohammed; Caliphate = government ruled by a Caliph over the Islamic world and under sharia law) that basically began in A.D. 622 with the rise and initial spread of Islam by Mohammed and ended in A.D. 1924 when the president of Turkey, Ataturk, constitutionally abolished the Caliphate after the allies of World War I divided up the Ottoman Empire, whose capital was in Istanbul of modern day Turkey. This keeps the first four kingdoms of the statue of Daniel 2 in the direct vicinity of Daniel himself and the Babylonian, Persian, and Greek empires, all ruled by leaders in the Middle East and extending only as far west as the ancient Hittites mentioned in the Bible (e.g. Genesis 15:20), i.e., modern Turkey. It is also clear that this fourth empire does not exist contemporaneously with the Babylonian, Persian, and Greek Empires, but that it crushes and takes over the areas of these empires many years later, even squashing any dissensive understandings of reality by eliminating the people who hold to these views. It should be noted that there was a slight interruption in the Islamic Caliphate’s rule over the land of Israel during the Christian Crusades (A.D. 1099-1291), although Jerusalem was recaptured by the Muslims under the leadership of Saladin in A.D. 1187 and held by them from that time on—until the formation of the modern state of Israel by the Resolution 181 of the United Nations in November, 1947 that went into effect on May 14, 1948.

It should also be noted that this fourth kingdom does not necessarily have to be the Islamic Caliphate, if this fourth kingdom/government exists much farther in the future, when and if, perhaps, Islam and its influences are eliminated in the Middle East by some other ideology. However, the description of this beast does fit well the history of Islam since its inception in the 7th century A.D.

there will be a divided kingdom. However, it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.¹¹

Dan. 2:42 “As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong, and part of it will be brittle.”¹²

Dan. 2:43 “In that you saw the iron mixed with common clay, they will combine with one another in the seed of men (ܐܫܘܚܝܢ ܒܝܫܘܪܝܢ) (συμμειγείς ἔσονται εἰς γένεσιν ἀνθρώπων), but they will not adhere to one another, even as iron does not combine with pottery.”¹³

¹¹ The NAS95 translates מְלִכּוּתָא ܕܝܢܘܩܝܢܐ as “it will be a divided kingdom,” implying that this refers to the fourth kingdom as either “a later phase or outgrowth” of it (cf. Expositor’s Bible Commentary). However, the LXX translates it βασιλεία ἄλλη διμερής ἔσται ἐν αὐτῇ (=another kingdom will be divided in it). The obvious question is what these translators meant by ἐν αὐτῇ? Did they think that 1) Daniel was referring to the fourth kingdom previously mentioned, or 2) that Daniel was referring to this as a fifth kingdom, or 3) that Daniel was referring to the statue (εἰκὼν μία) all the way back in v. 31?

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

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

¹² Here, Daniel provides the interpretation of the iron and the clay. The iron is tough, while the clay is weak. Therefore, this fifth and last kingdom before the Messianic government will have elements of strength along with elements of weakness. As suggested in the previous note, the strength pertains to incaltrant intolerance of dissensive worldviews, especially religious views, while the weakness pertains to an inability to unite and dominate the Middle East completely. See also Daniel 11:36ff. which describes other Middle Eastern governments who rise up against the Man of Lawlessness to oppose him. In other words, he obtains neither world domination nor Middle Eastern domination. However, he does impose his will on the Jews for a time, while claiming to be greater than the God of the Jews (someone pretending to be the twelfth imam so that his claim is that the God of the Muslims is greater than the God of the Jews, making him as the Muslim’s God’s representative, the greatest Caliph, thus greater than the God of the Jews?).

The ten toes could very easily represent the ten existing Islamic, or at least Islamic leaning, governments in the Middle East—Lebanon, Syria, Saudi Arabia, Oman, Kuwait, Bahrain, United Arab Emirates, Yemen, and Qatar. Jordan is not counted because of its relative neutrality.

¹³ The Aramaic ܐܫܘܚܝܢ ܒܝܫܘܪܝܢ and the Greek συμμειγείς ἔσονται εἰς γένεσιν ἀνθρώπων point to a large mixture of human beings in this divided last kingdom, a mixture which perhaps should result in unity but, instead, does not permit any substantial cohesiveness. While in the ANE, it was assumed that blood relatives would constitute a unified ethnic group whereby people would stand together against common enemies, in the case of this fifth kingdom, such blood relationships will not provide such cohesion. The combination of incaltrant intolerance and some kind of weakness (of moral character?) will make unity impossible for these people. Thus, there will be alliances between the parts of this kingdom, but not enduring ones. In addition, the Greek possibly refers to these alliances existing εἰς, for the sake of, men, i.e., purportedly in order to preserve mankind. However, the dream of the statute indicates that even, and probably

Islamic Caliphate – a M.E. Kingdom

in the future

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

Dan. 2:44 “In the days of those kings (וּבְיָמֵיהֶן דְּיָ מַלְכֵי־אֲשׁוּר) (καὶ ἐν τοῖς χρόνοις τῶν βασιλέων τούτων), the God of heaven (אֱלֹהֵי שָׁמַיִם) (ὁ θεὸς τοῦ οὐρανοῦ) will set up a kingdom, which will never be destroyed, and that kingdom will not be left for another people. It will crush and put an end to all these kingdoms, but it will itself endure into perpetuity (לְעַלְמֵי־עַלְמֵי) (εἰς τὸν αἰῶνα),¹⁴

Dan. 2:45 “just as as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold.¹⁵

The great God (אֱלֹהֵי רַב) (ὁ θεὸς ὁ μέγας) has made known to the king what will take place in the future (אֲחֻרַי דְּנִגְהָ) (ἐπ’ ἐσχάτων τῶν ἡμερῶν). So the dream is true, and its interpretation is trustworthy.”

The Messianic Kingdom of Jesus of Nazareth

in the future

especially, this last “kingdom” will not be able to do so, because of its own internal weaknesses. The dream also indicates that the Messianic Kingdom will crush and destroy the fifth kingdom (v. 44).

¹⁴ “In the days of those kings” indicates that the fifth kingdom will be a plurality or mixture of separate governments. Nevertheless, we learn from Daniel 7 & 11 that this fifth kingdom culminates in the rise of the Man of Lawlessness, who wreaks havoc on the Middle East (cf. 2 Thessalonians 2). Daniel says that the last and final kingdom will come about “in the days of those kings” (וּבְיָמֵיהֶן דְּיָ מַלְכֵי־אֲשׁוּר) (καὶ ἐν τοῖς χρόνοις τῶν βασιλέων τούτων), meaning that when God has decided that the conglomeration of governing entities in the Middle East that constitutes the fifth kingdom (and still future to us) has run its course, then He will cause the sixth and final kingdom of the Middle East, one that will basically last as long as the present realm exists, i.e., literally “into the age,” to arise and destroy any hint of any other ruler’s or group of people’s dominating the Middle East. In addition, this sixth kingdom “will not be left for another people,” indicating that another group of people will never conquer and take over this kingdom. It will be the last kingdom that arises in the Middle East, because it will be the kingdom of the Messiah, ruling from Jerusalem over the Middle East (and perhaps the whole earth, too?).

¹⁵ Even though the Messianic Kingdom of Jesus of Nazareth will not exist at the same time as the Babylonian, Persian, Greek, and Islamic Middle Eastern kingdoms, the dream shows it as destroying them, because it will be that much greater in strength, power, and goodness. In other words, no empire, kingdom, nation, or people will be able to oppose Jesus and his kingdom. They will all be crushed by him if they choose to resist his rule and authority. Cf. 2 Thessalonians 2:6-9 – **6** ...because it is indeed justifiable for God to pay back with affliction those who afflict you, **7** and to pay back with relief you, who are being afflicted, along with us at the revealing of the Lord Jesus from heaven with his powerful *angels* **8** in the midst of flaming fire, as he metes out justice towards those who do not know God and who do not obey the good news regarding our Lord Jesus. **9** They will experience justice—eternal destruction away from the presence of the Lord and from the glory of his power...