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NEBUCHADNEZZAR'S RESPONSE | 2:46-49

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- Verse 47 –
  - The orthodox belief stated by Nebuchadnezzar should not be taken as a "profession of faith" that would be seen in the church age.
  - Compare the similar and stronger testimony in Daniel 4:34-37.
  - The reason people make assumptions about Nebuchadnezzar's salvation is because they equate belief in God and repentance with salvation. However, God's gift of personal salvation was not in view in this Scripture (nor in any Old Testament passage).
- Verse 48 - Verses 48-49 could be a postscript, and did not likely happen at the time of the interpretation of the dream (since the three-year period of training was not completed).

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THE IMAGE OF GOLD | 3:1

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- **Nebuchadnezzar the king** - This event likely took place about 580BC. The dream of chapter 2 took place in 604BC, thus chapter 3 is approximately 24 years later.
- **an image** - Because this is the same word for **image** used in chapter 2, we can be certain that Nebuchadnezzar's dream was of a *statue* not a *ghostly image*.
- **Threescore cubits** - This is the same height as the 2nd Temple, per Ezra 6:3. The length of the 1st Temple was also 60 cubits (1 Kings 6:2). This is approximately 90 feet. (The *Christ the Redeemer* statue in Brazil is 98 feet).
- **Six cubits** –
  - At approximately 9 feet, this 10:1 ration of height to width is far too "skinny" for normal human proportions.
    - It is the same ratio as the Washington Monument.
    - Almost every commentary *assumes* that the image is that of a man, but the text does not say so.
  - In fact, it is more likely an obelisk, which were common in ancient paganism.
    - It is sadly interesting to see the explanations in commentaries on the proportions, since almost all commentaries *assume* this is the image of a man. The most common explanations are:
      - proportions are ignored
      - A base is assumed, so that the actual figure of a man is only about 36-40 feet. (A typical male's shoulder length is 1/4 his height).
      - The measurement is assumed to be *through* the chest rather than across.
      - The measurements are assumed to be incorrect.
  - Virtually none of the commentaries bother to question their assumption that this is the image of a man.
- **the plain of Dura** - The exact location is unknown, but compare to **a plain in the land of Shinar** in Gen. 11:2. Potentially the same place as the original Tower of Babel.

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THE GATHERING AND THE INSTRUCTION | DANIEL 3:2-6

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- Verse 2 - There are many who claim the book of Daniel was not written until approx. 165BC. However, several times in this passage we read a repetition of technical terms that would have been, "Well

known to Daniel, but difficult for a Jew in Jerusalem 300 years later to enumerate so minutely and so accurately." <sup>1</sup>

- Verses 3-5 - Nebuchadnezzar's actions foretell the ways of the gentile kings.
  - Without fail, gentile reign has led to some type of *image demanding worship*.
  - The image has been literal or figurative through the days of the Gentiles.
  - Both at the beginning of the days of the Gentiles (under Nebuchadnezzar) and at the end (under Antichrist), the image will be real (compare Rev. 13:14-15).

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## STRENGTH OF LAW AND STRENGTH CHARACTER | DANIEL 3:7-18

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- Verse 7 - Two things have been consistently used to coerce people: leadership (a show of force) and music (a stir of the heart).
- Verse 8 - There will always be **certain Chaldeans** who will carry the strength of the government.
- Verse 13 - Those who ask the poorly thought out question of Nebuchadnezzar's salvation should consider this verse. Despite Dan. 2:47, the king still demanded allegiance to his image.
- Verse 15 - This scene is a depiction of Jewish life during the tribulation: demanded to worship the image, those who do not will be cast into persecution (and there will find the Messiah).
- Verse 16- **We are not careful** - literally, "there is no need for deliberation."
- Verses 17-18 –
  - Here is a hint of the work of God during the age of the gentiles: It can not be presumed upon. God *might* intervene, but He also *might not*.
  - Paul gives recommendation to Christians living in the Age of Grace, **that with quietness they work, and eat their own bread** (2 Thes 3:12).
    - There is a certain safety that comes from *minding your own business*. Christians should think twice before placing themselves into situations which would draw attention to their resistant spirit.
  - *Note: Bullinger points out that the Masoretic Text requires this punctuation: "...is able to deliver us; from the burning fiery furnace he will deliver us." If this is correct, then the statement is correct, then the above application for the age of grace cannot be drawn directly from the text, but the end-times application is much stronger. YLT agrees with Bullinger.*

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## INTO THE FURNACE | DANIEL 3:19-30

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- Verse 19 - It is interesting that the Tribulation is a seven-year period, and this tribulation is **seven times more** than a "normal heat."
- Verse 24 – **astonied** - Middle English for *astounded*. Literally, "thunder struck."
- Verse 25 –
  - **they have no hurt** - Compare to the 144,000 in Psalm 91 and the book of Revelation.
  - **like the Son of God** - While this is likely a correct interpretation, it brings New Testament theology into the text, while the grammar itself does not. Literally, (as in YLT), "like to a son of the gods." There is no definite article. In other Hebrew passages which speak of "sons of god(s)" it is a reference to angels (Gen 6:2, 4; Job 1:6; 2:1; 38:7. Psalm 29:1; 89:6)
- Verse 29 - In the days of the Tribulation, the Gentile kings will come to recognize that **there is no other God that can deliver after this sort**. Furthermore, the Jewish remnant will be promoted to leadership in the Kingdom. However, the analogy here is not a perfect type because Nebuchadnezzar continues his reign, something which the Antichrist does not do.

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<sup>1</sup> (Bullinger...<https://www.studylight.org/commentaries/bul/daniel-3.html>)